

PASTORAL MANUAL OF THE DIOCESE OF SAN ANGELO

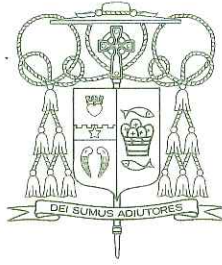


POLICIES, PROCEDURES, AND PASTORAL PRACTICES

EFFECTIVE: JULY 1, 2023

DIOCESE OF SAN ANGELO

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Prot. No.: DOSA/14/2023
Date: May 28, 2023

DECREE OF PROMULGATION: THE DIOCESAN PASTORAL MANUAL

To All of the Faithful of the Diocese of San Angelo:

This revised edition of the Pastoral Manual constitutes Particular Law of the Diocese of San Angelo, in conjunction with the 1983 Code of Canon Law and other Universal and Particular Laws. It contains the norms by which the Diocese of San Angelo is governed. From time to time, the sections of the Pastoral Manual are changed or updated. After proper consultation with the Presbyteral Council, with this Decree, and its Appendices: I through V, I, Most Reverend Michael J. Sis, the diocesan bishop of the Diocese of San Angelo, hereby establish and promulgate this Pastoral Manual (3rd ed.) such that these changes shall constitute the Particular Law (canon 391) for the Diocese of San Angelo, Texas.

As per canon 20 of the Code of Canon Law of 1983, by this decree, I abrogate and derogate the norms established previously as the Pastoral Manual of the Diocese of San Angelo.

Moreover, in accord with canon 8, §2, this legislation shall take effect on the 1st day of July 2023, everything to the contrary notwithstanding. This promulgation shall occur through its written communication to all clergy and the constituents of all parishes in the Diocese of San Angelo. Concurrently, it shall be posted on the Diocese of San Angelo's official website (www.sanangelodiocese.org).

Given on the 28th day of May 2023, on the Solemnity of Pentecost, at the Diocesan Pastoral Center in San Angelo, Texas.



Michael Wyse
Mr. Michael Wyse
Chancellor

+ Michael J. Sis

Most Reverend Michael J. Sis
Bishop of San Angelo Diocese

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**PREFACE
INTRODUCTION AND OVERVIEW**

EFFECTIVE: JULY 1, 2023

PREFACE
To the
Third Edition
of the

PASTORAL
MANUAL OF THE
DIOCESE OF SAN ANGELO

The *Pastoral Manual of the Diocese of San Angelo* contains the information necessary for the proper administration of a parish, according to approved policies of the diocese. The manual supplements the Code of Canon Law, liturgical law, and the directives of church officials. It also includes many policies and guidelines by which ministry at the diocesan level is managed. Please note that these primary documents must always be referred to and followed. In addition, the manual contains information not readily available in liturgical books or other official documents.

Newly appointed pastors and priests (both religious and newly ordained) who may be unfamiliar with the diocese should find this manual particularly helpful.

The *Pastoral Manual of the Diocese of San Angelo* is in electronic format and available on the diocesan website. This format facilitates changing, adding, or deleting pages. Revised or updated pages must have the revision/updated date at the bottom of the page. However, to maintain document viability (e.g., Table of Contents links and correct page numbers), only fully qualified and authorized personnel may make changes.

This Preface contains a "top-level" Table of Contents with an information summary about each section.

The *Pastoral Manual of the Diocese of San Angelo* was first published during the time Most Rev. Joseph A. Fiorenza, who was diocesan bishop 1979–1984.

A revised Pastoral Manual was published on November 1, 1988, under the authority of Most Rev. Michael D. Pfeifer, OMI.

This third edition of the Pastoral Manual, promulgated on May 28, 2023, effective July 1, 2023, was published under the authority of Most Rev. Michael J. Sis, the current diocesan bishop of the Diocese of San Angelo.

Introduction

Overview

In addition to this Preface, *The Pastoral Manual of the Diocese of San Angelo* has eight sections, A through H. Each section describes their respective policies, procedures, guidelines, and references. As appropriate, there are references to elements of the Code of Canon Law. Note all of the information is necessary for the proper administration of a parish. Each of the eight major sections has a section-specific Table of Contents and a complete list of common abbreviations. A brief summary of each of the eight sections follows, along with a list of abbreviations. Each section also includes the list of abbreviations.

Section A: Divine Worship

Section A is the largest section of the Pastoral Manual. The Table of Contents of this section is ten pages long and lists more than 350 topics. Section A describes the policies, practices, procedures, and conditions of the various sacraments, including ways to handle emergency situations.

Section B: Diocesan Curial Offices and Departments

The many diocesan curial offices and departments are identified in this section. Section B also includes procedural duties and requirements for meetings.

Section C: Apostolates in the Diocese

There are 23 subsections devoted to diocesan apostolates. The information in Section C explains each apostolate, its mission, purpose, and requirements for membership.

Section D: Persons in Ministry

There are six major categories of persons in ministry including priests, permanent deacons, women religious, pastoral coordinators and associates, seminarians, and employees. Section D provides detailed information related to each category.

Section E: Safe Environment and Security

A safe environment is the result of effective security measures, including training, situational awareness, policies on firearms and weapons, domestic violence reporting, and security in churches, schools, and other parish facilities. Section E has twelve topical subsections covering these and other areas. More information regarding the safe environment policies can be found in Diocese of San Angelo Policies on Ethics and Integrity in Ministry.

Section F: Parish Administration

The administration of parish personnel and finances relies on the consistent use of relevant policies and procedures. Section F includes 38 topics related to parish administration, including membership, groups, meetings, finances, reports, records, property, and construction.

Section G: Miscellaneous

Procedural and legal information that does not fit conveniently into any of sections A through F is found in Section G. Topics in Section G include the Texas Civil Code, child abuse, priest-penitent privilege, and background checks on prospective personnel.

Section H: Diocesan Deaneries, Parish Boundaries, and Maps

- (i) Section H differs from the other sections that are primarily procedural in nature. Section H includes 44 subsections, each of which provides useful information about the physical and administrative boundaries. A map presents an overview.
- (ii) This section contains the entire canonical and geographical boundary of the Diocese of San Angelo (subdivided into three deaneries) that encompasses 37,433 square miles and 29 counties and is led by the Most Reverend Michael J. Sis, the sixth diocesan bishop since its inception in 1961, by his Holiness, Pope Saint John XXIII.

ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CCC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas commnubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

ABBREVIATIONS

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>

ABBREVIATIONS

OT	Decree <i>Optatam totius</i>
PB	<i>Pastor bonus</i>
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum
PCLT	Pontifical Council for Legislative Texts
PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION A
DIVINE WORSHIP**

EFFECTIVE: July 1, 2023

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ABBREVIATIONS

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LEF	<i>Lex Ecclesiae Fundamental</i>
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OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>
OT	Decree <i>Optatam totius</i>
PB	<i>Pastor bonus</i>

- PCS** Pastoral Care of the Sick: Rites of Anointing and Viaticum
- PCLT** Pontifical Council for Legislative Texts
- PDO** *Pastores Dabo Vobis*
- PDUS** Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
- PO** *Presbyterorum Ordinis*
- PP** *Populorum Progressio*
- QS** *Quam Singulari*
- RA** Rite of Anointing of the Sick
- RC** Rite of Confirmation
- RCIA** Rite of Christian Initiation of Adults
(OCIA)
- RP** Rite of Penance
- RS** *Redemptionis Sacramentum*
- SC** *Sacrosanctum Concilium*
- USCCB** United States Conference of Catholic Bishops

SECTION A.

DIVINE WORSHIP

THE SACRAMENTS IN GENERAL

The Code of Canon Law gives some introductory canons to the topic of sacraments, which guide the celebration and reception of the sacraments.

The sacraments of the New Testament, instituted by Christ and entrusted to the Church, as they are the actions of Christ and the Church, stand out as the signs and means by which the faith is expressed and strengthened, worship is rendered to God, and the sanctification of humankind is affected. They thus contribute to the highest degree to the establishment, strengthening, and manifestation of ecclesial communion. Therefore, both the sacred ministers and the rest of the Christian faithful must employ the greatest reverence and the necessary diligence in their celebration (c. 840).

The supreme authority of the Church approves and defines what is necessary for the validity and lawful celebration of the sacraments (c. 840). The liturgical books approved by competent authority are to be faithfully observed in celebrating the sacraments, and ministers celebrate according to their own rite (c. 846).

One who has not received Baptism cannot be validly admitted to the other sacraments (c. 842, §1).

The sacred ministers cannot refuse the sacraments to those who ask for them at the appropriate times, are properly disposed, and are not prohibited by law from receiving them (c. 843, §1).

Pastors and others who assist them have a duty to see that those who seek the sacraments are prepared to perceive them. Preparation includes the necessary evangelization and catechetical formation. It is essential to recognize the norms published by a competent authority, e.g., diocesan norms (c. 843, §2).

As a general rule, parishes are territorial (c. 518). The pastor must offer his care to all within the parish boundaries (cf. c. 519). The Diocese of San Angelo's policy is that those who live outside the parish boundaries but are registered in the parish may receive the parish's sacraments. And, of course, permission can be granted by one's proper pastor to celebrate the sacrament in another parish, for example, the Baptism of Infants (c. 857, §2) or marriage (c. 1115).

Catholic ministers may licitly administer the sacrament to Catholic members of the Christian faithful only (c. 844 §1) with certain extraordinary exceptions (c. 844, §2, 3, & 4 and 861, §2)

Baptism, Confirmation, and Holy Orders can only be received once (c. 845).

In the administration of the sacraments, sacred oils may be used. The oil must be from olives or other plants and blessed by the bishop (with due regard for the prescription of c. 999, n. 2). The minister should not use old oils unless there is some necessity (c. 847).

The minister should ask nothing for the sacrament's administration beyond the offerings defined by a competent authority. He must always be careful that the needy are not deprived of the sacrament's help because of their poverty (c. 848).

THE INDIVIDUAL SACRAMENTS

PART I. THE SACRAMENT OF BAPTISM

Infant Baptism

I. Baptism

Baptism is validly conferred only by a washing in real water with the proper form of words (c. 849). No innovations may take place concerning the form and matter of the sacrament. Baptism is always to be administered according to the rite contained in the approved liturgical texts. In urgent necessity, only those elements of the rite required for the valid conferral of the sacrament may be used (c. 850). In all cases, for the sake of validity, the same minister who pours the water must also speak the words of the formula of Baptism.

II. Infant Baptism

Infant Baptism is the normative way to begin the initiation of children into the Church. Given the fundamental importance of Baptism for salvation, the Church obliges parents to seek their child's Baptism within the first few weeks after their child's birth (c. 867 §1).

- A. An infant may be baptized licitly only if the following are true:
 - 1. The parents, or at least one of them, or the legal guardian who has legal religious authority, must give their consent.
 - 2. There is a well-founded hope that the infant will be brought up in the Catholic religion. If such a hope is altogether lacking, the Baptism must be put off, and the parents must be informed of the reason (c. 868).
- B. For their part, pastors of souls are to welcome parents with open arms. When the parents have not practiced their faith regularly, preparation for their child's Baptism is seen as an opportunity to invite them into greater communion with the Church and foster their spiritual growth.
- C. The fact that parents do not regularly practice their faith is not a certain indication the child will not be brought up in the Catholic faith. Instead, in such cases, the necessary period of preparation for Baptism should include pastoral advice, instruction, and communal prayer (c. 851 §2) that encourage the parents in a special way to a stronger witness of their faith to the newly baptized child.
- D. The Baptism of an infant should not be denied because of factors such as the use of offertory envelopes, convalidation of invalid marriages, Mass attendance in a particular parish, or other non-canonical requirements.
 - 1. Ideally, if either of the parents of the child is Catholic, they should be married according to the laws of the Catholic Church. If this is not the case, the child may still be baptized, provided that the parents accept their responsibility to assure the child's faith formation.
 - 2. Where possible, parents should be interviewed and, if needed, invited to take steps toward getting their marriage convalidated in the Catholic Church.

III. Deferred Baptism

In the rare instance when Baptism must be deferred, the deferral reason must be explained to the parents. The explanation must be given in a pastorally sensitive way. It must not deter them from seeking to remove obstacles preventing their child's immediate Baptism. Means must then be made available to the parents to assist them with addressing any concerns. No one should refrain from seeking Baptism due to negligence or neglect on the part of the Church's ministers.

IV. Parents "Not Registered"

The Baptism of a child from within the territory of the parish must not be denied or even postponed because the parents are "not registered" in the parish or because they have not met other standards established by the parish, such as attendance at Mass in the parish for a certain number of weeks.

V. Cases of Necessity

Except in cases of necessity, it is not lawful for anyone to confer Baptism outside of his own territory, not even on his own subjects, without due permission first having been received from the pastor of the parish where the Baptism will take place or of the bishop of that diocese (See c. 862).

- A. If a Baptism is to take place in a pastor's own territory, for those who are not parishioners, written permission of the pastor of the parish in which they reside or in which they are formally registered is required as a sign of courtesy to their proper pastor.
- B. Active-duty military members and their dependents are subjects of the Archdiocese of the Military Services. Even though they reside in the Diocese of San Angelo, they must have the military priest chaplain's permission to receive any sacrament outside the Archdiocese of the Military Services.

VI. Day of Celebration of Baptism

While Baptism may be celebrated on any day, it is preferable to celebrate it on Sunday, which is the primordial feast day of Christ rising to new life.

- A. Out of practical necessity in the Diocese of San Angelo, communal celebrations of Infant Baptism are the normal practice.
- B. It is commendable that the Baptism of infants, with some regularity, be celebrated in the context of a Sunday Mass. It is recommended that it not be often at the same Sunday Mass time.

VII. Place of Celebration of Baptism

Baptisms must be celebrated in the parish church and not in private homes unless the bishop has permitted this for a serious reason. Baptism may be celebrated in hospitals in case of necessity in the priest's or minister's judgment (c. 860). In case of an emergency, anyone who has the use of reason and has the proper intention of the Church may baptize.

VIII. The Rite of Baptism

Please refer to Canons 849-878 and to the Rite of Baptism for Infants for more information about Baptism.

IX. Preparation Class(es)

- A. Pastors must ensure that proper catechesis is provided for the parents and godparents of the child.
- B. If godparents are not from the same parish or the geographic area, they may attend the classes in another parish. If this is the case, they must provide evidence they attended the class. They must also supply evidence they are eligible to be a sponsor. This can be a written statement from their pastor.
- C. The following topics should be included in the program of preparation and instruction:
 - 1. Understanding the sacraments in general and the nature of Baptism in particular
 - 2. Role of the parents and godparents in the faith formation of the child
 - 3. The responsibilities of Baptism
 - 4. Preparation for the celebration of Baptism, including familiarization with the rite
 - 5. The Precepts of the Church (ccc 2041–2043)
 - a. Attend Mass on Sundays and Holy Days of Obligation and rest from servile labor.
 - b. Confess your sins at least once a year. This obliges, in particular, those who are conscious of serious sin.
 - c. Receive the Sacrament of the Eucharist at least during the Easter Season. In the United States, this extends from the First Sunday of Lent to Trinity Sunday.
 - d. Observe the prescribed days of fasting and abstinence.
 - e. Help to provide for the material needs of the Church, each according to his own abilities.
 - f. Observe the marriage laws of the Church. (c. 1055-1165)
 - 6. Information on how to become involved in the life of the parish
- D. Common prayer should be a part of the pre-baptismal formation. Pastoral visits to these families should be made whenever possible (c. 851, n.2).
- E. A sufficient amount of time should be given to cover all of the above topics. Instruction should be given on days other than the day of Baptism. The instruction should be at a time convenient for the parents and godparents and in a language they easily understand.
- F. Baptismal preparation classes must be repeated if more than three years have passed unless an exception is granted by the pastor.

X. Baptismal Sponsors/Godparents

- A. Sponsors or godparents are to be selected by the parents according to the requirements found in C. 872, which states that at least one sponsor is to assigned, insofar as possible.
- B. To perform the role of sponsor, it is necessary that a person (c. 874):

1. Be designated by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing the role
 2. Have completed the sixteenth (16) year, unless it seems to the pastor or minister that an exception is to be made for a just cause
 3. Be a practicing Catholic who has been confirmed and has already received the sacrament of the Eucharist and leads a life in harmony with faith and the role to be undertaken
 4. If married, he/she must be in a valid Catholic marriage. If unmarried, he/she must not be in a living arrangement contrary to Church teaching.
 5. Not be bound by any canonical penalty legitimately imposed or declared
 6. Not be parent or stepparent (or any other person equivalent to these in canon or civil law) of the one to be baptized (c. 874).
- C. Along with a Catholic sponsor, a baptized, believing, and practicing Christian of a non-Catholic ecclesial community can act as a Christian witness. In the baptismal register, along with the Catholic sponsor's name, the non-Catholic witness's name must be recorded and marked as a witness.
- D. Although not stipulated in the law, it may also be pastorally beneficial for the godparent to be someone other than a spouse, fiancé, or girlfriend/boyfriend.
- E. Priests as godparents: There is no canonical restriction, but a prudential judgment should be made about the ability to carry out the relationship's responsibilities.
- F. In cases of necessity sponsors may be represented by proxy.
- G. Catholics who are to serve as baptismal sponsors are to sign the "Covenant Form." They must testify they are Catholics in good standing with the Church, fully initiated into the Church, and, if applicable, in a marriage recognized by the Church.

XI. Sample Pastor's Permission Letter

<Pastor's letterhead>

To Whom It May Concern:

This is to verify that _____
of _____

- ☐ Yes ☐ No ☐ Is / are registered in this parish.
- ☐ Yes ☐ No ☐ Is / are active in this parish.
- ☐ Yes ☐ No ☐ Live (s) within the territorial boundaries of this parish.
- ☐ Yes ☐ No ☐ Has / have attended baptismal instructions in this parish
on _____ at _____
- ☐ Yes ☐ No ☐ Has / have permission to attend baptismal classes outside this parish
on _____ at _____
- ☐ Yes ☐ No ☐ Has / have permission to have his/her/their child baptized outside this parish
on _____ at _____
- ☐ Yes ☐ No ☐ Has permission to receive the Sacrament of First Eucharist outside this parish
on _____ at _____
- ☐ Yes ☐ No ☐ Has permission to receive the Sacrament of Confirmation outside this parish
on _____ at _____
- ☐ Yes ☐ No ☐ Has permission to marry outside this parish (Canon 1115)
on _____ at _____

Date Pastor

XII. Baptismal Register

- A. Baptism should be recorded in the register of the parish in which the Baptism takes place.
- B. The Baptism is to be recorded according to the diocesan norms.
- C. Care should be given that the information on the baptismal certificate and register (i.e., names, date of birth, etc.) accurately reflects the birth certificate's information.
- D. In the event of an emergency Baptism, the minister of Baptism or the family should inform the local pastor in whose territory the Baptism took place (c. 878).

Rite of Christian Initiation of Adults (RCIA, now: OCIA)

I. Revised Rite

The revised Rite of Christian Initiation of Adults (hereafter RCIA, now: OCIA) was mandated for use in the U.S. beginning September 1, 1988. Rather than compressing the stages of conversion into a single ritual associated with the moment of Baptism, RCIA provides for the ritual celebration of stages at the proper times and for the gradual integration of the person into the Christian community parish.

- A. The implementation of the RCIA requires the participation of the entire parish community under the leadership of the pastor and his appointed RCIA Director and Team.
- B. The RCIA is the only manner of initiation for unbaptized adults. Part I of the rite provides the details.
- C. Part II of the rite includes the Baptism of uncatechized children, ages seven through high school.

II. Pastor's Responsibility

The pastor is the person responsible for the faith formation of the catechumens and candidates for full Communion.

- A. This formation follows the Rite of Christian Initiation process and is supported by periods of instruction and liturgical rites.
- B. The topics to be included in the catechetical sessions are instructions on the Creed, Scripture, the Commandments, the seven Sacraments, the liturgy, the moral teachings, prayer, and devotion to Mary and the saints.
- C. The instruction should be done by the pastor or by another competent adult catechist with his approval.
- D. Consult the Office of Evangelization and Catechesis for a description of catechetical content.

III. RCIA Part I: Unbaptized Adults

- A. The Code of Canon Law requires that, before an adult is baptized, they must be admitted to the catechumenate and, to the extent possible, be led through the various steps of the RCIA (c. 851, 1°).

1. The term "catechumen" should be strictly reserved for the unbaptized who have been admitted into the order of catechumens. The term "convert" should be reserved solely for those converted from unbelief to Christian belief and never used for those baptized Christians who are received into the Catholic Church's full communion.
2. The individual must be sufficiently instructed in the truths of the faith and Christian life.
3. Moreover, they must show forth evidence of living as a Christian while still a catechumen and must show sorrow for sins.
 - a. The catechumenate period ideally extends through a whole liturgical year, beginning before Lent in one year and concluding with the Easter season of the following year (see National Statutes, p. 6). However, a pastor should take care that this period's length is sufficient for proper formation but not so long as to be unreasonably burdensome.
 - b. At the discretion of the bishop and based on the individual's spiritual preparation, the catechumenate period may be shortened in particular cases. In the Diocese of San Angelo, the pastor has permission to make this decision. He may consult the bishop as needed.
 - i. In altogether extraordinary cases, the catechumenate may be completed all at once (RCIA, 77).
 - ii. Exceptional circumstances may arise. The local bishop, in individual cases, can allow the use of a form of Christian Initiation that is simpler than the usual complete rite. Examples of exceptional circumstances include sickness, old age, change of residence, military deployment, and long absence for travel (RCIA, 331-339).
 - iii. The bishop will consider exceptional cases when brought to him (e.g., military deployment).
- B. Suppose the catechumenal preparation occurs in a non-parochial setting such as a center, school, or other institution. In that case, the catechumens should be introduced into a parish or similar community's Christian life from the very beginning of the catechumenate. This experience will ensure that they will not be isolated from the Christian people's ordinary life after their initiation and mystagogy.
- C. Catechumens are entitled to Christian burial rites of the Catholic Church should they die before completing their initiation. Pastors and RCIA teams should instruct catechumens to make their wishes known to their families.
- D. The marriages of catechumens, whether with other catechumens, or with baptized Christians, or even with non-Christians, should be celebrated according to Chapter 3, The Order of Celebrating Matrimony Between a Catholic and a Catechumen or Non-Christian, of the Order of Celebrating Matrimony.
- E. Outline for Christian Initiation of Adults
 1. Period of Evangelization and Pre-catechumenate

- a. This is a time of no fixed duration or structure for inquiry and introduction to Gospel values.
- b. It should include initial interviewing of the inquirers to determine their intention.
- c. At this time, information about the inquirer should be compiled, such as name, marital status, previous marriages, baptismal information, etc.
- d. First Step: Rite of Acceptance into the Order of Catechumens

This is the liturgical rite marking the beginning of the catechumenate proper, as the individuals express, and the Church accepts, their intention to respond to God's call to follow the way of Christ. It is common practice for this rite to be done in the fall, but it may be done at any time of the year.

2. Period of the Catechumenate

- a. In duration, this is the time corresponding to the individual's progress, to nurture and grow the catechumen's faith and conversion to God. The celebration of the Word and Prayers of Exorcism and Blessing are meant to assist the process.

- b. Rite of Sending

This optional rite takes place in the parish. The local community expresses its approval before the catechumens/candidates go to the Rite of Election (RCIA, 106ff).

When sending both catechumens and candidates, use RCIA 530ff.

- c. Second Step: Election or Enrollment of Names

This is the liturgical rite, usually celebrated on the First Sunday of Lent. The Church formally ratifies the catechumen's readiness for the sacraments of initiation. The catechumens, now the elect, express their intention to receive these sacraments at the Easter Vigil.

In the Diocese of San Angelo, it is recommended that each parish have a Book of the Elect. This book has the written names of the elect and the candidates for full communion in separate lists.

In the early weeks of Lent, the Celebration of the Rite of Election of Catechumens and the Call to Continuing Conversion of Candidates for full Communion is offered by the bishop in multiple locations in the Diocese. All catechumens and candidates for full communion are expected to be present at this liturgy.

3. Period of Purification and Enlightenment

- a. This is the time immediately preceding the initiation of the elect. It is usually the Lenten season preceding the celebration of this initiation at the Easter Vigil.

b. It is a time of reflection, intensely centered on conversion. It is marked by the celebration of the scrutinies, presentations, and preparation rites on Holy Saturday.

c. Third Step: Celebration of the Sacraments of Initiation

This is the liturgical rite, usually integrated into the Easter Vigil. The elect are initiated through Baptism, Confirmation, and the Eucharist.

4. Period of Postbaptismal Catechesis or Mystagogy

This is the time, usually the Easter season, following the celebration of initiation. During this time, the newly initiated experience being fully part of the Christian community. They experience catechesis and can participate with all the faithful in the Sunday Eucharistic celebration (RCIA, Part I).

IV. Celebration of the Sacraments of Initiation

- A. Three sacraments are required for full Christian initiation (c. 842, §2). These sacraments are necessary for the adult elect and children of catechetical age (seven [7] years or older). They are to receive Baptism, Confirmation, and Eucharist in a single Eucharistic celebration, whether at the Easter Vigil or, if necessary, at some other time (NS, 14).
- B. The rite of anointing with the oil of catechumens is to be omitted in adults' Baptism at the Easter Vigil (NS, 16; RCIA, 98).
- C. Baptism by immersion is the fuller and more expressive sign of the sacrament. Therefore, provision should be made for its more frequent use in adults' Baptism (NS, 17).
- D. Deacons do not possess the faculty to administer the Sacrament of Confirmation. Catechized adults should receive the sacraments of Baptism, Confirmation, and Eucharist in a single ceremony. Therefore, deacons are not to baptize adults except in extreme emergency cases (c. 97, §2; 852; 865, §2; 866).

V. Marriage Cases of RCIA Candidates and Catechumens

- A. At or near the beginning of the parish RCIA process, inquirers should be informed that their marital situation could impact their freedom to receive the sacraments. An inquirer's marital status must be investigated by the priest or deacon as soon as pastorally possible.
 - 1. Suppose a candidate/catechumen is in an irregular marriage or desires to enter a marriage that would be irregular due to either the candidate's/catechumen's previous marriage or the intended spouse's previous marriage. In that case, the candidate/catechumen is eligible for admission into the RCIA process. However, such admission may only be into the pre-catechumenate and catechumenate periods.
 - a. The RCIA team should immediately encourage the candidate/catechumen to submit their case to the tribunal as soon as possible.
 - b. In the Diocese of San Angelo, the catechumen cannot be admitted to the Rite of Election while in an irregular marriage.

- c. The resolution of marriage cases for RCIA candidates/catechumens or their spouses or intended spouses takes time. And the petition is heard in the tribunal in turn according to the date of acceptance.
 - d. They also should be made aware that a declaration of invalidity may not always be granted by the tribunal.
2. A divorced person who is not presently married and has no immediate marriage plans should not be kept from sacramental initiation upon completing their catechesis.

VI. RCIA Part II: Exceptional Circumstances

A. Rite of Christian Initiation of Children Who Have Reached Catechetical Age (Part II, Chapter 1)

- 1. This form of the Rite of Christian Initiation is intended for children, not baptized as infants, who have attained the use of reason and are of catechetical age (RCIA, 252). A child may be presumed to have achieved a sufficient use of reason upon completion of seven (7) years of age (c. 97, §2).
- 2. They seek Christian Initiation either at the direction of their parents or guardians or, with parental permission, on their own initiative (RCIA, 252).
- 3. Such children are capable of receiving and nurturing a personal faith and of recognizing an obligation in conscience. However, they cannot yet be treated as adults. The reason is, at this stage of their lives, they are dependent on their parents or guardians. They are still strongly influenced by their companions and their social surroundings (RCIA, 252).
- 4. The Christian Initiation of these children requires a conversion that is personal and somewhat developed. It must be in proportion to their age. They must be assisted with the education they need (RCIA, 253).

Thus, the process of initiation must be adapted both to their spiritual progress, that

- a. receive (RCIA, 253).

- b. Accordingly, as with adults, their initiation can be extended over several years, if need be, before receiving the sacraments (RCIA, 253).
 - c. It is standard practice that those children receiving instruction in RCIA should concurrently be receiving instruction according to their age in the parish religious education process.
- 5. Children who have reached the use of reason are presumed to be adults for purposes of Christian Initiation (c. 852, §1). Their formation should follow the ordinary catechumenate's general pattern as far as possible, with the appropriate adaptations permitted by the ritual.
 - 6. The children's progress in the formation they receive depends on the help and example of their companions and their parents' influence. Both of these factors should therefore be taken into account (RCIA, 254).

- a. Children who are to be initiated often belong to a group of children of the same age. Others in the group may already be baptized and are preparing for Confirmation and Eucharist. Their initiation progresses gradually within the supportive setting of this group of companions (RCIA, 254).
 - b. It is hoped that the children will also receive help and a good example in living the Christian life from their parents. Parental permission is required for the children to be initiated. The initiation period will also provide a good opportunity for the family to contact the priest and catechist (RCIA, 254).
 - 7. The Office of Evangelization and Catechesis recommends the following guidelines for children who have reached the age of reason and are preparing for Christian Initiation:
 - a. The child should be enrolled in their age group's parish faith formation program during their first two years in the parish program.
 - b. During their second year, the child should participate in periodic family faith formation gatherings in the parish.
 - c. The child should receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil together with the older catechumens (NS, 18).
 - d. Each family situation is different. Pastoral leaders must be sensitive and attentive to the needs and situations of each family.
 - e. The Office of Evangelization and Catechesis can provide information regarding curriculum content.
- B. Preparation for Baptized, Uncatechized Adults (Part II, Chapter 4)
- 1. This rite concerns adults who were baptized as infants either as Roman Catholics or as members of another Christian community but did not receive further catechetical formation or, consequently, the Confirmation and Eucharist sacraments (RCIA, 400).
 - a. Even though these adults have not yet heard the message of Christ, their status differs from that of catechumens. By Baptism, they have already become members of the Church and children of God (RCIA, 400).
 - i. Hence, their conversion is built on the Baptism they have already received, the effects of which they must develop (RCIA, 400).
 - ii. As in the case of catechumens, the preparation of these adults requires considerable time (See RCIA, 76) (RCIA, 401).
 - 2. For the most part, the plan of catechesis corresponds to the one laid down for catechumens (RCIA, 402).

In the process of catechesis it should be taken into account that these adults have a special status because they are already baptized (RCIA, 402).
 - 3. Although it is not generally recommended, if the sacramental initiation of such candidates is completed with Confirmation and Eucharist on the same occasion as the celebration of the full Christian initiation of candidates for Baptism, the

condition, and status of those already baptized should be carefully respected and distinguished (NS, 26).

4. The celebration of the sacrament of Penance with candidates for Confirmation and Eucharist is to be carried out at a time before and distinct from the celebration of Confirmation and the Eucharist.

As part of such candidate's formation, they should be encouraged in the frequent celebration of this sacrament (NS, 27).

5. Only the ordinary minister of Confirmation, the bishop, has the ordinary faculty to confirm:
 - a. In the case of a baptized Catholic who, though raised in the faith, was never confirmed (NS, 28)
 - b. In the case of baptized, uncatechized Catholics
6. Regarding the faculty of priests to administer the sacrament of Confirmation:
 - a. Priests in the Diocese of San Angelo do not have the faculty to confirm baptized Catholics unless they have been specifically delegated by the bishop in writing.
 - b. Priests have the faculty to confirm those who were validly baptized in other Christian churches or ecclesial communities.
 - c. Priests do have the faculty to confirm apostates from the faith, schismatics, and those who without fault have been instructed in and adhered to a non-Catholic religion, upon their return to the Church.
 - d. Pastors enjoy the faculty of administering the sacrament of Confirmation to those persons who have attained the use of reason and whom they have baptized, or to those already baptized in another church or ecclesial community whenever they admit them into full communion with the Catholic Church. The same faculty is extended to parochial vicars and any priest invited by the parish priest or diocesan authorities to preside at these ceremonies.
 - e. Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics preparing for marriage, who are not yet confirmed.
 - f. Any priest may administer the Sacrament of Confirmation to one who is in danger of death.
 - g. Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics incarcerated in the penal institutions in the Diocese of San Angelo.
 - h. To maintain the interrelationship and sequence of Confirmation and Eucharist as defined in Canon 842, §2, priests who lack the faculty to confirm should seek it from the diocesan bishop. The bishop may, in accord with Canon 884, §1, grant the faculty if he judges it necessary (NS, 29).

- i. If delegation to confirm baptized Catholics at the Easter Vigil is deemed appropriate, the pastor should state in writing his reasons and forward them to the diocesan bishop.
- C. Reception of Baptized Christians into Full Communion of the Catholic Church (Part II, Chapter 5)
 1. According to the Latin rite, this is a liturgical rite by which a person baptized in a separated ecclesial community is received into the Catholic Church's Full Communion (RCIA, 473).
 2. In the case of Eastern Orthodox Christians who enter into the fullness of Catholic Communion, no liturgical rite is required, but simply a profession of the Catholic faith, even if such persons are permitted, in virtue of recourse to the Apostolic See, to transfer to the Latin Rite (RCIA, 474).
 3. Anything that would equate candidates for reception with those who are catechumens must be absolutely avoided (RCIA, 477).
 4. In all cases, discernment should be made regarding the length of catechetical formation required for each candidate for reception into the Catholic Church's full Communion (RCIA, 478; NS, 30).
 5. One who was born and baptized outside the Catholic Church's visible communion is not required to make an abjuration of heresy but simply a profession of faith (RCIA, 479).
 6. The Sacrament of Baptism cannot be repeated. Therefore, it is not permitted to confer it conditionally unless there is reasonable doubt about the fact or validity of the Baptism already conferred (RCIA, 480; NS, 37). The fact of the Baptism is established either by a certificate, a letter, or an affidavit. The validity of Baptism depends upon the use of water, Trinitarian formula, and the intention to do what the church does. Please consult the list of churches and ecclesial communities provided in this pastoral manual.
 7. Those who have been baptized but have received relatively little Christian upbringing may participate in catechumenal formation elements so far as necessary and appropriate. However, they should not take part in rites intended for the unbaptized catechumens.
 - a. They may be included with uncatechized adult Catholics in such rites as appropriate among those included or mentioned in section VI, B: Preparation for Baptized, Uncatechized Adults.
 - b. The rites of presentation of the Creed, the Lord's Prayer, and the Book of the Gospels are not proper except for those who have received no Christian instruction and formation.
 - c. Some baptized persons have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community. They should not be asked to undergo a complete program parallel to the catechumenate (NS, 31).

8. It is preferable that reception into full Communion does not take place at the Easter Vigil. There could be some confusion by such baptized Christians with the candidates for Baptism. There could be a possible misunderstanding of or even negative reflection upon the sacrament of Baptism celebrated in another church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic Eucharistic community (NS, 33).

In fact, their reception can occur at any time during the year. However, the preferred liturgical times are on a Sunday or during the Easter season.

9. Nevertheless, suppose there are both catechumens to be baptized and baptized Christians to be received into full communion at the Easter Vigil. For pastoral reasons, the vigil is the principal annual celebration of the Church. In that case, the combined rite is to be followed: "Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church."

A clear distinction should be maintained during the celebration between candidates for sacramental initiation and candidates for reception into full communion. Ecumenical sensitivities should be carefully respected (NS, 34).

10. The celebration of the sacrament of Penance with candidates for reception into full communion is to be carried out before and distinct from the celebration of the Rite of Reception.

As part of such candidates' formation, they should be encouraged in the frequent celebration of this sacrament (NS, 35).

VII. RCIA: Related Issues

A. Validity of Baptism in Separated Christian Communities

1. Eastern Orthodox Christians and Those Equated with Eastern Christians

Baptism in these Christian Churches is presumed valid by Roman Catholics. Any practice which might be interpreted as "re-Baptism" must be avoided.

2. Non-Eastern Christians (Protestants):

- a. In determining the validity of the Baptism conferred in other Christian communions, account must be taken of matter, form, and sufficient intention (The Ecumenical Directory of 1993, 99c).

- b. Matter and Form

- i. Baptism is validly conferred only by a washing of true water with the proper form of words (C. 849).

- ii. Baptism by immersion, pouring, or sprinkling together with the Trinitarian formula is of itself valid.

Concerning all Christians, consideration should be given to the danger of invalidity when Baptism is administered by sprinkling, especially of several people at once. Therefore, if the rituals and liturgical books or established customs of a church or community prescribe one of these

ways of baptizing, evidence is required that the minister of Baptism was faithful to that church's norms. This can be in the form of a baptismal certificate with the name of the minister showing that the minister used the approved ritual for Baptism.

c. Faith and Intention

Sufficient intention is to be presumed in the ministers who conferred the Baptism unless there is a serious reason to question the desire "to do what Christians do" (ED, 99c).

Mormon Baptism: On June 5, 2001, the Congregation for the Doctrine of the Faith issued a decision announcing that Baptism in the Church of Jesus Christ of Latter-day Saints (Mormons) is not considered valid.

d. The Application of the Matter

Where doubt arises about the application of the matter, both reverence for the sacrament and respect for the ecclesial nature of the other communities demand that a serious investigation of the community's practice and/or circumstances of the particular Baptism be made before any judgment is passed on the validity of a Baptism by reason of its manner of administration.

e. When, because of serious doubt, conditional Baptism is conferred, the meaning of and the reason for the conditional Baptism should be explained and the fact that it is not a re-Baptism.

Further, the Baptism should be administered privately with a minimum of notice in the simple form (ED, 99d; RCIA, 480).

B. Validity of Confirmation in Separated Christian Communities

1. Eastern Christians (Orthodox) and Those Equated with Eastern Christians: Confirmation is valid; hence, the candidate is not re-confirmed.

2. Non-Eastern Christians (Protestants):

Some ecclesial communities have a Confirmation rite (for example, Episcopalians and Lutherans). These rites are not valid in the Catholic Church. Candidates from these churches are to be confirmed.

C. Recording of Sacraments

1. Elect who have received full initiation (Baptism, Confirmation, and Eucharist): Their names are recorded in the baptismal register with all pertinent information.

Notations are also made in the Confirmation and Eucharist registers.

2. The Baptized Christian Who Enters into Full Communion (Profession of Faith, Confirmation, Eucharist):

a. Their names are recorded in the baptismal register under the date of the profession of faith.

b. The baptismal information (date and place) should be recorded in their proper columns.

- c. In the marginal-notes column, notations are made for the Profession of Faith, Confirmation, and Eucharist.
- 2. Periodically the situation will arise where parents who have had a child baptized in a non-Catholic church want their child to become Catholic. One reason this could occur is when the parent is brought into the Church through initiation.

If the child is under the catechetical age (seven [7] years), the parent(s) make a profession of faith for the child.

 - a. Once made, the parish enters the child's Baptism and Profession of Faith information in the parish's baptismal register.
 - b. Once recorded, a profession of faith certificate is issued to the parents. The Catholic parish becomes the place of sacramental record for the child.
- D. Pastors and those who assist them are encouraged to study the process at workshops or by visiting parishes in the diocese with well-developed catechumenate ministries.
 - 1. The Office of Evangelization and Catechesis can be contacted for more information about available programs and resources.
 - 2. The Diocesan Liturgical Commission can be contacted for guidance regarding the liturgical practices in the RCIA.
- E. Responsibilities of RCIA sponsors

For an explanation of these responsibilities, please consult the Introduction to the Rite of Christian Initiation of Adults numbers 10 and 11.

VIII. Sample RCIA Information Sheet

RCIA INFORMATION SHEET

(This form is designed to be filled out in conversation with the inquirer)

Legal Name _____ Today's Date _____

Address _____ Zip _____

E-Mail 1 _____ E-Mail 2 _____

Home Phone _____ Cell Phone _____

Place of work/Occupation _____ Work Phone _____

Date of Birth _____ Place of Birth _____

Father's full name _____ Religion _____

Mother's full maiden name _____ Religion _____

Emergency contact full name _____ Relationship _____

Home/Other Phone _____ Cell Phone _____

Is there someone whom you would like as an RCIA Sponsor? _____

BAPTISM & SACRAMENTS Have you ever been baptized? NO YES (If yes, we need to have proof of some kind, i.e., certificate, photo, and/or affidavit from someone who was present.)

Baptized when? _____ Where? (church, city, state) _____

If Catholic, did you receive: First Communion? When? Where? _____

Confirmation? When? Where? _____

Are you: Single ___ Married ___ Widowed ___ Separated ___ Divorced ___

How many times have you been married? _____ (If once or more, please see pp. 2 & 3 of this form for questions regarding your marriage(s)).

Children (names & ages. If more space is needed, please use an additional sheet of paper):

1. _____ 2. _____

Baptized? Yes No Denomination _____ Baptized? Yes No Denomination _____

3. _____ 4. _____

Baptized? Yes No Denomination _____ Baptized? Yes No Denomination _____

The information below is necessary to determine your ability to enter freely into the Catholic faith. We will help you as best we can with the steps necessary to do that. Depending on the answers to these questions, there may be further information needed from you regarding your previous spouse(s) and/or current spouse.

SPOUSE & MARRIAGE INFORMATION

Please begin with current/most recent spouse and go backwards to first marriage.

Your Current / Most Recent Spouse

Name: _____ Religion of this

spouse: _____ If applicable, include maiden name

Had he/she been married before? ____No ____Yes If yes, how many times?

Is he/she a baptized Christian? ____No ____Yes Does he/she possess a baptismal certificate?
____Yes ____No

Year of his/her Baptism (if known) and name of
church: _____

Who performed this marriage? _____
(priest, deacon, minister, rabbi, civil)

Was this marriage later convalidated in the Catholic Church? _Yes _No

Was this marriage annulled by the Catholic Church? ____Yes ____No

Is this spouse deceased? ____No ____Yes

Previous Spouse

Name: _____ Religion of this spouse: _____

If applicable, include maiden name

Had he/she been married before? ____No ____Yes If yes, how many times?

Is he/she a baptized Christian? ____No ____Yes Does he/she possess a baptismal certificate?
____Yes ____No

Year of his/her Baptism (if known) and name of
church: _____

Who performed this marriage? _____ (priest, deacon, minister, rabbi,
civil)

Was this marriage later convalidated in the Catholic Church? ____Yes ____No

Was this marriage annulled by the Catholic Church? ____Yes ____No

Is this spouse deceased? ____No ____Yes

(For additional marriages, please continue on the following page to
List All Former Spouses.)

LIST ALL FORMER SPOUSES

When? Where? _____ Spouse's Name..... Spouse's Religion Your Religion..... Spouse is: Living__ Deceased Marriage was annulled through the Catholic Church: Yes... No...	When? Where? _____ Spouse's Name..... Spouse's Religion Your Religion..... Spouse is: Living__ Deceased Marriage was annulled through the Catholic Church: Yes... No...

When? Where? _____ Spouse's Name..... Spouse's Religion Your Religion..... Spouse is: Living__ Deceased Marriage was annulled through the Catholic Church: Yes... No...	When? Where? _____ Spouse's Name..... Spouse's Religion Your Religion..... Spouse is: Living__ Deceased Marriage was annulled through the Catholic Church: Yes... No...

Requirements for the RCIA process include obtaining a certificate of Baptism (if you are already baptized), obtaining a sponsor (we will help with that if need be), attendance at weekly classes and liturgical celebrations, and completing any assignments given in a timely manner.

I understand the requirements for the RCIA process in the Diocese of San Angelo and desire to enter this process of my own free will.

Signature

Date

OFFICE USE ONLY

- ☐ Baptized Catholic Catechized Needing Eucharist
- ☐ Baptized Catholic Catechized Needing Confirmation
- ☐ Baptized Catholic Uncatechized (never attended instruction, CCD, religious education classes)
- ☐ Validly Baptized Non-Catholic Christian
- ☐ Baptized Orthodox Christian

D Unbaptized (never been baptized in any religion)

- ☐ Birth Certificate

Name on birth certificate ☐ Male ☐ Female

- ☐ Civil Document

Name on civil document _____ ☐ Male ☐ Female

- ☐ Baptismal Certificate Name on Certificate _____
Issued from: _____

☐ Notification of Confirmation / Eucharist sent on _____ ☐ Parish file updated

☐ Recorded in sacramental register

- ☐ Affidavit of Baptism

Sponsor/Godparent _____ Sponsor/Godparent _____

☐ Sponsor / Godparent Letter

☐ Sponsor / Godparent Letter

Confirmation Name (optional) _____

- ☐ Referred to Pastor / his designate if annulment is needed

☐ Rite of Acceptance/ Welcoming Date & Location _____

☐ Rite of Election Date & Location _____

D Sacraments Received Date & Location _____

Notes: _____

Triduum Notes

General Triduum Notes:

- The Lenten Season ends before Evening Prayer is celebrated on Holy Thursday.
- The Easter Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday.
- Funeral Masses are not allowed on Holy Thursday and throughout the Paschal Triduum (GIRM, 380). However, a non-Eucharistic funeral service is permitted without the distribution of Holy Communion.

Holy Thursday:

- The only Mass to be celebrated on Holy Thursday is the Mass of the Lord's Supper.
- Parishes are required to adhere to the time of day indicated for the service: "The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and clergy exercising the ministry" (Roman Missal, Holy Thursday).
- The Bishop of San Angelo allows one additional Mass of the Lord's Supper to be celebrated in the evening (in parishes or missions) for those unable to attend the principal evening celebration of the Lord's Supper. This Mass must not prejudice the principal evening Mass. The additional Mass of the Lord's Supper may not be anticipated on Wednesday evening.
- The reception of oils consecrated and blessed at the Chrism Mass may be received in the parish before the Mass of the Lord's Supper. A simple rite for this reception of the holy oils can be found in the Sacramentary Supplement (2004), pp. 53-54, or in the Liturgy Publications Sourcebook, or on the website:
- <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/reception-of-holy-oils.cfm>
- The decree from the Congregation for Divine Worship and Discipline of the Sacraments, dated January 6, 2016, changed the rite of washing feet on Holy
- Thursday (Mandatum) to lawfully permit a wider representation of the People of God to take part in the ceremony. The congregation's decree provides specific suggestions about the nature of this representative group: men and women, young and old, healthy and sick, clergy, religious, and laity.
- According to the ritual for Holy Thursday, the only one who washes the feet is the priest (RM, Mass of the Lord's Supper, 11).
- The Washing of the Feet remains an optional ritual at the discretion of the local pastor. Still, it is encouraged by the Bishop of San Angelo. The practice of having all the assembly wash one another's feet is not to be done in the Diocese of San Angelo.
- Before Mass begins on Holy Thursday evening, the tabernacle should be completely empty. The tabernacle door should be left open, and the sanctuary lamp should be extinguished. The consecrated hosts removed from the tabernacle can be consumed or safeguarded in a secure and dignified place and placed on a corporal accompanied by a lit and safe candle.

- Enough hosts should be consecrated in this liturgy to accommodate communion for the celebration of the Lord's Passion.
- Holy water should be removed from all fonts immediately after the celebration of the Mass of the Lord's Supper. The fonts are refilled with the water blessed at the Easter Vigil.
- A monstrance is not to be used in the procession for the transfer of the Blessed Sacrament or at the place of repose (*Paschalis Solemnitatis*, 55). The Blessed Sacrament should be carried in one or more ciboria in the procession, covered with the ends of the humeral veil. (RM, Mass of the Lord's Supper, 37).
- At the place of repose, the Blessed Sacrament should be in a tabernacle with the door open until incensation is complete, then with the door closed for adoration for the rest of the evening (RM, Mass of the Lord's Supper, 39). If a tabernacle is not available at the altar of repose, the Blessed Sacrament is kept in closed ciboria and guarded for the period of adoration, after which the Blessed Sacrament is kept in a secure and dignified place.

Good Friday:

- If the faithful gather for prayer on the morning of Good Friday, what is recommended is the Office of Readings with Morning Prayer.
- The Celebration of the Lord's Passion should normally take place in the afternoon, at about 3:00 p.m., to enable people to assemble more easily. However, pastoral discretion may allow for a time later in the evening, but never later than 9:00 p.m. (PS, 63).
- If the size or nature of a parish so indicates, the celebration may be repeated later.
- Mass vestments are mandated by the Roman Missal. It is not permitted to wear a cope for the Celebration of the Lord's Passion.
- On this day and the following day (Holy Saturday), the Church does not celebrate the Sacraments, except for Penance and the Anointing of the Sick (RM, Good Friday, 1). On this day, funerals are to be celebrated without singing, music, or the tolling of bells (Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, CDW, 20 February 1988, no. 61).
- This liturgy may not be celebrated in the absence of a priest. Therefore, a deacon may not officiate at the Celebration of the Lord's Passion.
- The Lectionary for Mass does not allow any of the readings at the Celebration of the Lord's Passion to be omitted. All three readings (Isaiah, Hebrews, and the Passion according to St. John) are required.
- The Adoration of the Holy Cross begins with one of two forms of the Showing of the Holy Cross. The First Form begins as the deacon, or another suitable minister, goes to the sacristy and obtains the Cross, veiled in violet. Accompanied by two ministers with lighted candles, the veiled Cross is brought to the center of the sanctuary in procession. The priest accepts the Cross and then, standing in front of the altar and facing the people, uncovers the upper part of the Cross, the right arm, and then the entire Cross. Each time he unveils a part of the Cross, he sings the acclamation, Behold the wood of the Cross, and the people respond. In the Second Form of the Showing of the Holy Cross, the priest or deacon goes to the church

door, where he takes up the uncovered Cross. Accompanied by two ministers with lighted candles, he processes to the sanctuary, stopping at the door of the church, in the middle of the church, and before entering the sanctuary, to sing the acclamation, Behold the wood of the Cross, and the people respond.

- After the showing of the Cross, the priest or deacon carries the Cross to the entrance of the sanctuary or another suitable place. The first person to adore the Cross is the priest celebrant. If circumstances suggest, he takes off his chasuble and his shoes. The clergy, lay ministers, and the faithful then approach the Cross. The personal adoration of the Cross is an important feature in this celebration, and every effort should be made to achieve it.
- The rubrics remind us that "only one Cross" should be used for adoration. If the numbers are so great that all cannot come forward, the priest, after some of the clergy and faithful have adored the Cross, can take it and stand in the center before the altar. In a few words, he invites the people to adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it in silence. It should also be kept in mind that when a sufficiently large Cross is used, even a large community can approach and reverence it in due time. A number of people can simultaneously approach and venerate the foot of the Cross as well as the right and left arm. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion.
- After the distribution of Holy Communion previously consecrated at the Mass of the Lord's Supper, the altar is stripped. But the Cross remains on the altar with two or four candlesticks.
- At the end of the Good Friday service, all present genuflect to the Cross before departing in silence (RM, Passion of the Lord, 32).

Holy Saturday:

- If the faithful are to gather for prayer on the morning of Holy Saturday, what is recommended is the Office of Readings with Morning Prayer.
- The celebration of the Easter Vigil should take place at night. It should begin after nightfall and end before the dawn of Sunday (PS, 78). In general, nightfall is about thirty minutes after sunset. The Easter Vigil is not to be celebrated at the time of day that is customary to celebrate anticipated Masses for Sunday. The Diocesan Liturgical Commission will announce the proper time for the Easter Vigil each year by January 1.
- The paschal candle used at the Easter Vigil should be made of wax, never to be artificial, be replaced each year, be only one in number, and be sufficiently large that it may convey the truth that Christ is the light of the world.
- In the Diocese of San Angelo, the Rite of Matrimony, whether a convalidation or not, should not be celebrated at the Easter Vigil.
- The *Exsultet*, while ordinarily sung by a deacon, can be sung or proclaimed by a lay minister or a priest. When sung by a layperson, the pertinent parts appropriate to the ordained are omitted.
- In the case of mission churches and cluster parishes, the Secretariat of Divine Worship suggests that the paschal candles from the mission churches or other parish churches could be

present at the Easter Vigil. Candles can be prepared in advance and blessed alongside the main candle (perhaps having deacons or other representatives holding them). In keeping with the rubrics, for the lighting and procession, only one candle should be lit. That candle should be the principal candle or the one that will remain in that particular church. As the other candles in the congregation are lit, the other paschal candles could be lit and held (but not high) to maintain the prominence of the one principal candle by someone at their place in the assembly. Once all the candles are extinguished after the singing of the *Exsultet*, the other paschal candles are put aside. On Easter Sunday morning, those candles could be taken to each of the missions and carried, lit, in the entrance procession at the first Mass at each church and put in place in the sanctuary. (USCCB, 18 Questions on the Paschal Triduum, question 14)

- The recounting of Salvation History is related in seven readings from the Old Testament that are chosen from the law and the prophets. There must be two readings from the New Testament, namely from the Apostle Paul and from the Gospel. The use of all nine readings is the norm and is preferred. However, where more serious pastoral circumstances demand it, the number of Old Testament readings may be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14.
- In the Easter Vigil, if there are people who are being received into the Church, the priest may introduce the Lamb of God with these or similar words:

At this time, we are at the high point of initiation in the Church. To those who are joining the Church this evening: after all your patient preparation, you have finally come to full communion as members of the Catholic Church.

The Holy Eucharist is the center of the whole Christian life. All that we do leads to the Eucharist, And the entire life of the Church flows from the Eucharist.

The Lord Jesus, who sacrificed his life out of love for you, And who rose victorious from death, Now asks you to open your heart to him, And to receive him completely.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

- This is a night when Holy Communion under both forms should be made available to the congregation.

Easter Sunday:

- The Easter sequence is required for Easter Sunday. It is sung before the Gospel, and its singing should lead into the Gospel Acclamation.

- The rite of renewal of baptismal promises may take place after the homily according to the text used at the Easter Vigil (RM, Sunday of the Resurrection, 55), followed by the sprinkling with water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other song of baptismal character, should be sung. In this case, the Creed is omitted. If the renewal of baptismal promises does not occur, then the Creed is said. (RM, Sunday of the Resurrection, 72)
- The renewal of baptismal promises on Easter Sunday does not take the place of the Penitential Act.
- The Roman Missal notes that the Apostles' Creed, "the baptismal Symbol of the Roman Church," might be appropriately used during Easter Time. This decision is up to the local pastor.
- The holy water fonts should be filled with the water blessed at the Vigil. On the subsequent Sundays of Easter, it is appropriate that the Rite for the Blessing and Sprinkling of Water take the place of the Penitential Act.
- Remember that there may be people attending this day who have not been to church in a while. This is your opportunity to make them feel welcome and encourage them kindly to participate actively in the parish's life.
- The paschal candle remains in the sanctuary near the altar or ambo throughout the Easter season, including Pentecost. Its use is encouraged at all liturgical celebrations in this season. After Pentecost, it is desirable to keep the Paschal Candle near the baptismal font with due honor. It is lit at the celebration of Baptism (RM, Pentecost Sunday).

Reference Chart for the Paschal Triduum

	Penance	Anointing	Nuptial Mass	Rite of Marriage without Mass	Funeral Mass	Funeral Service without Mass	Baptism	Confirmation	Distribution of Eucharist to the Sick
Holy Thursday	Yes	Yes	No	Yes	No	Yes	No*	No*	Yes
Good Friday	Yes	Yes	No	No	No	Yes	No*	No*	Yes
Holy Saturday during the day	Yes	Yes	No	No	No	Yes	No*	No*	Only As Viaticum
Easter Vigil Mass	No	No	No	No**	No	No	Yes	Yes	Yes
Easter Sunday	Yes	Yes	No	Yes	No	Yes	Yes	Yes	Yes

* If a person is in danger of death, they are to be baptized without delay. Regarding Confirmation and Eucharist to those in danger of dying, please see *Pastoral Care of the Sick*, 275—280.

** In the Diocese of San Angelo, The Rite of Matrimony, whether a convalidation or not, should not be celebrated at the Easter Vigil.

Affidavit of Baptism

AFFIDAVIT OF BAPTISM

(To be used when the Baptism certificate cannot be furnished)

Please Type or Print:

1. Your Name: _____
Mailing Address: _____
City/State/Zip Phone: _____
2. Your religion: _____ Do you believe in the sanctity of an oath? _____
3. This affidavit concerns the Baptism of: _____
4. The parents of that person are: Father: _____
Mother: _____
5. The above-named person was born on the following date: _____
6. What is your relationship to the above-named person? _____
7. How long/how well have you known this person? _____
8. Was this person ever baptized? _____ If so, what religion? _____
9. When did this Baptism take place? _____
10. Who performed this Baptism? _____
11. Where did this Baptism take place? _____
12. Who were his/her godparents? Godfather: _____
Godmother: _____
13. How do you know that this baptism took place? _____

14. What religion does this person now practice? _____
15. "Did the person who performed this Baptism use water; and baptize in the name of the Father, the Son, and the Holy Spirit; and intend to do what the Catholic Church does in Baptism?" _____

I swear that my answers are true according to my knowledge and belief.

Witness' Signature

Date

This statement was sworn to and signed in my presence.

Name of the Priest

Name of the Parish, City/State/Zip

Date

Baptism / Confirmation Sponsor Covenant

As a Baptism or/ Confirmation sponsor, your role is to encourage your candidate's faith. You should be an example to your godchild or candidate. You should reflect with your godchild or candidate as they grow in the meaning of a life of Catholic discipleship.

The Code of Canon Law (c. 874) specifies the requirements for serving as a godparent at Baptism or a sponsor at Confirmation: You must not be the parent of the person being baptized or confirmed. You must be at least sixteen (16) years old. You must be fully initiated (Baptism, Confirmation, Eucharist) into the Catholic Church. If married, you must be in a valid Catholic marriage. You must live a life of active faith in the Catholic Church.

I understand the requirements of being a Baptism / Confirmation sponsor. I state that I received the:

Sacrament of Baptism

On _____ at _____ Church in _____
(City and State)

Sacrament of Confirmation

On _____ at _____ Church in _____
(City and State)

(And if married) celebrated the Sacrament of Marriage

On _____ at _____ Church in _____
(City and State)

My godchild's / candidate's name is: _____

Name of parish and city where the Sacrament of Baptism / Confirmation is to take place:

Parish _____ City / State _____ Date _____

I am active in the Catholic Church, fully initiated into the Catholic Church, regularly attend Catholic Mass on Sunday, strive to live my faith, and I meet the requirements stated above.

Please print your name: _____

Signature: _____ Date: _____

PART II. THE SACRAMENT OF CONFIRMATION

Those who have been baptized continue the path of Christian initiation through the sacrament of Confirmation. This sacrament strengthens the baptismal conferral of the Holy Spirit as once granted to the apostles on the day of Pentecost (CCC 1302, 1303). All baptized persons who have not been confirmed, and only they, are capable of receiving Confirmation (c. 889)

I. Gift of the Holy Spirit

This gift of the Holy Spirit conforms believers more fully to Christ. Thus, they are strengthened with the power to bear witness to Christ for the building up of His body in faith and charity. They are marked with the character or seal of the Lord in such a way that the sacrament of Confirmation cannot be repeated (The Order of Confirmation, Intro. I, 2).

II. The Minister of Confirmation

- A. The ordinary minister of Confirmation is the bishop (c. 882).
- B. Conditions under which a priest may administer the Sacrament of Confirmation:
 - 1. Pastors (*ipso iure*) enjoy the faculty of administering the Sacrament of Confirmation to those persons who have attained the use of reason (age 7) (c. 97) and whom they baptize (c. 883, n.2) or to those already baptized in another church or ecclesial community whenever they admit them into full communion with the Catholic Church (c. 883, n.2). The same faculty is extended to parochial vicars and to any priest invited by the parish priests or diocesan authorities to preside at these ceremonies.
 - 2. In the Diocese of San Angelo, pastors and parochial vicars enjoy the faculty to confirm apostates from the faith, schismatics, or those who without fault have been instructed in and adhered to a non-Catholic religion, upon their return to the Church. This faculty is extended to any priest invited by parish priests or diocesan authorities to preside at these ceremonies.
 - 3. Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics preparing for marriage, who are not yet confirmed. If they can do so without serious inconvenience, Catholics who have not yet received the sacrament of Confirmation are to receive it before being admitted to marriage (c. 1065). If the candidate for Confirmation is free to receive this sacrament before marriage, it should be celebrated before the marriage. If the person is not eligible to receive Confirmation until after entering a valid marriage, it should be celebrated after the marriage.
 - 4. Any priest (*ipso iure*) may administer the Sacrament of Confirmation to anyone who is in danger of death (c. 883, n.3).
 - 5. Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics incarcerated in penal institutions in the Diocese of San Angelo. The preparation for Confirmation need not be an entire RCIA process. These Confirmations should be recorded in the sacramental register of the parish in which the prison is located.

6. A priest must request the faculty to confirm from the diocesan bishop if any other person is not already baptized as Catholic,
- C. Deacons
1. An adult should be immediately confirmed after the reception of Baptism by the minister who confers the Baptism.
 2. Since a deacon cannot administer Confirmation, he cannot baptize an adult except in danger of death.
 3. Deacons may baptize infants and children under the age of seven (7). Such children will then be confirmed in the usual way by the bishop.
 4. Persons seven (7) years old and older are baptized by a priest and confirmed by him as part of the same ceremony (c. 97, §2; 852; 866; 883, 2°; 891).

III. Consent to Administer the Sacrament to a Minor

Administering the sacrament to a minor requires consent from a person with legal religious authority over the child.

IV. Candidates for Confirmation

A. Age for Confirmation

1. Unless there is the danger of death, or in the minister's judgment a grave cause, the Sacrament of Confirmation in the Diocese of San Angelo shall be conferred between the age of discretion (age 7) and about sixteen (16) years of age. (c. 891).
2. The pastor of a parish determines the standard age at which the catechesis for Confirmation is offered (See Restored Order in Section A, X.C, p. 49).

B. Capacity for Confirmation

1. To be confirmed, one must have the use of reason, be suitably instructed, be properly disposed, and be able to renew one's baptismal promises (c. 889, §2).
2. The pastor or his designate must assess the child's understanding, disposition, and readiness before the sacrament is conferred. According to best practices, the following elements are suggested for this assessment, either through an interview or through observation:
 - a. Understanding the meaning of the sacrament
 - b. Willingness to be confirmed
 - c. General understanding of the basic elements of the Creed
 - d. Participation in Mass
 - e. Participation in service activities
 - f. Involvement in the parish community
3. Preparation must use catechetical materials approved by the diocese. Also, other supplementary materials approved by the pastor may be used.

4. All baptized Catholics who possess the use of reason may receive the Sacrament of Confirmation if they are "suitably instructed, properly disposed and able to renew the baptismal promises (c. 889)." Persons who, because of intellectual or developmental disabilities, may never attain the use of reason, can receive the Sacrament of Confirmation. They should be encouraged to receive it either directly, or if necessary, through their parents. They need to receive pastoral guidance, along with the welcome and embrace of the whole community of faith. To the degree possible, those with disabilities should be included along with others during the sacrament preparation and celebration. At times, the pastoral need may necessitate an accommodated setting and a simpler manner (USCCB Newsletter, Committee of Divine Worship, vol. LIII, July/August 2017).

V. Diocesan Guidelines for Preparation of the Sacrament of Confirmation

- A. Faith formation is a lifelong process.
 1. The sacramental preparation process does not replace regular participation in the parish or school religious education programs.
 2. It is understood that each parish is to provide faith formation to the candidates and their parents.
- B. A minimum of two (2) years of formal faith formation in a parish or Catholic school program precedes preparation for the celebration of the Sacrament of Confirmation. Some additional study and ministry opportunities, such as retreats and service, are encouraged.
- C. The celebration of the Sacrament of Confirmation can be celebrated throughout the year.
 1. Note that Confirmations in a particular parish do not necessarily take place every year.
 2. Candidates from one parish or mission may be joined with another parish or mission's celebration.
 - a. The pastor of the candidate(s) requests the pastor's permission where the ceremony will take place. After receiving permission, he must provide a copy of the candidate's baptismal certificate, the name(s) of the sponsor(s), and family contact information. It is up to the sending parish to determine if the sponsor(s) qualify.
 - b. The sacrament is recorded in the register of the parish where the sacrament is administered.
 - c. The parish where the sacrament is administered sends a notification to the parish of Baptism and provides a Confirmation certificate.
- D. Because the primary faith community is the local parish, preparation for the Sacrament of Confirmation is to take place under the local parish's guidance.
 1. Preparation for Confirmation should aim to lead the Christian toward a more intimate union with Christ and a livelier familiarity with the Holy Spirit—his actions, his gifts, and his biddings—to be more capable of assuming the apostolic

responsibilities of the Christian life. To this end, catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church, as well as the parish community. The latter bears special responsibility for the preparation of confirmands (CCC 1309).

2. Catholic school students: sacramental preparation and the celebration of the sacrament should take place through the parish, not the Catholic school.
- D. Sacramental preparation for Confirmation has a distinct catechesis with its own focus and elements (please see the guidelines in *The National Directory for Catechesis*, 2005: pp. 122–123).

VI. Qualifications of Candidates

- A. Each baptized Catholic has the right and the obligation to receive the Sacrament of Confirmation. However, the candidate has the personal responsibility to choose to complete initiation into the faith life of the Church.
- B. Candidates may request the sacrament if they:
 1. Are baptized and able to renew baptismal promises unless a grave reason suggests otherwise
 2. Exhibit an active faith life and knowledge of the Church
 3. Participate in the sacramental life of the Church, especially the Mass
 4. Are willing to commit to active involvement in the Confirmation catechesis as guided by the parish
 5. Are willing to respond to the call to active participation in the Church
 6. Are willing to continue to learn and grow in faith following Confirmation and throughout their lifetime
- C. For special needs children and adults, the pastor and catechetical leaders must make accommodations to meet their circumstances to receive the sacrament. The diocesan Office of Evangelization and Catechesis has material available to assist in their faith formation.

VII. Confirmation Sponsors

- A. The sponsor represents in a personal way the witness and support of the parish community.
- B. Opportunities for catechesis should be offered to the sponsors. Sponsors should be assisted to fully understand their role in the candidates' ongoing formation.
- C. The sponsor should participate with the candidates in their preparation as well as the celebration.
- D. The sponsor should be spiritually prepared to receive the Eucharist in the Confirmation liturgy, thereby setting a good example for the candidate.
- E. It is desirable that the one who undertook the role of godparent at Baptism be the sponsor for Confirmation (can. 893). This reflects the link between Baptism and Confirmation.

- F. To perform the role of sponsor, it is necessary that a person:
1. Be designated by the one to be confirmed, by the parents or the one who takes their place, or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing the role
 2. Have completed the sixteenth (16) year, unless it seems to the pastor or minister that an exception is to be made for a just cause
 3. If married, he/she must be in a valid Catholic marriage. If unmarried, he/she must not be in a living arrangement contrary to Church teaching.
 4. Be a practicing Catholic who has been confirmed and has already received the sacrament of the Eucharist and leads a life in harmony with faith and the role to be undertaken
 5. Not be bound by any canonical penalty legitimately imposed or declared
 6. Not be the parent or stepparent (or any other person equivalent to these in canon or civil law) of the one to be confirmed (c. 874, 893).
- G. A potential sponsor who cannot obtain a pastor's letter stating they qualify to be a sponsor may use the "Baptism/Confirmation Covenant Form" from the Diocese of San Angelo. They must testify that they are Catholics in good standing with the Church, fully initiated into the Church, and if applicable, in a marriage recognized by the Church.
- H. Number of Sponsors
1. The usual practice is to have one sponsor for Confirmation. However, two may be utilized for good pastoral reasons.
 2. If there are two sponsors, they must be one male and one female (c. 873). Both must fulfill the requirements previously cited in VIII E.
- I. Although not stipulated in the law, it may be pastorally beneficial for the sponsor to be someone other than a spouse, fiancé, or girlfriend/boyfriend.
- J. Priests as sponsors: There is no canonical restriction, but a prudential judgment should be made about the ability to carry out the responsibilities of the relationship.
- K. Sponsor-Proxy
1. A proxy may be used. However, it is recommended that someone nearby is chosen to sponsor who can become more involved in the candidate's preparation.
 2. A proxy is not required to meet the qualifications of a sponsor. They are merely a stand-in for the sponsor in the ceremony.
 3. A parent may be a proxy.
 4. When a proxy is used, the actual sponsor's name must be included in the Confirmation register and on the certificate. Also, the proxy's name must be included and noted as a proxy.
- L. Parents of Children and Adolescents
1. For the Sacrament of Confirmation, like that of all the sacraments, the parental role is one of spiritual companion and adviser.

2. As part of their continuing support and witness, parents should attend catechetical sessions provided by the parish for their own faith formation and assist and encourage their child.

VIII. Adults

- A. Adult Catholics may be confirmed in one of the diocesan adult Confirmation liturgies or any Confirmation liturgy in the diocese. These candidates may also be confirmed in their local parish by a priest, after the priest has received particular delegation by the diocesan bishop.
- B. Catechesis of Adults
 1. For baptized Catholics who seek Confirmation as adults, parishes are encouraged to offer preparation suitable for adults. Consult the Office of Evangelization and Catechesis for recommended materials.
 2. The RCIA process is intended for those who are not yet Catholic. Therefore, ideally, parishes should offer adult Confirmation catechesis in a setting apart from the RCIA group.
 3. In the catechesis, it may be discovered that some of the candidates have not yet been well catechized. In this case, they should be provided with more instruction as needed.

IX. Celebration

- A. The celebration of Confirmation should be carefully prepared and well-executed following the Order of Confirmation's norms.
 1. The ceremony should normally be celebrated within the Eucharistic Liturgy.
 2. The Sacrament of Confirmation should be held at a time when the parish community can witness and participate in this celebration of the growth of their parish family.
 3. Along with their catechists, the candidates prepare certain aspects of the liturgy for the Mass of Confirmation. These details are to be sent to the bishop's office at least two weeks before the ceremony, using the Confirmation Liturgy Planning Form.
 4. It is beneficial, but not required, for the candidates to compose and send a class letter to the bishop at least two weeks before the ceremony containing any of the following:
 - a. Reflections on the readings
 - b. What Confirmation means to them
 - c. Their challenges in life
 - d. Their commitment to living out this sacrament
 - e. Their understanding of the Holy Spirit and His gifts
 - f. What it means to them to be Catholic
 5. Clothing

Candidates and sponsors should dress in a dignified and respectful manner. They should follow the guidance of their local parish.

6. Use of Stoles

- a. Stoles should not be used by Confirmation candidates. The USCCB Committee on the Liturgy has deemed this an inappropriate symbol and practice for Confirmation because of its association with the Sacrament of Holy Orders. The stole is associated only with the ministerial priesthood, not the royal priesthood of the baptized.
- b. As an alternative to stoles, robes or scapular-like shoulder garments may be used (white or red). However, no distinctive vesture for candidates is required.

B. Saints' Names

1. The selection of a saint's name as a confirmation name is not required by the Order of Confirmation. However, it is an option. Another valid option is to use one's baptismal name because Confirmation completes Baptism. It is spiritually beneficial to study the meaning and/or the saint associated with one's baptismal name.
2. The given name may be used if it is not foreign to Christian sensibility.
3. The saint's name does not have to be the same gender as the candidate.
4. Choosing a Confirmation name implies invoking the intercession of that saint and imitating his/her virtues. Therefore, it is not appropriate to use the name of a blessed or venerable, a title of Jesus (Santo Niño de Atocha), or the name of a place (i.e., "Lourdes," "Fatima," "Guadalupe," etc.). If choosing a particular devotion of Mary, the Confirmation name should include her complete title (i.e., "Our Lady of Fatima," "Maria de Guadalupe," etc.).

C. Liturgy Planning Form

The parish is to submit the Confirmation Liturgy Planning Form to the bishop's office at least one month before the celebration.

X. Special Circumstances

A. Confirming Those Entering Full Communion

1. In the Eastern Orthodox churches, the sacrament of Confirmation (chrismation) is always lawfully administered by the priest at the same time as Baptism.
 - a. There is no mention made of the Confirmation in the canonical testimony of Baptism. However, lack of mention does not give grounds for doubting that the sacrament was conferred.
 - b. Therefore, a member of an Eastern church who enters Full Communion in the Roman Catholic Church is not re-confirmed.
2. Because of their previous Confirmation's invalidity, candidates for full Communion who were confirmed in a non-Eastern church (e.g., Protestants, Episcopalians, and Lutherans) are confirmed upon initiation in the Catholic Church (DCE 48; RC 6).

B. One Confirmed at Birth or at an Early Age

1. Confirmation may not be repeated.

2. A Confirmation class may include a member who was previously confirmed. Notwithstanding, that member should be encouraged to participate in the preparation and celebration in some way.
- C. The Restored Order of the Sacraments of Initiation
1. The typical pattern of the Sacraments of Initiation in the Diocese of San Angelo is Infant Baptism, followed by Eucharist after the age of reason (usually the second grade), followed by Confirmation at a later date.
 2. In all parishes, anyone baptized after their seventh birthday is to receive Baptism, Confirmation, and Eucharist, all in the same liturgy.
 3. There are some parishes in the Diocese of San Angelo with permission of the diocesan bishop to follow the restored order of the sacraments of initiation. In these parishes, anyone baptized before their seventh birthday receives Confirmation in the same liturgy as Holy Communion. In that liturgy, Holy Communion is received after Confirmation.
 4. A pastor may wish to change his parish practice to or from the restored order. First, he must consult his DRE/CRE, the parish council, and the diocesan director of the Office of Evangelization and Catechesis. Following this consultation, he must submit a formal, written request to the bishop.
- D. Requests for Early Confirmation
- If a parish receives a Confirmation request for someone younger than the standard age (in their parish), the following steps should be taken:
1. It is the responsibility of the parents to provide the sacramental preparation for their children in this case. Sacramental preparation materials for Confirmation should come from the same publisher being used in the parish religious education program, at a level appropriate for the candidate's age.
 2. Someone from the parish must verify the candidate's readiness. This person could be the pastor, the DRE or CRE, or someone designated by them.
 3. The conferral of the sacrament may take place either in the regular parish Confirmation ceremony, in another parish, or in a separate liturgy.

XI. Sacramental Recording of Confirmation

- A. The pastor or his designee should record the names of the minister, those confirmed, parents, sponsors, proxies (if used), along with the date and place of Baptism in the Confirmation register.
- B. A notice must be sent to the church of Baptism.
- C. A certificate of Confirmation must be issued to the newly confirmed. The chosen saint's name may be notated on the certificate, but it is not required.
- D. Confirmations administered in prison are recorded in the sacramental register of the parish in which the prison is located.

PART III.

THE SACRAMENT OF THE MOST HOLY EUCHARIST

I. Liturgical Year and the Calendar

A. Holy Days of Obligation

1. In addition to Sunday, the original feast day, the following are feast days of obligation in the United States (See section B 3 below for exceptions):
 - a. Solemnity of Mary, Mother of God (January 1)
 - b. Assumption (August 15)
 - c. All Saints (November 1)
 - d. Immaculate Conception (December 8)
 - e. Christmas (December 25)
2. In the Diocese of San Angelo, the Solemnity of the Ascension is moved from Thursday to the following Sunday, replacing the 7th Sunday of Easter.

B. Anticipated Masses for Sunday and Feast Days

1. Anticipated Masses should be scheduled when feasible (*Eucharisticum Mysterium*, no. 28). In the Diocese of San Angelo, no anticipated Mass for Sunday or holy days may be scheduled earlier than 4:00 p.m.
2. The obligation of assisting at Mass is fulfilled by attending a Mass celebrated anywhere in a Catholic rite, either on the Sunday or holy day itself, or on the evening of the preceding day (c. 1248, §1). Accordingly, participation in any Mass (e.g., Nuptial Mass celebrated after 4 p.m. on a Saturday) fulfills the precept. In such celebrations, the liturgical norms for the particular Sunday or holy day are to be observed. To determine when ritual Masses are permitted to be celebrated, please refer to the Ordo or to the norms for the individual ritual Masses in the Roman Missal.
3. On the occurrence of holy days on Saturday or Monday, the Mass of the holy day is celebrated. Whenever January 1, the Solemnity of Mary, Mother of God, or August 15, the Solemnity of the Assumption, or November 1, the Solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated (NCCB, November 17, 1992). While the holy day obligation is automatically abrogated on these days, the liturgy of the feast is still to be celebrated in every parish and institution at a convenient time in such a way that the dignity of the feast is maintained. The exceptions to this abrogation are December 25: Christmas, and December 8: the Solemnity of the Immaculate Conception.
4. Paschal Triduum
 - a. The instructions contained in the ritual books relating to the Paschal Triduum should be carefully observed. In the diocese of San Angelo, a document has been created, Triduum Notes, which offers best practices for the observance of the Triduum.

- b. The number of celebrations should be limited to those deemed truly necessary for pastoral needs.
- c. The Mass of Christian Burial is not allowed on Holy Thursday and throughout the Paschal Triduum. However, a non-Eucharistic funeral service without the distribution of Holy Communion is always permitted.
- d. The Easter Triduum begins with the Evening Mass of the Lord's Supper and ends with the conclusion of Vespers on Easter Sunday evening.
- e. It is fitting that small religious communities, both clerical and lay, and other lay groups would participate in the celebration of the Easter Triduum in neighboring principal churches. Similarly, when the number of participants and ministers is so small that the celebration of the Easter Triduum cannot be carried out with the requisite solemnity, the faithful should assemble in a larger church. However, in small parishes with only one priest, it is recommended that such parishes should assemble in a principal church (if possible) and there participate in the celebration of the Triduum.

5. Holy Thursday

- a. Parishes are asked to adhere to the time of day indicated for the service: "The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and clergy exercising the ministry" (Roman Missal, Holy Thursday).
- b. The Bishop of San Angelo allows one additional Mass of the Lord's Supper to be celebrated in the evening (in parishes or missions) for those unable to attend the principal evening celebration of the Lord's Supper. This Mass must not prejudice the principal evening Mass. It may not be anticipated on Wednesday evening.
- c. Priests may not celebrate any other Masses on Holy Thursday other than that of the Lord's Supper.
- d. A sufficient number of hosts should be consecrated in this Mass for distribution today and on Good Friday.
- e. The faithful should be encouraged to adore the Blessed Sacrament this night after the Mass at the place of reposition.
- f. For parishes that have the tabernacle in the main church, the following policies apply:
 - i. Before Mass begins, the tabernacle should be completely empty with the door open and the sanctuary lamp extinguished.
 - ii. If the celebration of the Passion of the Lord on Good Friday does not take place in the same church, the Blessed Sacrament is placed in the tabernacle after Communion.

6. Good Friday

- a. The celebration of the Lord's Passion should begin about 3 p.m. unless pastoral reasons suggest a later hour. If the size or nature of a parish so indicates, the celebration may be repeated later. Holy Communion may be given to the faithful only at the celebration of the Lord's Passion. But it may be brought at any hour of the day to the sick who cannot take part in the service.
 - b. On this day, the Church does not celebrate the sacraments at all except for Penance and Anointing of the Sick.
- 7. Easter Vigil (Holy Saturday)
 - a. Only with the Solemn Vigil during the night does the Easter celebration begin.
 - b. Before the celebration on Holy Saturday evening, Holy Communion may be given only as viaticum.
 - c. On Holy Saturday, the celebration of marriage is forbidden. The Sacraments of Penance and Anointing of the Sick may be celebrated.
 - d. The entire celebration of the Easter Vigil takes place at night. To ensure darkness, it can begin 30 minutes after the scheduled sunset. It should end before daybreak on Sunday.
- 8. Christmas Mass During the Night

Christmas Mass during the night should only be celebrated in churches, chapels, and nursing homes. It is not permitted to celebrate it in a private home.

II. Offices and Ministries in the Mass

All in the Eucharistic assembly have the right and duty to take their own parts according to the norms for their liturgical roles. They are to be trained before undertaking these offices. Individuals should not exercise two ministerial roles at the same Mass (e.g., choir member, reader, and extraordinary minister of Holy Communion). However, it is permissible for the same person in the same Mass to be the reader and the commentator or another person to be the cantor and the choir member.

A. Place of Priest at the Eucharist

1. Celebration

- a. The chasuble is always worn by the celebrant, even for daily Mass.
 - i. In concelebration, a concelebrant must wear at least the alb and stole.
 - ii. The liturgical colors are as follows: white, violet, red, green, rose, and black. Blue is not a liturgical color for the Roman Rite.
 - iii. The chasuble is worn over the alb and stole.
- b. The Eucharistic Prayer is the prayer of the Church and not a private prayer.
 - i. The people, then, have a right to the official prayer of the Church in public liturgy and not a private composition, regardless of its beauty and timeliness.

- ii. Private interpolation where options are not allowed intrudes on the public worship of the Church and is not permitted.
- c. The Homily is considered an integral part of the Mass. It is not a separate rite inserted in the liturgy. Therefore, the homilist should not make the Sign of the Cross before and after the Homily.

The General Instruction of the Roman Missal (GIRM 2011) is found in the Third Typical Edition of the Roman Missal. It directs the celebrant to make the Sign of the Cross at the beginning of the Introductory Rite but not during the Penitential Rite.

- d. The Host should not be broken during the institution narrative of the Eucharistic Prayer. The Consecration is a narration or proclamation and not a re-enactment. The Host should be broken at the Fraction Rite.
- e. The sign of peace comes within the Rite of Communion. It is a preparation for the reception of Communion.
 - i. The priest is to give a sign of peace to the deacon or other ministers in the sanctuary but not to the congregation who offer a sign of peace to each other.
 - ii. The priest is not to leave the sanctuary during the sign of peace unless good pastoral reasons indicate, on special occasions, such as weddings or funerals, where he may offer the sign of peace to a small number of the faithful near the sanctuary (GIRM, 2011, no. 154).

2. Concelebration

- a. Concelebration is required at the ordination of bishops and priests and at the Chrism Mass unless one has a just reason. Concelebration is recommended, unless the good of the faithful should require or suggest otherwise, at:
 - i. The evening Mass of Holy Thursday
 - ii. The Mass for councils, meetings of bishops, and synods
 - iii. The Mass for the blessing of an abbot
 - iv. The conventual Mass and the principal Mass in churches and oratories
 - v. The Mass of any kind of meeting of priests, whether secular or religious
- b. Concelebration is also optional at other times.
 - i. It may take place provided the needs of the faithful do not require or suggest individual celebration.
 - ii. It is forbidden to have an individual celebration of the Eucharist in the same church or oratory during a concelebration (c. 902; GIRM, 2011, no. 199).
- c. No one is ever to join a concelebration or be admitted as a concelebrant once the Mass has already begun (GIRM, 2011, no. 206). If a priest was intending to concelebrate and arrives late, he should put his vestment away and sit in the

assembly. It is not fitting, except in rare and exceptional cases and with reasonable cause, for priests to participate at Mass, as regards externals, in the manner of the lay faithful (RS, 128).

- d. The concelebrants put on the vestments usual for individual celebrants. For a good reason (for example, lack of sufficient vestments), however, the concelebrants may omit the chasuble and wear the stole alone over the alb. But the principal celebrant always wears the chasuble (GIRM, 2011, no. 209).
- e. Catholic priests are prohibited from concelebrating the Eucharist with priests or ministers of churches or ecclesial communities who do not have full communion with the Catholic Church (c. 908).
- f. At the end of the preparation of the gifts, the concelebrants come near the altar and stand around it so that they do not interfere with the actions of the rite and that the people have a clear view. They should not be in the deacon's way when he has to go to the altar in the performance of his ministry (GIRM, 2011, no. 215).
- g. The parts of the Eucharistic Prayer said by all the concelebrants together are to be recited in such a way that the concelebrants say them in a softer voice and the celebrant's voice stands out clearly (GIRM, 2011, no. 218).
- h. Unless otherwise indicated, only the principal celebrant makes the gestures. However,
 - i. At the epiclesis, the concelebrants speak the words with both hands outstretched toward the offerings.
 - ii. At the words of institution, each concelebrant extends his right hand toward the bread and toward the chalice and, afterward, bows low.
 - iii. Only one chalice and paten are elevated at the Doxology by the celebrant and a deacon or concelebrant.
- i. The celebrant and the concelebrants pray with hands extended during the Our Father (GIRM, 2011, no. 237).
- j. The celebrant alone elevates the Host slightly above the paten or above the chalice at the time of the "Behold the Lamb."
- k. After the celebrant receives from the chalice, he begins the distribution of Communion to the faithful without waiting for the concelebrants to receive from the chalice.

B. Place of Deacons at the Eucharist

For guidelines on the manner in which a deacon exercises his liturgical function at the Eucharist, See GIRM, 2011, nos. 171-189.

- 1. The various ministries of the deacon at Mass may be distributed among several deacons, present and wearing their vestments (Congregation of Rites, instruction 21, 6/68, nos. 4 & 5).

2. Other deacons who are present but not called upon to function in the celebration should not vest or occupy a specific place in the liturgy unless they are participating as the order of deacons (Bishops' Committee on Liturgy Newsletter, USCCB, October 1981).
3. According to ancient tradition, the preferred role of the deacon is to distribute the Precious Blood.

C. Extraordinary Ministers of Holy Communion

They serve under the jurisdiction of the bishop (request, approval, mandate, training, catechesis, commissioning). Ordinary ministers of Holy Communion are bishops, priests, and deacons. Extraordinary ministers of Holy Communion are installed acolytes and those members of the faithful who have been properly commissioned, as well as those who have been deputed for a single occasion. This formal distinction should be respected in training and in written materials.

1. Extraordinary ministers of Holy Communion may be designated to distribute Holy Communion at Mass or to bring Holy Communion to those confined to hospitals, institutions, or their own homes.
2. Those taking Holy Communion to the sick, homebound, and those in prison must complete the required background check and safe environment workshop.
3. It is especially desirable that extraordinary ministers of Holy Communion take the Eucharist from Mass on Sundays and holy days as an extension of the community liturgy and bring it to those confined at home.
4. No one can begin this ministry without instruction, careful practical training by the local priests, the bishop's mandate, and a parish deputation ceremony at Mass.
5. Application for a mandate is made in writing by the local priest to the bishop. It states the education the candidates have received, their readiness for this ministry, and the name of each candidate.
6. The candidates must be fully initiated in the Church, persons of genuine Eucharistic faith, living exemplary Catholic lives, and have sound psychological maturity. The person must have no impediment to sacramental reception. Great care is needed in this selection and should involve the opinions of priests and laity. The candidates may be men or women, laity or religious. Youth of age sixteen (16) and older who have been fully initiated may be designated as extraordinary ministers at the pastor's discretion.
7. It must be kept in mind that extraordinary ministers of Holy Communion are mandated for Mass only for genuine need due to the lack of ordinary ministers (priests and deacons) and the great number of communicants.

The mandate is given to a specific person and for a specific place and time. In any case, the mandate terminates if the minister moves or at the discretion of the bishop and the local priests. It is given only as long as the faithful's spiritual good is served and there is still a need. After the mandate expires, reapplication is required if the person is to continue in this service.

8. In case of real necessity, when circumstances warrant, a priest may depute individuals to assist in the distribution of Holy Communion (Appendix III of the Roman Missal).
9. Norms for determining need, selecting, training, and mandating extraordinary ministers of Holy Communion in the diocese may be obtained by contacting the Diocesan Pastoral Center.
10. Any training of extraordinary ministers of Holy Communion must include catechesis on:
 - a. The ecclesial nature of the Eucharist as the common possession of the whole Church
 - b. The Eucharist as the memorial of Christ's sacrifice, his Death and Resurrection, and as the Sacred Banquet
 - c. The Real Presence of Christ in the Eucharistic elements, whole and entire, in each element of bread and wine (the doctrine of concomitance)
 - d. The kinds of reverence due at all times to the sacrament, whether within the Eucharistic liturgy or outside the celebration
 - e. Directives of the General Instruction of the Roman Missal and the Norms for the Distribution of Communion Under Both Kinds in the Dioceses of the United States
11. Specific directives regarding extraordinary ministers of Holy Communion at Mass:
 - a. Extraordinary ministers of Holy Communion do not self-communicate when they assist the priest at Mass.
 - i. After the priest has received Communion in the usual way, the ministers receive the Host from the priest.
 - ii. As ministers exercising their office, they should receive Communion under both kinds.
 - iii. The priest or deacon offers the chalice to the extraordinary minister. The minister then receives a chalice or ciborium from the priest or deacon and distributes to the faithful with the words "The Body of Christ" or "The Blood of Christ." No other words are to be used (GIRM, 2011, nos. 161, 286).
 - b. Extraordinary ministers of Holy Communion fulfill their function in a Mass only when there is not a sufficient number of ordinary ministers present. "The Pontifical Commission indicated that when ordinary ministers (bishop, priest, or deacon) are present at the Eucharist, whether they are celebrating or not, and are sufficient in number and are not prevented from doing so by other ministries, the extraordinary ministers of the Eucharist are not allowed to distribute Communion either to themselves or to the faithful" (Apostolic Pro-Nuncio Letter, 11/21, 1987).

- c. Extraordinary ministers of Holy Communion should be appropriately dressed when distributing Communion during the liturgy.
12. Specific directives regarding extraordinary ministers of Holy Communion to the sick:
- a. In bringing Communion to the sick or homebound, the Body of Christ (Host) is to be placed in a pyx. It is not to be carried in a handkerchief or any other receptacle.
 - b. Extraordinary ministers of Holy Communion to the sick should get the Sacred Hosts for the sick after distribution to the assembly, or after the Mass, rather than in the Communion line. Each parish may have its own procedure.
 - c. If extraordinary ministers of Holy Communion accept the Host for the sick in the Mass, they are to go immediately to the sick at the conclusion of Mass.
 - d. It is not respectful or proper for a minister to have the Sacred Host with him or her while visiting after Mass with other parishioners.
 - e. Precaution should be taken to avoid the transmission of diseases to the sick person or from the sick person, always following the advice of the medical professionals.
 - f. Hosts that are not consumed by the recipient are to be returned to the tabernacle immediately. Or, if distance or other circumstances prevent, the Host may be consumed by the minister. The Host may not be left in a room for the sick person to receive at a later time.
 - g. For no reason should any extraordinary minister of Holy Communion carry the Host around while engaged in any other activity, nor should it be kept in one's home or vehicle overnight. Hosts are to be brought to the sick immediately.

D. Altar Servers

- 1. In accord with the ruling of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments (15 March 1994), females may also serve at the altar. Thus, in the Diocese of San Angelo, altar servers may be boys or girls, men or women.
- 2. An appropriate balance should be encouraged and maintained between the number of boys and girls who serve in a parish.
- 3. All altar servers should be properly prepared and formed for assisting the priest and deacon at liturgies.
- 4. Servers should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence.
- 5. Young students should have received their First Communion before becoming altar servers and normally receive the Eucharist whenever they participate in the liturgy.
- 6. Servers should be emotionally mature and physically capable of carrying the processional cross, holding the Roman Missal, or carrying candles with little

difficulty. Middle school, as well as high school students, should also be encouraged to serve at the altar.

The proper vesture for altar servers is either cassock and surplice or alb. Exceptions regarding vesture may be allowed by the pastor for a particular occasion but not ongoing.

E. Role of the Faithful in the Assembly

1. A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the sacred liturgy (GIRM, 2011, no. 42).
2. There are two different types of bows in the Catholic liturgy, a bow at the waist (profound bow) and a head bow.
3. A bow of the head is made when the three Divine Persons are named together and at the name of Jesus, the Blessed Virgin Mary, and the saint in whose honor the Mass is being celebrated.
4. Genuflection is a momentary kneeling to the floor on the right knee, with the body erect.
5. Kneeling is understood to be on both knees.

F. Rites of Entrance and Liturgy

1. Entrance Rites
 - a. One makes the Sign of the Cross with holy water upon entering the church.
 - b. One genuflects toward the Tabernacle containing the Blessed Sacrament before entering the pew. (If there is no Tabernacle in the sanctuary, or it is not visible, one bows profoundly, from the waist, toward the altar before entering the pew.)
 - c. All stand for the entrance procession.
 - d. All stand from the beginning of the entrance chant until the end of the Collect (GIRM, 2011, no. 43).
 - e. All make the Sign of the Cross with the priest at the beginning of Mass.
 - f. All strike their breast at the “*mea culpa(s)*” (“through my fault”) in the Confiteor.
 - g. If there is a Rite of Sprinkling, one makes the Sign of the Cross when the priest sprinkles water in their direction.
2. Liturgy of the Word
 - a. The congregation sits for the Scripture readings.
 - b. All stand for the Gospel Proclamation.
 - c. When the Gospel is announced, all trace a cross with the thumb on the forehead, lips, and heart. This gesture is a form of prayer that the Word of God may remain in one’s mind, upon one’s lips, and in one’s heart.

- d. The congregation sits for the homily.
 - e. Creed: All stand; all bow at the waist, toward the altar, during the Incarnatus (“and by the Holy Spirit was incarnate of the Virgin Mary and became man”).
 - f. On the Annunciation of the Lord and on Christmas, all genuflect during the Incarnatus.
3. Liturgy of the Eucharist
- a. The congregation sits during the offertory.
 - b. If incense is used, the congregation stands and bows toward the thurifer when the thurifer bows to the congregation both before and after incensing them.
 - c. All stand as the priest says, “Pray, brothers and sisters, that my sacrifice and yours” and remain standing to respond, “May the Lord accept the sacrifice at your hands”
 - d. The congregation remains standing until the end of the Sanctus (“Holy, holy, holy”). The congregation then kneels and remains kneeling until after the Great Amen, except when prevented on occasion by ill health, or for reasons of lack of space, or the large number of people present, or for another reasonable cause. On those occasions when the congregation is unable to kneel, they should stand during the Eucharistic Prayer. When the congregation is kneeling, and an individual is not capable of kneeling, that person may sit. However, those who are standing should make a profound bow when the priest genuflects after the consecration.
 - e. All stand at the priest’s invitation to recite the Lord’s Prayer. No hand position is prescribed in the Roman Missal for an assembly gesture during the Lord’s Prayer. While it is acceptable for individuals or families to hold hands spontaneously during the Lord’s Prayer if they wish, it should not be imposed as a general parish posture. The orantes posture (with hands extended) is an optional posture during the Lord’s Prayer, which any member of the community is free to perform if they wish. No particular posture of the hands during the Lord’s Prayer should be imposed or made obligatory by the presider or any other person. The choice of any individual not to hold hands during the Lord’s Prayer should be respected.
 - f. The congregation remains standing during the Sign of Peace. It is appropriate that each person, in a sober manner, offers the sign of peace only to those who are nearest (GIRM, 2011, no. 82).
 - g. The congregation kneels at the end of the Agnus Dei (“Lamb of God ”).
4. Reception of Communion
- a. Those who participate in the Communion procession leave the pew (without genuflecting) and walk reverently toward the altar in preparation to receive the Lord. The Communion procession and reception is a time of prayer, not a time for social greetings.

- b. Before receiving Holy Communion in either form, the communicant bows their head as a gesture of reverence.
 - c. The communal posture for receiving Holy Communion is standing, but those who choose to kneel should not be refused.
 - d. One may receive the Host either on the tongue or in the hand.
 - e. If receiving on the tongue, the communicant opens their mouth and extends their tongue over the lower lip, so the minister can place the Host properly. If receiving in the hand, the communicant places one hand over the other hand, palms open, hands held high to receive the Host. With the lower hand, one takes the Host and reverently places it in one's mouth. The Host is to be consumed immediately, not carried away.
 - f. Those who are bringing the Eucharist to the sick are not to get the Hosts during the distribution of Communion, but rather at the appointed time afterward. When possible, it is preferable that the Hosts taken to the sick are consecrated at the same Mass attended by the Eucharistic minister.
 - g. One kneels or sits in prayer upon returning to the pew after Communion until the Blessed Sacrament is put in the Tabernacle. Those who have been kneeling may sit after the Blessed Sacrament is put in the Tabernacle.
5. Conclusion of Mass
- a. All stand for the concluding prayers.
 - b. All make the Sign of the Cross at the final blessing, as the priest invokes the Holy Trinity.
 - c. The congregation remains standing until all ministers have processed out.
 - d. If there is a hymn for the recessional, the congregation remains standing in the pews until the hymn concludes. If there is no concluding hymn, the congregation remains in the pews until all the ministers have made their way down the aisle.
 - e. After the Mass is concluded, one may kneel for a private prayer of thanksgiving.
 - f. After leaving the pew, one genuflects toward the Tabernacle containing the Blessed Sacrament. If the Tabernacle is empty, or it is not visible, one makes a profound bow toward the altar. The members of the congregation should leave the main body of the church with quiet reverence, respecting others' time of prayer.
 - g. One makes the Sign of the Cross with holy water upon leaving the church as a reminder of the baptismal obligation to carry Christ's Gospel into the world.

G. The Liturgy of the Word

1. Ministers of the Word

- a. The proper ministers of the Word of God are readers for the pre-Gospel readings, the cantor for the Responsorial Psalm and Gospel verse, and the deacon or priest for the proclamation of the Gospel.
 - b. Each of these ministers should be fully prepared for the ministry of the Word and should fulfill that ministry with dignity, reverence, and competence.
2. Place of Proclamation
- a. There should be a place in the church that is somewhat elevated, stationary, and of a suitable design and nobility for the proclamation of the Word (General Introduction to the Lectionary, no. 32).
 - b. The ambo should reflect the dignity of God's Word. It should be a clear reminder to the people that, in the Mass, the table of God's Word and of Christ's Body is placed before them (General Introduction to the Lectionary, no. 32).
 - c. The ambo must be reserved for the readings, the Responsorial Psalm, and the Easter proclamation. It may be used for the Homily and the general intercessions (GIRM, 2011, no. 309).
 - d. It is preferable that the ambo be accessible to those with physical disabilities (Built of Living Stones, no. 61).
 - e. When feasible, it is advisable to have a lectern for use by the cantor and for announcements.
3. Books for the Proclamation of the Word
- The books containing the readings of the Word of God remind the hearers of the presence of God speaking to his people.
- a. Since in liturgical celebrations, the books, too, serve as signs and symbols of the sacred, care must be taken to ensure that they truly are worthy and beautiful.
 - b. Each parish should have a Lectionary from which the readings are proclaimed. Parishes should obtain a Book of the Gospels for use (especially on Sundays and major feasts) in conjunction with a Gospel procession.
 - c. Only the Book of the Gospels (not the Lectionary) is carried in the Entrance procession of the Mass (GIRM, 2011, no. 120d). It is carried by the deacon. If there is no deacon, it may be carried by a reader, but not by the presider.
4. Proclamation
- a. At the conclusion of the First and Second Readings at Mass, the proper conclusion by the reader is "The Word of the Lord."
 - b. The priest or deacon is to conclude the Gospel with the words "The Gospel of the Lord."
5. The Homily at Mass

The Church calls upon the homilist at Mass to develop some point in the readings or of another text from the Ordinary of the Mass of the day while keeping in mind the mystery that is being celebrated and the needs of the particular community.

a. Who is to Preach

- i. The Homily at Mass should ordinarily be given by the priest celebrant himself. However, it may be entrusted by him to a concelebrating priest, or from time to time and, if appropriate, to the deacon, but never to a layperson (GIRM, 2011, no. 66; *Redemptionis Sacramentum*, no. 161; Code of Canon Law, 767.1; Directory for Sunday Celebrations in the Absence of a Priest, nos. 31-34).
- ii. With the permission of the diocesan bishop, in the absence of a priest or deacon, a qualified and designated layperson may preach and proclaim the Gospel at liturgies other than the Mass. This includes Morning Prayer, Evening Prayer, Communion services, Sunday Celebrations in the absence of a priest, and funeral services without the Mass.
- iii. When a layperson gives a talk at a Mass, they may speak before Mass, after Communion, or after Mass is concluded, but not during the Homily time of Mass. Preaching by the lay faithful may not take place within the celebration of the Eucharist at the moment reserved for the Homily (USCCB, Complementary Norm to Canon 766, Dec. 13, 2001).
- iv. This also applies to seminarians who are not yet ordained.

b. The Responsibility of the Homilist

- i. The preparation of the Homily should grow out of a prayerful penetration of Scripture, to a particular people, in the present moment in history.
- ii. The Homily should be concise so that it maintains a proper balance with the other elements of the liturgical celebration.
- iii. By his ministry, the homilist is required to apply the Word of God proclaimed.
- iv. The Homily cannot be replaced by a lecture or other presentation unrelated to the Scriptures or the theme for the feast or season.
- v. Appeals for funds, tape-recorded "talks," or other matters may not replace the Homily given by the celebrant or another authorized priest or deacon. However, the Homily, properly constructed and delivered, may provide motivation for the support of the missions and for the poor and unfortunate of the world.
- vi. Letters from the bishop should be read at the time of the announcements.
- viii. Announcements should not be made before or after the Homily, but either before Mass starts or after the prayer after Communion and before the final blessing.

H. The Liturgy of the Eucharist

1. Communion under both species: The teaching of the Church on the Real Presence of Christ under both the species of bread and the species of wine remains in force. Holy Communion has a more complete form as a sign when it is received under both kinds. For, in this manner of reception, a fuller light shines on the sign of the Eucharistic banquet. Moreover, there is a clearer expression of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's Kingdom (GIRM, 2011, no. 281).
 - a. Communion under both species is encouraged in all the parishes of the Diocese of San Angelo in conformity with the norms of the Church and provided that parishioners have been fully catechized about:
 - i. The teaching of the Church on the Real Presence
 - ii. The correct manner of receiving Communion from the chalice
 - iii. The fact that when Communion from the chalice is offered, it is the option of the individual to receive or not to receive the Precious Blood
 - b. Communion under both species is permitted at most parochial and special Masses celebrated in the United States. However, Communion from the chalice is not permitted in the following cases:
 - i. At Masses celebrated in the open with a very high number of communicants (e.g., in a stadium)
 - ii. At other Masses where the number of communicants is so great as to make it difficult for Communion under both species to be given in an orderly and reverent way (e.g., Masses celebrated in a civic square or building that would involve the carrying of the sacred species up and down a number of steps)
 - iii. At Masses where the assembled congregation is of such a diverse nature that it is difficult to ascertain whether those present have been sufficiently instructed about receiving Communion under both species
 - iv. When circumstances do not permit the assurance that due reverence can be maintained toward the Precious Blood both during and after the celebration (*Inaestimabile Donum*, nos. 13-14)
 - c. The manner of distribution of Communion from the chalice is discussed in detail in Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America (USCCB, 2002). The material contained in this directory should also form the basis for the catechesis of a parish in preparation for the inauguration of Communion from the chalice.
 - d. Communion can be given as the Precious Blood alone, in cases of necessity (c. 925).
 - e. The deacon (preferred), or instituted acolyte, or extraordinary minister of Holy Communion, places any reserve hosts in the tabernacle.

2. Specific Considerations

- a. If Mass is celebrated outside of a church, the consecrated Hosts not distributed during the Communion Rite are to be consumed by the ministers. However, if the consecrated Hosts are numerous, they must be secured immediately and transferred to a tabernacle in a church as soon as possible.

It is not proper to allow the consecrated Hosts to remain unsecured in a hall or auditorium for transfer to a tabernacle at a later time.

- b. When Communion is distributed under both species, care must be taken not to consecrate more wine than is reasonably expected will be consumed by the communicants.
 - i. In the Diocese of San Angelo, the preferred ratio is two chalices to one ciborium to promote a good flow of people at the distribution. While this is the ideal ratio, it is subject to the availability of sufficient ministers and the layout of the church.
 - ii. The ancillary chalices may be filled with the unconsecrated wine either before Mass or at the time of the Preparation of the Gifts. Likewise, Hosts may be divided into the ancillary ciboria either before Mass or during the Fraction Rite.
 - iii. The wine must not be consecrated in a flagon or a carafe.
 - iv. Any Precious Blood not consumed in the distribution of Communion should be consumed reverently by the ministers (ordained) at the altar, or by any minister at the credence table, or in the sacristy immediately by ministers other than the presider, not waiting until after Mass has concluded.
 - v. The vessels can be purified after Mass by a priest, deacon, or instituted acolyte.
- c. The excess consecrated species must never be poured into the sacrarium, a sink, or the ground.
- d. The Precious Blood may not be reserved in the tabernacle for later use.

If Precious Blood is to be administered as viaticum, it should be preserved in a leak-proof container reserved for that purpose. It must be brought to the sick person immediately after Mass.
- e/ Care should be taken not to consecrate more Hosts than are reasonably expected to be consumed at the Mass.

Only a small number of reserved, consecrated Hosts should be kept for Communion to the sick, viaticum, Eucharistic devotion.
- f. Small particles that break from the Hosts are to be treated with reverence and consumed when purifying the vessels.
- g. The Hosts are to be carried for distribution in a reverent manner.
- h. The altar cloth, corporal, and purificator should always be clean.

- i. When they become even slightly soiled, they should be replaced with fresh, clean ones.
 - ii. The same is true of albs and vestments.
 - i. While receiving Communion, it is also improper to ask for an extra Host to bring to the sick. In distributing Communion, extra Hosts are not to be given to any communicant. Those bringing Holy Communion to the sick should get their Hosts at the time and place designated in their parish.
 - j. For those in the Communion line who are not receiving Holy Communion:
 - i. When someone in the Communion procession indicates that they are not receiving the Eucharist, priests, deacons, and extraordinary ministers of Holy Communion are not to give them a liturgical Trinitarian blessing but may say a brief prayer for them. For more information, refer to *The Catholic Handbook for Visiting the Sick and Homebound*, LTP Publications.
 - ii. When there is a large number of people of other faiths at weddings, funerals, and other liturgies, it is appropriate for the priest to make an announcement in these or similar words: “As we come forward for the reception of the Eucharist, those who are not Catholic or those Catholics who are not spiritually prepared to receive Communion at this time, may either remain in your place and pray or come forward in the procession and cross your arms when you get to the minister, and receive a prayer.”
 - k. When Catholics attend weddings or other services in non-Catholic churches, they are not allowed to partake in the Communion service.
 - l. The Sacred Host may be received in the hand or on the tongue (GIRM, 2011, no. 160).
 - m. The reception of Communion is preceded by a simple bow of the head (GIRM, 2011, no. 160).
 - n. The communicant remains standing for the reception of Holy Communion (GIRM, 2011, no. 160).
 - o. If the communicant kneels, the minister is not to refuse the person Communion because of this posture (GIRM, 2011, no. 160).
3. Intinction
- a. When communion is distributed under both forms, intinction may be used (GIRM, 2011, nos. 285, 287).
 - b. The minister intincts the Host partly in the chalice, touches the intincted Host to the inside of the chalice to remove drips, and, showing it, says “The Body and Blood of Christ.” (Norms 49, 50).
 - c. Communion under this form is only allowed on the tongue.
 - d. Communicants not wishing to receive the Precious Blood should indicate that fact to the minister.

- e. The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of self-intinction.
 - f. Special care should be taken to avoid dripping or spilling the Precious Blood.
4. The Eucharistic Fast
- a. A fast for at least one hour from food and liquid, other than water, is required before the reception of Holy Communion (c. 919, §1).
 - b. Water and medicine can be taken at any time before receiving the Eucharist (c. 919, §1).
 - c. Those who are elderly or who are ill, as well as those who care for them, are excused from fasting (c. 919, §3).
 - d. A priest who celebrates two (2) or three (3) Masses on the same day may take something before the second or third celebration even if the period of one hour does not intervene (c. 919, §2).
5. Communion More Than Once a Day
- A person who has received the Most Holy Eucharist may receive it again (a second time) on the same day only during the celebration of the Eucharist (Mass) in which the person participates (c. 917). Even if they have received Communion on the same day, those in danger of death are strongly urged to receive again as viaticum (c. 921,2).
6. Sharing in Liturgical Worship with Eastern Christians (Orthodox)
- Between the Catholic Church and the Eastern Churches separated from us, there is still a very close communion in matters of faith. Moreover, through the celebration of the Eucharist of the Lord in each of these churches, the Church of God is built up and grows in stature and, although separated from us, these churches possess true sacraments, above all (by apostolic succession) the priesthood and Eucharist. This offers ecclesiological and sacramental grounds for allowing and even encouraging some sharing in liturgical worship (even Eucharistic) with these churches given suitable circumstances and the approval of Church authority. (Decree on Ecumenism and the Catholic Eastern Churches, nos. 5, 15, 44)
- a. Catholics may attend Orthodox liturgical functions if they have reasonable grounds (i.e., arising out of public office or function, blood relationships, desire to be better informed, an ecumenical gathering, etc.). In such cases, they are encouraged to take part in the common responses, hymns, and actions of the church in which they are guests but refrain from receiving Communion.
 - b. In situations when a Catholic does not have access to the Catholic sacraments, reception of Communion in an Orthodox liturgy is allowed only with the approval of the church one is visiting.
 - c. In Catholic liturgical services, an Orthodox clergyman who is representing his church should have the place and liturgical honors as would Catholics of equal rank and dignity. Prominent seating should be arranged ahead of time.

A Catholic clergyman present in an official capacity at an Orthodox service can, if it is acceptable to his hosts, wear choir dress or the insignia of his ecclesiastical rank.

- d. A Catholic may read the lessons at an Orthodox liturgical function, if he is invited. An Orthodox may be permitted to do the same at a Catholic liturgical service.
 - e. The Decree on Ecumenism (27) permits the Sacraments of Penance, the Eucharist, and the Anointing of the Sick to be given to Eastern Christians who are separated in good faith from the Catholic Church. However, they must ask for them of their own accord and have the right dispositions.
 - i. However, the Guidelines issued by the Standing Conference of Canonical Orthodox Bishops in the Americas generally forbid the reception of the sacraments by their faithful from other than Orthodox clergy.
 - ii. There are other separated Eastern Christians who are not members of the Standing Conference and, consequently, not bound by its Guidelines. Consultation with the authorities of these churches will determine pastoral practice.
 - iii. For the Nuptial Mass of an Orthodox and a Roman Catholic, the pastor of the Orthodox party should be approached for a practical judgment regarding Communion for the Orthodox spouse (c. 844, §3).
7. Sharing in Liturgical Worship with Eastern Catholics

Latin Rite Catholics have full access to the Sacraments of Eucharist, Penance, and Anointing of the Sick at Eastern Catholic Churches wherever they are found. These are the Churches *sui iuris* (i.e., Maronite, Byzantine, and Syro-Malabar). The other sacraments have canonical restrictions.

8. Viaticum

- a. Viaticum is the last reception of Holy Communion before death. It literally means “on the way with you.” It is the spiritual food for the journey of the soul to God.
- b. All the baptized who are eligible by law to receive Communion are encouraged to receive Viaticum in danger of death.
 - i. Children in danger of death, who have not reached the age of reason, may receive Viaticum provided they can distinguish the Body of Christ from ordinary food and receive Communion reverently.
 - ii. Ideally, Viaticum should be received during Mass and under both species of bread and wine.
 - iii. Those who, for medical reasons, are unable to receive the Consecrated Host may receive Viaticum in the form of the Precious Blood alone (Rite of Anointing of the Sick, 27; c. 913, §2).

- c. Even if they have already received Holy Communion that same day, it is highly recommended that those who are in danger of death receive Communion again.
 - i. As long as the danger of death lasts, it is recommended that Holy Communion be administered a number of times, but on separate days.
 - ii/ Notification of the parish should take place as soon as it is determined that a person is in danger of dying so that the reception of Holy Viaticum is not delayed.
 - iii. Those involved in pastoral care are to be especially vigilant that the dying receive Viaticum while fully conscious.
 - iv. The cause for the danger of death must be proximate, not remote. For example, a person who is about to undergo open-heart surgery is in proximate danger; a person taking an airplane trip is only in remote danger (c. 921, 922).

III. Place of Celebration

- A. The Eucharist should be celebrated in a sacred place unless, in a particular case, necessity requires otherwise. In such a case, the celebration must occur in a decent place (c. 932, §1).
 - 1. A particular case includes not only a single occasion but also an individual priest who must celebrate outside a sacred place on a regular basis.
 - 2. Cases of necessity include sickness, old age, distance from a church, pastoral advantage such as Masses for children, prisoners, and other particular groups.
 - 3. Mass may not be celebrated in funeral homes in the Diocese of San Angelo.
 - 4. A decent place is principally one that would not unduly hinder the participation of the people as a result of undesirable distractions.
 - 5. Masses in Homes:
 - a. If a priest is to celebrate the Eucharist at the home of someone who is not his parishioner, he needs the permission of the local pastor in whose territory the home is located.
 - b. A priest celebrating the Eucharist at a private home should exercise prudential judgment to avoid favoritism, preferential treatment, or scandal. He may accept a stipend for this Mass only if it is freely offered, and only if he has not received a stipend for another Mass on the same day. He may not request money for this Mass, and no collection is to be taken up.
 - c. He is to follow the liturgical norms of the *General Instruction of the Roman Missal*.
- B. The Eucharistic sacrifice should take place on a dedicated or blessed altar.

Outside a sacred place, a suitable table may be used, always with a cloth and corporal (c. 932, §2).

- C. In a non-Catholic church, for a just cause and with the express permission of the diocesan bishop, a priest may celebrate the Eucharist in the place of worship of some church or ecclesial community which does not have full communion with the Catholic Church, provided there is no scandal (c. 933).

This permission is not needed to celebrate the Eucharist in interdenominational chapels, such as at a hospital, prison, school, college, university, or military installation. This is because The Canon refers only to the place of worship of some Christian denomination that is not in full communion with the Catholic Church, such as a Protestant or Orthodox church.

- D. A priest may be allowed by the priest in charge of a church to celebrate the Eucharist, even if he is unknown to that priest, provided his letter of suitability has been sent to the bishop's office from his Ordinary or his superior. The letter must be dated at least within the year (c. 903). If he lacks such a letter, he can still be allowed to concelebrate if it is prudently thought that he should not be prevented.

IV. Mass Offerings

The Christian faithful who make a voluntary offering, so that the Mass may be applied for their intention, contribute to the good of the Church and to the support of its ministers (c. 945-946). Any appearance of trafficking or commerce is to be entirely excluded from Mass offerings (c. 947).

For Diocesan policy regarding Mass offerings, please see the Priest Benefits section of the Diocesan Pastoral Manual.

V. Responsibilities of Priests

A. Record and Supervision

1. Each priest must accurately record the Masses he has agreed to celebrate and those which he has satisfied.
 - a. Those who entrust to others Masses to be celebrated should record without delay in a book both the Masses that were received and those which were given to others.
 - b. The amount of the offerings is also to be noted (c. 955, §3 - 4).
2. The pastor or rector of a church or other pious place in which Mass offerings are customarily received should have a special book in which he accurately records the number of Masses to be celebrated, the intention, the offering received, and also the fact of their celebration (c. 958, §1).
3. The duty and right of ensuring that Mass obligations are satisfied belong to the local ordinary in churches of the secular clergy and to superiors in churches of religious institutes or societies of apostolic life (c. 957).
 - a. The ordinary is obliged either personally or through another to inspect every year the Mass offering books (c. 958, §2).
 - b. In this diocese, this obligation is exercised by the vicars forane (deans).

B. On the Death of a Priest

Each priest is to offer at least three (3) Masses for the repose of a priest of the diocese after that priest's death.

C. Multiple Intentions in one Mass

A priest may have as many intentions as he likes for one Mass, so long as he has accepted a stipend for no more than one of them.

D. Bination and Trination

A priest may not celebrate Mass licitly more than once a day except in those cases for which the law permits.

In the parishes of the Diocese of San Angelo, the bishop allows priests to celebrate Mass up to three times on Sundays and holy days of obligation. They are also allowed to celebrate Mass twice a day on weekdays when there is a genuine pastoral need due to an insufficient number of priests (c. 905).

E. *Missa Pro Populo*

After taking possession of the parish, the pastor is obliged to apply a Mass for the people entrusted to him on every Sunday and the holy day of obligation observed in the diocese.

1. If he is legitimately impeded from this celebration, he should apply a Mass on these same days through another priest, or he, himself, should do it on other days.
2. A pastor who has the care of several parishes needs to apply only one Mass on Sundays and holy days for all the people entrusted to him.
3. A pastor who has not satisfied these obligations shall as soon as possible apply as many Masses for the people as he has omitted (c. 534).

VI. Bread

- A. Wheat bread is necessary for validity. According to the standing tradition of the Latin Church, it must be unleavened. This is necessary for it to be licit (GIRM, 2011, no. 320).
- B. The nature of the sign demands that the material for the Eucharistic celebration truly has the appearance of food.
 1. Accordingly, even though unleavened and baked in the traditional shape, the Eucharistic bread should be made so that the priest can break the Host into parts and distribute them to at least some of the faithful (GIRM, 2011, no. 321).
 2. Parishes that use the very small nickel-sized Hosts are urged to begin using a larger Host for Communion. They more adequately fulfill the above directive.
 3. Celiac disease is an immune reaction to eating gluten, a protein found in wheat, barley, and rye. Given the serious health risk for those suffering gluten intolerance, it is important for pastors and other church leaders to be aware of this reality. Also, they must be prepared to address the situation of Catholics with Celiac disease who come to parishes and seek to receive Holy Communion in a safe, sensitive, and

compassionate manner. After receiving a valid medical certificate, the bishop may grant permission to priests and laypersons affected by Celiac disease to consume low-gluten altar bread (see BCL 2003, p. 45-50).

A priest unable to receive Communion under the species of bread, including low-gluten Hosts, may not celebrate the Eucharist individually, nor may he preside at a concelebration. He may concelebrate and, with the ordinary's permission, receive Communion under the species of wine only (Circular Letter to all Presidents of the Episcopal Conferences Concerning the Use of Low-Gluten Altar Breads and Mustum as Matter for the Celebration of Eucharist, July 24, 2003).

In the dioceses of the United States, there are four approved distributors of low-gluten hosts. Please note the gluten content for each distributor:

- a. Benedictine Sisters of Perpetual Adoration Altar Breads, Department 31970, State Highway P, Clyde, MO 64432-8100. Telephone: (800) 223-2772. www.BenedictineSisters.org. Gluten Content: 0.01%
 - b. Parish Crossroads, P.O. Box 64, Zionsville, IN 46077-0084. Telephone: (800) 510-8842. www.ParishCrossroads.com. Gluten Content: 0.0016%
 - c. GlutenFreeHosts.com Inc. 100 Buckley Road, Liverpool, NY 13088 Telephone: (800) 668-7324 Ext 1. www.GlutenFreeHosts.com. Gluten Content: 0.002%
 - d. Cavanagh Company. 610 Putnam Pike Greenville, RI 02828, Telephone: (800) 635-0568. www.CavanaghCo.com. Gluten Content: 0.00046%
- C. If there is a need to bake the bread for the Eucharist, the approved formula must be obtained from the Pastoral Center. The bread must be merely wheat and recently made or frozen so that there is no danger of spoiling (c. 924, §2). In this case, extra care must be taken for the reverent handling of particles.

VII. Wine

The wine must be natural from the fruit of the grapevine and not spoiled (c. 924, §3).

- A. Wine made from any other fruit or chemical is invalid matter.
- B. Care must be taken so that the wine does not turn to vinegar. If it becomes so sour that it is regarded more like vinegar than wine, it is invalid matter.
- C. The wine must be natural and pure. It must not be mixed with any foreign substance (GIRM, 2011, no. 322).

VIII. Water

A small amount of water is to be mixed with the wine. This is needed for liceity only. It needs to be observed only for the principal chalice to preserve the symbol of the one chalice (GIRM, 2011, no. 178).

IX. Alcoholic Priests

- A. Priests unable to consume wine may receive by intinction when concelebrating or, when celebrating alone, again by intinction, but leaving it to an assistant to consume the Precious Blood (Congregation for the Doctrine of the Faith, Oct. 12, 1983).

1. Those who celebrate alone must receive permission from the bishop to receive by intinction (CDF, Oct. 29, 1982).
2. Concelebrating priests may receive mustum from a separate chalice or, with the permission of the ordinary, receive under the species of bread alone (Circular Letter to all Presidents of the Episcopal Conferences Concerning the Use of Low-Gluten Altar Breads and Mustum as Matter for the Celebration of Eucharist, July 24, 2003).

B. Mustum

1. Permission to use mustum can be granted by the bishop to priests affected by alcoholism or other conditions that prevent the ingestion of even the smallest quantity of alcohol after presenting a medical certificate. Mustum is understood to be fresh juice from grapes or preserved by suspending its fermentation (by means of freezing or other methods that do not alter its nature).
2. In general, those who have received permission to use mustum are prohibited from presiding at concelebrated Masses. There may be some exceptions (i.e., for a bishop or superior general, with the bishop's permission, a priest at his anniversary, etc.). In these cases, the one who presides is to communicate under both the species of bread and that of mustum. For the other concelebrants, a chalice shall be provided in which normal wine is to be consecrated.
3. In the very rare instances of laypersons requesting this permission, recourse must be made to the Holy See through the local bishop (CDF, July 1995).

X. Sacred Vessels

Among the requisites for the celebration of Mass, the sacred vessels hold a place of honor, especially the chalice and paten used in presenting, consecrating, and receiving the bread and wine.

- A. Sacred vessels are to be made from precious metals.
If they are made from metal that rusts or from a metal less precious than gold, then ordinarily, they should be gilded on the inside (GIRM, 2011, no. 328).
- B. Vessels should be made from materials that are solid and that in the particular region are regarded as precious.
- C. Chalices and other vessels that serve as receptacles for the Blood of the Lord are to have a cup of nonabsorbent material.
- D. Vessels of glass, earthenware, clay, or other materials that break easily are not to be used (*Redemptionis Sacramentum*, 117).
- E. The artist may fashion the sacred vessels in a shape that is in keeping with the culture of the region, provided each type of vessel is suited to the intended liturgical use.

XI. Scheduling of Masses

The Eucharist is important in the life of the people. Whenever possible, weekday Mass should be celebrated in every parish or mission.

- A. Priests have the right and the need to be away for proper days of rest, vacation time, study, and renewal. In a parish with only one (1) priest, it is understandable that Mass not be scheduled on the priest's day off.
 1. The use of the Liturgy of the Word with Holy Communion should not be seen as an equal choice as participation at Mass. Its use on weekdays requires the permission of the bishop. According to *Redemptionis Sacramentum*, 166, this permission should not be easily granted.

Redemptionis Sacramentum, 166, states the following: “Likewise, especially if Holy Communion is distributed during such celebrations, the diocesan bishop, to whose exclusive competence this matter pertains, must not easily grant permission for such celebrations to be held on weekdays, especially in places where it was possible or would be possible to have the celebration of Mass on the preceding or the following Sunday. Priests are therefore earnestly requested to celebrate Mass daily for the people in one of the churches entrusted to their care.”
 2. On weekdays when a priest is not available, other prayer forms of the church (e.g., The Rosary, Liturgy of the Hours, chaplets, and Liturgy of the Word), without the distribution of Communion, can be used.
 3. When daily Mass is scheduled in a parish, it is usually not appropriate to schedule a Liturgy of the Word with Distribution of Holy Communion. This rite is designed for those who are prevented from being present at the community's celebration. When necessary, the scheduling of these celebrations should never detract from the celebration of the Eucharist as the center of the entire Christian life.
 4. Sunday Celebrations in the absence of a priest are not appropriate for weekday celebrations.
 5. In the Diocese of San Angelo, the Liturgy of the Word with Holy Communion may be used on weekdays sparingly in situations of occasional need, such as priests' vacations, retreat, or illness. The deacon or layperson leading such a service uses a chair other than the presider's chair.
 6. The Mass schedules of nearby parishes should be made available to parishioners.
- B. Sunday Masses should not be needlessly duplicated simply for convenience.
 1. Each parish is to review its schedule of weekend Masses to determine if fewer Masses can appropriately serve the parish.
 2. Each Mass must provide for full, active, and conscious participation by all in the assembly through the responses and music.
- C. Parishes should not change regularly scheduled Mass times or add or subtract Masses from the regular schedule without first consulting with the bishop.

One-time changes of the Mass schedule for special occasions, such as Holy Week, or holy days, or the parish festival, etc., do not require consultation with the bishop.

XII. Communion Outside of Mass

The faithful should be carefully instructed that, even when they receive Communion outside Mass, they are closely united with the sacrifice which perpetuates the sacrifice of the Cross. It is, therefore, proper that those prevented from being present at the community's celebrations should be refreshed with the Eucharist (EM, nos. 40, 41).

- A. Sacramental Communion received during Mass is the more perfect participation in the Eucharistic celebration. The faithful should be encouraged to receive Communion during the Eucharistic celebration itself.

Priests, however, are not to refuse to give Communion to the faithful who, for a good reason, ask for it outside Mass (EM, no. 33a).

- B. Pastors should see that an opportunity to receive the Eucharist is given frequently to the sick and aged, even though not gravely sick or in imminent danger of death. It is lawful to minister Communion under the appearance of wine to those who cannot receive the consecrated bread (EM, nos. 40, 41).

XIII. Paschal Precept (Easter Duty)

After they have been initiated into the Eucharist, all the faithful must receive Holy Communion at least once a year.

This precept must be fulfilled in paschal time from the First Sunday of Lent to Trinity Sunday (Second Plenary Council of Baltimore, no.257), but for just cause it may be fulfilled at another time during the year (c. 920).

XIV. Preparation of Masses with the Bishop

The following guidelines are established to assure consistency in the quality and appropriateness of diocesan worship:

- A. The rites of Ordination, the Chrism Mass, and the Rite of Election and Call to Continuing Conversion are to be prepared and coordinated through the Liturgical Commission.
- B. All major diocesan liturgies are to be prepared by their respective agencies in cooperation with the Liturgical Commission.

The Liturgy Planning Form is sent to the Office of the Bishop one month before the scheduled event.

- C. Those preparing parochial celebrations (i.e., parish anniversaries, dedications, etc.) involving the bishop are to consult with the Office of the Bishop regarding the date and details of the liturgical celebration.
- D. Funerals of priests and deacons are to be prepared with the assistance of the Liturgical Commission.

XV. Care of Holy Oils

Holy Oils should be replaced after the Mass of Chrism each year.

- A. The new oils should be used in the celebration of the sacraments. The old oils should be properly disposed of following the instructions given by the Liturgical Commission. (Refer to Pastoral Manual, Section A, Part XIX).

- B. It is not proper to keep old oils stored in the sacristy or the rectory (*Bishops' Committee on Liturgy Newsletter*, March 23, 1988).

XVI. Copyright Laws

It is illegal and immoral to reproduce copyrighted materials (present and future technologies) and music by any means without the written permission of the copyright owner.

- A. Regardless of the use of the materials, it does not alter the legal or moral situation of copying without permission.
- B. This applies to all persons in all situations (*Music in Catholic Worship* n. 78; BCL April 69, Sept. 94).

XVII. Reception of First Holy Communion

Consent to Administer the Sacrament to a Minor

- A. Administering the sacrament to a minor requires consent from a person who has legal religious authority over the child.
- B. Diocesan Guidelines for the Preparation for first reception of the Sacrament of the Eucharist
 - 1. Faith formation is a lifelong process.
 - 2. The sacramental preparation process does not replace regular participation in the parish or school religious education programs.
 - 3. It is understood that each parish is to provide faith formation to the candidates and their parents.
 - 4. As part of their continuing support and witness, parents should attend catechetical sessions provided by the parish for their own faith formation and to assist and encourage their child.
 - 5. Because the primary faith community is the local parish, preparation for the sacrament of the Eucharist is to take place under the guidance of the local parish.
 - 6. Catechesis should follow the guidelines of the Office of Evangelization and Catechesis.

XVIII. Candidates for First Holy Communion

- A. Each baptized Catholic has the right and the obligation to receive the sacrament of Eucharist.
- B. Age for First Holy Communion: The Sacrament of First Communion shall be conferred after the child has reached the use of reason, age seven (7) (c. 914).
- C. Capacity for First Holy Communion
 - 1. To receive their First Holy Communion, it is required that the child have the following: sufficient knowledge, careful preparation, understanding the mystery of Christ according to their capacity, and ability to receive the Body of the Lord with faith and devotion (c. 913, §1).

2. First Holy Communion may be given to children in danger of death if they can distinguish the Body of Christ from ordinary food and receive Holy Communion reverently (c. 913, §2).
 3. All children shall be prepared for and must receive the Sacrament of Penance before their first reception of the Eucharist (c. 914; National Directory for Catechesis (USCCB), pg. 135; CCC. 1457). Since the Eucharist and Penance are two different sacraments, the catechesis for First Penance must be kept distinct and unhurried (National Directory for Catechesis (USCCB), pg. 135).
- D. Children with Special Needs
1. In the case of special needs children, the pastor and catechetical leaders are to make accommodations to their circumstances so they may receive the sacrament. The diocesan Office of Evangelization and Catechesis has material available to assist in their faith formation.
 2. Parents or guardians, together with pastors, are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the Eucharist as early as possible. Pastors must be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom they judge are not sufficiently disposed (c. 914). It is important to note, however, that the criterion for the reception of Holy Communion is the same for persons with intellectual and developmental disabilities as for all persons, namely, that the person can “distinguish the body of Christ from ordinary food,” even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally (*Sacramentum Caritatis*, 58). Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. It may be determined that a parishioner who is disabled is not ready to receive the sacrament. In that case, great care must be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the Catholic to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving Holy Communion (USCCB Newsletter, Committee of Divine Worship, vol. LIII, July/August 2017).
- E. Candidates from one parish or mission may be joined with another parish or mission’s celebration.
1. The pastor of the candidate(s) requests permission of the pastor where the ceremony will take place. After receiving permission, he must provide a copy of the candidate’s baptismal certificate and family contact information.
 2. The sacrament is recorded in the register of the parish where the sacrament is administered.
 3. The parish where the sacrament is administered sends notification to the parish of Baptism and provides a certificate of First Holy Communion.
- F. Adults: For baptized Catholics who seek the sacrament of the Eucharist as adults, parishes are encouraged to offer preparation suitable for adults. Consult the Office of Evangelization and Catechesis for recommended materials.

G. Celebration

1. Readers: Care should be taken that those who proclaim the scriptures in this liturgy are well prepared.
2. Insofar as possible, it is encouraged that family members of the children receiving their first Holy Communion be spiritually prepared to receive the Eucharist in the same liturgy to set a good example for the children.
3. The clothing of the candidates for the reception of their First Holy Communion should reflect the dignity of the celebration. It should also take into consideration their economic circumstances.

1. **The Deacon at Mass (with one deacon)**

A. **Purpose**

1. It is the policy of the Diocese of San Angelo that deacons:
 - a. Understand the role of the deacon at the Mass and other liturgical rites
 - b. Participate in the Mass and other liturgies in manners that are in compliance with the General Instructions of the Roman Missal (GIRM), Ceremonial of Bishops (CB), and other applicable documents governing liturgies
 - c. Respect the sacredness of the Mass and other liturgies by adhering to the applicable instructions as closely as possible.
2. This document sets forth basic expectations of the deacons at the Mass. Deacons, priests, and liturgical directors are encouraged to be familiar with this document.

B. **General Principles**

1. The deacon has a major role in the celebration of Mass.
 - a. His primary duty is to assist the priest.
 - b. After the priest, in virtue of the sacred ordination he has received, the deacon has first place among those who minister in the celebration of the Eucharist (GIRM, no. 94).
 - c. The sacred order of the diaconate has been held in high honor in the Church since the time of the Apostles (GIRM, no. 94).
2. The following is from The General Instruction of the Roman Missal, United States Conference of Catholic Bishops (USCCB) 2011.
 - a. When he is present at the celebration of the Eucharist, a deacon should exercise his ministry, wearing sacred vestments (GIRM, no. 171). In fact, the deacon:
 - (a) assists the priest
 - (b) ministers at the altar, both as regards the chalice and the book
 - (c) proclaims the Gospel and may, at the direction of the priest, give the Homily (GIRM, no. 66)

- (d) guides the faithful people by giving appropriate instructions and announces the intentions of the Universal Prayer
 - (e) assists the priest in distributing Communion, and purifies and arranges the sacred vessels
 - (f) carries out the duties of other ministers himself, if necessary, when none of them is present
- b. It is also most desirable that the faithful present at Mass, priest, deacon, ministers, and those in the assembly, will receive the sacrament from bread and wine consecrated at the Mass, just as the priest must do (GIRM, no. 85).
- 3. Postures
 - a. During Mass, a bow is made to the altar when passing the altar either in the front or behind.
 - b. Generally, the posture of the deacon when standing is to have hands joined, palm to palm, fingers together, right thumb locked over the left. This applies during the procession and when standing. When genuflecting, it is acceptable to use the hands on the left knee for balance as needed. When sitting, generally, the deacon sits with hands on his lap or resting on the arms of the chair. He does not cross his legs or spread his knees wide apart.

C. Preparation Before Mass

- 1. The deacon should review the preparations for the Mass (e.g., Lectionary, Book of the Gospels, vessels, linens, gifts, and microphones).
- 2. The vestment that is proper for the deacon is the dalmatic (of appropriate liturgical color) worn over the alb and stole (GIRM, no. 338). All who wear an alb should use a cincture and an amice unless, due to the alb's form, they are not needed (GIRM, no. 119). Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on (GIRM, no. 336).
 - a. The dalmatic may be omitted either out of necessity or on account of a lesser degree of solemnity (GIRM, no. 119). In the Diocese of San Angelo, the Masses in which the deacon should use the dalmatic are solemnities and feasts. On memorials and optional memorials, the use of the dalmatic is optional.
 - b. If a dalmatic, which matches in liturgical color (or appears appropriate with), the priest's chasuble is not available, the deacon may wear an alb and stole of appropriate liturgical color.
 - c. The stole is not worn outside the dalmatic.
- 3. Chanting
 - a. The decision on the chanting of the deacon's parts is determined by the degree of solemnity and the capacity of the deacon.
 - b. The deacon should consult with the celebrant about what parts will be sung.

D. Introductory Rites

1. When entering the church for any celebration, clergy and servers should take holy water and make the Sign of the Cross to recall the grace of Baptism.
2. The order of the entrance procession is:
 - a. Thurifer
 - b. Processional cross between two candles
 - c. Candles if there is not room to be on either side of the processional cross
 - d. Other altar servers
 - e. Other non-ordained vested lay ministers (e.g., vested choir members)
 - f. Non-vested lay ministers (e.g., readers, extraordinary ministers of Holy Communion)
 - g. Honorees (i.e., dignitaries, sacrament candidates, anniversary couples, etc.)
 - h. The Book of the Gospels (carried by the deacon)
 - i. Concelebrating priest(s)
 - j. Celebrant
3. The Lectionary is not used in the procession, only the Book of the Gospels.
 - a. It is preferred that the Book of the Gospels be used in Masses with a deacon.
 - b. If the Book of the Gospels is not available, the deacon should process alongside the priest.
 - c. The Book of the Gospels is carried slightly elevated, with the deacon preceding the priest (GIRM, no. 172).
4. When he reaches the altar, if carrying the Book of the Gospels, he omits the sign of reverence (does not genuflect or bow) and goes up to the altar. It is praiseworthy practice for him to place the Book of the Gospels on the altar, after which, together with the priest, he venerates the altar with a kiss (GIRM, no. 173). He steps to the side, allowing the celebrant to take the center position.
5. If incense is being used, the deacon assists the priest in putting incense in the thurible and accompanying the priest as he incenses the cross and the altar. Holding the sides of the chasuble is typically unnecessary unless the size or the style of the vestment impedes the priest's arm movements.
6. The deacon sits to the right of the priest.
7. If a server is not present, the deacon assists the priest with the Missal.
8. For the Penitential Act, if the three-part "Lord Have Mercy" with invocations is used, the priest, deacon, or cantor announces or sings the invocations to which the congregation responds.
 - a. The deacon should be careful not to compose invocations spontaneously in the moment but, instead, to read from the Missal or be otherwise prepared.

- b. Sample invocations may be found in the Missal in Appendix VI or Appendix VII in the Spanish *Misal Romano*.
- 9. If the Rite of Blessing and Sprinkling of Holy Water is used, the deacon assists the priest.
 - a. The deacon may hold the water and follow the priest.
 - b. In the Diocese of San Angelo, if the congregation is large, there may be more than one water vessel and more than one aspergillum. In this case, the priest may instruct the deacon to assist by taking his own water vessel and aspergillum and sprinkling some of the faithful.

E. Liturgy of the Word

- 1. The deacon listens attentively to the readings, takes part in the silences, and actively participates in the responses.
- 2. Usually, the deacon does not read the readings or psalms. However, if no qualified reader is available, the deacon should do the readings.
- 3. During all readings and psalms, the attention of all persons (including the deacon and priest) should be deliberately focused on the reader or cantor. One should exercise care not to give the impression that he is disinterested or not paying attention.
- 4. All stand for the singing of the Alleluia or Verse before the Gospel.
 - a. If the Alleluia or Verse before the Gospel is not sung, it should be omitted.
 - b. During the singing of the Alleluia or other chant, all rise, including the priest. If incense is being used, the priest receives the boat from the altar server and holds it as the altar server opens the thurible. The priest puts some incense into the thurible and blesses it (GIRM nos. 131, 132).
 - c. The deacon should be generally familiar with movement and timing during the procession and, if necessary, include appropriate pauses (e.g., before the altar, before the people, or before placing the book on the ambo).
- 5. At the appropriate time, the deacon makes a deep bow before the priest and asks for a blessing, saying quietly, "Your blessing, Father." The priest blesses the deacon with the words, "May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father, and of the Son, and of the Holy Spirit." The deacon signs himself with the Sign of the Cross and responds, "Amen."
- 6. The deacon goes to the altar.
 - a. Depending on local custom, he may be joined by servers with lighted candles and the incense bearer.
 - b. Having bowed to the altar, he then takes up the Book of the Gospels, which was placed on it, holding it slightly elevated, and proceeds to the ambo (GIRM, no. 175). He does not use additional gestures with the Book of the Gospels. If incense is used, he is preceded by a thurifer carrying a smoking thurible and ministers with lighted candles.

7. At the ambo, the deacon, with hands joined, greets the people by saying, “The Lord be with you.”
 - a. The deacon does not extend his hands during the greeting.
 - b. He does not improvise on the liturgical greeting (for example, saying something like “Lord be with us” or “My brothers and sisters”).
8. After the people respond “And with your spirit” to the deacon’s greeting, the deacon makes the Sign of the Cross with his thumb on the book and says at the same time, “A reading from the holy Gospel according to . . .” He then makes the Sign of the Cross with his thumb on his forehead, lips, and breast. All present do the same.

If incense is used, the deacon then takes the thurible from the server and incenses the book—not the congregation—with three swings (center, left, right). These three swings may be all single, all double, or all triple. The deacon should consult with the pastor and follow the local custom in this regard. He does not walk around the ambo incensing it.
9. The deacon proclaims the Gospel reading.
 - a. The deacon should not raise the book while proclaiming the Gospel or at the end of the Gospel reading when he says, “The Gospel of the Lord.”
 - b. The deacon should not improvise by changing or adding to this concluding statement.
 - c. After the Gospel reading, the deacon bends and kisses the book and quietly says, “Through the words of the Gospel may our sins be wiped away.” The deacon does not lift the book to reverence it.
10. The deacon may carry the Book of the Gospels reverently with two hands to the credence table or another suitable and dignified place (GIRM, no. 175). Dignified places could include a shelf of the ambo, a rack on the front of the ambo, a table, the sacristy, or on the ambo if it is to be used for the homily.
11. The homily is given by the priest, deacon, or other clergy participating in the liturgy.
 - a. The custom of beginning and ending the homily with a sign of the cross is not advised (CDW Notitiae, no. 9).
 - b. During the homily, the attention of all persons (including the deacon and priest) should be deliberately focused on the homilist.
 - c. One should exercise care not to give the impression that he is disinterested or not paying attention.
12. After the introduction by the priest, it is the deacon himself who announces the intentions of the Universal Prayer, usually from the ambo (GIRM, no. 177). He remains in place as the priest concludes the Universal Prayer.
 - a. The ambo or another suitable place may be used for announcing the intentions of the Universal Prayer (GIRM, no. 71).
 - b. The deacon should not invite others to announce personal or special intercessions without the consent of the celebrant.

- c. In the absence of a deacon, the reader, the cantor, or another member of the lay faithful may announce the intentions (GIRM, no. 197).

F. Liturgy of the Eucharist

1. After the Universal Prayer, while the priest remains at the chair, the deacon prepares the altar, assisted by the acolyte(s) or servers. However, it is the deacon's place to take care of the sacred vessels himself (GIRM, no. 178).
 - a. In a larger Mass, it may be necessary and expedient to have many of the chalices pre-filled and to have the ciboria pre-filled.
 - b. Any pre-filling should be at the instruction of the priest.
 - c. When the corporal is placed on the altar, it should be opened reverently and carefully because it may contain particles from a previous Mass.
2. The deacon assists the priest in receiving the people's gifts (GIRM, no. 178). The altar servers may also assist as needed. The collection basket is to be put in a suitable place away from the Eucharistic table (GIRM, no. 173).
3. After the deacon hands the celebrant the paten with the bread to be consecrated, he pours a sufficient amount of wine and a small drop of water into the celebrant's chalice, saying quietly: "By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity." If the wine is too diluted by the water, it would be invalid matter. He then passes the chalice to the celebrant (GIRM, no. 178).
 - a. When preparing the chalice, the deacon should not bless the cruets in which the water and wine are brought forward.
 - b. The deacon should not pour water into the flagon. The reason for this is because the elements are to be mixed in the vessel in which they are to be offered (See GIRM, no. 178).
 - c. The deacon ordinarily should not pour water into the other chalices. It is sufficient for the water to be added only to the chalice used by the main celebrant. The addition of water to the other chalices, however, would not in any way be considered to be an abuse (Archbishop J. Augustine Di Noia, O.P., Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter dated April 30, 2012 [Prot. n. 1193/11/L]).
 - d. At the celebrant's discretion, the deacon may carry out the preparation of the chalice at the credence table (GIRM, no. 178).
4. All gifts to be consecrated should be placed on the corporal(s) or a large corporal.
 - a. Gifts should be spread out and not crowded.
 - b. Practically speaking, one or more corporals of sufficient size to accommodate all of the sacred vessels are to be used (Introduction to the Order of the Mass, no. 103). The priest's intention to consecrate the valid elements is sufficient even if the vessels are not located on the corporal.
5. The deacon stands to the right of the priest.

- a. During the Eucharistic Prayer, the deacon stands near the priest, but slightly behind him, so when necessary, he may assist the priest with the chalice or the Missal.
 - b. The deacon begins kneeling when the priest extends cupped hands over the offerings at the time of consecration (the epiclesis) to the point where the priest says, "The mystery of faith." He stands with the priest after the priest shows the chalice to the people, places it on the corporal, and genuflects. (N.B. Eucharistic Prayer I calls for the priest to make the Sign of the Cross over the bread before extending cupped hands in the Eucharistic epiclesis). If the deacon is physically unable to kneel, the deacon bows when the priest genuflects after the consecration.
6. If incense is used, the deacon may, at the discretion of the priest, assist the priest with the incensation of the gifts, the cross, and the altar. Afterward, the deacon or acolyte incenses the priest and the people (GIRM, no. 178).
 - a. The order of incensation is:
 - (a) The celebrant
 - (b) Principal concelebrants
 - (c) Concelebrants
 - (d) Priests in a choir (i.e., vested and sitting in a group)
 - (e) The assembly
 - b. Normally, one incensation for the entire congregation should be sufficient regardless of the number of pew sections.
 - c. All incensations are to be three swings (center, left, right). These swings may be all single, all double, or all triple.
7. At the concluding doxology of the Eucharistic Prayer, the deacon stands to the right of the priest. He holds the chalice elevated while the priest elevates the paten with the host until the people have acclaimed "Amen" (GIRM, no. 180). Using both hands, the chalice and paten should be raised in unison to a similar height and near one another (no more than one or two feet apart).
8. The final doxology of the Eucharistic Prayer is said alone by the priest(s).
9. During the Lord's Prayer, the deacon stands at his place (slightly behind the priest). His posture is hands folded together.
10. After the priest has said the prayer for the Rite of Peace and the greeting, "The peace of the Lord be with you always," and the people have replied, "And with your spirit," the deacon, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, "Let us offer each other the sign of peace." He then himself receives the Sign of Peace from the priest and may offer it to those other ministers nearest to him (GIRM, no. 181).

The deacon should not improvise by changing or adding to the words of invitation. In the Spanish *Misal Romano*, there are three alternate invitations.

11. Unless otherwise instructed by the priest, the deacon approaches the tabernacle. He brings any reserved hosts to the altar during the time the people are exchanging the sign of peace.
12. During the Agnus Dei, as the priest breaks the Body of Christ, the deacon may assist the priest in apportioning the Body of Christ into the ciboria.
13. After the priest receives Holy Communion, the deacon receives Holy Communion under both kinds from the priest himself. He then assists the priest in distributing Holy Communion to the people. If Holy Communion is given under both kinds, the deacon himself administers the chalice to the communicants (GIRM, no. 182).

The deacon does not take the Body of Christ from a paten or take the chalice from the altar as if he were a concelebrating priest.

14. The deacon may assist the priest in distributing Holy Communion and handing the vessels to the extraordinary ministers of Holy Communion.
15. The deacon then assists the priest in giving Holy Communion to the people.
 - a. Because the deacon is the minister of the chalice, the deacon should minister the chalice before any distribution chalices are taken by any concelebrating priests.
 - b. It is not proper for an extraordinary minister of Holy Communion to distribute the Body or Blood of Christ instead of a priest or deacon who is participating in the Mass (exceptions for physical conditions may apply).

16. When the distribution is over, standing at the altar, the deacon immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by priests (GIRM, no. 182).

When there are extraordinary ministers of Holy Communion, they may consume what remains of the Precious Blood from their chalice of distribution (Norms for the Distribution of Holy Communion Under Both Kinds, no. 52).

17. When the distribution of Holy Communion is over, the deacon returns to the altar with the priest. He collects any remaining fragments (should any remain).

The deacon (preferred), or instituted acolyte, or extraordinary minister of Holy Communion places any reserve in the tabernacle. The corporal is to be folded reverently and carefully so as not to spill any particles.

18. If not already placed on a credence table by those distributing Holy Communion, the deacon takes the vessels to be purified, suitably covered, and on a corporal, to the credence table. There, he purifies them and arranges them in the usual way. The priest returns to the chair. The purification should be carried out efficiently and without unnecessary delay.

It is permissible for the vessels to be purified immediately after Mass following the dismissal of the people (GIRM, no. 183). In this case, care should be taken not to allow the vessels to remain unpurified for a lengthy time. Those who are purifying vessels after Mass should return to the sanctuary to purify them immediately after the recessional.

G. Concluding Rite

1. Once the Prayer after Communion has been said, the deacon makes brief announcements to the people, if indeed any need to be made, unless the priest prefers to do this himself (GIRM, no. 184).
2. If a Prayer over the People or a formula of Solemn Blessing is used, the deacon says, "Bow down for the blessing."
3. After the priest's blessing, the deacon, with hands joined and facing the people, dismisses the people, using one (1) of the following:
 - (a) Go forth, the Mass is ended.
 - (b) Go and announce the Gospel of the Lord.
 - (c) Go in peace, glorifying the Lord by your life.
 - (d) Go in peace.

NOTE: The deacon should not improvise or change the words of dismissal. The Spanish *Misal Romano* has other options for the dismissal.

4. Then together with the priest, the deacon venerates the altar with a kiss, makes a profound bow, and withdraws in a manner similar to the Entrance Procession (GIRM, no. 186).

H. Recessional

1. The order of the recessional is (in most Masses):
 - a. Processional cross with candles
 - b. Servers with candles if there is no room to be on the sides of the cross
 - a. If used in the entrance procession
 - b. The thurible and boat are left in the sacristy or sanctuary
 - c. Other altar servers
 - d. Other non-ordained vested lay ministers (e.g., vested choir members)
 - e. Honorees (i.e., dignitaries, sacrament candidates, anniversary couples, etc.)
 - f. Concelebrating priest(s)
 - g. Celebrant with the deacon at his right side
 - (a) The Book of the Gospels is left in the sanctuary.
 - (b) If the aisle is narrow, the deacon should walk in front of the priest.
2. Normally, readers and extraordinary ministers of Holy Communion are not part of the recessional.

XIX(2). The Deacon at Mass (with a bishop or multiple deacons and priests)

A. Purpose

1. It is the policy of the Diocese of San Angelo that deacons:

- a. Understand the role of the deacon at the Mass and other liturgical rites
 - b. Participate in the Mass and other liturgies in manners that are in compliance with the General Instructions of the Roman Missal (GIRM), Ceremonial of Bishops (CB), and other applicable documents governing liturgies
 - c. Respect the sacredness of the Mass and other liturgies by adhering to the applicable instructions as closely as possible
2. This document sets forth basic expectations of the deacons at the Mass. Deacons, priests, and liturgical directors are encouraged to be familiar with this document.

B. General Principles

1. The deacon has a major role in the celebration of Mass.
 - a. His primary duty is to assist the celebrant.
 - b. After the priest, in virtue of the sacred ordination he has received, the deacon has first place among those who minister in the celebration of the Eucharist (GIRM, no. 94).
 - c. The sacred order of the diaconate has been held in high honor in the Church since the time of the Apostles (GIRM, no. 94).
2. The following is from The General Instruction of the Roman Missal, United States Conference of Catholic Bishops (USCCB) 2011.
 - a. When he is present at the celebration of the Eucharist, a deacon should exercise his ministry, wearing sacred vestments (GIRM, no. 171). In fact, the deacon:
 - (a) Assists the priest
 - (b) Ministers at the altar, both as regards the chalice and the book
 - © Proclaims the Gospel and may, at the direction of the priest celebrant, give the Homily (cf. GIRM, no. 66)
 - (d) Guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer
 - (e) Assists the priest celebrant in distributing Holy Communion, and purifies and arranges the sacred vessels
 - (f) Carries out the duties of other ministers himself, if necessary, when none of them is present
 - b. It is also most desirable that the faithful present at Mass, priest celebrant, deacon, ministers, and those in the assembly, will receive the sacrament from bread and wine consecrated at the Mass, just as the priest celebrant must do (GIRM, no. 85).
3. Gestures and Postures
 - a. Generally, the posture of the deacon when standing is to have hands joined, palm to palm, fingers together, right thumb locked over the left. This applies during the procession and when standing. When genuflecting, it is acceptable to use the hands on the left knee for balance as needed. When sitting, generally, the deacon sits with

hands on his lap or resting on the arms of the chair. He does not cross his legs or spread his knees wide apart.

- b. A genuflection, made by bending the right knee to the ground, signifies adoration. Therefore, it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross, from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil (GIRM, no. 274).
- c. If the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.
- d. Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.
- e. During Mass, a bow is made to the altar when passing the altar either in the front or behind.
- f. If the tabernacle is behind the altar and one passes between the altar and the tabernacle, the bow is made to the altar during Mass.
- g. When the entrance procession is large (e.g., a large number of visiting deacons and concelebrants) and the tabernacle is in the sanctuary, there may be need to simply bow as they approach the altar. Such direction should be obtained before Mass from the celebrant or master of ceremonies.

C. Preparation before Mass

- 1. The deacon should review the preparations for the Mass (e.g., Lectionary, Book of the Gospels, vessels, linens, gifts, and microphones).
- 2. Vested deacons and concelebrants should obtain instruction before Mass from the master of ceremonies or celebrant regarding the procession and seating arrangements. These clergy should also obtain instruction about their role in the distribution of Holy Communion. The deacon of the altar may wish to verify that these instructions have been or will be given.
 - a. Generally, only the deacon of the altar and the deacon of the word should be in the sanctuary with the celebrant and concelebrants.
 - b. Generally, other deacons do not vest and are seated with the congregation.
 - (a) At special and larger celebrations (ordinations, funerals, or other times when deacons come to Mass as a body), other deacons may vest and be seated in an appropriate location as directed by the celebrant. This will generally be in a reserved pew near the sanctuary.
 - (b) Vested deacons do not approach the altar during the Liturgy of the Eucharist.
 - c. If a deacon other than the deacon of the word or deacon of the altar is to deliver the homily, he may sit in the sanctuary. However, he does not approach the altar during the Liturgy of the Eucharist.

- d. Vested deacons who are not serving as the deacon of the word or deacon of the altar may assist in distributing Holy Communion, distribution of ashes, blessing of throats, etc.
3. The vestment proper for the deacon is the dalmatic (of appropriate liturgical color) worn over the alb and stole (GIRM, no. 338). All who wear an alb should use a cincture and an amice unless, due to the form of the alb, they are not needed (GIRM, no. 119). Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on (GIRM, no. 336).
- a. The dalmatic may be omitted either out of necessity or on account of a lesser degree of solemnity (GIRM, no. 119). In the Diocese of San Angelo, the Masses in which the deacon should use the dalmatic are solemnities and feasts. For memorials and optional memorials, the use of the dalmatic is optional.
 - b. If a dalmatic, which matches in liturgical color (or appears appropriate with) the priest's chasuble is not available, the deacon may wear an alb and stole of appropriate liturgical color.
 - c. The stole is not worn outside the dalmatic.
4. Chanting
- 1. The decision on the chanting of the deacon's parts is determined by the degree of solemnity and the capacity of the deacon.
 - 2. The deacon should consult with the celebrant about what parts will be sung.

D. Introductory Rites

- 1. When entering the church for any celebration, clergy and servers should take holy water and make the Sign of the Cross to recall the grace of Baptism.
- 2. The order of the entrance procession is:
 - a. Thurifer
 - b. Processional cross between two candles
 - c. Candles if there is not room to be on either side of the processional cross
 - d. Other altar servers
 - e. Other non-ordained vested lay ministers (e.g., vested choir members)
 - f. Non-vested lay ministers (e.g., readers, extraordinary ministers of Holy Communion)
 - g. Honorees (i.e., dignitaries, sacrament candidates, anniversary couples, etc.)
 - h. The Book of the Gospels (carried by the deacon of the word)
 - i. Vested deacons
 - j. Concelebrating priest(s)
 - k. Celebrant (along with deacon of the altar who walks at the celebrant's side)
 - l. Master of ceremonies

3. Miter-bearer and crosier-bearer, side-by-side (Mass with a Bishop)
The Lectionary is not used in the procession, only the Book of the Gospels.
 - a. It is preferred that the Book of the Gospels be used in Masses with a deacon.
 - b. If the Book of the Gospels is not available, the deacon (one or both) should process alongside the celebrant.
 - c. The Book of the Gospels is carried slightly elevated, with the deacon preceding the priest (GIRM, no. 172).
4. When the deacon of the word reaches the altar, carrying the Book of the Gospels, he omits the sign of reverence (does not genuflect or bow) and goes up to the altar. It is praiseworthy practice for him to place the Book of the Gospels on the altar, after which, together with the celebrant, he venerates the altar with a kiss (GIRM, no. 173). He steps to the side, allowing the celebrant to take the center position.
5. As the deacon of the altar approaches the altar with the celebrant, he either genuflects or bows (as is appropriate) before the altar with the celebrant and then reverences (kisses) the altar alongside the celebrant and the deacon of the word.
6. If incense is being used, at the celebrant's option and instruction, the deacon may assist the celebrant in putting incense in the thurible and assist the celebrant as the celebrant incenses the cross and the altar.
 - a. If the deacon assists the celebrant, the purpose is for the deacon to hold vestments back away from the thurible for the celebrant. Holding the sides of the chasuble is typically unnecessary unless the size or the style of the vestment impedes the celebrant's arm movements.
 - b. If there is no need to hold vestments back, the preference is that the deacon does not accompany the celebrant during the incensation and, instead, moves toward his seat or proper place.
7. When one deacon is at the Mass, the deacon sits to the right of the celebrant. When the bishop is the main celebrant, and there is one deacon, the deacon should sit to the right of the bishop, and the pastor should sit to the left of the bishop.
8. When two deacons are present, it is preferred that the deacon of the word sits to the ambo side of the celebrant and the deacon of the altar sits to the other side of the celebrant. When the bishop is the main celebrant, and there are two deacons, the deacons should sit on either side and next to the bishop. The pastor of the parish should sit in a prominent place.
9. After the procession and any incensation, the celebrant makes the Sign of the Cross and greets the faithful.
10. If a server is not present, the deacon assists the priest with the Missal.
11. If the Penitential Rite is used, the priest, deacon, or cantor announces or sings the invocations to which the congregation responds.
 - a. The deacon should be careful not to compose invocations spontaneously in the moment but, instead, to read from the Missal or be otherwise prepared.

- b. Sample invocations may be found in the Missal in Appendix VI.
12. If the Rite of Blessing and Sprinkling of Holy Water is used, the deacon assists the celebrant.
- a. The deacon holds the water and follows the celebrant.
 - b. In the Diocese of San Angelo, if the congregation is large, there may be more than one water vessel and more than one aspergillum. The celebrant may instruct the deacon to assist by taking his own water vessel and aspergillum and sprinkling some of the faithful.
 - c. Generally, the deacon of the word assists in this rite (both deacons may assist if necessary).

E. Liturgy of the Word

1. Ordinarily, the deacon does not read the readings or psalms. If readers are not present, the deacon may wish to find appropriate substitutes (only in the case of last resort should the deacon read the readings or psalms).
2. During all readings and psalms, the attention of all persons (including the deacon and celebrant) should be deliberately focused on the reader or cantor. One should exercise care not to give the impression that he is disinterested or not paying attention.
3. All stand for the singing of the Alleluia or Verse before the Gospel.
 - a. If the Alleluia or Verse before the Gospel is not sung, it should be omitted.
 - b. The Alleluia or Verse before the Gospel is for the purpose of procession. Therefore, one should begin the actions surrounding the proclamation of the Gospel promptly after the music begins.
 - c. The deacon should be generally familiar with movement and timing during the procession and, if necessary, include appropriate pauses (for example, before the altar, before the people, or before placing the book on the ambo).
 - d. Additionally, if incense is used, the deacon should not move until after the celebrant has prepared the incense.
4. At the appropriate time, the deacon makes a deep bow before the celebrant and asks for a blessing, saying quietly, “Your blessing, Father.” The celebrant blesses the deacon with the words, “May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father, and of the Son, and of the Holy Spirit.” The deacon signs himself with the Sign of the Cross and responds, “Amen.”
5. Preparing the Incense
 - a. With priest celebrant: The priest should arise at the Alleluia or Verse before the Gospel and place incense in the thurible and also bless the deacon from a standing position (GIRM, nos. 131, 132, 212).
 - b. With bishop celebrant:

- (a) The bishop puts incense in the thurible and blesses the deacon while seated during the Alleluia or Verse before the Gospel (GIRM, no. 212). Except for the bishop, all rise, including the clergy near the bishop.
 - (b) In most cases, the altar servers will come and kneel before the bishop before the Alleluia or Verse before the Gospel commences. The bishop prepares the incense (prepared in silence). This step is omitted if no incense is used.
- 6. The deacon of the word then makes a deep bow before the celebrant (unless physically unable), saying quietly, “Your blessing, Father,” and receives the celebrant’s blessing. The deacon signs himself with the sign of the cross and replies, “Amen.” The deacon does not kneel to receive this blessing.
 - a. The deacon of the word then processes to the ambo in accordance with the protocol previously outlined (above).
 - b. After the bishop blesses the deacon of the word, he will stand, remove his miter, and take his crozier from the master of ceremonies or altar server.
- 7. The deacon goes to the altar.
 - a. Depending on local custom, he may be joined by servers with lighted candles and the incense bearer.
 - b. Having bowed to the altar, he then takes up the Book of the Gospels, which was placed on it, holding it slightly elevated, and proceeds to the ambo (GIRM, no. 175). He does not use additional gestures with the Book of the Gospels. If incense is used, he is preceded by a server carrying a smoking thurible and the ministers with lighted candles.
- 8. At the ambo, the deacon, with hands joined, greets the people by saying, “The Lord be with you.”
 - a. The deacon does not extend his hands during the greeting.
 - b. He does not improvise on the liturgical greeting (e.g., saying something similar to “Lord be with us” or “My brothers and sisters”).
- 9. After the people respond “And with your spirit” to the deacon’s greeting, the deacon makes the Sign of the Cross with his thumb on the book and says at the same time, “A reading from the holy Gospel according to ” He then makes the Sign of the Cross with his thumb on his forehead, lips, and breast. All present do the same.

If incense is used, the deacon then takes the thurible from the server and incenses the book—not the congregation—with three swings (center, left, right). These three swings may be all single, all double, or all triple. The deacon should consult with the pastor and follow the local custom in this regard. He does not walk around the ambo incensing it.
- 10. The deacon proclaims the Gospel reading.
 - a. The deacon should not raise the book while proclaiming the Gospel or at the end of the Gospel reading when he says, “The Gospel of the Lord.”
 - b. The deacon should not improvise by changing or adding to this concluding statement.

- c. After the Gospel reading, and if the bishop is not present, the deacon bends and kisses the book and quietly says, “Through the words of the Gospel may our sins be wiped away.” The deacon does not lift the book to reverence it.
11. When a bishop presides, he remains standing at the celebrant’s chair, waiting for the deacon to bring the Book of the Gospels for him to reverence. In more solemn celebrations, as circumstances allow, the bishop may impart a blessing to the people with the Book of the Gospels. The deacon may want to ascertain before Mass if the bishop intends to impart such a blessing.
 12. If the bishop is present and the Book of the Gospels is not used, the lectionary should not be brought to the bishop.
 13. After the Book of the Gospels has been revered, the deacon may carry it reverently with two hands to the credence table or another suitable and dignified place (GIRM, no. 175). Dignified places could include a shelf of the ambo, a rack on the front of the ambo, a table, the sacristy, or on the ambo if it is to be used for the homily.
 14. The homily is then presented by the celebrant, deacon, or other clergy participating in the liturgy.
 - a. The custom of beginning and ending the homily with a sign of the cross is not advised (CDW Notitiae, no. 9).
 - b. During the homily, the attention of all persons (including the deacon and celebrant) should be deliberately focused on the homilist.
 - c. One should exercise care not to give the impression that he is disinterested or not paying attention.
 15. After the introduction by the priest, it is the deacon himself who announces the intentions of the Universal Prayer, usually from the ambo (GIRM, no. 177). He remains in place as the priest concludes the Universal Prayer.
 - a. The ambo or another suitable place may be used for announcing the intentions of the Universal Prayer (GIRM, no. 71).
 - b. The deacon should not invite others to announce personal or special intercessions without the consent of the celebrant.
 - c. In the absence of a deacon, the reader, the cantor, or another member of the lay faithful may announce the intentions (GIRM, no. 197).

F. Liturgy of the Eucharist

1. After the Universal Prayer, while the priest remains at the chair, the deacon of the altar prepares the altar, assisted by the acolyte(s) or servers. However, it is the deacon’s place to take care of the sacred vessels himself (GIRM, no. 178).
 - a. In a larger Mass, it may be necessary and expedient to have many of the chalices pre-filled and to have the ciboria pre-filled.
 - b. Any pre-filling should be at the instruction of the celebrant.
 - (a) If the bishop presides, the preference is to pre-fill the cups, except the celebrant’s chalice.

- (b) If a priest presides, the pre-filling of cups is at the discretion of the celebrant.
 - c. The deacon of the word remains at his chair/place until after the Prayer over the Offerings.
 - d. When the corporal is placed on the altar, it should be opened reverently and carefully. It may contain particles from a previous Mass.
2. If there are no servers, the deacon of the altar then assists the celebrant in receiving the people's gifts. The collection basket is to be put in a suitable place away from the Eucharistic table (GIRM, no. 173).
 3. After the deacon hands the celebrant the paten with the bread to be consecrated, he pours a sufficient amount of wine and a small drop of water into the celebrant's chalice, saying quietly, "By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity." If the wine is too diluted by the water, then it would be invalid matter. He then passes the chalice to the celebrant (GIRM, no. 178).
 - a. When preparing the chalice, the deacon should not bless the cruets in which the water and wine are brought forward.
 - b. The deacon should not pour water into the flagon. The reason for this is because the elements are to be mixed in the vessel in which they are to be offered (See GIRM, no. 178).
 - c. The deacon ordinarily should not pour water into the other chalices. It is sufficient for the water to be added only to the chalice used by the main celebrant. The addition of water to the other chalices, however, would not in any way be considered to be an abuse. (Archbishop J. Augustine Di Noia, O.P., Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter dated April 30, 2012 [Prot., no. 1193/11/L]).
 - d. At the celebrant's discretion, the deacon may carry out the preparation of the chalice at the credence table (GIRM, no. 178).
 4. All gifts to be consecrated should be placed on the corporal(s) or a large corporal.
 - a. Gifts should be spread out and not crowded.
 - b. Practically speaking, one or more corporals of sufficient size to accommodate all of the sacred vessels are to be used (Introduction to the Order of the Mass, no. 103). The priest's intention to consecrate the valid elements is sufficient even if the vessels are not located on the corporal.
 5. The deacon of the altar stands to the right of the celebrant. The deacon of the word stands to the left of the celebrant but away from the altar.
 - a. During the Eucharistic Prayer, the deacons stand near the priest but slightly behind him. When necessary, the deacon of the altar may assist the priest with the chalice or the Missal. In a Mass with multiple concelebrants, the deacons flank the sides of the altar.

- b. If there are concelebrants, the deacons may need to deviate their position slightly to accommodate them.
 - c. The deacons begin kneeling when the priest extends cupped hands over the offerings at the time of consecration (the epiclesis) to the point where the priest says, "The mystery of faith." The deacons stand with the priest. After he shows the chalice to the people, he places it on the corporal and genuflects. (N.B. Eucharistic Prayer I calls for the priest to make the Sign of the Cross over the bread before extending cupped hands in the Eucharistic epiclesis).
 - (a) If a deacon is physically unable to kneel, he bows when the priest genuflects after the consecration.
 - (b) If one deacon is unable to kneel, the other deacon, if any, should not kneel but bow.
6. If incense is used, the deacon of the altar may, at the discretion of the priest, assist the priest with the incensation of the gifts, the cross, and the altar. Afterward, the deacon or acolyte incenses the priest and the people (GIRM, no. 178).
- a. The order of incensation is:
 - (a) The celebrant
 - (b) Principal concelebrants
 - (c) Concelebrants
 - (d) Priests in the choir (i.e., vested and sitting in a group)
 - (e) Deacons in the choir (i.e., vested and sitting in a group)
 - (f) The assembly
 - b. Normally, one incensation for the entire congregation should be sufficient, regardless of the number of pew sections.
 - c. All incensations are to be three swings (center, left, right). These swings may be all single, all double, or all triple.
 - d. If several deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and chalice at the elevation (GIRM, no. 179). In this case, this would usually be carried out by the deacon of the word. Alternatively, altar servers may do this incensation.
7. At the concluding doxology of the Eucharistic Prayer, the deacon stands to the right of the priest. The deacon holds the chalice elevated while the priest elevates the paten with the host until the people have acclaimed "Amen" (GIRM, no. 180).
- Using both hands, the chalice and paten should be raised in unison to a similar height and near one another (no more than one or two feet apart).
8. The final doxology of the Eucharistic Prayer is said alone by the celebrant and any concelebrants.
9. During the Lord's Prayer, the deacon stands at his place (slightly behind the priest). His posture is hands folded together.

10. After the priest says the prayer for the Rite of Peace and the greeting, “The peace of the Lord be with you always,” and the people have replied, “And with your spirit,” the deacon of the altar, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, “Let us offer each other the sign of peace.” The deacon then himself receives the Sign of Peace from the priest and may offer it to those other ministers nearest to him (GIRM, no. 181). The deacon should not improvise by changing or adding to the words of invitation. In the Spanish *Misal Romano*, there are three alternate invitations.
11. Unless otherwise instructed by the priest, the deacon of the altar approaches the tabernacle and brings any reserved hosts to the altar during the time the people are exchanging the Sign of Peace.
12. During the Agnus Dei, as the priest breaks the Body of Christ, the deacon of the altar may assist the priest in apportioning the Body of Christ into the ciboria.
13. If there are concelebrating priests, the paten is brought to them either by the principal celebrant, deacon, or master of ceremonies. The deacon does not take a portion of the Body of Christ for himself and hold it. This is because the deacon is not a concelebrating priest.
14. After the celebrant receives Holy Communion, the deacons receive Holy Communion under both kinds from the celebrant himself. The deacons then assist in distributing Holy Communion to the people. If Holy Communion is given under both kinds, the deacons administer the chalice to the communicants. (GIRM, no. 182). A deacon does not take the Body of Christ from a paten or take the chalice from the altar as if he were a concelebrating priest.
15. After the deacons receive both the Body and Blood from the priest, any concelebrants move to the altar to receive from the chalice. If there are many concelebrants, the principal celebrant or deacons should space the other chalices along the edges of the altar so that more than one concelebrant at a time may receive from the chalice.
16. The deacons may assist in distributing Holy Communion to and handing the vessels to the extraordinary ministers of Holy Communion.
17. The deacons then assist the celebrant in giving Holy Communion to the people.
 - a. Because the deacon is the minister of the chalice, the deacon of the word and the deacon of the altar should minister the chalice before any distribution chalices are taken by any concelebrating priests.
 - b. It is not proper for an extraordinary minister of Holy Communion to distribute the Body or Blood of Christ instead of a priest or deacon who is participating in the Mass (exceptions for physical conditions may apply).
18. If there are several ciboria, those ciboria containing the Body of Christ should be ministered by ministers in the following order:
 - a. The principal celebrant
 - b. Concelebrants
 - c. Deacons of the altar and word

- d. Vested deacons
 - e. Extraordinary ministers of Holy Communion
19. When the distribution is over, standing at the altar, he immediately and reverently consumes all of the Blood Christ that remains, assisted, if the care requires, by other deacons or priests (GIRM, no. 182).
 20. When the distribution of Holy Communion is over, the deacon of the altar returns to the altar with the priest. The deacon collects any remaining fragments should any remain. The deacon of the altar (preferred), or instituted acolyte, or extraordinary minister of Holy Communion places any reserve in the tabernacle. The corporal is to be folded reverently and carefully so as not to spill any particles.
 21. If not already placed on a credence table by those distributing Holy Communion, the deacon of the altar takes the vessels to be purified, suitably covered, and on a corporal, to the credence table. There, he purifies them and arranges them in the usual way. The celebrant returns to the chair. The purification should be carried out efficiently and without unnecessary delay.
 - a. It is permissible for the vessels to be purified immediately after Mass following the dismissal of the people (GIRM, no. 183). In this case, care should be taken not to allow the vessels to remain unpurified for a lengthy period. Those who are purifying vessels after Mass should return to the sanctuary to purify them immediately after the recessional.
 - b. Purification of the vessels after Mass is the preferred practice at a Mass at which the bishop presides. However, purification of the vessels may be completed as Holy Communion is distributed and before the bishop returns to his chair and is seated.

G. Concluding Rite

1. Once the Prayer after Communion has been said, brief announcements may be made (GIRM, no. 184).
2. If a Prayer over the People or a formula of Solemn Blessing is used, the deacon of the word says, "Bow down for the blessing."
3. After the priest's blessing, the deacon of the word, with hands joined and facing the people, dismisses the people, using one (1) of the following:
 - a. Go forth, the Mass is ended.
 - b. Go and announce the Gospel of the Lord.
 - c. Go in peace, glorifying the Lord by your life.
 - d. Go in peace.

NOTE: The deacon should not improvise or change the words of dismissal. The Spanish *Misal Romano* has other options for the dismissal.
4. Then together with the celebrant, the deacons venerate the altar with a kiss, make a profound bow, and withdraw in a manner similar to the Entrance Procession (GIRM, no. 186).

H. Recessional

1. The order of the recessional is (in most Masses):
 - a. Processional cross with candles
 - b. Servers with candles if there is not room to be on the sides of the cross
 - (a) If used in the entrance procession
 - (b) The thurible and boat are left in the sacristy or sanctuary
 - c. Other altar servers
 - d. Other non-ordained vested lay ministers (ex. vested choir members)
 - e. Honorees (i.e., dignitaries, sacrament candidates, anniversary couples, etc.)
 - f. Vested deacons
 - g. Concelebrating priests
 - h. Celebrant with the deacon of the altar and the deacon of the word at his side
 - (a) The Book of the Gospels is left in the sanctuary.
 - (b) If the aisle is narrow, the deacons should walk slightly behind the celebrant.
 - (c) If the bishop is the celebrant, the deacon (one or both) should walk slightly behind the bishop.
 - i. Master of ceremonies
2. Normally, readers and extraordinary ministers of Holy Communion are not part of the recessional.

XX. Extraordinary Ministers of Holy Communion and Readers

A. Introduction

1. The following qualifications for liturgical ministers are offered as a guideline. They can be used by the pastor and his staff in encouraging and supporting people in these ministries. Specific attention is given to the extraordinary ministers of Holy Communion.
2. The proper term is not “Eucharistic Minister” but rather “Extraordinary Minister of Holy Communion.”

B. Qualifications of Extraordinary Ministers of Holy Communion

Those who assist with the distribution of Holy Communion at Mass or bring Holy Communion to the sick in hospitals, nursing homes, or their own homes must meet the following qualifications for this ministry:

1. Be fully initiated and practicing members of the Catholic Church
2. Attend Mass regularly
3. Give positive witness to the Christian life
4. Have a knowledge of the Order of the Mass

5. Show reverence for the sacredness of the Body and Blood of Christ by their manner of dress and decorum while assisting at liturgy
6. Be fully aware of the manner of preparation, distribution, and disposition of the Body and Blood of Christ
7. Participate in a training program for Communion ministers
8. Be approved for commissioning by the Diocese of San Angelo
 - a. The pastor submits to the bishop a list of names of those persons prepared as qualified extraordinary ministers of Holy Communion at Mass and to the sick. A letter must then be sent to the pastor asking him to commission those ministers for a period of three years.
 - b. If they intend to bring the Eucharist to the sick, they must have completed the Ethics and Integrity in Ministry Workshop. Also, they must have completed a diocesan background check.
9. Be commissioned at a parish liturgy
 - a. The commissioning of extraordinary ministers of Holy Communion is found in the Book of Blessings, Chapter 63.
 - b. A form is provided for your convenience.

C. Request Form for Extraordinary Ministers of Holy Communion

Return this Form to: Office of the Bishop, Box 1829, San Angelo, Texas 76902

The people listed below are recommended to be commissioned for a period of three-years as Extraordinary Ministers of Holy Communion at Mass and/or for Visitation of the Sick. They have received sufficient preparation for this ministry. After their commissioning, these ministers will distribute Holy Communion at Mass or bring Communion to the sick as indicated below.

PARISH: _____ PARISH CONTACT PHONE: _____

PASTOR: _____

PASTOR'S SIGNATURE: _____ DATE: _____

**Please indicate Extraordinary Ministers of Holy Communion at Mass (M)
or to the Sick (S) or both by checking the proper column after their name.**

Name	M	S

Please use additional sheets for names as needed.

D. Qualifications for Readers

1. Be fully initiated and practicing members of the Catholic Church
2. Men, women, youth, and children may be prepared for this ministry
3. Attend Mass regularly
4. Give positive witness to the Christian life
5. Have a knowledge of the order of the Mass
6. Be able to proclaim the Scriptures at Mass
7. Be willing to prepare the readings through prayer, study, and practice
8. Be able to accept with conviction the words and prayers being offered
9. Participate in a reader training program provided by the parish

E. Blessing of Readers

The Order for the Blessing of Readers is found in the Book of Blessings, Chapter 61 (1827). This blessing is for parish readers who have the responsibility of proclaiming the Scriptures at Mass and other liturgical services.

F. Guidelines for Readers

Preparation/training for the ministry of reader should include the following:

1. Workshop on the readings for the church year cycle
2. Training in communication skills
 - a. Diction, pronunciation, enunciation, pace, eye contact, projection, confidence building
 - b. There are different types of literature in the Bible, which can require different styles of proclamation. A well-prepared reader will be aware of this.
 - c. Good proclamation requires careful pronunciation and enunciation. Some readings will dictate that the pace be changed during the reading. A narrative, for example, would be paced differently than a piece of Old Testament poetry.
 - d. Readers should have an understanding of the microphone and how to work with it. It must be adjusted for a reader. This should be done in a non-disruptive manner.
 - e. Eye contact between the reader and the assembly is essential to a good proclamation. At the same time, it can be difficult. The very minimum of eye contact would require the reader to look at the assembly when proclaiming "A reading from ..." and "The Word of the Lord." In any event, quick up and down movement of the head to have contact should be avoided. Usually, the text itself will suggest the time for eye contact.
 - f. Pauses between the readings, such as Psalms and Gospel acclamations, are helpful. These pauses allow the assembly to assimilate one reading before moving to the next one.

- g. It is normal to be somewhat nervous and tense while proclaiming. Care should be taken to avoid nervous movements. A person may find fear and nervousness to be overwhelming and good proclamation impossible. This condition may indicate that such a person is not called to the ministry of reader.
- h. Since the Word of God is a living word, it will take on a life of its own while being proclaimed. A good reader does not hamper spontaneity by memorizing a particular way of proclaiming.

G. Exceptional Circumstances for Readers in Diocese of San Angelo

1. Catholic School Masses: Students who are members of other churches and ecclesial communities may take on the task of reader (Ecumenical Directory, no. 133). However, they must have parental permission and have been properly trained. This permission would exclude those who are not Christians.
2. Weddings, Funerals, Retreats, and Prisons: On exceptional occasions and for a just cause, members of other churches and ecclesial communities may take on the task of reader (Ecumenical Directory, no. 133). This permission would exclude those who are not Christians.
3. Care should be taken in the selection and preparation of persons to serve as reader. If suitably skilled persons cannot be found, the parish should offer assistance from among its ministers.

XXI Guidelines for Perpetual Exposition of the Holy Eucharist

Perpetual exposition is when the Eucharist is exposed or visible in the monstrance for an extended period.

The local bishop alone determines the pastoral appropriateness of perpetual exposition in the diocese. The bishop may or may not permit it. And the bishop may limit the number of places where it takes place.

Perpetual exposition should be in a chapel distinct from the body of the church so as not to interfere with the normal activities of the parish or its daily liturgical celebrations. Reposition of the Blessed Sacrament should occur before the celebration of Mass begins in the Blessed Sacrament chapel.

Mass should not take place at the same time as exposition—if exposition is taking place where Mass would ordinarily be celebrated. However, exposition and Mass can occur simultaneously—if exposition occurs in a place separate from where the Mass will be celebrated (e.g., the Blessed Sacrament chapel). But there must be at least two people present in prayer in the presence of the exposed Blessed Sacrament.

Under no circumstances may perpetual exposition take place during the Easter Triduum.

Measures should be taken to ensure that there is a safe and secure environment for the adorers. There must be at least two people present while the Eucharist is exposed. There must absolutely never be periods when the Blessed Sacrament is exposed, and there is no one present for adoration. If no one can be present, the Eucharist should be reposed in the tabernacle.

The exposition times schedule should consider the realistic availability of members of the faithful to be present. Suppose a parish does not have sufficient numbers of people to pray in the presence of the Blessed Sacrament. In that case, the duration of exposition should be shortened accordingly.

Parents and working people are misguided if they omit their duties to their families and employers to keep their commitment to pray before the Blessed Sacrament. People are obligated to pray, but we can only encourage and not obligate people to participate in the devotion of perpetual adoration.

The Eucharistic Sacrifice must be celebrated regularly to maintain the intrinsic connection between the Eucharist celebrated and reserved and to ensure the frequent renewal of the Host. (Canons 934, 939)

A host consecrated at the Mass should be regularly taken at the end of Mass to the chapel for exposition.

Regular catechesis should be offered by the pastor to enable the faithful to have a wholeness and balance in their understanding of Eucharistic theology and in their prayers of adoration. The people should understand the relationship of private adoration to the Eucharistic Sacrifice.

The ordinary minister for exposing and reposing the Blessed Sacrament is a priest or a deacon. In the absence of a priest or deacon, a duly commissioned extraordinary minister of Holy Communion or instituted acolyte may open the tabernacle and place the Host in the monstrance and then replace the Host in the tabernacle.

A priest or deacon should vest in an alb or a surplice over a cassock and a stole.

Other ministers should wear respectable street clothes or an alb. Lay ministers should not wear a humeral veil.

For benediction, a priest or deacon wears a white cope and a humeral veil to hold the monstrance. Only a priest or deacon may bless the people with the monstrance.

There should be 4 to 6 candles or lamps burning near the monstrance when the Blessed Sacrament is exposed in the monstrance. A corporal is placed under the monstrance, and an altar cloth is on the altar. There should be nothing else placed upon the altar during exposition — no plants, flowers, statues, icons, or decorations. No saintly image should obscure or take precedence over Christ's Real Presence in the Blessed Sacrament.

The sanctuary area should be well lit to focus attention upon the monstrance. The assembly area should be sufficiently lit for people to read their reading material.

One may choose to kneel or sit during adoration. No one ever sits or stands with their back to the monstrance. One should not lie down.

One genuflects when passing the monstrance or upon entering or leaving the sanctuary. Genuflection in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee.

Even when not scheduled, it is good to stop by and pay a visit to the Lord, whether exposed or in the tabernacle.

Respect for Jesus's presence in the Holy Eucharist calls for proper attire.

Mobile telephones and electronic devices should be turned off or silenced before entering the chapel.

During private adoration, the adorers are encouraged to read the word of God following the Lectionary readings for the Mass of the day or another systematic schedule of selections from the books of the Bible.

The pastor is encouraged to provide quality Catholic spiritual reading materials for adorers in the Blessed Sacrament chapel. The pastor is also to monitor those materials regularly.

The practice of perpetual adoration should lead the faithful to a sense of gratitude for God's tremendous love and the response of reaching out in the spirit of love to their neighbors and the community, especially to the poor.

After the first year of the practice of perpetual adoration in a parish, the pastor should submit to the bishop an evaluation of the perpetual adoration devotion indicating the amount of participation, the effects on people's spiritual life and the parish life, and any problems encountered in the practical concerns listed above.

The pastor should assure that the parish complies with the Church's regulations as presented in the following documents:

- *Roman Ritual: Holy Communion and Worship of the Eucharist Outside of Mass* (1973), #81–100
- *The Order for the Solemn Exposition of the Holy Eucharist* (USCCB, 1993)

PART IV.

THE SACRAMENT OF MARRIAGE

Marriage Preparation

National Conference of Catholic Bishops United States of America (NCCB USA) Decree of Promulgation On November 18, 1998, the Latin *rite de iure* members of the National Conference of Catholic Bishops approved complementary legislation for Canon 1067 of the Code of Canon Law for the Latin rite dioceses of the United States.

The action was granted recognition 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 signed by His Excellency Most Reverend Giovanni Battista Re, Prefect, and His Excellency Most Reverend Franciscus Monterisi, Secretary, and dated September 30, 2000.

The National Conference of Catholic Bishops, in accord with the prescriptions of Canon 1067 and with due regard for Canon 1068, hereby decrees that the following norms shall be observed in the preparation of a couple for marriage:

1. The couple should receive appropriate education and pastoral preparation through participation in a marriage preparation program approved by the diocesan bishop.
2. Parties should be questioned as to their freedom to marry.
3. Baptized Catholics should present a recently issued, annotated baptismal certificate.
4. Where necessary, additional documentation (such as affidavits of parents) attesting to a Catholic party's freedom to marry should be presented.
5. Baptized non-Catholics should present satisfactory proof of Baptism and freedom to marry.
6. Unbaptized persons should present satisfactory proof of freedom to marry.
7. Preparation for marriage should be in conformity with the prescriptions of Canon 1063 (regarding what must precede marriage) and Canons 1064, 1071, 1072, 1086~2, and 1125, which entrust certain situations to the special care of local ordinaries.
8. Preparation for marriage should be in compliance with appropriate civil laws.

In this document, the term “Catholic” refers to anyone who has been baptized into the Catholic Church, or formally received into the Catholic Church and who has not left (the Catholic Church) by a formal act.

1. Welcoming the Engaged Couple

I. Introduction

The engaged couple initiates the marriage preparation process when they call a parish or a particular priest or deacon to inquire about being married in the Catholic Church. In many cases, and for various reasons, the engaged couple might not be actively involved in the parish. Consequently, they will not be aware of the diocesan and parish guidelines for marriage.

II. Hospitality

“Young adults approach the Church to be married for a number of reasons, including parental pressure, the desire to have a church wedding, or to reunite themselves with the Church. Regardless of why they come, the Church and its ministers need to welcome them as Christ welcomes them, with understanding, love, and acceptance, challenging them with the Gospel message, and giving them hope that a lifelong commitment is possible” (Sons & Daughters of the Light [USCCB, 1996]).

- A. All persons who approach the parish for marriage must be treated with respect, openness, and warmth. This is true whether they are registered in the parish and regardless of their faith development.
- B. A couple should be encouraged during the marriage preparation process to become more actively involved in the parish. However, neither registration nor financial contributions may be used as a prerequisite for sacramental preparation if the couple lives within the parish boundaries (c. 100, 102, 107, 843).

III. Place of Wedding

- A. Weddings are to be celebrated in the parish where either of the Catholic parties resides. Weddings may sometimes be celebrated in another Catholic Church or chapel but only with the proper pastor's permission, i.e., the pastor of the parish in which either of the Catholic parties resides (c. 1115).
- B. Weddings are ordinarily to take place in a Catholic Church. Exceptions may be made for mixed marriages or marriage with a non-baptized person (See Appendices IV–VI).

IV. Notification of the Parish

Sufficient time should be allowed to carry out the various steps of the marriage preparation process. Consequently, a couple should contact their parish as soon as they make the decision to marry (formal engagement). Contact with the parish must precede any other commitments regarding the wedding celebration (e.g., the reception site and photographer).

- A. Under normal conditions, this initial contact should be made at least six (6) to nine (9) months before their wedding's anticipated time.
 - 1. In parishes with a large number of weddings, even more lead time may be necessary to provide proper marriage preparation.
 - 2. The engaged couple must personally contact the parish. Other family members may not contact the parish on their behalf.
- B. If either of the parties has been previously married, extra time must be allowed to satisfy the requirements for marriage in the Church.
- C. In cases involving convalidation of marriage, see Special Circumstances §VII (p. S-31).

V. Responsibility of the Clergy

A. Marriage Preparation

The pastor of either Catholic party has the responsibility for marriage preparation. However, he may delegate it to another.

B. Delegation

In some cases, a priest or deacon outside the proper parish will be requested to witness the marriage. To do so, he must receive delegations from the local pastor where the wedding takes place. If he comes from outside of that diocese, his bishop or religious superior must provide a letter of suitability.

1. When a couple resides in a local parish but will be married elsewhere, and preparation is to take place locally, the local priest or deacon who is preparing the couple should contact the priest or deacon who is witnessing the wedding to coordinate the marriage preparation process.
2. In the case of a wedding that a Catholic priest celebrated in a non-Catholic setting, the records are filed in the territorial parish where the wedding took place (c.1121.1).

NOTE: Delegation to officiate at this type of wedding must be received from the pastor of this parish before the wedding.

3. In the case of a wedding celebrated by a non-Catholic minister or by a civil authority in a non-Catholic setting with dispensations from Canonical Form and For a Marriage Outside of a Sacred Place, the records must be filed in the parish that requested the dispensations and provided marriage preparation (c.1121.3). This situation will be a rare occurrence for marriages in this diocese.

NOTE: If this case is for a wedding in another diocese, the permission and dispensation for Marriage Outside of a Sacred Place must be given by the ordinary of the diocese where the wedding will occur.

C. Entry in the Sacramental Registry

Registration of the wedding is also made in the Marriage Registry Book of the parish, where the marriage records are filed.

In all cases, notification of the wedding is made to the parishes of Baptism for all Catholic parties for entry into the Baptismal Registry for Catholic parties.

D. Follow Civil Law Requirement (Refer to Appendix VII, p. S-55)

2. Discernment

I. Introduction

The discernment phase involves initial evaluation sessions and monitoring throughout the marriage preparation process. It is meant to be an affirming experience for the couple as they become more aware of their readiness to enter Christian married life.

The Church's role, as well as the primary task of clergy and others in marriage preparation ... is to assist the couple in making a judgment about their relational readiness and personal faith, not to make those judgments for or about them (FEO¹, no. 63).

II. Initial Interview

- A. The priest or deacon (or his delegate) responsible for the premarital preparation will conduct the initial interview with the couple.

- B. In no case should the initial interview take place over the phone or be done by the parish receptionist or secretary (FEO, no. 59).
- C. The purposes of the initial interview are:
 - 1. To establish rapport with the couple and begin to know them
 - 2. To explain the marriage preparation process
 - 3. To determine freedom to marry according to civil and Church law (See Appendix II)
 - 4. To identify any special needs or requests the couple may have regarding the wedding (i.e., location, long-distance preparation, etc.)
 - 5. To fill in the Prenuptial Investigation Form (both the bride and the groom are to sign this form)
- D. The priest or deacon or delegate explains to the couple the difference between preparing for a lifetime of marriage and preparing for a wedding ceremony. A wedding is a day; a marriage is a lifetime.
- E. Couples should have received the Sacraments of Initiation. Canon 1065 states:

Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience.

Priests in the Diocese of San Angelo have the faculty to confirm those they are preparing for marriage.

III. Refusal of Sacramental Marriage

Saint John Paul II stated that couples ought to be refused sacramental marriage only when they explicitly and formally reject what the Church intends in the marriage of baptized persons. (For additional information on Saint John Paul II's pastoral approach, See FEO, 60-61).

IV. Areas of Special Concern

- A. Use of a Professional Counselor
 - 1. Even for those couples who have been active in the Church, some issues should be addressed as part of their discernment process. The minister or delegate and the couple should be alert to signs of severe family-of-origin concerns, physical abuse, etc. Such awareness may indicate the need for a referral to a professional counselor.
 - 2. Another area of concern is chemical dependency or alcohol abuse by either party. Such issues may inhibit one's freedom to marry and should be taken seriously. It may indicate the need for a referral to a professional counselor.
- B. Premarital Sexual Activity
 - 1. The couple may not realize this is an area of concern. Yet, such behavior can inhibit their communication and their ability to make a free choice to marry.

Couples engaging in premarital intercourse also typically use contraception to avoid pregnancy. Therefore, they may have great difficulty being open to the Church's teaching when forming their conscience about family planning.

Since regular sexual activity is often a precursor to cohabitation, the guidelines for working with cohabiting couples may help those involved in premarital sex. (See also the guidelines regarding cohabitation.)

2. Any engaged couple that is sexually active ought to be encouraged to live chastely during the marriage preparation process.

C. Cohabitation (See Special Circumstances [p. S-28])

V. Decision to Proceed or Delay

Following a discussion of the premarital inventory results, or at any other time in the marriage preparation process, the priest, deacon, other marriage preparation minister, or the couple themselves may raise questions about whether to proceed further with marriage preparation.

- A. A decision to delay should be made only after serious and prayerful deliberation and appropriate consultation.
- B. The priest, deacon, or other marriage preparation minister should help the couple address the reasons for the delay and seek to alleviate these if possible. Appropriate counseling may be recommended.
- C. Suppose a couple objects to the decision to delay the marriage. In that case, they are to be advised of their right to appeal, and the procedure for appeal is to be explained to them (See PART IV, 6: Appeals).

VI. Appeals (See PART IV, 6: Appeals)

3. Formation

I. Content of Formation

- A. In the National Directory for Catechesis (USCCB, 2005), the United States Bishops identify several key areas that should be addressed in preparation for Christian marriage (NDC, no. 36). Specifically, the directory states that: Dioceses and parishes should present catechesis on the sacrament of Matrimony that
 1. Encourages the care and concern of the whole Christian community for married couples by public recognition of couples planning marriage, modeling by couples in successful marriages, and support of couples in challenged marriages
 2. Stresses marriage as a distinct and dignified vocation in the Church
 3. Explains the effects of the Sacrament of Matrimony: the establishment of a perpetual and exclusive bond between the spouses that is sealed by God himself, the perfection of the mutually exclusive and permanent love of the couple, the strengthening of their indissoluble unity, and the experience of a foretaste of the Kingdom of God
 4. Encourages marriages within the Catholic faith and explains why this is desirable: The Church requires marriage within the Catholic faith. Permission or a dispensation from the bishop is necessary for a Catholic to marry a non-Catholic or an unbaptized person, respectively.

5. Teaches that marriage is a covenant of love in which God participates as an active member
6. Acknowledges that it is in love and struggles that a couple attains the holiness of their vocation
7. Teaches that in Christian marriage, the unity of the couple is a unity founded in equal personal dignity and expressed in an unreserved mutuality of self-giving
8. Teaches that the family is the first and essential center of faithful living, the domestic Church
9. Teaches that the home is the first school of Christian life and human enrichment
10. Teaches that a couple's marriage in Christ is a sacred relationship that is supported for the length of their lives by the grace to love each other with the love Christ has for the Church
11. Teaches that fidelity, indissolubility, and openness to children are essential to Christian marriage
12. Teaches that Christian marriage is for the mutual support of the spouses, their growth in love, and the procreation and education of their children
13. Includes a clear presentation of the Church's teaching on the morally acceptable methods of regulating birth and the immorality of artificial birth control, of sterilization for that purpose, and of abortion
14. Emphasizes their personal responsibility to protect the human life that they co-create with God from the moment of conception to natural death
15. Includes a clear presentation of the Church's teaching on mixed and inter-religious marriages
16. Includes instruction on the rite of the sacrament
17. Teaches the couple that they are the ministers of the sacrament. Their consent should be publicly exchanged in their vows before a priest or deacon (or a witness authorized by the Church) and two other witnesses, ideally in the presence of an assembly of the faithful.
18. Assists the couple in deepening their understanding of the nature of Christian marriage as a covenant between a man and a woman. Between them, the spouses establish a partnership of their whole life ordered to the well-being of the spouses and the procreation and upbringing of children.

II. Elements of Marriage Preparation

A. Prenuptial Inventory

Research on marriage preparation indicates that this is best accomplished with a premarital inventory at the beginning of marriage preparation, at least six (6) months before a planned marriage. In this diocese, either the PREPARE or *Facilitate. Open, Couple, Communication, Understanding and Study* (FOCCUS) instrument is recommended.

1. Such an inventory is not to be used as a test of whether a couple should marry. It is an aid for the couple and the priest or deacon (or delegate) in discovering important areas for discussion and attention during the marriage preparation process.
2. The PREPARE or FOCCUS instruments should be administered by a trained facilitator according to the instruments' guidelines.

B. Formational Programs

After a conversation with the couple, the priest, deacon, or delegate will choose one or more of the following programs:

1. Engaged Encounter

In the Diocese of San Angelo, this is available in English or Spanish.

2. For Better and Forever Sponsor Couple Program (English and Spanish)*

This is a multi—five (5) to seven (7) sessions program—in the sponsor couple's home. The written materials are *For Better For Ever/Nos Amaremos Toda la Vida* by Father R. Ruhnke, C.Ss.R. The program includes individual couple dialogue and couple-to-couple discussion. Training is provided by the author (See www.marriagepreparation.org).

C. Parish-based Pre-Cana Program

1. Today and All the Days of Your Life (English and Spanish) *

Multi-session program presented in the parish. Books, facilitator guides, and DVDs are available from Liguori Books at www.liguori.org.

2. Witness to Love

Information on this marriage preparation program, which originated in Louisiana, can be found at info@witnessstolove.org or at (337) 282-0446.

3. Online programs

In rare circumstances (such as overseas military service), priests, deacons, or delegates may approve the use of the following Catholic online programs:

- a. www.catholicmarriageprep.com
- b. Formed by the Augustine Institute

D. Introduction to Natural Family Planning

An introduction to natural family planning, presented by a trained NFP educator, is recommended for all couples being married in the Diocese of San Angelo if they are of childbearing age.

1. Cervical Mucus Methods (CMM)

A number of NFP providers teach a variety of approaches to the observation and charting of cervical mucus (i.e., Billings Ovulation Method Association—USA, Creighton Model FertilityCare™ Centers, Family of Americas, etc.)

2. Contact our Diocesan Pastoral Center for more information.

III. Participation of Married Couples in Marriage Preparation

- A. The U.S. Bishops state that a primary ministerial goal of marriage preparation programs should be “to involve a variety of personnel in the task of marriage preparation” (FEO, no. 58).
- B. Local parishes are to encourage and promote programs in which married couples help engaged couples as part of the marriage preparation process.
- C. It should be a rare exception for most parishes that the priest or deacon is the only minister of marriage preparation for an engaged couple.

4. Additional Sessions

Following the formational phase of marriage preparation, the priest, or deacon, or delegate meets with the engaged couple to complete the marriage preparation process.

I. Follow-up to Formational Programs

- A. The priest, deacon, or delegate helping the couple prepare for marriage is responsible for seeing that catechesis in the Sacrament of Marriage has been completed. Thus, he/she must meet with the couple to discuss the results of their formational program.
- B. By this time, verification of all required documents should be complete. These include a recent copy of the baptismal certificate(s), the prenuptial investigation form, any necessary permissions or dispensations, and evidence of completion of formation programs. If applicable, the affidavit of free status, annulment papers, and death certificate of the previous spouse should be included.
- C. The priest, deacon, or delegate also makes sure the couple knows the civil law requirements for marriage.

II. Preparing the Liturgy

- A. During the follow-up session(s) with the priest, deacon, or delegate, final plans for the liturgical celebration may be made. The priest, deacon, or delegate helps the couple understand the various options and choices approved by the diocese (and parish) regarding music, readings, and ritual.
- B. Catholics entering marriage should be encouraged to celebrate the Sacrament of Reconciliation before the wedding ceremony.
 - 1. Celebrating the Sacrament of Reconciliation

Celebration of the Sacrament of Reconciliation is properly encouraged as part of marriage preparation for the Catholic parties. It is appropriate for the couple to prepare themselves for marriage by celebrating Reconciliation. However, absolute moral rectitude is not demanded for sacraments to be celebrated.

III. Witnesses

- A. Two types of witnesses function at weddings. When the wedding is conducted according to canonical form (a Catholic wedding), there is the “qualified witness” and the “witnesses” (c. 1108).
 - 1. The qualified witness is the priest or deacon conducting the ceremony.

- a. He must have jurisdiction to witness the exchange of consent.
 - b. He must ask for and receive the consent.
- 2. The other requirement of canonical form is to have two witnesses to the exchange of consent. The law does not stipulate any special status for these witnesses. They need not be Catholic. The only necessity is that they can witness the consent. This would mean, for example, a baby or a blind person could not be considered witnesses. In fact, as long as two persons are present and witness the consent, they can serve as the witnesses.
- B. When the wedding is not celebrated according to canonical form (if there has been a dispensation), civil law is to be followed concerning how many witnesses and qualifications they need to have.
- C. Catholics may serve as witnesses at weddings of family and friends of other faiths except where there is reason to believe that the marriage to be witnessed is invalid.

IV. Wedding Rehearsal

- A. The wedding rehearsal may be conducted by the priest or deacon witnessing the marriage or by his representative (e.g., wedding rehearsal coordinator).
- B. The rehearsal is part of the preparation process. It offers an excellent opportunity for the wedding party to join together in prayer.

5. Special Circumstances

I. Introduction

Christian marriage has a great value to offer the couple and the world no matter the circumstances. Couples dealing with added complications, such as religious differences, premarital pregnancy, or addiction deserve more individual attention.

The task of the priest or deacon or other marriage preparation minister in these situations is a complex one. On the one hand, the couple has the right to marry. On the other hand, they need assistance to assess as realistically as possible the potential difficulties ahead.

The following sections cover common “special circumstances” that a priest, deacon, or other marriage preparation minister may meet in the course ministry to engaged couples. It is by no means an exhaustive list.

NOTE: Follow guidelines in Discernment §VI: Decision to Proceed or Delay (p. S-10) if the decision is to delay the marriage.

II. Marriage of Teenagers

Although age is no guarantee of maturity, research and experience indicate that teenagers are generally not prepared emotionally, intellectually, spiritually, or financially to handle the responsibilities of marriage. Special care and concern must be taken with any couple in which one or both parties are under nineteen (19) years of age.

A. Restrictions

If either of the parties is under nineteen (19) years of age, parental consultation and completion of the canonical affidavit of free status must occur.

B. Additional Precautions

1. In every case involving a marriage of teenagers, a premarital inventory instrument should be used to aid in assessment.
2. Referral to a professional counselor may also be recommended.
3. Civil law requirements must be followed (See Appendix VII).

III. Pregnancy

A. Every child is a blessing from God and has the right to life. However, pregnancy in and of itself is not a sufficient reason to marry. Pregnancy is one of the most challenging situations to address in the context of marriage preparation. The motivation for marriage can become confused because of the urgency to provide for the child.

1. Despite the pressure involved for the couple and the minister, it is essential to challenge the couple so they can make the best possible decisions.
2. The priest, deacon, or delegate can best serve the couple by helping them assess their reasons and readiness for marriage as a separate issue apart from the decisions they must make to care for the child.
3. The goal is to assist the couple to discern well, to help them accept their responsibilities, and provide pastoral support following their decision.
4. The process of marriage preparation should not be rushed.

B. Pastoral Considerations

1. In the case of a couple who had not intended or planned to marry before the pregnancy, marriage is not always an appropriate solution to the immediate situation.

The process of discerning whether or not to marry must include sufficient time and reflection to develop the relationship between the two parties. They must have time to consider the essential properties and elements of marriage seriously. These properties are fidelity, unity, dissolubility, perpetuity, the good of spouses, and the good of children.

2. In the case of a couple who intended to marry (i.e., were engaged) before the pregnancy, marriage continues to be a viable possibility. However, discernment of the couple's readiness for marriage (exclusive of the pregnancy) is still essential.
 - a. The couple needs to address issues such as the priority of the marriage relationship, the burdens of new parenthood, and upcoming restrictions on their time.
 - b. For this reason, the inclusion of married couples to assist in the preparation is strongly encouraged.

IV. Cohabitation

- A. For the purposes of these guidelines, cohabitation is defined as “living together in a sexual relationship without marriage.”

This definition does not include couples who are civilly married and are coming to the Church for convalidation.

- B. The Church has many good reasons for suggesting that couples cease cohabitation and/or sexual activity during the marriage preparation process.
 - 1. Cohabitation is not marriage, nor is it good preparation for marriage.
 - 2. An increasing body of research on the phenomenon of “trial marriage” indicates that cohabitation may even contribute to marriage failure.
 - 3. In addition, cohabitation is a practice that seriously undermines the wisdom of Church teachings and tradition about sacramental marriage and sexual morality.
- C. *Faithful to Each Other Forever* notes that two extremes are to be avoided: (1) immediately confronting the couple and condemning their behavior and (2) ignoring the cohabitation aspect of their relationship. In the years following the document's publication, pastoral experience and diocesan policies have borne out the wisdom of this approach (Marriage Preparation and Cohabiting Couples [USCCB, 1999]).
- D. The following guidelines are meant to encourage and support a pastoral response to this issue.
 - 1. Initial Interview (See also Discernment §III: Initial Interview)

The priest, deacon, or other delegate collects biographical information during the initial interview with the couple preparing for marriage. In the initial interview and following sessions with the couple, the minister may discover that the couple is in a cohabiting relationship. The minister should discuss the importance of addressing their situation as part of good marriage preparation. It may also be helpful to give the couple some reading material about cohabitation and the reasons for the Church's concern about this practice.
 - 2. The consideration of living separately before the marriage
 - a. Many diocesan marriage preparation policies suggest that pastoral ministers encourage cohabitating couples to live separately.
 - i. Even if the couple chooses not to live separately, they can be encouraged to live chastely before marriage. “They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity and the hope of receiving one another from God” (CCC, no. 2350).
 - ii. The priest or delegate asks the couple to consider chastity and separate living, giving the couple time to reflect on their decision to marry.
 - b. Some couples are not usually asked to separate, i.e., those with children or those who are civilly married.
 - 3. Since cohabitation is not in itself a canonical impediment to marriage, the couple may not be refused marriage solely on the basis of cohabitation.
 - a. Marriage preparation may continue even if the couple refuses to separate.

- b. However, suppose there is insufficient awareness on the couple's part of the essential commitments in their future marriage. In that case, the marriage should be postponed until such awareness has developed.
- c. Pastoral ministry to the couple should focus on the meaning of the sacrament and the commitment to permanence.

E. The Wedding ceremony for Cohabiting Couples

1. The Code of Canon Law gives no special consideration for marriages of cohabitating couples.
 - a. The general norm states that the pastor and the ecclesial community are to see that the couple has a "fruitful liturgical celebration of marriage clarifying that the spouses signify and share in the mystery of unity and of fruitful love that exists between Christ and the Church" (c.1063, §3).
 - b. The Catechism states, "Since marriage establishes the couple in a public state of life in the Church, it is fitting that its celebration should be public, in the framework of a liturgical celebration, before the priest or a witness authorized by the Church, the witnesses, and the assembly of the faithful" (no. 1663).
2. A pastoral concern is that a simple celebration hinders the couple's ability to understand the sacrament's communal dimensions. Having a wedding with only the immediate family and witnesses simply underscores their impression that marriage is a private event.
3. Marriage preparation for cohabitating couples should not begin with or be based upon a decision about the kind and size of the wedding ceremony that will be allowed.

F. Conclusion

When cohabitating couples approach the church for marriage, pastoral ministers need to recognize that this is a teachable moment. Here is a unique opportunity to help couples understand the Catholic vision of marriage. By supporting the couple's plans for the future rather than chastising them for the past, the pastoral minister can draw the couple more deeply into the church community and the practice of their faith. Couples can be helped to understand and live the vocation of Christian marriage when treated with sensitivity and respect.

V. Previous Marriage

- A. Everyone entering marriage, even if previously married, is entering a new and different relationship. The common opinion that couples know all they need to know about marriage due to their previous experience is patently false. Second marriages fail at a higher rate than first marriages.
- B. Couples entering remarriage (for one or both parties) will need to address complexities such as the grief process following death or divorce, their previous adjustment to being single, prior single parenting, step-parenting, and blended families. Marriage preparation ministers must be particularly sensitive to these unique issues that a remarrying couple brings into their new relationship.

- C. Also, those who have been married and divorced without a decree of nullity are not canonically free to enter a subsequent marriage in the Church. This pertains to Catholics and non-Catholics in all marriages—Church, civil, and common law.

1. The priest, deacon, or delegate must address the circumstances of each particular situation and assist the couple accordingly.
2. Please see Appendix XI on Annulment.

D. Freedom to Marry

Previous marriage (Catholic or non-Catholic, civil or common law) is a potential obstacle to marriage in the Catholic Church. Seeking resolution, the parties must disclose to the priest, deacon, or other marriage preparation minister the facts of all previous marriage(s) (religious or civil). In such cases, the priest, deacon, or other marriage preparation minister must:

1. Avoid setting a tentative date for marriage in the Catholic Church before he has received confirmation that the final decree of nullity has been issued
2. Avoid misleading the parties into expecting an affirmative tribunal decision
3. Avoid offering the parties assurances that the case will be concluded within a specific period of time

E. Pastoral Considerations

In dealing with any couple in which either party was previously married, time should be set aside to discuss the closure of the previous union, obligations to children from the former marriage, financial concerns, the dynamics of blended families, and any other topics which seem necessary.

1. In some cases, it may be necessary to discuss these issues individually with each partner to enable them to be honest about any issues.
2. Many of these suggestions apply not only to persons remarrying after a divorce but also to those who are remarrying after the death of a spouse.
3. Particular attention should be given to persons who wish to remarry less than two years after their divorce or a spouse's death.

VI. Interreligious Marriages

The term “interreligious marriage” includes mixed marriages and interfaith marriages as well as those marriages in which the non-Catholic party has no religious persuasion or affiliation.

- A. For the purposes of these guidelines, a “mixed marriage” (or “interchurch marriage”) is defined as one between a Catholic and a baptized non-Catholic.
- B. An “interfaith marriage” is one between a Catholic and a non-baptized person.
- C. The priest, deacon, or other marriage preparation ministers are called to challenge the couple to face the potential difficulties of an interreligious marriage throughout the marriage preparation process. At the same time, the couple must be helped to respect each other’s traditions and faith experiences.
- D. Goals

1. To deepen the awareness of both partners concerning the influence of religious convictions and values
 2. To explore the commonalities and differences existing between the faiths of both parties and to focus on the relational impact of the differences
 3. To look at the practical implications of adherence to and participation in separate faith communities
 4. To discuss honestly the Catholic spouse's promise to do all in his or her power to have their children baptized and to raise them in the Catholic faith
 5. To encourage the couple to develop a shared domestic spirituality even though there may not be a common liturgical celebration
- E. Formation for the Interreligious Couple
- In those cases where the parties are of differing faith backgrounds, the cooperative effort and involvement of the clergy of both faith communities is to be highly encouraged.
1. This includes the involvement of the non-Catholic clergy in the formation program and planning the liturgical celebration.
 2. Whenever possible, the couple should be assigned to a sponsor or mentor couple who have faced an interreligious marriage's challenges and opportunities.
 3. Workshops, classes, or written resources that provide greater knowledge about the partner's faith should be encouraged.
- F. Dispensations and Other Restrictions
- For information regarding the dispensations and other restrictions that apply to an interreligious marriage, see Appendices II–VI. See also the Ecumenical Guidelines for the State of Texas and FEO, no. 77–85.

VII. Convalidations

- A. When a couple consisting of at least one Catholic, married outside the Church, wishes to convalidate their union, the local parish community must provide adequate preparation.
- B. While convalidations are certainly encouraged by the Church, a couple may have complex motives for wanting their marriage celebrated in the Church.
 1. To aid the couple in determining their motives, the priest, deacon, or delegate ought to inquire whether the couple is seeking sacramental marriage to remedy marital problems or because they are seeking to have their children baptized. Convalidation is not a cure for a troubled marriage.
 2. Referral to counseling or to diocesan programs for troubled marriages may be recommended in such a case.
- C. All couples convalidating their marriage should be helped to appreciate the sacramentality of marriage and understand the implications of a covenant relationship.

1. The couple should also understand that a new covenant and a new exchange of consent must be made and not merely a renewal of the old one.
 2. While such instruction is the responsibility of the priest or deacon, the couples should also be encouraged to participate in some type of marriage preparation or marriage enrichment program.
- D. Formal marriage preparation is particularly important for couples married civilly for less than five (5) years.
- E. Restrictions
1. A marriage that occurred outside the Church does not constitute cause to omit or waive the normal assessment and preparation process for a wedding that is now to be celebrated within the Church. This may also be true for cases in which the non-Catholic spouse intends to enter the Catholic Church, and a convalidation is mandated because of their current marital status.
 2. The preparation process may be expedited in the case of stable, long-standing unions. However, for convalidations following annulments or dissolutions, proper pastoral care should be exercised (See Special Circumstances §V: Cohabitation [p. S-23]).
 3. Usually, convalidation should not occur until at least six (6) months have passed from the date of the marriage outside the Church.
 4. Be aware of the custom in Mexico of marrying civilly a few days before the Church wedding.
- F. Radical Sanation
1. A marriage involving a Catholic that is entered into invalidly as a result of a diriment impediment of ecclesiastical law or as a result of the lack of canonical form may be radically sanated by the diocesan bishop. The sanation may happen only as long as the original consent of marriage of both parties still exists (c. 1165, §2).
 2. In cases of interreligious marriage, the usual permission, dispensation, and promises must be obtained.
 3. A grave cause is necessary to grant a sanation. Examples of such are:
 - a. Serious inconvenience in informing the other party
 - b. Lack of cooperation by the other party
 - c. Lack of knowledge by the priest, deacon witness, or ordinary that gave rise to the nullity of the marriage ceremony
 4. Forms used in applying for radical sanation may be obtained from the tribunal.

VIII. Additional Pastoral Concerns

Additional circumstances require extra pastoral care on the part of the priest, deacon, or delegate. In such cases, consultation with or referral to a qualified counselor is often necessary. In every case, a premarital inventory should be given as an aid in assessment.

A. Chemical Dependency, Abuse, etc.

1. Whenever there is reasonable evidence of an active chemically dependent person, marriage should not take place until a professional evaluation is obtained. Also, assessment can confirm that sufficient discretion and the capability of assuming the essential obligations of matrimony are present. The marriage should be delayed if treatment is recommended until there is adequate evidence of recovery.
2. The same restrictions apply in the case of current physical or emotional abuse of the partner or child. Special care should be taken in cases of cohabitation, civil marriages, and remarriages to probe any history of abuse. State reporting requirements regarding the abuse of a child must be followed.
3. Although not required by state law, couples should be encouraged to have their blood screened for sexually transmitted diseases and HIV. They should also be encouraged to discuss the results of these tests with each other.

B. Persons with Physical or Mental Challenges

Pastoral care and sensitivity are required when a person who is physically or mentally challenged requests marriage.

1. Each situation must be assessed on an individual basis.
2. A determination should be made only after consultation with both family members and professionals who know or can assess their levels of independence and their abilities to make a permanent commitment to one another. Where there is concern about canonical impediments, the tribunal should be consulted (See also Appendix X).

C. Military Couple/Absent Partners

Some couples planning for marriage find themselves unable to participate as a couple in marriage preparation programs either in the parish where they will be married or in the parish where they currently reside.

1. When such couples request marriage, the priest, deacon, or other marriage preparation minister is to assist them in marriage preparation and/or to help them with referral to a parish in their respective locations.
2. During the marriage preparation process, the couple should make frequent contact with the priest or deacon who will witness their exchange of vows.
3. There are some approved online Catholic formation programs.
4. The priest or deacon witnessing the marriage needs to have a written statement from those preparing them for marriage that they have fulfilled this diocese's requirements.
5. Marriage by proxy is allowed in rare circumstances such as military separation, prison, and refugee status (c. 1105).

D. Secret marriages are discouraged in the Diocese of San Angelo.

6. Appeals

- A. In those cases where a priest, deacon, or delegate concludes that it would be advisable for a couple to delay their marriage, the priest, deacon, or delegate must consult with the pastor. The couple must be advised of their right to appeal.
- B. The priest, deacon, or delegate requesting the delay is responsible for notifying the pastor of the facts of the case.
- C. It is advised that the couple be allowed to meet with the pastor to present their case.
- D. After speaking with the pastor, the couple may appeal to the dean of the area. The dean will listen to both the couple and the priest or deacon who is delaying or refusing marriage.
- E. Ultimately an appeal may be taken to the vicar general and then to the diocesan bishop.
- F. This process should take no longer than four (4) to six (6) weeks from the initial marriage preparation interview date.

Appendix I: Delegation

I. Delegated Faculty for Marriage

A. Canon 1111

- §1 As long as they hold an office validly, the local Ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, of assisting at marriages within the limits of their territory.
- §2 To be valid, the delegation of the faculty to assist at marriages must be given to specific persons expressly. If it concerns special delegation, it must be given for a specific marriage; if it concerns general delegation, it must be given in writing.

II. Sub-delegation

- A. One who has general delegation for marriages can subdelegate another priest or deacon in individual cases.
- B. One who has received a special delegation for a determined marriage or marriages can subdelegate another priest or deacon to assist at the marriage. However, the power to subdelegate must be expressly conceded to him by the one delegating. The exact wording of Canon 137 is as follows:
 - §1 Ordinary executive power can be delegated both for a single act and for all cases unless the law expressly provides otherwise.
 - §2 Executive power delegated by the Apostolic See can be subdelegated for a single act or for all cases unless the delegate was chosen for personal qualifications or sub-delegation was expressly forbidden.
 - §3 Executive power delegated by another authority who has ordinary power can be subdelegated only for ordinary power in individual cases if it was delegated for all cases. If it was delegated for a single act or for determined acts, however, it cannot be subdelegated except by express grant of the one delegating.

§4 No subdelegated power can be subdelegated again unless the one delegating has expressly granted this.

C. Canon 1113

Before special delegation is granted, all those things which the law has established to prove free status are to be fulfilled.

Appendix II: Dispensations and Impediments

NOTE: The following canons and definitions are given as a summary. Consult the tribunal as needed for additional explanation or clarification.

I. Dispensations

A. A dispensation is the relaxation of a merely ecclesiastical law in a particular case by a competent authority (C. 85).

B. Canon 1078

§1 The local ordinary can dispense his own subjects residing anywhere and all actually present in his own territory from all impediments of ecclesiastical law except those whose dispensation is reserved to the Apostolic See.

§2 Impediments whose dispensation is reserved to the Apostolic See are:

1° The impediment arising from sacred orders or from a public perpetual vow of chastity in a religious institute of pontifical right.

2° The impediment of crime mentioned in Canon 1090.

§3 A dispensation is never given from the impediment of consanguinity in the direct line or in the second degree of the collateral line.

C. The dispensation may be given by the ordinary of the place where the marriage is celebrated or the ordinary of the place where either party, or the Catholic party, has domicile or quasi-domicile.

D. All requests for permissions and dispensations are sent to the Tribunal.

II. In Danger of Death

A. Canon 1079

§1 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in his territory both from the form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of presbyterate.

NOTE: The Impediment of Prior Bond can never be dispensed.

B. Canon 1080

§1 Whenever an impediment is discovered after everything has already been prepared for the wedding, and the marriage cannot be delayed without the probable danger of grave harm until a dispensation is obtained from the competent authority, the local ordinary, and provided that the case is occult, all those mentioned in Canon 1079 2-

3 when the conditions prescribed therein have been observed possess the power to dispense from all impediments except those mentioned in 1078 2, n. 1.

- §2 This power is valid even to convalidate a marriage if there is the same danger in delay and there is insufficient time to make recourse to the Apostolic See or to the local ordinary concerning impediments from which he is able to dispense.

NOTE: Even in danger of death, the local ordinary, priest, or deacon cannot witness the exchange of matrimonial consent for a current relationship in which either of the parties was previously married, and the previous spouse(s) is living, and the freedom to marry has not been determined.

1. That is, the local ordinary, priest, or deacon cannot, under any circumstances, dispense from an impediment which could be proven in the external forum (e.g., age, prior bond, and sacred orders [c. 1074]).
2. If for some reason, the impediment is not proven in the external forum and the internal forum is invoked, these restrictions apply.

III. Impediments in Particular (Definitions of Impediment)

- A. Impediments of marriage are those things which, by their very nature, would invalidate a marriage.

B. Age

1. Canon 1083

While Canon 1083 states that the parties of marriage must have completed their sixteenth birthday for males and fourteenth birthday for females, the Diocese of San Angelo recommends that both parties be at least nineteen years of age.

2. Canon 1072

“Pastors of souls are to take care to dissuade youth from the celebration of marriage before the age at which a person usually enters marriage according to the accepted practices of the region.”

3. Marriage of Teenagers

Although age is no guarantee of maturity, research and experience indicate that teenagers are generally not prepared emotionally, intellectually, spiritually, or financially to handle the responsibilities of marriage. Special care and concern must be taken with any couple in which one or both parties are under nineteen (19) years of age.

- a. Restrictions

If either of the parties is less than nineteen (19) years of age, parental consultation and completion of the canonical affidavit of free status must occur.

- b. Additional Precautions

- i. In every case involving a marriage of teenagers, a premarital inventory instrument should be used to aid in assessment.
- ii. Referral to a professional counselor may also be recommended.
- iii. Civil law requirements must be followed (See Appendix VII).

C. Impotence

1. Canon 1084

Impotence refers to the antecedent and perpetual inability of either party to have relative or absolute intercourse. This does not apply to sterility.

2. The local ordinary cannot dispense.

D. Prior Bond

1. Canon 1085

A prior marriage bond is a previous valid marriage of one of the parties seeking a new marriage that has not ended in death or dissolution by an ecclesial authority (by a declaration of a Catholic marriage tribunal) at the time the second marriage was contracted. All marriages of any kind are considered valid until proven invalid.

2. The local ordinary cannot dispense.

E. Disparity of Worship (Disparity of Cult)

A marriage between a Catholic and a non-baptized individual requires a dispensation form, the appropriate ecclesial authority for validity. A Baptism not using the Trinitarian formula or not intending what the Church intends results in an invalid Baptism.

Canon 1086

§1 A marriage between two persons, one of whom has been baptized in the Catholic Church or received into it, and the other of whom is not baptized, is invalid.

§2 A person is not to be dispensed from this impediment unless the conditions mentioned in Canons 1125 and 1126 have been fulfilled.

§3 If, at the time the marriage was contracted, one party was commonly held to have been baptized or the Baptism was doubtful, the validity of the marriage must be presumed according to the norm of Canon 1060 until it is proven with certainty that one party was baptized, but the other was not.

F. Sacred Orders

Canon 1087

Those in sacred orders (priests or deacons), who have not been dispensed from the obligation of clerical celibacy, invalidly attempt marriage.

G. Public Perpetual Vow of Chastity

1. Canon 1088

Religious who are in a public, perpetual vow of chastity in a religious institute, and who have not been dispensed from their perpetual vow, invalidly attempt marriage. In case of a question, contact the Tribunal Office.

2. In danger of death, the local ordinary, pastor, other priest or deacon or confessor, in accord with Canon 1079, may dispense from the impediment.

H. Abduction

Persons detained against their will or under the limitations of force or fear are not capable of freely giving consent. Only after detention and all force have ended and fear has been suitably addressed is a person free to contract marriage with the abductive party (See Canon 1089 and Canon 1103).

I. Crime

This occurs when a party brings about the death of their own spouse or the spouse of another person to gain the freedom to marry either the murdering party or the spouse of the victim (See Canon 1090).

J. Consanguinity

1. Canon 1091

This refers to individuals of common bloodlines (relatives).

2. Consanguinity in the collateral line is where people are related through a common ancestor. This is normally first cousins. The method of determining degrees is to graph the relationship of the two parties through the common ancestor and count the lines between the parties. The number of lines is the degree in the collateral line.
3. Consanguinity in the collateral line is invalid up to the fourth degree. Third- and fourth-degree collateral consanguinity can be dispensed by the local ordinary.
4. Consanguinity in the direct line (parent or child)—both legitimate and natural—is always forbidden.
5. Although there is a general principle that, when there is a doubt about an impediment, the couple should not be impeded from marriage, a marriage is never permitted if doubt exists whether the partners are related by consanguinity in any degree of the direct line or in the second degree of the collateral line (See c. 1091 §4).
6. A dispensation is never given from the impediment of consanguinity in the direct line or in the second degree of the collateral line (c. 1078, §3).
7. The practice of the Holy See in the past has been to dispense third degree consanguinity very rarely and only for extraordinarily grave reasons and fourth degree rarely and only for grave reasons.

K. Affinity

1. Canon 1092

Affinity is the relationship through the spouse to the spouse's relatives. Affinity in the direct line (in the line through the spouse's parents or children) is always prohibited. The collateral line is not affected.

2. No dispensation is given by the local ordinary.

L. Public Propriety

The impediment of public propriety arises when there has been the establishment of common life or notorious or public concubinage. It nullifies marriage in the first degree of the direct line between the man and the blood relatives of the woman, and vice versa (See Canon 1093).

M. Adoption

Those who are related in the direct line or in the second degree of the collateral line by a legal relationship arising from adoption cannot contract marriage together validly (c. 1094). Step relatives are not included in this impediment.

N. Spiritual Relationship

1. This impediment binds only Eastern Catholics and those Latin Catholics who married before the revised Code, which went into effect on November 27, 1983. (See the New Commentary on the Code of Canon Law, Beal, et al., p. 1295-1296.)
2. This impediment addresses marriages between a baptized person and the baptizing minister or godparent.

O. Guardianship

This impediment exists only in Eastern Canon Law. It is, therefore, binding also for marriage between an Eastern Catholic and a Latin Catholic.

Appendix III: Form of the Celebration of Marriage

I. Canon 1108

- §1 *Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses according to the rules expressed in the following Canons 144; 1112, §1; 1116; and 1127, §2 and §3.*
- §2 *The person who assists at a marriage is understood to be only that person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.*

II. Couple's Request

Upon request of the couple, the local ordinary may permit the Catholic priest to invite the minister of the party of the other church or ecclesial community to participate in the celebration of the marriage, to read from the Scriptures, give a brief exhortation, and bless the couple (Ecumenical Directory, no. 158).

- A. In this case, the Catholic priest or deacon (or other marriage preparation minister) should:
 - 1. Issue an invitation, give a cordial reception
 - 2. Reserve a place of honor in the sanctuary apart from the Catholic minister or in the body of the church
- B. The presider should introduce the guest minister and extend a warm welcome during the ceremony.
- C. The Gospel is to be proclaimed by a deacon, or in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel (GIRM, no. 59).
- D. To be a valid witness, the Catholic priest or deacon must ask for and witness the matrimonial consent of both parties.

III. Successive Celebrations Not Permitted

It is not permitted for the rites of the respective churches to be celebrated successively (c. 1120). It is forbidden to have another religious celebration of the same marriage or to give or renew matrimonial consent before or after the canonical celebration (c. 1127.3).

IV. Canon 1127

- §2 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity.

Types of reasons for requesting this dispensation include:

- 1. To achieve family harmony or avoid family alienation
- 2. To obtain parental agreement to the marriage
- 3. To recognize significant claims of relationship or special friendship with a minister of another communion
- 4. To permit the marriage in a church that has particular importance to the other party

V. Delegation Required to Witness

A priest or deacon witnessing a marriage within a parish other than his own must have delegation from the proper pastor for the marriage to be valid.

Appendix IV: Conditions Required for a Mixed Marriage in a Non-Catholic Church or Synagogue or Another Suitable Place

I. Canon 1118

- §1 A marriage between Catholics or between a Catholic and a baptized non-Catholic party is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.
- §2 The local ordinary can permit a marriage to be celebrated in another suitable place.

§3 A marriage between a Catholic party and a non-baptized party can be celebrated in a church or in another suitable place.

II. Marriage Outside of a Catholic Church

A. When witnessed by a priest or deacon

1. Permission should be sought from the diocese in all cases.
 - a. In the event that a couple wishes to have their marriage witnessed outside a sacred place, a letter should be written by the priest, deacon, or delegate who is preparing the couple for marriage. The letter should be addressed to the bishop requesting permission to have a ceremony outside a sacred place.
 - i. The letter should include the reason for such a request; i.e., parent unable to attend a church wedding due to serious illness, or a wedding between a Catholic and a non-Christian for whom a church wedding would pose a serious difficulty, or when members of the non-Christian party's family are opposed to a church wedding.
 - ii. Form III is sent to the Tribunal with this letter.
2. The parish responsible for preparing the documentation is that in which the marriage would ordinarily take place, i.e., the parish of the Catholic.
3. The usual pre-matrimonial investigation must be completed to ensure the couple's adequate preparation, instruction, and freedom.
4. The priest or deacon must be the sole witness to the marriage.
5. Just as in the case where the marriage would take place in the Catholic Church, a non-Catholic clergyperson may be present and may offer prayers and ask a blessing on the couple.
6. In view of this restriction of participation by the non-Catholic clergyperson, this must be discussed with them and be agreeable to them and their ecclesiastical superiors, if necessary.
7. If the place is outside his own parish, the priest or deacon witnessing the marriage requires canonical delegation from the territorial parish in which the celebration of the marriage will take place.
8. Notation of the marriage must be made in the register of the territorial Catholic parish within which the marriage actually takes place. The usual documentation is to be retained in the files of that parish.
9. It is the responsibility of the pastor (or his delegate) of the territorial Catholic parish where the marriage took place to notify the parish of Baptism.
10. When witnessing a wedding outside of one's own diocese, the clergyman must present a proper letter of suitability.

B. When witnessed by a non-Catholic clergyperson with dispensation from canonical form

1. The parish priest, deacon, or delegate of the Catholic party is to prepare the couple and procure the customary documentation (i.e., pre-matrimonial investigation, etc.).

2. The application for a dispensation from canonical form should be directed to the ordinary of the Catholic party through the Tribunal using Form III.
3. There can be only one ceremony. The priest or deacon may be present to offer a prayer or blessing.
4. All records of the marriage are to be placed in the parish files of the Catholic party.
5. The priest, deacon, or delegate arranging the marriage is responsible for ensuring this is done and notifying the church where the Catholic party was baptized.

III. Related Considerations for marriage to non-Catholics

- A. Members of other churches, as well as non-Christians, may be the witnesses (best man and maid or matron of honor) in the celebration of marriage in the Catholic Church.
Also, a Catholic may be the best man or maid or matron of honor at a marriage properly celebrated among non-Catholics.
- B. In counseling a couple about to enter into a mixed marriage, the priest, deacon, or delegate should help them realize that their different religious traditions in no way lessen their marriage holiness. Marriage is a sacrament whenever two baptized persons are involved. It should be emphasized that their common duty is to grow in faith and charity toward one another.

Appendix V: Inter-Ritual Marriage

I. Eastern Church and Latin Rite Catholics

- A. When a Latin Rite Catholic is preparing to marry an Eastern Church Catholic, the ordinary of the Eastern Catholic should be consulted. The Diocese of San Angelo Tribunal may assist if needed.
- B. According to the Eastern Church Code, the couple must marry before the pastor of the groom (CCEO, no. 831).
- C. A priest must preside (CCEO, no. 828).
- D. Latin Rite Bishops cannot dispense the Eastern Church Catholic even if in his territory (CCEO, no. 835).

II. Latin Rite Catholic and Orthodox

- A. When a Latin Rite Catholic is preparing to marry an Orthodox Christian, the Orthodox Christian's ordinary should be consulted.
- B. The local Catholic ordinary may grant a dispensation from the canonical form so that the marriage may take place in an Orthodox church witnessed by an Orthodox priest.
 1. This is necessary for the marriage to be recognized as valid by the Orthodox church.
 2. In this case, canonical form is required for liceity, but lack of it does not invalidate the marriage (c. 1127; EGD, no. 10).

III. Eastern Catholics and Non-Catholics

- A. The marriage must be witnessed by the Eastern priest.

In rare cases, permission for a Latin Rite priest to witness the marriage must be obtained from the Eastern ordinary through the Tribunal.

- B. The Latin Rite priest must seek the apostolic nuncio's permission, besides the appropriate delegation from the proper Eastern ordinary, if the Latin Rite priest wishes to assist at the marriage of two people, neither of whom is a member of his rite.

IV. Jurisdiction

- A. In all the above cases, the Latin ordinary has jurisdiction in cases where there is no Eastern bishop with jurisdiction.
- B. Priests should consult the Tribunal when there is doubt.

Appendix VI: Civil Law Requirements

I. Civil License Required

It is a violation of civil law for a priest or deacon to witness marriage without a civil license.

- A. Even in the case of a convalidation, the couple is required to provide a copy of their original civil license. There is no need to report the convalidation to civil authorities.
- B. Failure to observe civil law requirements or the delay or neglect to return the civil license after the ceremony can cause serious legal problems for the couple and priest or deacon.

II. Prohibition Against Civil Effects Alone

A Catholic priest or deacon is not permitted to witness a marriage of two non-Catholics, nor may he presume to witness any marriage in a merely civil capacity or for the civil effects alone.

III. Witness and Signature

In all weddings, whoever witnesses the matrimonial consent must be the only one who signs the civil license. Canonically, only one minister may witness matrimonial consent.

IV. Blood Test

A blood test is not needed in order to obtain a license.

V. Waiting Period

A waiting period of 72 hours between application for the license and celebration of the marriage rites is required by Texas State law. There are circumstances in which a judge may waive the 72-hour waiting period. In Texas, a marriage license can be obtained 90 days before the celebration in any county.

VI. Minimum Age

Both parties must be at least eighteen (18) years of age. A court order is required for the marriage of someone below the age of 18. A civil license cannot be obtained for someone below the age of 17.

VII. Undocumented Unmarried Immigrants

Undocumented unmarried immigrants can go to the consulate of their country in the US to obtain the needed civil marriage, then receive convalidation in the Catholic Church.

Appendix VII: Guidelines for Marriage of Persons with Disabilities

*From the Guidelines for the Celebration of the Sacraments
with Persons with Disabilities (USCCB, 2017):*

- I. In the Sacrament of Matrimony, Christians signify and participate in the mystery of the unity and fruitful love which exists between Christ and his Church. They help each other attain holiness in their married life and in the rearing and education of their children (Order of Celebrating Matrimony, 8).
- II. All persons who are not prohibited by law can contract marriage (c. 1058).
- III. Pastors of souls should make the necessary provisions to ensure the inclusion of persons with disabilities in marriage preparation programs. Through this preparation, all couples may become predisposed toward holiness and to the duties of their new state. In developing diocesan policies, the local ordinary should consult with men and women of proven experience and skill in understanding the emotional, physical, spiritual, and psychological needs of persons with intellectual disabilities (cc. 1063.2; 1064). Including persons with disabilities in sponsor couple programs is an especially effective way of supporting both the needs and the gifts of couples preparing for marriage.
- IV. Couples with intellectual or developmental disabilities who believe they are called to the vocation of married life are encouraged to seek counsel by discussing the Sacrament of Matrimony with their families and pastors. For matrimonial consent to be valid, it is necessary that the contracting parties possess a sufficient use of reason; that they are free of any grave lack of discretion affecting their judgment about the rights and duties to which they are committing themselves; and that they have the mental capacity to assume the essential obligations of the married state (c. 1095). It is also necessary that the parties understand that marriage is a permanent union and is ordered for the good of the spouses and the procreation and education of children (cc. 1096; 1055.1). Pastors and other clergy are to decide cases on an individual basis and in light of pastoral judgment based upon consultation with diocesan personnel involved with disability issues and canonical, medical, and other experts.

A physical disability, in and of itself, does not necessarily constitute an impediment to marriage. Medical and canonical opinions should be sought in determining the presence of any impediments to marriage. It should be noted that paraplegia does not always imply impotence, nor the permanence of such a condition, and it is not in itself an impediment. In case of doubt concerning impotence, marriage may not be impeded (c. 1084.2).

- V. Catholics who are deaf are to be offered the opportunity to express their matrimonial consent in sign language if sign language is their primary means of communication (c. 1104.2). Marriage may also be contracted with a sign language interpreter's assistance whose trustworthiness has been certified by the pastor (c. 1106). Likewise, those who are nonverbal or have minimal verbal communication ability should be offered the opportunity to express their matrimonial consent using the communication system with which they are most fluent.

This also applies to the marriage preparation process.

- VI. Pastoral care for married persons extends throughout their lives. By their care and example, the entire ecclesial community bears witness to the fact that the matrimonial state may be maintained in a Christian spirit and make progress toward perfection. Special care is to be taken to include parishioners with disabilities in parish programs to assist and nourish married couples in leading holier and fuller lives within their families (c. 1063.4).

As people live longer, more will experience loss of mental and physical capabilities, including Alzheimer's and other age-related dementias. The faith community must minister both to the spouse whose body or mind begins to fail and also to the spouse who becomes the caregiver. The witness to their matrimonial commitment "in good times and in bad, in sickness and in health" (Order of Matrimony, 62) should be recognized and honored by the whole faith community. Adult children who care for their parents also deserve the community's support and encouragement.

Appendix VIII: About Annulments for Persons Seeking Remarriage

I. Meaning of Union

In his preaching, Jesus unequivocally taught the original meaning of the union of man and woman as the Creator willed it from the beginning: permission given by Moses to divorce one's wife was a concession to the hardness of hearts. The matrimonial union of a man and woman is indissoluble; God himself has determined it: 'what therefore God has joined together, let no man put asunder' (CCC, 1614).

For a fuller explanation of the teachings of marriage, consult the *Catechism of the Catholic Church* 1600-1666. The Catholic Church is trying to be faithful to the words of Jesus Christ about marriage, divorce, and remarriage (Mk 10:2-12; Lk 16:18; Mt 5:31-32; Mt 19:1-12).

II. Previous Marriage

Any couple asking for marriage in the Catholic Church must be asked if either party was married previously.

- A. The Catholic Church presumes all marriages of any type (i.e., religious, civil, common law, etc.) to be valid until proven otherwise by a Catholic ecclesiastical tribunal. These include:
 - 1. Those that occur in the Catholic Church
 - 2. Those that occur in a non-Catholic Church
 - 3. Those that occur in a Jewish synagogue or any type of non-Christian house of worship
 - 4. Those that occur in a non-church or non-religious place, witnessed by a Justice of the Peace, state official, or by any type of minister
 - 5. Common-law marriage (legal definition: living together and presenting themselves as husband and wife)
- B. If the previous spouse(s) is still living and that marriage(s) has not been granted a decree of nullity by the Catholic Church, then a petition for a declaration of nullity must be processed for each and every failed marriage. This also applies when there has been

a civil annulment granted by the civil government or any annulment granted by another church. In such a case, there is still a need for a declaration of nullity by the Catholic Church.

- C. There is never a guarantee that an affirmative decision for nullity will be given.
- D. Following the recommendation given by Pope Francis' Motu Proprio *Mitis Iudex Dominus Iesus*, the Bishop of San Angelo has reduced the fees in the First Instance to \$100.

III. Absence of Canonical Form (Lack of Form)

Example: At least one spouse from a previous marriage is a Catholic. Did the marriage ceremony occur in a Catholic Church witnessed by a Catholic bishop, priest, or deacon?

- A. If it did not, the petition for a declaration of invalidity will be an absence of canonical form, provided all the following are true also:
 - 1. The marriage ceremony did not occur in a Catholic Church.
 - 2. The marriage ceremony did not occur in an Orthodox church.
 - 3. The marriage ceremony did occur in a non-Catholic place, the vows were received by a non-Catholic minister, Justice of the Peace, or it is a common-law marriage. Also, there was no dispensation from canonical form granted by the Catholic bishop to allow for such a marriage ceremony.
 - 4. The marriage was never convalidated in the Catholic Church.
- B. If the above information in A (above) is true, the petitioner is to submit the following:
 - 1. A certified copy of the civil marriage license and a certified copy of the complete, final divorce decree signed and dated by the judge
 - 2. If one or both spouses is Catholic, a copy of a recently issued (six (6) months or less) baptismal certificate with all sacramental notations listed on the back
 - 3. The lack of canonical form process is completed by the Tribunal.
- C. The Lack of Form Blue Form is used when the petitioner is Catholic.
- D. The Lack of Form Green Form is used when the petitioner is non-Catholic, but the respondent is/was Catholic.

IV. Defect of Form

Consult the Tribunal for information.

V. Prior Bond or Ligamen Petition

Example: Person A (petitioner) wishes to be free to enter a Catholic marriage. However, Person A (petitioner) was married and divorced from Person B (respondent). Person B had been previously married to Person C (the first spouse). It was the first marriage for Person B and Person C, and Person C is still alive. The marriage of Person B and Person C is presumed valid. Therefore, the marriage of Person A and Person B is invalid because of the marriage of Person B and Person C.

- A. Person A (the petitioner) is to submit to the Tribunal the following:

1. A completed Prior Bond/Ligamen Petition form
 2. The marriage license for the marriage of Person A and Person B
 3. The divorce decree which is signed and dated by the judge for the marriage of Person A and Person.
 4. The marriage license for the marriage of Person B and Person C
 5. The divorce decree which is signed and dated by the judge for the marriage of Person B and Person C
- B. As with all petitions, the allegations must be substantiated through acceptable means. The cooperation of Person B is useful in this process. The following must be established:
1. That the marriage of Person B and Person C was the first marriage for both
 2. That neither Person B nor Person C was baptized Catholic
 3. That Person C was still alive at the time of the marriage between Person A and Person B
 4. That the Catholic Church did not grant a decree of nullity for the marriage of Person B and Person C
- C. The above states the simplest requirements for the process. However, the Prior Bond/Ligamen Petition can be complicated. The following are some problems that will delay the processing of a prior Bond/Ligamen petition or which will require Person A (the petitioner) to file a formal Church application for nullity:
1. Missing documents. Although a marriage license and divorce decree are usually public records obtainable at the county courthouse where they are recorded, Person A may not know where the documents are recorded.
 2. Person B has more than one previous marriage.
 3. Person C was previously married.
 4. Person C was a baptized Catholic at the time of the B-C marriage. If Person C was a baptized Catholic and did not marry Person B by the Catholic Church, then the marriage of Person B and Person C would not be considered valid. Thus, the marriage between Person A and B is presumed valid.
 5. Person C was no longer living at the time that Person B married Person A.
- D. The Use of Archives to Find Marriages
- Consult the Tribunal for assistance.

VI. All Other Marriages

A Formal Case applies to all other marriages that are presumed to be valid. Examples include any marriage that occurred in the Catholic Church or two non- Catholics who were married. All marriages must be investigated.

- A. It must be determined if the Diocese of San Angelo is competent to process this case. Refer to Canon 1672 of the Code of Canon Law and/or confer with the Tribunal.

1. The diocese with the competence to process a case is:
 - a. The diocese where the wedding occurred
 - b. The diocese where either party has a domicile or quasi-domicile
 - c. The diocese of most proofs
- B. The respondent must be contacted by mail by the Tribunal.
 1. The respondent has the right to be involved fully by giving a similar narrative and providing witnesses, just as the petitioner did.
 2. Some respondents elect to participate, and others do not. But the case will continue regardless of the respondent's level of participation.
 3. A certified copy of the civil marriage license and a certified copy of the complete, final divorce decree signed and dated by the judge must be submitted.
 4. If one or both parties are Catholic, a copy of a recently issued baptismal certificate with all sacramental notations listed on the back is to be submitted.
 5. A copy of the church marriage certificate must be submitted when the marriage occurred in the Catholic Church or with a dispensation.
- C. Decision and Appeals (The Normal Process)
 1. If an affirmative decision (a declaration that the marriage in question was invalid) is given by the San Angelo Tribunal, there are two courses the case may take.
 - a. If there is no appeal (by the respondent or defender of the bond) against the San Angelo Tribunal decision, the Tribunal will issue a decree declaring the parties free to marry.
 - b. If there is an appeal, the case goes to the Metropolitan Court of the Archdiocese of San Antonio for a full appellate hearing or to the Tribunal of the Roman Rota at the Vatican. In this case, the petitioner or respondent may offer additional evidence and arguments in the appeal.
 2. If a negative decision (a declaration that the marriage in question was valid) is given: the case will not be acted upon further unless the petitioner appeals to the Court of Appeals at the Metropolitan Tribunal of San Antonio or at the Roman Rota at the Vatican.

VII. The Abbreviated Process

Consult the Tribunal for information.

VIII. Privilege Cases

There are two types of privilege cases. Non-Baptism is always the issue. The validity of a marriage is not challenged. However, the petitioner asks for dissolution because one party in the marriage was not baptized or (that both parties in the marriage were not baptized).

A. Pauline Privilege

Example: Both parties were not baptized at the time of the marriage. The former spouse (the respondent) must not desire Baptism. The person petitioning must have been or is willing to become baptized. This Baptism could be either Catholic or non-Catholic.

The following are some of the minimal conditions and requirements that must be met:

1. The cooperation of the former spouse (the respondent) is absolutely necessary. The Tribunal obtains the testimony of the former spouse (the respondent).
 2. The non-Baptism of both parties has been established.
 - a. Therefore, it is required to provide the names and addresses of at least two family members of both parties (the petitioner and the respondent).
 - b. The cooperation of the family members of both parties is absolutely necessary.
 - c. The Tribunal obtains the testimony of the family members.
 3. The petitioner and the petitioner's prospective or present spouse were not the cause of the breakup of the marriage.
 4. The petitioner must sincerely seek to be baptized.
 5. The former spouse (the respondent) does not intend to be baptized and does not wish to be reconciled with the petitioner.
 6. The petitioner has a prospective or present spouse who is canonically free to marry.
- B. Petrine Privilege (Privilege of the Faith)

Example: At least one of the parties is not a baptized person. The person petitioning does not have to convert in all cases.

1. Invoking the power of the keys entrusted to him as the successor of St. Peter (to bind and to loose), the Holy Father is able to dissolve such a marriage in favor of the faith of the Catholic party.
2. Thus, this case must be sent to Rome for the decision.
3. Rome states in its directives that if there are grounds for nullity, an annulment "may" be more readily granted. Because of this stipulation and other difficulties that arise in the processing of these cases, a Petrine Privilege is normally processed as a formal case on the diocesan level.
4. The following are some of the minimal conditions and requirements that must be met:
 - a. That the non-Baptism (before and throughout the marriage) of at least one of the parties to the marriage has been established
 - i. Therefore, it is required to provide the names and addresses of at least three family members of the person who has not been baptized.
 - ii. The cooperation of the family members is absolutely necessary.
 - iii. The Tribunal will obtain the testimony of the family members.

- b. That the petitioner and the petitioner's prospective or present spouse was not the cause of the breakup of the marriage
- c. That the petitioner has a prospective or present spouse who is canonically free to marry
- d. That all attempts at reconciliation have failed
- e. That no scandal results from the granting of the dissolution
- f. That the promises (cautiones) are signed by both the petitioner and the prospective or present spouse

The promises are that both parties are willing to baptize and educate the children of the new marriage in the Catholic faith and that the non-Catholic party allows the Catholic party to practice the Catholic faith.

Part II

MARRIAGE and MARRIAGE LITURGY

I. Introduction

- A. Liturgy, the prayer of the Church, is by its very nature communal. Catholic weddings, therefore, are celebrations of the whole Church as well as of individual couples. Weddings, like all liturgy, are not private or family affairs only but are sacred celebrations of the whole Church. This underlying principle of good liturgy must be kept in mind during the planning of the wedding, even in wording the invitation. Therefore, the sacrament of matrimony may take place during the parish Sunday liturgy.
- B. It is important that parishes and couples work together to develop a strong relationship. Engaged couples should be given catechesis on the rites, prayers, and readings so that they might receive the greatest benefit possible from the celebration of the sacrament.

II. Goals

- A. To encourage the participation of the assembly in the wedding liturgy
- B. To express the faith and commitment of the couple and of the assembly
- C. To pray as a faith community for the couple, thereby offering them the promise of support in their married life

III. General Guidelines

- A. Catholic marriages should normally be celebrated within Mass [Order of Christian Marriage (OCM), 29]. The liturgical texts for other circumstances are found in Chapters II and III in the OCM.
- B. Whenever marriage is celebrated within Mass, the Ritual Mass “The Celebration of Marriage” is used with sacred vestments of the color white or of a festive color. On those days listed in numbers 1–4 of the Table of Liturgical Days, however, the Mass of the day is used with its own readings, including the nuptial blessing and, if appropriate, the proper formula for the final blessing. If, however, during Christmas and Ordinary Time, the parish community participates in a Sunday Mass during which Marriage is celebrated, the Mass of the Sunday is used. When the Mass “For the Celebration of Marriage” is not said, one of the readings may be taken from the texts provided for the celebration of marriage. (See OCM, 34)
- C. Priests should be mindful not to exceed the canonical limit of three masses on Sundays (c. 905).
- D. The general norms for liturgical celebration are to be followed at a wedding liturgy.
- E. The couple should be involved in the preparation of their wedding liturgy. They will need guidance, so the celebration reflects the sacred nature of their union.
- F. Several resources for preparing the wedding liturgy are available to guide them in selecting scripture readings, prayers, blessings, and other options in the rite. Through prayer and reflection on these choices, the couple will be able to enrich the celebration with expressions of their faith.

IV. Ministries of the Liturgy

Within each liturgical celebration, there are a variety of ministries such as readers, servers, extraordinary ministers of Holy Communion, etc.

- A. Some roles can only be filled by a Roman Catholic minister (e.g., ordinary or extraordinary minister of Holy Communion). On exceptional occasions and for a just cause, members of other churches and ecclesial communities may take on the task of reader (Ecumenical Directory, 133). This permission would exclude those who are not Christians.
- B. Care should be taken in the selection and preparation of persons to fill these various roles. These persons should have the skills and spiritual gifts necessary to fulfill the ministry, not just a social relationship to the couple.
 - 1. If suitably skilled persons cannot be found by the couple, the parish should offer assistance from among its ministers.
 - 2. In no circumstance should all ministries be assumed by just one person, such as the priest or deacon.
- C. The ministry role of the assembly is to participate in the celebration to the fullest extent possible. The liturgy should be prepared to encourage community participation.

V. The Rite

- A. The Church provides three different rites for marriage:
 - 1. A sacramental rite during the Eucharist is the usual but not mandatory form when both parties are Catholic (OCM, Chap. I)
 - 2. A sacramental rite outside the Eucharist is the usual but not mandatory form when one party is baptized, but not Roman Catholic (OCM, Chap. II)
 - 3. A non-sacramental rite between a Catholic and an unbaptized person (OCM, Chap. III)
- B. The Introductory Rites
 - 1. Form One: Best Practice – a liturgical procession
 - a. Cross Bearer
 - b. Servers
 - c. Deacon, if assisting
 - d. Priest
 - e. Bridesmaids/Groomsmen (if applicable)
 - f. Maid of Honor/Best Man (Official Witnesses)
 - g. Flower Girl and/or Ring Bearer (if applicable)
 - h. Bride and Groom (3 options)
 - i. Bride and Groom together

- ii. Groom with parents, Bride with parents
 - iii. Groom, then Bride (there should be no change of music for the bride because the bride and groom are equal partners in this covenant relationship)
- 2. Form Two: Assumes priest is in the sanctuary before he greets the couple. He greets the couple, then reverences the altar. He then goes to his chair during the entrance chant. The order for the entrance procession as suggested in Form One may be used in both forms. It may be adjusted accordingly in Form Two, according to local custom. For example:
 - a. The procession may include liturgical ministers and the presider alone, followed by the bride and groom, family members, and attendants.
 - b. Attendants entering as couples rather than the bridesmaids alone
 - c. Bride and groom accompanied by all parents or relatives in the procession
 - d. The bride escorted by her father
 - e. In some cases, the couple will be getting married at Sunday Mass and have already taken their place in the pew

C. Liturgy of the Word

- 1. Readings may be selected from the many options given in the Lectionary for the Ritual Mass of Marriage. Additional options include readings of the day, as prescribed in the Ordo if it is a Sunday or Solemnity.
- 2. There may be three readings (OCM, no. 55). If the ritual Mass of Matrimony is used, at least one reading that explicitly speaks of marriage must always be chosen. These readings are designated in the OCM by an asterisk (OCM, no. 144–187).
- 3. If the ritual Mass of Matrimony is not used, one of the readings may be taken from those provided in the Lectionary for the Ritual Mass of Marriage. However, there are exceptions on a day listed in nos. 1–4 in the Table of Liturgical Days (OCM, no. 56).
- 4. Non-scriptural readings must not be used.
- 5. Both the Psalm and the Gospel Acclamation are normally sung.

D. The Celebration of Matrimony

- 1. The entire assembly, including the couple and the witnesses, stand for the exchange of consent and rings, and other cultural allowances, through the Universal Prayer (OCM, no. 59).
- 2. The two witnesses stand near the couple (OCM, no. 59). The rest of the bridal party may stand either in the sanctuary or in their pews.
- 3. The bride and groom may face one another, or the altar, or the assembly. It is helpful to use a microphone for the bride and groom.

4. The rite provides optional forms for receiving the consent of the couple. The bride and groom may express their consent in a variety of ways, either by reading the text, memorizing it, repeating it after the priest, or through questioning ("I do").
5. After the reception of the consent, the ritual calls for an acclamation by the assembly as noted in OCM, no. 65, or another suitable acclamation, such as an Alleluia or brief psalm refrain.
6. The rings, *arras*, and other symbols may be brought forward by specifically designated people (e.g., ring bearer, best man, and padrinos/sponsors).
7. In the giving of rings, the most practical approach is for the husband and wife to repeat the formula in brief phrases after the priest.
8. In the particular circumstance of a marriage between a Catholic and a non-Christian, the non-Christian may omit the Trinitarian formula when giving the ring (OCM, no. 132).
9. The blessing and giving of the *arras*/coins may be used in any wedding. No one can be prevented from using this option. In the giving of the *arras*/coins, the most practical approach is for the husband and wife to repeat the formula in brief phrases after the priest.
10. Additional cultural symbols that may be used include giving a Bible and Rosary and should be given directly after the *arras*. They are blessed at the time they are presented. The *lazo* may be placed at this point in the Mass or before the Nuptial Blessing.
11. Next, a hymn or canticle of praise may be sung by the whole community (OCM, no. 68). This is not a solo. It is sung by all.
12. If the unity candle is used, the center candle is lit by the bride and groom from the side candles during the optional hymn at OCM 68. Alternatively, the unity candle may be lit in silence or accompanied by a brief instrumental piece.

E. Universal Prayer and Creed

1. The general intercessions should address the needs of the universal Church as well as those of the couple. With proper guidance, the couple may compose some intercessions.
2. The Creed is proclaimed but only if it is prescribed for the Mass of the day (Sundays and Solemnities). Unlike Sundays, the Creed follows the Universal Prayer in wedding liturgies.

F. Liturgy of the Eucharist

1. The husband and wife or other designated people may bring the bread and wine to the altar.
2. It is not recommended that the wedding couple be extraordinary ministers of Holy Communion at the wedding Mass.
3. The couple should also remain in their places during the Eucharistic Prayer as members of the assembly. They are usually located in or near the sanctuary.

4. Proper texts for the commemoration of the couple are inserted into Eucharistic Prayers I, II, and III in a wedding Mass (OCM, 202–204).
 5. After the Our Father, the prayer “Deliver us...” is omitted. The optional blessing and placing of the *lazo* may follow the Our Father. Next comes the Nuptial Blessing, which is never omitted. The *lazo* is removed immediately after the Nuptial Blessing.
 6. If one or more of the spouses is not receiving Communion, the words in parentheses in the invitation to the Nuptial Blessing are omitted (OCM, 73).
 7. If the couple is advanced in years, the words in parentheses that refer to children in the Nuptial Blessing are omitted (OCM, 74).
 8. Immediately after the Nuptial Blessing, “The Peace of the Lord...” is said. The prayer, “Lord Jesus Christ . . .” is omitted (OCM, 75).
 9. Admission to Holy Communion at a Catholic wedding is not possible under the present circumstances for those who are not Catholics.
 - a. It is appropriate for the priest to make an announcement in these or similar words: “As we come forward for the reception of the Eucharist, those who are not Catholic or those Catholics who are not spiritually prepared to receive Communion at this time, may either remain in your place and pray or come forward in the procession and cross your arms when you get to the minister, and receive a prayer.”
 - b. It is also appropriate that the statement from the Guidelines for the Reception of Communion (USCCB, November 14, 1996) be inserted in the worship aid. Condensed versions can be used, such as the following:

 We welcome everyone to this celebration of the Eucharist and the Marriage vows of N. and N. As fellow Christians, we all long for the day on which we can all share in the Eucharist together. We cannot ignore, however, the differences that still exist among us as Christians. As we Catholics now share in the Eucharist, the sign of our unity in faith, life, and worship, we would ask that those of you from other Christian traditions will pray that this sad division will be healed and that the unity prayed for by Jesus to the Father, “Father, may they all be one” will one day bring us to the joy of sharing the Eucharist together.
 10. Before the Prayer after Communion, the bridal party may be brought up to the sanctuary area or remain in their pews.
 11. Following the Prayer after Communion, the bride and groom may bring flowers to the image of the Blessed Virgin Mary.
- G. Conclusion of the Celebration
1. After the Solemn Blessing, the Mass is concluded with the Greeting and Dismissal.
 2. After closing the Mass, the couple may be presented in these or similar words, “May I present Mr. and Mrs. N,” and they may be invited to kiss. The priest does not declare the couple as husband and wife.

3. A strong joyous recessional is appropriate, though not mandated, using any available musical resource singularly or in combination.
4. Suggested order for the recessional:
 - a. Bride and Groom
 - b. Flower Girl and Ring Bearer
 - c. Witnesses
 - d. Bridal Party
 - e. Parents
 - f. Servers
 - g. Priest(s)/Deacon
5. If the Marriage License/Record requires the signatures of the witnesses, the signing of the document is not to be done on the altar (OCM, no. 78). The signing may take place either in the sacristy or in the presence of the people.

VI. Additional Notes

A. Worship Aids

1. It is helpful to have a worship aid to encourage the assembly's participation in the wedding liturgy. This might be an available hymnal or a specially prepared order of worship containing the music to be sung.
2. When preparing such a booklet, correct reprint permission is required to fulfill copyright law.
 - a. For single events, such as weddings, the readings from the USCCB website may be used without seeking permission.
 - b. Suppose the music does not fall under Public Domain. In that case, appropriate permission must be received directly from the publisher or from one or more of the generic licensing companies such as CCLI and One License.

B. Environment

The environment for the wedding should take into consideration the liturgical season.

1. Quality and appropriateness are the two primary principles that govern the environment of worship.
2. The arrangement of kneelers, flowers, candelabra, and other decorations should not obstruct the view of the assembly or inhibit their participation, nor should it restrict movement within the sanctuary.

C. Parish Policies

1. Parish policies for wedding liturgies are helpful and encouraged. They should always be presented in a positive, welcoming, hospitable tone.

2. Written parish policies should clearly state that before a couple makes any wedding plans or reservations, they should consult the parish to know the expectations for a Catholic wedding.
 - a. Such policies typically cover the areas of dress, music, environment, and photography.
 - b. A clear understanding at the beginning can help avoid the disappointment of having to change plans after they have already been made.
 - c. Written policies also maintain consistency as the couple talks with various parish ministers (i.e., clergy, music ministers, environment coordinators, etc.).
 - d. Wedding garments should be in good taste, modest, and respectful, reflecting the dignity of the sacrament being celebrated.
 - e. Witnesses and Padrinos
 - i. Since the witnesses or padrinos are not sponsors in the canonical sense, they are not required to be married according to Church law.
 - ii. Non-Catholics are permitted to act as witnesses and padrinos in a Catholic marriage.
 - iii. Catholics are permitted to act as witnesses in valid non-Catholic marriages.
 - iv. Catholics are discouraged from acting as witnesses in marriages that are known to be invalid.
 - v. Only those padrinos that have an official connection with the liturgical celebration of marriage are encouraged to be included in the wedding procession in the church. These would include the witnesses and padrinos of marriage, padrinos of the *lazo*, *arras*, Bible, Rosary, or unity candle, and baptismal padrinos of the bride and/or groom.
 - f. Photographers and videographers should be told that the liturgy of marriage is a sacred event and not a photo session. Each parish should give them clear guidelines.
3. While policies may be particular for each parish community, they cannot prohibit what the general law of the Church allows. (For example, a parish cannot prohibit weddings during Lent since the Church itself does not prohibit them. However, a couple should be instructed on the nature of Lent, informed of the art and environment that may be in the church at that time, and given assistance in planning their wedding accordingly.)
4. In the Diocese of San Angelo, no parish facilities may be used for functions related to a wedding not considered valid by the Catholic Church. This includes rehearsal dinners, receptions, dances, and the wedding itself.
5. Parish guidelines should be in conformity with these diocesan guidelines.
6. Please see Part III The Order of Celebrating Matrimony regarding questions and answers about wedding ceremonies.

D. Mixed Marriages

1. When Christians of different faith traditions marry, care should be taken to emphasize unity and to minimize division. It is important that the bride and groom and their families and guests be able to participate as fully as possible in the celebration.
2. When the wedding takes place in a Catholic Church:
 - a. While clergy from each tradition may be present, it is the Catholic celebrant who must receive both parties' vows according to the norms of Canon Law.
 - b. Upon request of the couple, the local Ordinary may permit the Catholic priest to invite the minister of the party of the other Church or ecclesial Community to participate in the celebration of the marriage, to read from the Scriptures, give a brief exhortation and bless the couple (Ecumenical Directory, no. 158).
 - c. The Gospel is to be proclaimed by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel (GIRM, no.59).
 - d. The guest minister is to be given a place of honor in the sanctuary apart from the Catholic minister or in the body of the church.
3. When the wedding takes place in the church of the non-Catholic party:
 - a. Any time a non-Catholic minister receives the vows, a dispensation from canonical form is required.
 - b. With the previous authorization of the local ordinary, and if invited to do so, a Catholic priest or deacon may attend or participate in some way in the celebration of mixed marriages in situations where the dispensation from canonical form has been granted. In these cases, there may be only one ceremony in which the presiding person receives the marriage vows. At the invitation of this celebrant, the Catholic priest or deacon may offer other appropriate prayers, read from the Scriptures, give a brief exhortation, and bless the couple (Ecumenical Directory, no. 157).
4. If a marriage takes place between a Catholic and a baptized non-Catholic, the rite for celebrating Matrimony without Mass should be used. If, however, the situation warrants, the rite for celebrating Matrimony within Mass may be used with the permission of the local ordinary. In the Diocese of San Angelo, the bishop has granted this permission. If a marriage takes place between a Catholic and a non-Christian or catechumen, the rite given in Chapter III is to be used (OCM, no.36).
5. In marriages between a Catholic and a non-Catholic within Mass in a Catholic Church, the decision as to whether the non-Catholic party of the marriage may be admitted to Eucharistic communion is to be made in keeping with the general norms for Eastern Christians (Orthodox) and for other Christians, taking into account the particular situation of the reception of the sacrament of Christian marriage by two baptized Christians.

Although the spouses in a mixed marriage share the sacraments of Baptism and marriage, Eucharistic sharing can only be exceptional. In each case, the norms concerning the admission of a non-Catholic Christian to Eucharistic communion, as well as those concerning the participation of a Catholic in Eucharistic communion in another Church, must be observed (See Ecumenical Directory, nos. 159 & 160).

6. It is not permitted for the rites of the respective churches to be celebrated successively (c. 1120). It is forbidden to have another religious celebration of the same marriage or to give or renew matrimonial consent before or after the canonical celebration (c. 1127.3).

E. Cultural Adaptations

1. The Church encourages cultural adaptations within the liturgy as long as the adaptations are in keeping with the nature and spirit of the liturgy.
2. Each cultural adaptation should also be critically examined in light of its origins and content.
3. Such adaptations should not overpower the liturgical emphasis on the rite.
4. The couple should be guided by their parish in making the appropriate choices in such adaptations.
5. Appropriate Customs that are already included in the rite are:
 - a. *Arras*
 - b. *Lazo*
 - c. Veil
6. The following local customs are considered to be Appropriate Customs in the DOSA at the pastor's discretion. If there is a question about something that is not on this list, please consult the Bishop's office.
 - a. The use of Sponsors or *Padrinos* to present customary items
 - b. Unity Candle
 - i. Side candles should not be extinguished.
 - ii. Baptismal candles of the bride and groom may be used.
 - iii. May not be placed on the altar.
 - iv. Side candles are lit prior to the liturgy. These are customarily lit by the mothers.
 - v. The center candle is lit by the bride and groom from the side candles during the hymn at OCM 68.
 - c. Cushions
 - i. Put in place before the ceremony.
 - d. Bible
 - i. May be presented after OCM 67B and before the hymn at OCM 68

- ii. There is no official ritual prayer, but the presider may express its meaning when presenting it.
 - e. Rosary
 - i. May be presented after OCM 67B and before the hymn at OCM 68
 - ii. There is no official ritual prayer, but the presider may express its meaning when presenting it.
 - f. Flowers to Mary
 - i. May be presented after the post-Communion prayer
 - ii. Usually accompanied by music
 - g. Flowers to the Mothers
 - i. May be presented at any time deemed appropriate by the presider
 - h. Presentation of the Couple and the Couple Kissing
 - i. Do not use the expression “I now pronounce you man and wife.”
 - 7. The following customs are considered to be Non-Appropriate Customs for a Wedding Liturgy in the DOSA:
 - a. Mixing of Sand
 - b. Jumping the Broom
 - c. Use of Animals or Birds
 - d. Use of signs in the Processional or Recessional (i.e., Here Comes the Bride, There They Go, etc.)
 - 8. The following practices are discouraged for reasons of safety:
 - a. Rice
 - b. Bubbles
 - c. Runners
 - d. Flower Petals in the Procession
 - 9. A helpful resource is *Varietates Legitimae*.
- F. Weddings of Cohabiting Couples
- 1. The Code of Canon Law gives no special consideration for marriages of cohabiting couples.
 - a. The general norm states that the pastor and the ecclesial community are to see that the couple has a “fruitful liturgical celebration of marriage clarifying that the spouses signify and share in the mystery of unity and of fruitful love that exists between Christ and the Church” (c.1063, §3).
 - b. The Catechism states, “Since marriage establishes the couple in a public state of life in the Church, it is fitting that its celebration be public, in the framework

of a liturgical celebration, before the priest or a witness authorized by the Church, the witnesses, and the assembly of the faithful” (1663).

2. A pastoral concern is that a simple celebration hinders the couple’s ability to understand the communal dimensions of the sacrament. Having a wedding with only the immediate family and witnesses simply underscores their impression that marriage is a private event.
3. Marriage preparation for cohabitating couples should not begin with or be based upon a decision about the kind and size of the wedding ceremony that will be allowed.
4. The sacrament of penance should be made available to the Catholic party (or parties).

G. Convalidations

1. The Church does not require that a convalidation be celebrated in a manner distinct from other weddings. Decisions about the nature of the liturgy are best discerned between the couple and the person(s) preparing them for the marriage ceremony.
2. The sacrament of penance should be made available to the Catholic party (or parties).

H. Persons with Disabilities

1. Parishes are to make accommodations for those with disabilities.
2. For example, those who are deaf are to be offered the opportunity to express their matrimonial consent in sign language if sign language is their primary means of communication (c. 1104.2). Marriage may also be contracted with a sign language interpreter's assistance whose trustworthiness has been certified by the pastor (c. 1106). Likewise, those who are nonverbal or have minimal verbal communication ability should be offered the opportunity to express their matrimonial consent using the communication system with which they are most fluent (Newsletter, Committee of Divine Worship, USCCB, July-Aug 2017).

Part III

The Order of Celebrating Matrimony

Questions & Answers

The following are some of the frequently asked questions about The Order of Celebrating Matrimony (OCM):

Q. What are the appropriate and non-appropriate customs in the new OCM?

A. Appropriate Customs that are already included in the rite are:

1. *arras*
2. Lazo
3. Veil

At the pastor's discretion, the following local customs are considered appropriate customs in the Diocese of San Angelo. If there is a question about something that is not on this list, please consult the Bishop's office:

1. The use of Sponsors or *Padrinos* to present customary items
2. Unity Candle
 - a. Baptismal candles of the bride and groom may be used.
 - b. May not be placed on the altar
 - c. Side candles are lit prior to the liturgy. These are customarily lit by the mothers.
 - d. The center candle is lit by the bride and groom from the side candles during the hymn at OCM 68.
 - e. Side candles should not be extinguished.
3. Cushions
 - a. Put in place before the ceremony
4. Bible
 - a. May be presented after OCM 67B and before the hymn at OCM 68
 - b. There is no official ritual prayer, but the presider may express its meaning when presenting it.
5. Rosary
 - a. May be presented after OCM 67B and before the hymn at OCM 68
 - b. There is no official ritual prayer, but the presider may express its meaning when presenting it.
6. Flowers to Mary
 - a. May be presented after the post-Communion prayer

- b. Usually accompanied by music.
- 7. Flowers to the Mothers
 - a. May be presented at any time deemed appropriate by the presider
- 8. Presentation of the Couple and the Couple Kissing
 - a. Do not use the expression, “I now pronounce you man and wife.”

The following customs are considered to be Non-Appropriate Customs for a Wedding Liturgy in the Diocese of San Angelo:

- 1. Mixing of Sand
- 2. Jumping the Broom
- 3. Use of Animals or Birds
- 4. Use of signs in the Processional or Recessional (i.e., Here Comes the Bride, There They Go, etc.)

The following practices are discouraged for reasons of safety:

- 1. Rice
- 2. Bubbles
- 3. Runners
- 4. Flower Petals in the Procession

Q. When should the Lazo be placed over the couple?

A. The “Blessing and Placing of the Lazo or Veil (OCM 71B) may be done after the Our Father (OCM 72) or, according to local custom, after OCM 67B. An acceptable order of these customs would be as follows:

- 1. Arras
- 2. Bible
- 3. Rosary
- 4. Unity Candle (accompanied by hymn at OCM 68)
- 5. Lazo

Q. Can the Rite of Matrimony be celebrated at Easter Vigil?

A. The Rite of Matrimony, whether a convalidation or not, should not be celebrated at the Easter Vigil.

Q. Can we have a wedding without Music?

A. When there is no music in a Mass, the proper *Entrance Antiphons* from *The Roman Missal: Ritual Mass for the Celebration of Marriage* may be used as the Entrance Chant. The Ordinary parts of the Mass, such as the *Gloria*, would be recited. The *Alleluia* will be omitted if it is not sung.

Q. OCM 23 states, “It is appropriate that the same Priest who prepares the engaged couple should, during the celebrations of the Sacrament itself, give the Homily, receive the spouses’ consent, and celebrate Mass.” Does this mean that another Priest cannot witness the marriage?

A. A pastor may give delegation to another Priest or Deacon to witness the marriage. A Letter of Suitability from their Bishop or Superior is required if the Priest or Deacon is from outside the Diocese of San Angelo. The letter must be sent from their Bishop or Superior directly to the Bishop of San Angelo.

Q. Can a pastor preside at the Mass but allow a visiting priest to celebrate the Rite of Marriage?

A. The pastor, without requiring the Bishop’s permission, may delegate another priest to receive the couple's consent. In this case, the priest who receives the consent would be the priest who would sign the marriage license and the marriage register. According to OCM 23, it is recommended that the same priest who celebrates the Mass be the one to give the homily and receive the couple’s consent.

Q. Can a Deacon celebrate the Rite of Marriage in a Mass?

A. In the OCM within Mass, it is not the role of the Deacon to celebrate the Rite of Marriage. In rare, extraordinary circumstances, this may be allowed with the local Bishop's explicit written permission.

Q. When a Deacon presides at a wedding outside of Mass, is a Dalmatic required, or is it optional?

A. It is optional.

Q. When a Priest presides at a wedding outside of Mass, is a Cope required, or is it optional?

A. It is optional.

Q. When a Priest or Deacon is presiding at a wedding outside of Mass, can Communion be distributed?

A. Although not forbidden, it is not the usual practice. OCM 108 describes how Holy Communion is to be distributed in these circumstances.

Q. Where is “the place” of the couple?

A. There are many options: in front of the altar, at the steps into the sanctuary, or in the first pew of the church. Depending on the layout of the church, it is allowed to place two kneelers in the sanctuary.

Q. When using “The Order of Blessing a Married Couple Within Mass on the Anniversary of Marriage,” is it allowed to use the readings and orations of the day instead of those found in the OCM?

A. It is preferable to use the readings and orations from the OCM. However, on solemnities or Sundays, the orations and readings of the day may be used in the Diocese of San Angelo.

Q. Is it necessary to have a Cantor in the Celebration of Marriage Within a Mass or in the Celebration of Marriage Without a Mass?

- A. While a cantor is recommended for all weddings, there are some cases when it is impossible to have one. It is recommended that if a cantor is used, they should be a trained cantor familiar with Catholic liturgy.

Q. Are there certain days in the liturgical calendar when wedding Masses are not permitted?

- A. Weddings are to be avoided altogether on Good Friday and Holy Saturday. Whenever Marriage is celebrated within Mass, the Ritual Mass “The Celebration of Marriage” is used with sacred vestments of the color white or of a festive color. However, on those days listed in the Table of Liturgical Days (1–4), the Mass of the day is used with its own readings, including the Nuptial Blessing and, if appropriate, the proper formula for the final blessing.
1. If, however, during Christmas and Ordinary Time, the parish community participates in a Sunday Mass during which Marriage is celebrated, the Mass of the Sunday is used.
 2. Nevertheless, a Liturgy of the Word adapted for the celebration of Marriage has a significant impact in the handing on of catechesis about the Sacrament itself. It is also about the duties of the spouses. When the Mass “For the Celebration of Marriage” is not said, one of the readings may be taken from the texts provided for the celebration of Marriage" (OCM 34, 144–187).

Please refer to the following documents for further clarification:

- A. *Table of Liturgical Days According to Their Order of Precedence*
- B. *A Chronological List of the Days on which a Ritual Mass may not be used*

Part IV

Guidelines for Music in the Wedding Liturgy

I. Introduction

A Christian wedding is not only a solemn exchange of sacred vows by an engaged couple, but it is also an act of worship by all present. It is not a private affair. It is a communal liturgical celebration. All liturgy is, by its very nature, public. The purpose of music at the celebration of marriage, like music in any liturgical action, is to glorify God and edify the assembly.

II. General Guidelines

- A. The singing of the Order of Mass, the responses, the Ordinary, and the processional chants by the assembly is an excellent way of inviting those assembled into the liturgical act of the wedding ceremony. Priests and musicians are urged to do all they can to include music for congregational singing at weddings.
- B. Vocal soloists and/or choirs have a genuine liturgical ministry. However, they should never replace the obligatory musical portions assigned to the assembly by the rubrics or use the wedding liturgy as a stage for musical performance.
- C. Normally the Parish Ministers of Music have the responsibility for providing music for weddings. Couples and families should think carefully before inviting non-parishioner soloists and/or musicians to take part in the wedding liturgy. Parishes should develop their own specific policies in this regard. It may be that a guest musician is invited to assist with the wedding music (usually in a very limited way). In that case, great care must be taken that this person knows the nature of liturgical music, the uniqueness of Catholic worship, and the limited place that solo music has in the liturgy.
- D. Songs honoring Mary: Although the marriage liturgy does not contain a specific Marian theme, popular devotion does. When requested and properly planned, a hymn to Mary could be sung during the prelude music, during the preparation of the gifts, or possibly after communion.

III. Norms for Selecting Music

A. Musical Judgment

Is this music technically aesthetically and expressively good?

B. Liturgical Judgment

1. Suitability of Text

The Christian concept of “love” is characterized by commitment and fidelity and supported by the love of Christ. Popular love songs often stress the couple only and exclude God and the Church. While they may say good things, they often do not say enough about the origin of love and God’s role in a Christian marriage. The following principles may be used to judge the appropriateness of any text.

a. Suitable Texts

The texts follow the directions for selecting texts as outlined in the GIRM for each section of the Mass that is sung. If selecting another liturgical chant that is

suiting to the sacred action (e.g., GIRM, 48, Option 4) for a processional chant or hymn after communion, then the text, if on the theme of love, should:

- i. Speak explicitly of the Christian, religious dimension of love
- ii. Express trust in, thanksgiving to, or praise of God

b. Unsuitable Texts

The text does not follow the directions for selecting texts as outlined in the GIRM for each section of the Mass that is sung. If selecting Option 4 for a processional chant or hymn after communion, the text is unsuitable if it:

- i. Explicitly or implicitly denies the Christian dimension of love (e.g., texts that imply that “my life has no meaning without you” or “life is not worth living without you”) or fails to mention God
- ii. Refers in purely secular terms to love or only faintly alludes to the Christian dimension of love

2. Suitability of Music Style

The Church clearly holds a style preference when it comes to marking music as sacred. Words alone do not make music sacred. The more the music conforms to Gregorian chant and sacred polyphony, in actual use or stylistic imitation, and the organ's use as the musical instrument of choice, the more it conforms to the Church's notion of sacred. The more the music at the wedding ceremony upholds the Church's ideal of sacred style, the more the wedding will be experienced as a sacred act rather than a secular one. This does not, however, exclude the possibility of other musical styles or instrumentation (See *Sing to the Lord*, pp. 89–90).

C. Pastoral Judgment

As in any liturgy, the assembly should be actively engaged in participating in the music. Weddings often have assemblies from a diverse range of backgrounds. In these cases, it would be wise to plan music of a responsorial or short refrain-like nature that would lend itself to successful participation by the assembly. Couples should not plan their wedding with the assumption that all the singing will be done by a soloist or a choir.

D. Consequences

These principles would exclude secular love songs. They would more appropriately be performed at the wedding reception. They must not be considered for use before, during, or after the wedding liturgy. Discuss with your parish musician how the assembly may best participate in your wedding liturgy as well as his or her suggestions for suitable music selections.

IV. Music for the Celebration of the Rite of Marriage

Music for the wedding should be planned jointly by the couple and the parish priest or deacon and parish musicians. The planning should begin the moment that the date is set for the wedding. Parish and diocesan guidelines should be given to the couple at that time for study and planning.

A. Prelude Music

1. While the guests are gathering and entering the church, the organist, musicians, or singers may provide appropriate music. This period is not appropriate for pieces of music that would be inappropriate during the liturgical celebration.
2. The first part of the Mass is for the entrance procession and its accompanying chant. There is no need for special music to accompany the seating of special guests or for the entrance of bridesmaids, groomsmen, ring bearers, flower girls, matrons of honor, etc. If prelude music is playing, breaks or silences need not correspond with the starts of any of these entrances.

B. The Processional and the Two Forms of Entrance

The rubrics for the revised rite of marriage uphold the primacy of maintaining the liturgical norms for the entrance rite of Mass. Priests need to be sensitive to American cultural expressions while making every effort to uphold the liturgical norms.

1. The First Form

- a. OCM, no. 45, implies a procession in correct processional order while the entrance chant is sung. An example of the processional order can be found in the Pastoral Manual section on Marriage or on the diocesan website.
- b. In the First Form, there should be no change of music for the bride. This is because the bride and groom are equal partners in the covenant relationship.
- c. Best Practice: People in the assembly want to see the bride and groom and the other players who make up this festive procession. Here are some suitable options to provide for this while remaining faithful to sacramental prayer.
 - i. Play an instrumental that accompanies the procession through the assembly, followed by the Entrance Song once all are in place.
 - ii. Sing the first two or three verses of the Entrance Song. Then, the procession moves through the assembly accompanied by an instrumental piece that improvises the song's tune or is in harmony with it. Then, all sing the final verse or the doxology of the song once all are in place.
 - iii. Sing an Entrance Song with a short, easy-to-remember assembly refrain that accompanies the entire procession.
- d. In all of these ways, the whole assembly does its job of singing the Entrance Song. The entire assembly also gets to visually participate in the pageantry of the procession. And all remain faithful to the Church's liturgical business, i.e., continually delving into the Paschal Mystery of the Lord Christ Jesus and singing its praise.

2. The Second Form

- a. When the couple arrives at their place, the priest receives them and warmly greets them. Then, during the entrance chant, the priest goes to the altar, reverences, venerates, and goes to his chair.
- b. Note that in both the first and second forms, the entrance chant is an element of the liturgy, not an option.

c. The following are recommended as suitable options for the second form:

- i. Play an instrumental piece that accompanies the procession through the assembly. After the priest has warmly greeted the couple and is approaching the altar, the entrance chant is begun.
- ii. Sing an entrance chant while the bridal party and couple are approaching the altar. And continue the entrance chant while the priest is reverencing the altar.

C. The Glory to God

When the ritual Mass for the Celebration of Matrimony is used, the Gloria must be sung or recited.

D. The Responsorial Psalm

Should be sung, if possible.

E. The Gospel Acclamation

Should be sung, otherwise, it should be omitted.

F. Acclamation

After the reception of consent and before the blessing and giving of rings (no. 65), the presider invites those present to praise God by saying, "Let us bless the Lord." All reply by saying, "Thanks be to God," or another acclamation may be sung or said. For example, the refrain from the responsorial psalm in this liturgy may be used.

G. Bible and/or Rosary (optional)

If the Bible and/or Rosary are presented to the couple, this is done after OCM 67B and before the hymn at OCM 68.

H. Hymn of Praise (optional)

After the giving of rings and optional giving of the *arras*, a hymn or canticle of praise may be sung by the whole community (OCM, no. 68). This is not a solo. It is sung by all. If the unity candle is used, the center candle is lit by the bride and groom from the side candles during the optional hymn at OCM 68. Alternatively, the unity candle may be lit in silence or accompanied by a brief instrumental piece.

I. The Preparation of the Gifts

Instrumental music, a congregational hymn, or the Offertory antiphon may accompany the presentation and preparation of the gifts.

J. The Eucharist Acclamations

The Sanctus, Memorial Acclamation, and Great Amen should be sung in a music setting familiar to the congregation and in such a way that encourages their participation. These three musical acclamations should be from the same Mass setting or stylistically, at least be very similar.

K. The Lord's Prayer

Should be sung or said by the congregation together. It is never sung by a soloist or choir alone.

L. The Lamb of God

Should be sung or said.

M. Communion Music

Music during the distribution of Holy Communion can be instrumental, vocal solo, or choral. It should be kept in mind that the music with a sung text must be either the communion Proper's appropriate for the day or reflect the liturgical action taking place. It is always appropriate for the assembly to sing at this time.

N. The Recessional

A strong joyous recessional is appropriate, though not mandated, using any available musical resource singularly or in combination.

PART V.

THE SACRAMENT OF PENANCE

I. Times

- A. The Sacrament of Penance may be celebrated at any time on any day. Still, the regularly scheduled times should be publicized to the faithful (RP, 13). For the benefit of the faithful, parishes in a given deanery should coordinate their Confessions on different days and times.
- B. Penitents should be encouraged to approach the Sacrament of Penance at the times when Mass is not being celebrated and especially during the scheduled periods.
 - 1. The Sacrament of Penance is not permitted during the Mass “in such a way that it becomes a single celebration.”
 - 2. The reception of the sacrament during Mass in another location in the Church by a priest other than the celebrant is permitted to meet the needs of the faithful; however, it should be done in an appropriate manner (RP, 13; *Redemptionis Sacramentum*, 76).
 - 3. Though some sacraments are not to be celebrated on Good Friday and Holy Saturday, the sacraments of Penance and Anointing of the Sick are certainly allowed on these two days (BCL 2/23/87; DCD 1/16/88 61, 75).
- C. Sufficient time should be allowed for Penance on Saturdays.
 - 1. It is not helpful to schedule the sacrament for a particular time and then for the priest to leave the confessional room after a short time because no one has come. He should remain the entire time.
 - 2. In addition to the common practice of scheduling the Sacrament of Penance on Saturdays, each parish and mission is expected to make the Sacrament of Penance available at least one additional time each month, for example, the first Wednesday night of the month. It is recommended that parishes have Penance available on at least one other day of the week besides Saturdays.

II. Communal Celebration of the Sacrament of Penance

- A. Communal celebrations with individual confessions are encouraged by the Rite of Penance. It is fitting to offer these celebrations during the season of Lent (RP, 13) and during the season of Advent, as is the custom in the Diocese of San Angelo.
- B. A sufficient number of priests should be invited to exercise the ministry of confessor.
- C. The Rite of Reconciliation of Several Penitents with Individual Confession and Absolution, commonly called the Communal Celebration of the Sacrament of Penance, has its own clearly defined rite. Those responsible for planning and those who preside are reminded that this is the official rite for such celebrations. Ministries such as reader, usher, musician, and acolyte, if necessary, should be used.

III. Place

Parishes and missions should carefully provide suitable rooms for the Sacrament of Penance where the penitent may exercise the right to anonymous or face-to-face celebration of the sacrament (BCL 11/10/72; PLBT 3; c. 964, §2).

- A. This right should also be preserved in communal Penance celebrations and retreats (i.e., ACTS, Cursillo, etc.).
- B. There should be a window in the door or the wall of the confessional room unless the penitent / confessor spaces are separated by a fixed grill.
- C. The nature and dignity of the Sacrament of Penance demands a space that is attractive, pleasant, inviting, well lit, and comfortable.
- D. Placing the reconciliation room in a space used for other purposes, such as a sacristy or closet, is most unsuitable.

IV. Language

- A. Inasmuch as possible, the Sacrament of Penance should be made available in the language of the penitent. This may sometimes involve the periodic invitation of guest confessors, with prior notification of the faithful.
- B. No one is forbidden to confess through an interpreter, provided, however, that abuse and scandal are avoided (c. 990).
- C. When an interpreter is used, the interpreter is obliged to observe the inviolable secrecy of the sacramental seal (c. 983 §2).

V. Penitents with Special Needs

In the case of a penitent with special needs (physical condition or mental capacity), assistance by a person or sign language/visual aids may be used. When a person is used, that person is obliged to observe the inviolable secrecy of the sacramental seal (c. 983 §2).

VI. Vesture of the Priest

- A. At communal celebrations of Reconciliation, the priest should vest in alb (or cassock and surplice) and purple stole.
- B. For regularly scheduled Reconciliation, such as on Saturday afternoons, it is preferred that each priest be vested in alb (or cassock and surplice) and purple stole, not just clerical garb.
- C. In a hospital or emergency situation, the priest should dress in clericals, with a purple stole if possible.

VII. General Absolution

The conditions requisite for general absolution (c. 961) do not pertain within the Diocese of San Angelo, with the possible exception of some prisons, natural disasters, or life-threatening emergencies.

- A. General absolution is not to be used without permission of the diocesan bishop (c. 134; BL 3/33/69).
- B. If individual celebration of the Sacrament of Penance is available to the people within a month, general absolution is not to be used (USCCB, Dec. 15, 1989).

VIII. Faculties

- A. Pastors are granted the habitual faculty to administer the Sacrament of Penance (*ipso iure*).
1. This same habitual faculty is extended to all parochial vicars and priests who have domicile in this diocese.
 2. This faculty may be exercised anywhere in the world unless the local ordinary has restricted its exercise in a particular case (cc. 968, §1; 967, §2).
 3. The faculties of a priest to hear Confessions outside his own diocese are subject to the restrictions of the safe environment policies of that diocese.

B. Reserved Sins

Priests serving in the Diocese of San Angelo have the faculty to absolve sins and remit any canonical penalty in the following cases:

1. Abortion
 - a. The *latae sententiae* penalty for abortion may be remitted within the sacrament by absolution itself. Outside the sacrament, in the external forum, the penalty is remitted by the words, "By the power granted to me, I absolve you from the bond of excommunication (or suspension or interdict). In the name of the Father and of the Son and of the Holy Spirit." The person responds, "Amen."
 - b. This faculty may be exercised only within the confines of the diocese and on behalf of any person regardless of the person's residence or the place where the penalty was incurred.
 - c. No written record is kept of this remission of this penalty.
2. Apostasy, Heresy, and Schism
 - a. The *latae sententiae* penalties for apostasy, heresy, and schism may be remitted in the internal or external forum. If it is given in the internal forum (Confession), no written record is made. If it is remitted in the external forum, a written record should be provided, unless a grave cause suggests otherwise and following the guidance of Canon 1361.
 - b. This faculty may be exercised only within the confines of the diocese and on behalf of any person regardless of the person's residence or the place where the penalty was incurred.
 - c. If a penalty is declared (*ferendae sententiae*), the request for remission is to be referred to the diocesan bishop.

IX. Confidentiality

All priest-penitent communication is legally protected under Rule 505 of the Texas Rules of Evidence (1983). If this protection is challenged, the priest should contact the bishop.

X. First Penance

Stress has been laid upon the actual ecclesiastical discipline concerning the time of First Confession. The discipline prescribes that children, once they have reached the use of reason

(around the seventh year), must be prepared to receive First Communion after sacramental Confession.

- A. The basis for this observance, for children, is not so much the state of sin in which they may be, as the formative and pastoral aim: that is, to educate them, from a tender age, to the true Christian spirit of penance and conversion, to grow in self-knowledge and self-control, to the just sense of sin, even of venial sin, to the necessity of asking for the pardon of God and above all to a loving and confident abandonment to the mercy of the Lord. Such education is mainly the task of the parents, educators, and priests.
1. All children shall be prepared properly for and must receive the Sacrament of Penance before their first reception of the Eucharist (c. 914; National Directory for Catechesis [USCCB], p.135; CCC 1457). Since the Eucharist and Penance are two different sacraments, the catechesis for First Penance must be kept distinct and unhurried (National Directory for Catechesis [USCCB], p.135).
 2. The age of discretion both for Penance and Holy Communion is the time when a child is able to reason, which is about the seventh year. From that time on begins the obligation of fulfilling the precept of both Penance and Communion (*Quam Singulari*, 245-250).
 3. All the faithful having reached the age of discretion (around the seventh year) are bound to confess grave sins at least once a year (cc. 988, 989).
The faithful are also recommended to confess venial sins (c. 988).
 4. The child's readiness for the celebration of each of the sacraments is to be determined by the child, the parent, who is the primary educator of their child, and the pastor or his delegate.
 - a. If the child, parent, catechist, pastor, or delegate deems the child is not sufficiently prepared, or there is no sincere commitment to receive the sacrament, it may be recommended to the child and the parent(s) that celebration of the sacrament be postponed.
 - b. However, the child's preparation to receive the sacrament should continue so that the postponement is a relatively short period of time (NCD).
- B. Catechesis for children must always respect the natural disposition, ability, age, and circumstances of the individuals.
1. Religious readiness for the celebration of this sacrament should consider not only chronological age and school grade but also the child's preparedness to encounter Christ in this sacramental celebration (NCD, 135).
 2. Special attention must be given to assisting persons with special needs, anxiety, mental retardation, emotional disabilities, and/or developmental disabilities. Appropriate pastoral accommodations should be made (U.S. Bishops' Guidelines for Celebration of the Sacraments with Persons with Disabilities, 6/17).
- C. An assessment (i.e., a meeting with child or child and parent(s) or other means) should be used to determine the child's readiness to enter the formation for the sacraments and, after the appropriate formation, the celebration of the sacrament (NCD, 135).

- D. The parochial community is responsible for providing a focused, immediate preparation for the Sacrament of Penance. This should occur before the celebration of the sacrament that recognizes the validity of preparation that has taken place in the home, parish religious education process, and the Catholic school.
- E. Responsibilities of Parents
 - 1. Parents should be invited by the parish at the beginning of the year when the child is to celebrate the Sacrament of Penance to participate in an informational meeting outlining the requirements for preparation and celebration of the sacrament.
 - 2. Parents should be encouraged to be an integral part of the child's preparation. They should use the appropriate resource materials provided by the parish and take part in parent meetings sponsored by the parish. These meetings will inform and challenge them to better understand the teachings and practice of the Church regarding the Sacrament of Penance.
 - 3. The parent(s) should provide baptismal information for their child before the celebration of the sacrament.

PART VI.

THE SACRAMENT OF THE ANOINTING OF THE SICK

I. Seriously Ill

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weakened in their faith.

- A. This is why, through the Sacrament of Anointing of the Sick, Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support.
- B. Catholics should be instructed not to follow the wrongful practice of delaying asking for the sacrament until the danger of death. A careful judgment about the serious nature of the illness is sufficient.

II. Minister of the Anointing

The only minister of the Anointing of the Sick is the priest or bishop.

III. Non-Baptized Persons

Non-baptized persons are not to receive the Sacrament of Anointing of the Sick.

IV. Sacrament of the Anointing

The Sacrament of the Anointing of the Sick may be celebrated:

- A. With those whose health is seriously impaired by sickness or old age
- B. Before surgery, when a dangerous illness is the reason for the surgery (cf. Rite of Anointing, Introduction, nos. 8-10)
- C. With elderly people who have become notably weakened, even though no dangerous illness is present
- D. With seriously ill children who have sufficient use of reason to be comforted by the sacrament
- E. With those who have been anointed, if they relapse after recovery or if the condition becomes more serious
- F. With those who are unconscious or who have lost the use of reason, if there is a probability they would have asked for the sacrament were they in control of their faculties
- G. With those who are judged to have a severe mental illness

V. Suitability of a Candidate

Judgment on the suitability of a candidate for anointing should be made prudently and without scruple.

VI. After Death

- A. The Sacrament of Anointing of the Sick is not to be administered to those who are already dead. A priest called to attend those already dead should pray from the Prayers for the Dead.

- B. When there is serious doubt whether the person is dead, the priest may give the sacrament conditionally. In this case, he may also use the Prayers of Commendation of the Dying.

VII. Matter for the Sacrament

The proper matter for the sacrament is Oil of the Sick (*Oleum Infirmorum*) blessed by the bishop at the Chrism Mass.

- A. If this is not available, the priest may bless any plant oil according to the rite.
- B. The proper vessel to transport the Oil of the Sick is a well-sealed Oil Stock.
- C. Priests may carry the Oil of the Sick in a proper vessel on their person, in their secured vehicles, or in the rectory.
- D. Care must be taken with the oil so that it does not become rancid.

VIII. Anointing and Penance

- A. If one who is ill wishes to celebrate the Sacrament of Penance and also the Anointing of the Sick, Penance should be celebrated before the actual anointing.
- B. The anointing should not be viewed as a substitute for Penance, especially if the individual is in serious sin.

IX. Catechesis

The faithful should receive a thorough and ongoing catechesis related to the Anointing of the Sick, including the following:

- A. The sacrament should be requested as soon as a serious illness is apparent.
- B. The sacrament should not be delayed, particularly to the moment of death.
- C. The sacrament should, whenever possible, be celebrated within the context of the community of faith in the parish or institution, along with family and/or those providing health care to the individual.
- D. Whenever possible, individuals should arrange to celebrate the Sacrament of the Anointing of the Sick at a parish before they enter the hospital.
- E. Parish bulletins, sacramental packets, and other modes of communication should reflect this catechesis.
- F. Priests, deacons, directors of religious education, ministers to the sick, and others who serve in ministry to the sick and in catechesis should be thoroughly grounded in the meaning and celebration of the Sacrament of Anointing of the Sick.

X. Communal Celebrations

The communal celebration of the Anointing of the Sick is a good practice. It unites the community to pray for its sick members and provides a convenient opportunity for the seriously ill to receive the sacrament.

- A. Regular communal celebrations of the Anointing of the Sick, with adequate catechesis to deter abuse, should be celebrated in parishes.

- B. During communal celebrations of the Anointing of the Sick, care must be taken that only those eligible be permitted to approach the sacrament (c. 1004-1007).
- C. There is a risk of indiscriminate reception of the sacrament. Consequently, a proper and clear catechesis must precede any communal celebration of Anointing of the Sick.
- D. During communal celebrations of the Anointing of the Sick, the following announcement is to be made in the homily, or before the service begins, or at the moment before people come forward to be anointed:

“At this time, we will be celebrating the Sacrament of the Anointing of the Sick. This sacrament is for those who are baptized. Before being anointed, those who are conscious of an ongoing situation of serious sin need to be reconciled through the Sacrament of Penance. Those who are eligible to receive the sacrament include the following:

1. Those whose health is seriously impaired by sickness or old age
2. Those who will be having surgery when a dangerous illness is the reason for the surgery
3. Elderly people who have become notably weakened, even though no dangerous illness is present
4. Seriously ill children who have sufficient use of reason to be comforted by the sacrament
5. Those who have already been anointed previously, if they relapse after recovery, or if the condition becomes more serious
6. Those with a serious mental illness

If none of these six (6) conditions apply to you, the Universal Prayers of the whole Church will be offered up for you.”

XI. Pastoral Questions on the Anointing of the Sick

A. Anointing of Persons in Invalid Marriages

Times of serious illness are often opportunities for assisting persons to return to a more active participation of the faith.

1. Persons in invalid marriages and face a real danger of death can receive the Anointing of the Sick. However, they must promise to seek to regularize their marriage as soon as possible after recovery of their health.
2. In cases where the illness is permanently debilitating, or death is proximate, the period of the conjugal relationship in marriage is understood to be past. In these cases, the ill person should be encouraged to celebrate the Sacrament of Penance. The Anointing of the Sick may follow (Pastoral Care of the Sick, 7).

B. Anointing of Unbaptized

1. A person must be baptized to receive other sacraments.

2. Prayers for the sick, commendations for the dying, and prayers after death may be offered for the unbaptized.
 3. If the dying person requests Baptism, he or she should be baptized as soon as possible.
- C. Anointing of Non-Catholic Christians
1. In ordinary circumstances, the sacrament is licitly administered only to Catholics.
 2. Priests may anoint separated Eastern Christians (i.e., the Eastern Orthodox) and those in canonically equivalent churches. However, those persons must ask for the sacrament on their own and be properly disposed.
 3. Protestants may be anointed when in danger of death or for grave necessity when they cannot approach a minister of their own denomination provided they:
 - a. Ask for the sacrament on their own
 - b. Manifest a Catholic faith in it
 - c. Are properly disposed
- D. Use of Blessed Oils by Those Who Are Not Priests
1. It is important to point out that blessed oil is not the same as the holy oils. The Oil of Catechumens, the Oil of the Sick, and the Sacred Chrism are called "holy oils." After being blessed by the bishop during the Chrism Mass, the holy oils are used by priests and bishops to administer the sacraments.
 2. Blessed oil, like holy water, is a sacramental that can be used by laypersons for personal use. When using blessed oil as a sacramental, the layperson has an obligation to make it clear to those present that they are not administering the Sacrament of Anointing of the Sick. This is to ensure that there will be no confusion by the use of the sacramental. It should not be used in hospitals or nursing homes.
 3. Blessed oil should never be used superstitiously (as if it contained some magical power in itself), but only in combination with prayer. The faith and prayer of those who use blessed oil must be Jesus-centered, as was the faith of the blind man in John 9. He had faith in Jesus, not in the mud and spittle used by Jesus in healing him.
 4. Whenever deacons or laypeople bring Holy Communion to the sick in hospitals or elsewhere, they should not bless the sick with oil. To avoid confusion with the Sacrament of Anointing of the Sick, they may use holy water.
 5. A priest may use the official prayer from the Book of Blessings, Chapter 59, to bless plant oil for use by laypeople.
- E. There is no role for the use of oils in funeral rites or burials.

PART VII. THE CHRISTIAN FUNERAL RITES

I. Right to an Ecclesiastical Funeral

All baptized Catholics have the right to an ecclesiastical funeral celebrated according to Church law (c. 1176)

- A. When it concerns funerals, catechumens must be counted as Christian faithful (c. 1183, §1; OCF 18).
- B. Children whom the parents intended to baptize, but died before Baptism, are also to receive Christian funeral rites (c. 1183, §2).
- C. Denial of Ecclesiastical Funeral Rites:
 - 1. The bishop is to be consulted before the complete refusal of funeral rites to members of the faithful.
 - 2. Unless some sign of repentance has been shown before death, the following must be deprived of an ecclesiastical funeral:
 - a. Those who are notorious apostates, heretics, or schismatics
 - b. Those who have chosen cremation for anti-Christian reasons or
 - c. Those who were manifest sinners whose funeral would cause scandal to the faithful (c. 1184)

II. Presiding at Funerals

Those who preside at funerals are encouraged to review Canons 1176–1185, on funeral rites and Canons 1240–1243, on cemeteries, as well as the general introduction and commentaries in the Order of Christian Funerals.

- A. Note well the items in the faculties of priests serving in the Diocese referring to Christian burial.
- B. When Catholic clergy or Catholic facilities are used for funerals, the Order of Christian Funerals is to be followed, not other para-liturgical practices.

III. Vigil Service

- A. The vigil service for the deceased is an integral part of the funeral rite. The vigil service may be supplemented by praying the Rosary, especially if most of the people present are Catholic. However, the Rosary alone is never to take the place of the vigil service. Pastors should ensure that obituary notices in the newspapers avoid calling the vigil service a “Rosary service.”
- B. Using church property for keeping vigil with the body of the deceased is allowed, provided that assurance is obtained from the family that people stay with the body the entire time and that the place not be left in disarray after the funeral. Local parish guidelines should be drawn up by pastoral councils to determine these policies.

IV. Funeral Mass

Funeral Mass is usually celebrated in the parish church of the deceased in either the parish where they were formally registered or the parish in whose territory they resided. Any member of the Christian faithful, or those commissioned to arrange for their funeral, may choose another parish/mission for the funeral rites with the consent of its pastor and after informing the departed person's pastor (c. 1177). The pastor of the place celebrates the Mass, or he may delegate another priest.

V. Death Register

After interment/inurnment, an entry must be made in the death register of the parish to which the deceased belonged. If the person was not registered in any parish, then it should be entered in the death register of the parish in whose territory the person lived.

VI. Place of Burial

The place of burial of the body, or repository for ashes, should be chosen either by the departed person or those responsible for arranging for their interment, unless prohibited by Church law (c. 1180).

- A. The appropriate blessing from the Order of Christian Funerals should be prayed over the place of committal if it has not been already 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).

VII. Christian Symbols

Christian symbols should be used appropriately in the rites of Christian funerals.

- A. These may include an Easter candle, holy water, incense, fresh flowers, the Book of the Gospels, the Bible, a Rosary, or a cross on the casket.
- B. At the doors of the church or chapel, the flowers, and flag, if any, are removed from the casket as the Funeral Mass or Catholic Funeral Liturgy outside Mass begins. The pall is placed on the casket. The family may place the pall on the casket.
- C. Only Christian symbols may rest on or be placed near the casket during the funeral liturgy (OCF 35-38).
- D. The liturgical color chosen for funerals should express Christian hope but should not be offensive to human grief or sorrow. In the United States, white, violet, or black vestments may be worn at funeral rites and at other offices and Masses for the dead (OCF 39).

VIII. Flowers, Photos, and Decorations:

- A. Flowers are a sign of new life, respect, and love for the deceased. Their use in the sanctuary during the funeral liturgy may be allowed; however, they should be placed where they will not obstruct the view of the altar and ambo or hinder movement in the sanctuary. If desired, flowers may be appropriate at the funeral home. At the church, flowers are a decoration governed by liturgical norms. Coordinating with the priest during the liturgical seasons of Christmas, Easter, and Ordinary Time, at the Funeral Mass or Funeral Liturgy outside Mass, flowers used in moderation may be placed near the altar or doors of the Church. However, due to the penitential character of the

seasons, e.g., during Advent, Lent, and Holy Week, placing flowers in the church's sanctuary would not be appropriate.

B. Pictures of the Deceased:

1. If desired, pictures of the deceased may be appropriate in the viewing room at the funeral home.
2. It is up to the pastor whether or not to allow a photograph of the deceased to be used during a funeral liturgy in the church.

C. Memorabilia of the person's life may be used only at the funeral home or in the church's narthex.

IX. Funeral Liturgy

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. Appropriate rites are provided for each.

- A. Mass may not be celebrated in funeral homes in the Diocese of San Angelo.
- B. 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, by the pastor of the parish that handled the funeral rite, within a reasonable time (GIRM 381).
- C. A Funeral Mass may be celebrated on any day except for Solemnities that are Holy Days of Obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law (GIRM 380). On these prohibited days, the funeral liturgy outside of Mass, without the distribution of Communion, is permitted. The funeral liturgy is then followed by the Rite of Committal. In this circumstance, a Memorial Mass for the deceased may be celebrated later at the convenience of the family and local parish.

Priests should be mindful not to exceed the canonical limit of three masses on Sundays (c. 905).

- D. The funeral liturgy may take place outside the Mass. This rite may be used for various reasons:
 1. When the Funeral Mass is not permitted, namely on Solemnities that are Holy Days of Obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter.
 2. When in some places or circumstances, it is not possible to celebrate the Funeral Mass before the committal, for example, if a priest is not available
 3. When for pastoral reasons, the parish priest and the family judge that the funeral liturgy outside Mass is a more suitable form of celebration. This may be the case when a non-practicing Catholic dies.
- E. 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 within the liturgy (OCF 15-17).

1. It is recommended that a priest or other representative of the parish meet with the family members to plan the funeral. Parish policies concerning decorations, music, readings, etc., can be clarified at this meeting.
 2. Scripture readings should be chosen with care and with input from the family, respecting the wishes of the deceased.
 3. Parishes should notify their local funeral homes about their policies.
- F. Readers who are properly trained and extraordinary ministers of Holy Communion who are commissioned may be used during the Mass of Christian Burial if they are presently exercising these ministries. The pastor may allow others to serve in these roles by exception according to the law.
- G. A brief homily based on the readings is always given after the Gospel reading at the funeral liturgy. The homily may also be given after the readings at the vigil service. However, there is never to be a eulogy (OCF 27).
- H. After the Prayer after Communion, one person representing the family of the deceased may give a short (two-minute) talk.
- I. Music is integral to the funeral rites and should be chosen with care.
1. Music should be provided for the vigil, the funeral liturgy, whenever possible for the funeral processions, and the rite of committal (OCF 30-33).
 2. The music should reflect the themes of Christian death, resurrection, and hope, as well as human sadness. Music should not be chosen simply for sentimental reasons.
 3. The principles for choosing music at funerals are the same as choosing music for weddings.
 4. It is important that the ministers of music do all that is possible to enable the assembly to sing. Therefore, songs chosen should be a part of the parish funeral music repertoire.
 5. The use of parish choirs and cantors is highly recommended. Members of the parish who are available during the week may be invited to form a choir or be altar servers for funeral liturgies.

X. Funeral Rites

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, §3).

- 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. As stated in the *pagella* of faculties of priests serving in the Diocese of San Angelo, pastors and parochial vicars assigned to a parish have the faculty to allow Catholic funeral rites for a baptized person belonging to a non-Catholic Church or ecclesial community, at the request of the family of the deceased, 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. As a norm, a deceased non-Catholic would not receive a Funeral Mass as part of the funeral rite. However, a Funeral Mass can be celebrated if the following conditions are verified:

1. A public celebration of Mass is expressly requested by members of the family, by friends, or subjects of the deceased out of a genuine religious motive
2. Scandal on the part of the faithful is absent

In these two (2) cases, a public Mass can be celebrated. However, the name of the deceased is not mentioned in the Eucharistic prayer since that would suppose full communion with the Catholic Church (Sacred Congregation for the Doctrine of Faith [June 11, 1976]).

- D. Members of other faiths may be buried in a Catholic cemetery and with the clergy of another faith conducting cemetery rites.
- E. Members of other faiths may be invited to read from the Scriptures during a funeral service outside the celebration of the Eucharist.

XI. Cremation

- A. Catholic teaching stresses the preference for burial or entombment of the body of the deceased.
- B. Those who have chosen cremation may certainly receive a Christian funeral unless their choice for cremation reflects a denial of the resurrection of the body or is dictated by motives contrary to Christian doctrine (OCF 15; c. 1176, §3). Otherwise, the mere fact of choosing cremation is not sufficient grounds for denying a funeral.
- C. In the case of cremation, the Church clearly prefers that the body of the deceased be present for the funeral rites.
- D. When circumstances prevent the presence of the body at the Funeral Mass, it is appropriate that the cremated remains be present for the entire 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. However, they may also be buried in an individual or common grave in a cemetery.
 2. The practices of scattering the remains, keeping them in a home, dividing them among various family members, or making jewelry out of them, are not the reverent disposition that the Church requires.

XII. Suicide

The Church allows and encourages that funeral rites be celebrated for those who have taken their own lives in suicide.

XIII. Compassion at Time of a Death

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.

- A. 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).
- B. In the Diocese of San Angelo, no fee may be required for a funeral. Family members of the deceased may give a donation to the parish or a personal gift to the clergy member presiding at the funeral and/or other helpers. These gifts are voluntary.
- C. In some parishes, a fee may be charged for musicians.
- D. When possible, it is a commendable practice for a parish to offer a meal after the funeral as a form of compassionate outreach, free of charge.

XIV. Clergy Funeral Instructions Form

To: Office of the Bishop

From: Rev./Dcn. _____

Date: _____

I choose not to complete this packet. Rather, I choose to allow the Bishop's office, in consultation with the Liturgy Commission, to make all arrangements for my funeral and burial.

Priest's / Deacon's Signature

Date

Spouse's Signature (if applicable)

Date

In accordance with the Guidelines for the Burial of a Deacon, a Priest or Bishop, the following information concerning my personal requests/preferences relative to my Vigil Rite, Funeral Liturgy and Rite of Committal are voluntarily submitted. These requests are to be considered valid upon receipt and until they are modified or rescinded by me, upon written notification to the Office of the Bishop. These requests have been discussed with my family, my bishop or with my superior. I understand that these requests are not to be considered as my last will and testament, but rather an informal document intended to assist the Office of the Bishop in carrying out their responsibilities pertinent to my burial arrangements. **All persons designated have been contacted by me and agreed to participate as specified.** (Please print or type all information)

Spouse's Name: _____
Last First Middle

	Home	Parish
Address		
City		
State/Zip		
Phone		
Email		

Parish	City	State	Phone

4. Notification: I request the following individuals be notified concerning my death:

Name	Address	City and State	Phone	Email
Executor				
Family Member				
Family Member				
Other				
Foreign-Born Priests Only. List a Priest Contact Person in the U.S.				

5. **Will:** My will is filed at the Diocesan Pastoral Center. ____ YES ____ NO

If not filed there, then please provide detailed information of its location:

Address City State

At this address, my documents can be found in:

6. For Foreign-Born Priests Only:

I wish my remains to be returned to my homeland. Yes ____ No ____

I have made the necessary logistical arrangements with _____
Funeral Home (local U.S. funeral home)

and _____ as a Contact Person within the
Diocese of San Angelo.

I have asked (name) _____ (or alternate) _____

to accompany my body for burial in _____
(country)

7. **Arrangements:** I would like my vigil to take place at: _____
(location name and address)

If possible, I would like my body to lie in state overnight in the church ____ Yes ____ No

I would like my funeral liturgy to take place at: _____
(church location name and address)

I would like to be buried in this place: _____

I already have a plot/crypt/niche. ____ No ____ Yes ____
(cemetery) (plot/crypt/niche)

I have made the following pre-arrangements:

	Funeral Home	Cemetery
Name		
City/State		
Phone		
Contact		
Email		

FOR PRIESTS/DEACONS

8. Coordinator: I have designated the following person as Coordinator, in collaboration with the Bishop's office staff, to assist my family in supervising the burial arrangements. In the event that the designated Coordinator cannot perform his duties, I have designated two alternates. **I have confirmed this request with each named individual.**

	Coordinator	Alternate	Alternate
Name			
Address			
City			
State/Zip			
Phone			
Email			

9. Vestments – It is customary and appropriate for priests/deacons to wear Mass vestments. I would like to be buried wearing the following:

_____ (description)

NOTE: For deacons, a funeral dalmatic to be worn will be provided by the Office of Diaconal Ministry upon request.

10. Symbol on the Casket:

It is customary that the casket of deacons, priests, and bishops be situated facing the assembly, with the head near the altar, since this is the position that the deceased held in the liturgical assembly. (Ceremonial of Bishops, 823)

It is customary that symbols of the ministry of the deceased cleric be placed upon the casket during the funeral liturgy. (Ceremonial of Bishops, 824) This could be a stole, a Bible, the Book of the Gospels, or (for a priest) a chalice. The Office of Diaconal Ministry can provide a deacon's stole for use during the funeral liturgy upon request.

I would like the following symbol(s) to be placed upon my casket:

_____.

11. Military service (subject to availability and military norms):

Veteran: _____ Yes (if yes, please provide the following) _____ No

(a) I wish my family to be presented an interment flag _____ Yes _____ No

(b) I wish for Taps to be played _____ Yes _____ No

(c) I wish for a 3-Volley Salute _____ Yes _____ No

12. Vigil for the Deceased: _____ Yes _____ No
 Evening Prayer from Office of the Dead _____ Yes _____ No
 Rosary _____ Yes _____ No

With permission from the bishop, I request the following individuals assist with my Vigil service:

	Leader of Prayer	Reader(s)	Homilist
Name			
Address			
City			
State/Zip			
Phone			
Email			

I would like the following to be used in my Vigil:

(a) Scripture Passages

(b) Music

(c) Other request(s)

(d) Rosary After a suitable break following the Vigil, I request a Rosary be recited.

I designate the following person to lead the Rosary:

Name	Address	City and State	Phone / Email

(e) Remarks of Remembrance

Name	Address	City and State	Phone / Email

13. Funeral Liturgy

A. Celebrant of the Mass (customarily it is the bishop) and other Priests who will take part in the Liturgy.

Priest celebrant other priests	Address	City and State	Phone / Email
Presider			
Principal Concelebrants:			

B. Deacons of the Mass who will take part in the Liturgy.

Deacon	Address	City and State	Phone / Email
of the Word:			
of the Altar:			
Alternate:			
Alternate:			

C. Pallbearers – (You may designate your own pallbearers.) **I have confirmed this request with each named individual.** (For Priests - Should the order of pallbearers change for good reason; I understand that the Liturgy Commission will designate priests to serve as pallbearers).

Pallbearers	Address	City and State	Phone / Email

D. Readings – (You may designate your own Readers). **I have confirmed this request with each named individual.** Should the Readers change for good reason, I understand that the Coordinator will select Readers.

	Reading	Reader/Phone/Email
Old Testament		
Responsorial Psalm		
New Testament		
Gospel		

E. Homily – If the bishop so chooses to delegate his responsibility for the homily, I would like the following to be the homilists at my Funeral Liturgies. **I have confirmed this request with the named individuals.** (Should these individuals be unavailable, the bishop will either give the homily himself, or at his direction, select a priest or a deacon. The selection will depend on who is the deceased of the Diocese skilled in preaching and who has been associated with the deceased in some manner to deliver this homily.)

Name	Funeral Mass	Graveside
Address		
City/State		
Phone		
Email		

F. Gifts – The following people will bring the gifts forward. **I have confirmed this request with each named individual.** Should these individuals be unavailable, the Liturgy Commission will designate alternatives.

Name			
Address			
City/State			
Phone			
Email			

G. Music

Processional	_____
Responsorial Psalm	_____
Gospel Acclamation	_____
Preparation of Gifts	_____
Service Music	_____
Communion	_____
Meditation after Communion	_____
Post-Communion Remarks	_____
Song of Farewell	_____
Recessional	_____

FOR SINGLE CLERGY:

THE DESIGNATIONS AND DECISIONS LISTED ABOVE ARE MY WISHES FOR MY VIGIL, FUNERAL LITURGY, AND COMMITTAL.

Priest's / Deacon's Signature

Date

Recommendation: *In order that all the people you have designated as your primary choices will be aware of the other participants and their duties, as well as to serve as a reminder to them, it is recommended that each person also receive a copy of this form.*

FOR MARRIED CLERGY:

We have agreed on the designations and decisions (above).

Priest's / Deacon's Signature

Date

Spouse's Signature

Date

REVIEW: These designations are to be reviewed every five years and at retirement, and when there is a change in pastor/assignment.

Update _____

Update _____

Update _____

Update _____

Update _____

Update _____

Update _____

Update _____

Copy to Religious Order or Responsible Bishop

Date: _____

Date: _____

Date: _____

Date: _____

XV. Information for my Obituary

1. Name _____

2. Date of Birth _____

3. Place of Birth _____
City State Country

4. Education

	High School	College	Seminary	Graduate School	Graduate School
Name					
City/State					
Degree					
Date of Graduation					
Date of Ordination					

5. Family

Mother: _____ ☐ Living ☐ Deceased
Name City State

Father: _____ ☐ Living ☐ Deceased
Name City State

Spouse: _____ ☐ Living ☐ Deceased
Name City State

Child: _____ ☐ Living ☐ Deceased
Name City State

Child's Spouse _____ and Children _____

Child: _____ ☐ Living ☐ Deceased
Name City State

Child's Spouse _____ and Children _____

Child: _____ ☐ Living ☐ Deceased
Name City State

Child's Spouse _____ and Children _____

Child: _____ ☐ Living ☐ Deceased
Name City State

Sibling: _____

Name	City	State

Living

Deceased

Sibling: _____ ☐ Living ☐ Deceased

Name City State

Sibling: _____ ☐ Living ☐ Deceased

Name City State

Other (be specific):

[illegible]

7. Previous Employment

Company	Dates	City/State	Position

8. Honors/Awards received

9. Organization Memberships

10. Other:

PART VIII. CONCERTS IN CHURCHES

I. Musical Performances Outside of the Celebration of the Liturgy

- A. Churches are sacred places that are “set apart” in a permanent way for divine worship by their dedication and blessing. They remain sacred places, even when no liturgical celebration is occurring. “My house shall be a house of prayer” (Lk 19:46).
- B. Concerts given in churches are desirable manifestations of the sacredness of art, the evangelical mission of the Church, and an exemplary form of outreach to the community. Properly prepared and performed, such concerts give witness to the Gospel through music's unique power to inspire, elevate, teach, and heal. Art and music should be experienced and appreciated by persons of faith as a reflection of the beauty of God (Statement on Concerts in Churches, Conference of Roman Catholic Cathedral Musicians, 2017).
- C. “Only those things which serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is forbidden. In an individual case, however, the bishop can permit other uses which are not contrary to the holiness of the place.” (C. 1210)

II. Sacred and Religious Concerts

- A. Sacred music is defined as music set to liturgical texts and clearly intended for use in rites of liturgical worship. Religious music is clearly inspired by religious truth and the events of salvation history but not generally intended for use in the liturgy. A vast amount of purely instrumental music, not clearly religious but often religious by long association and use, is eminently worthy of use for concerts in churches (Statement on Concerts in Churches, Conference of Roman Catholic Cathedral Musicians, 2017).
- B. Sacred and religious music “serves the promotion of piety or religion” in churches. It is unnecessary to secure the bishop’s permission for a concert of such music to be held in a church (c. 1210). The consent of the pastor or rector of the church would suffice (“Canonical Comments on Concerts in Churches” by John Heels, O.S.M. in Worship [Collegeville: Liturgical Press, March 1988]).

III. Secular Concerts

- A. The bishop’s permission is necessary for concerts of secular music in churches.
- B. The bishop may judge that the quality and nature of the secular music to be performed is such that it would not be “contrary to the holiness of the place.” Accordingly, the bishop may grant permission for such concerts in a church but only on a case-by-case basis (Canon 1210). In his assessment of the music, the bishop will consult members of the Diocesan Liturgical Commission.
- C. Requests for secular concerts in churches are to be made in writing, in good time, indicating the date and time of the proposed concert. A list of the proposed songs and the names of the composers should be included in this request.
- D. After receiving the bishop's authorization, the pastor or rector of the church should arrange details with the choir and orchestra to observe the requisite norms.

IV. Norms for all Concerts in Churches

- A. The organizer of the concert shall declare in writing that they accept responsibility for leaving the church in order and for any possible damage incurred.
- B. The performers must be dressed in a manner that is fitting for the sacred character of the place.
- C. The musicians and singers are allowed to be in the sanctuary. However, the greatest respect must be shown to the altar, the president's chair, the ambo, and the tabernacle.
- D. If the tabernacle is in the same space used by the concert, the Blessed Sacrament should be removed from the tabernacle. The tabernacle door should be left open, and the sanctuary lamp extinguished or moved (c. 938 par. 4 & c.940).
- E. At the pastor's discretion, admission may be charged, or a free-will offering may be taken. These funds may be used for the performers or for the hosting parish. It is a commendable practice to provide some free admission to those unable to pay.

PART IX.

POLICY ON THE CELEBRATION OF QUINCE AÑOS

I. Celebration

Celebration of the *Quince Años* is a custom of the Mexican culture. It is often celebrated among families who celebrate their faith in the parishes of the Diocese of San Angelo.

- A. This is an opportunity for the evangelization of young people, family, and friends. It is also a chance to offer a warm welcome to the participants into the life of the parish.
- B. Parishes are encouraged to provide a way to respond to the requests of families who want to celebrate this time of blessing in their lives.
- C. The celebration is a sacramental, not a sacrament.

II. Recommended Guidelines

The following recommended guideline is a way to encourage and support the celebration of *Quince Años* in the local parish.

- A. Parishes with an identified Hispanic population will be most affected by this request. However, other parishes may also find themselves presented with this opportunity.
- B. When approached by the faithful, all parishes are encouraged to celebrate *Quince Años*.
- C. Formation includes the following:
 - 1. Girls and boys wishing to celebrate their *Quince Años* in the church must have been enrolled in and attending parish faith formation classes for an entire year immediately before the celebration of the *Quince Años*.
 - 2. It is recommended that the parents attend a formation class on the *Quince Años* celebration.
 - 3. In planning the celebration, families should understand that the *Quince Años* celebration is primarily a religious event. It is not necessary to incur unreasonable expenses for an extravagant celebration.
 - 4. In the Diocesan Office of Evangelization and Catechesis, materials and training are available to train parish *Quince Años* teams.
- D. Sacraments

It is required that the sacraments of Baptism, First Communion, and First Reconciliation be completed.
- E. Reservation of Ritual Date at Parish

The party seeking the reservation of a date to celebrate the *Quince Años* should contact the parish six (6) months to one (1) year in advance.
- F. Celebration of the *Quince Años*
 - 1. When a *Quince Años* is not celebrated within Mass, the distribution of Holy Communion is not allowed.

2. The *Quince Años* celebration may take place during a regularly scheduled parish Mass, a special Mass time, or outside the Mass. If it is a Mass, the presider is a priest. If it is outside a Mass, the presider is a priest or deacon. A deacon assisting in a Mass may be allowed to give the *Quince Años* blessing. However, it is more fitting that the blessing in a Mass is carried out by the priest (Book of Blessings, Introduction, no. 18c).
3. The practice of using a court of young people to accompany the young person is optional. It is not required.
4. The young man or woman, sponsors, court, and parents are expected to dress modestly.
5. When the number of young people is sufficient, it is recommended that the parish consider offering group *Quince Años* celebrations for those who wish to participate. Parishes may formulate local policies in this regard.

III. The Liturgical Ritual to be Followed

- A. Whether it is a boy or a girl, either the Mass and readings of the day, or the Mass and readings from the Mass of Thanksgiving as indicated in Masses for Various Needs and Occasions, may be used. For a boy, the blessing is not done during the Mass. However, it may be done before or after the Mass.
- B. The blessing is different for a girl or a boy.
 1. For a girl: The proper formula to be used for a *Quince Años* liturgy is the Order of Blessing on the Fifteenth Birthday as published by the USCCB, 2008. It is a bilingual publication. Prior versions, such as the publication from the Mexican-American Cultural Center in San Antonio, are not approved.
 3. For a boy: It is appropriate to use the Order of Blessing on the Occasion of a Birthday as found in the Book of Blessings, no. 323.

IV. Blessings Outside the Church

It is up to the judgment of the pastor whether or not to allow priests and deacons of his parish to give a *Quince Años* blessing outside the church.

PART X.

ECUMENICAL GUIDELINES FOR DIOCESES OF TEXAS

(By The Texas Catholic Conference of Bishops)

Preface

Through the bishops' deliberations and decisions at Vatican Council, the Church arrived at a better understanding of the relationships between other Christian churches and communities, but particularly between the Roman Catholic communion and other believers' communions. This insight is significant because diversity in beliefs is not incompatible with the unity that exists through Baptism and faith in the Lord Jesus. There is such a thing as partial communion or communion by degrees. Christians can be both united and separated at the same time.

The Ecumenical Movement is concerned with more than ongoing, cooperative efforts in charitable and humanitarian causes. It is a movement of life. Through it, the mysterious, divinely endowed, and humanly circumscribed communities of Christians are growing together. It is much more than a human effort to bring about a federation: It is a gift from God unfolding in our history.

The movement could be well described as "the existing unity expanding, the actual divisions diminishing." The energy that carries the movement forward comes from the Spirit of God who gathers into one body all those who are baptized and believe in the Lord. In that sense, unity is already there. However, the goal of the movement is to give full scope to this initial unity and bring the minds and hearts of Christian people together to make them into one worshipping community.

It is our privilege and grace to live in a period during the development of the need among persons of faith to pray and together celebrate certain events in our public and private lives. Our experience of these common religious celebrations is relatively recent. Therefore, it is appropriate that guidelines be developed to assist us in praying as brothers and sisters in the most gracious way possible.

Worship Services

It is our privilege and grace to live in a period during the development of the need among persons of faith to pray and together celebrate certain events in our public and private lives. Our experience of these common religious celebrations is relatively recent. Therefore, it is appropriate that guidelines be developed to assist us in praying as brothers and sisters in the most gracious way possible.

Ecumenical and interfaith services should be distinguished from one another. Through ecumenical services, Christians of various traditions take part in a form of worship that is not proper to any particular communion but is common and acceptable to all participants. An interfaith service is similar but may include non-Catholic religious traditions and do not offend others' regulations or sensitivities.

Roman Catholics may also accept invitations to attend the official worship of others and take part in the prayers, responses, and hymns of that church or ecclesial community,

There is very close communion in matters of faith between the Roman Catholic Church and Orthodox Churches. There are ecclesiological and sacramental grounds for allowing and even

encouraging some sharing in liturgical worship with these churches. However, the circumstances must be suitable and must have the approval of respective church authorities."

Ecumenical Services

Ecumenical services are forms of worship not proper to any particular ecclesial communion. They are acceptable to all participants in which Christians of various communions may take part. Ecumenical services may be conducted in Roman Catholic churches. Moreover, Roman Catholics are encouraged to participate in such services in the churches of other communions and other suitable places. When ecumenical services are conducted in Roman Catholic churches, clergy and laity of other communions should be invited to act as a reader, offer prayers, and give invocations and benedictions. Likewise, clergy of other communions should be invited to preach. Roman Catholic clergy and laity are free to act as readers, offer prayers, and give invocations and benedictions at all ecumenical services. They may also preach on these occasions.

While ecumenical services are encouraged, they are also to be well planned. They must involve full consultation and collaboration of the participating groups. Those involved in planning an ecumenical service should decide in advance on such matters as the order, texts, and vesture of the clergy. The vesture decided upon should be determined by the local custom of participants of other communions and the Roman Catholic Church's local custom. Visiting clergy or laity participating in the ecumenical service in a Roman Catholic Church must be offered places of honor.

If readings from the Deuterocanonical books of the Old Testament are used for a specific reason, efforts should be made to explain the authenticity of these books.

Interfaith Services

Interfaith services are similar to ecumenical services. The difference is that the participants may include Jews, Muslims, or other faith groups, and Christians. The common observance of certain civil holidays and specific themes (e.g., peace, social justice, and freedom) are usually starting points for such interfaith services.

We are encouraged to pray with others in matters of common concern. Consideration should always be given to the religious sensibilities of all parties. Our prayers should find their inspiration in our common faith in God. For example, in services with Jews and Muslims, Trinitarian prayer forms should be avoided. Even apart from services with Jews, we should not use the Lord's name in Hebrew (YAHWEH).

Location, environment, participation, and vesture should be decided upon in collaboration with all participating groups.

Pulpit Sharing

Roman Catholics and other Christians may read the scriptures and preach at one another's non-Eucharistic services, even liturgical ones. This type of exchange is to be encouraged.

Since the Eucharist is both the sign and cause of unity among Christ's followers, we must face the sad reality that we are still journeying toward integral unity. We do not now possess integral unity. Because of this, we remind ourselves that sharing pulpits within a Eucharistic celebration is not allowed by church law. Nevertheless, with a dispensation from the bishop or his delegate and the consent of the authorities of the community concerned, Roman Catholics may preach or act as a reader during the celebration of the Lord's Supper or the principal Sunday worship of

other communions. Pulpit sharing is particularly appropriate on special ecumenical occasions (e.g., the Week of Prayer for Christian Unity). For that reason, a dispensation can be granted to other Christians to preach and act as a reader in Roman Catholic Eucharistic services. In all cases, the integrity of liturgy and the nature of preaching should be respected."

The Sacraments

Baptism

Through the sacrament of Baptism, we are incorporated into the crucified and glorified Christ. We are reborn to share in the very life of God. As St. Paul says, "You have been buried with Him when you were baptized; and by Baptism, too, you have been raised up with Him through your belief in the power of God who raised Him from the dead."

Roman Catholics presume the validity of Baptism in other Christian Churches. Baptism is an unrepeatable act. Any practice which might be interpreted as "re-Baptism" must be avoided. However, there may be doubt whether one has been baptized or whether Baptism was validly conferred. If, after serious investigation, doubt remains, Baptism is to be conferred "conditionally."

There is a severe prohibition against re-Baptism. A baptized member of a Christian Church or community who desires full communion with the Roman Catholic Church is not to be baptized conditionally unless, after a serious investigation, there remains a prudent doubt about the fact or validity of the Baptism."

"Baptism by immersion, pouring, or sprinkling, together with the Trinitarian formula, is of itself valid." The word "sprinkling" can cause confusion. Some churches say they baptize by sprinkling. This is a way of distinguishing what they do from those who baptize by immersion. However, this type of "sprinkling" gives no grounds for a feeling of doubt.

In determining the validity of the Baptism conferred in other Christian communions, account must be taken of matter, form, and sufficient intention. Sufficient intention is to be presumed in the minister who conferred the Baptism unless there is a serious reason to question the desire to do what Christians do.

When, because of a serious doubt, conditional Baptism is conferred, the meaning of and the reason for the conditional Baptism should be explained and the fact that it is not a re-Baptism. Further, the Baptism should be administered privately with a minimum of notice and in the simple form.

Members of those churches and communions about whose Baptism there is no prudent doubt are admitted to the Church after suitable catechesis according to the Rite of Reception of Baptized Christians into Full Communion with the Catholic Church. Since this is the celebration of the Church, the rite is generally celebrated within Mass on a Sunday, unless for a special reason a smaller celebration seems opportune.

Since Baptism is the celebration of all the baptized, the reception of baptized Christians into full communion with the Roman Catholic Church is a time for emphasizing Christian unity. Roman Catholics should be sensitive to the frequent presence of members of other Christian communities. The one who presides should make a special effort to welcome them and help them participate in songs, prayers, and symbols to the extent possible.

The rite consists of the welcoming of the candidate, the profession of faith by the candidate, and the confirmation of the candidate. The presiding priest has the faculty to confirm the candidate. Regarding the individual case, the candidate should receive the sacrament of Penance before the celebration. The abjuration of heresy is no longer to be administered (c. 11).

When Orthodox Christians are admitted into full communion, they are received into a corresponding Roman Catholic rite."

When a person is received into full communion with the Roman Catholic Church through a profession of faith, the person's name is to be entered into the parish baptismal register under the date of the profession together with the date and place of the Baptism.

A member of an Orthodox Church may be invited to act as a sponsor at the Baptism of a Roman Catholic. Similarly, a Roman Catholic may act as a sponsor at the Baptism of an Orthodox. In both cases, the obligation to provide for the Christian education of the baptized person rests first with the sponsor who belongs to the church of the person baptized (c. 13).

Except for Orthodox Christians, it is not permissible for a member of another Christian community to act as a sponsor in the liturgical and canonical sense at a Roman Catholic Baptism. A sponsor is not merely undertaking a responsibility for the Christian education of the person baptized but represents the faith of the baptizing community. Equally, a Roman Catholic cannot fulfill this function for a member of another Christian community.

However, because of the ties of blood or friendship, a Christian from another community can be admitted as a Christian witness of the Baptism with a Roman Catholic sponsor. In comparable circumstances, a Roman Catholic may do the same for a member of another Christian community. Their names should be recorded in the baptismal book (c.14).

In these cases, the responsibility for the Christian education of the candidate belongs to the sponsor who is a member of the Church in which the candidate is baptized. Pastors should carefully explain to the faithful the evangelical and ecumenical reasons for this regulation.

Confirmation

As one of the three sacraments of initiation, Confirmation is closely linked to Baptism. By confirmation, the baptized continue on the path of Christian initiation. They are enriched by the gift of the Holy Spirit and bound more perfectly to the Church (IS).

"All baptized persons who have not been confirmed are capable of receiving confirmation."

"There can be no doubt cast upon the validity of Baptism as conferred among Eastern Orthodox Christians. It is enough, therefore, to establish the fact that Baptism was administered. Since in the Eastern Orthodox Churches, the sacrament of Confirmation (chrism) is always lawfully administered by the priest at the same time as Baptism, it often happens that no mention is made of the confirmation in the canonical testimony of Baptism. This does not give grounds for doubting that the 'sacrament' was conferred."

The question of recognizing the confirmation administered in some other Christian communities is still in official dialogue. However, the current Roman Catholic practice is to confirm those seeking full communion in the Roman Catholic Church. For the same reasons as indicated in the sacrament of Baptism, the sponsor at Confirmation must belong to the Roman Catholic Church."

Eucharist

Among the ways in which all Christians keep the memory of the Lord, participation in the Lord's Supper enjoys clear primacy. In the celebration of the Eucharist, Christians affirm a special presence of the Lord in word and sacrament. Sharing in the bread and cup of the Lord expresses most profoundly the union in faith of all those who participate. Thus, the mystery of the continuing union of the faithful in and with the Lord is at the heart of all ecumenical relations. The fullness of that union expressed most perfectly in the Eucharist remains their goal.

There should be special sensitivity in those instances where sharing in communion is permitted. There must also be sensitivity in those cases where, however much desired, sharing in communion would express a union that we are still seeking.

Some Christian faith communities admit all baptized persons to the Eucharistic table ("open table"). Roman Catholics affirm the union which exists among all who share in the one Baptism of the Lord. But with many other Christians, we insist on a crucial significance of the community through which the baptized express their faith. Roman Catholics, therefore, ordinarily admit to the Eucharistic table only those with whom we enjoy full communion ("closed table"). The principle of reciprocity is to be particularly observed when Roman Catholics gather with other Christians to celebrate the Eucharist.

As Roman Catholics and others gather to celebrate the sacrament of the Eucharist, guests should be made to feel welcome and should be invited to participate in prayer and song. Since the Roman Catholic Church follows the practice of the closed table at this time, care should be taken to avoid placing other Christians in an embarrassing or confusing situation. Where other Christians are present (an ecumenical marriage), it might be appropriate to conduct a liturgical service other than the Eucharist.

In the interest of family unity, courtesy, demands of public life, or deeper appreciation of the work of others, a Roman Catholic may attend the official worship of others and take part in the prayers, responses, and hymns. This practice is recommended, even though it does not fulfill a Roman Catholic's responsibility to worship in one's own faith community on Sundays and holy days. Catholics are to be taught that they are not to receive the communion of other faith communities but should be respectful of the faith of others.

On May 14, 1979, John Paul II said, "We must continue to work humbly and resolutely to remove the real divisions, to restore that full unity in faith which is the condition for sharing the Eucharist. Of great importance is that in every Eucharistic celebration, it is the whole faith of the Church that comes into play. It is ecclesial communion in all its dimensions that is manifested and realized.?" Sharing in the Eucharist, therefore, presupposes unity in faith.

"As we patiently but earnestly await with hope and expectation the future possibilities of the more united witness, we know that there is a need at present to expand and deepen the understanding and practice of our people and their approach to this venerable sacrament and to clarify and insist upon its implications for their daily lives."

Penance

God, the Father of mercies, has reconciled the world to Himself in Christ and shares the ministry of reconciliation with the Church. Roman Catholics are encouraged to celebrate with other Christians the forgiving love of God and to participate in ceremonies of reconciliation with God and one another. Examples of sharing include ecumenical services during penitential seasons,

ceremonies when a community event or crisis requires expression of reconciliation, and praying for forgiveness with the sick and troubled.

Anointing of the Sick

Although the sacrament of the anointing is to be administered by a Roman Catholic priest, ministry to the sick and dying is a serious obligation for all Christians. Roman Catholic ministers are encouraged to give attention to all those who are in need of the Lord's healing, perhaps using appropriate chapters of Anointing and the Pastoral Care of the Sick.

Sharing the Eucharist, Penance, and Anointing of the Sick

Celebration of the sacraments is an action of the celebrating community, carried out within the community, signifying the oneness in faith, worship, and life of the community. Where this unity of sacramental faith is deficient, the participation of other Christians with Roman Catholics, especially in the sacraments of the Eucharist, penance, and Anointing of the Sick, is forbidden. Nevertheless, since the sacraments are both signs of unity and sources of grace, the Church can, for adequate reasons, allow access to these sacraments to other Christians.

Roman Catholics

In general, Roman Catholic ministers may licitly administer the sacraments only to Roman Catholic members of the Christian faithful. Ordinarily, the Roman Catholic faithful may licitly receive the sacraments only from Roman Catholic ministers.

Whenever necessity requires, or a genuine spiritual advantage suggests, and provided that the danger of error or indifferentism is avoided, it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister to receive the sacraments of penance, Eucharist, and Anointing of the Sick from non-Catholic ministers in whose churches these sacraments are valid. Sensitivity to the non-Catholic minister must always be given by the faithful requesting these sacraments.

Orthodox Christians

Roman Catholic ministers may licitly administer the sacraments of penance, Eucharist, and Anointing of the Sick to members of the Orthodox Churches if they ask on their own for the sacraments and are properly disposed. This also holds for members of other churches who, in the judgment of the Apostolic See, are in the same condition as the Orthodox Churches as far as these sacraments are concerned."

Other Christians

If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and on their own ask for it, provided they manifest Catholic faith in these sacraments and are properly disposed."

Matrimony

The Roman Catholic Church believes that a valid marriage between two baptized Christians is a sacrament. As a sacrament, it is a sign to the Christian community of the special relationship between Christ and the Church, as explained in the fifth chapter of the Letter to the Ephesians.

As such, marriage enables two Christians to grow in the love of Christ as they love one another and sacrifice themselves for one another.

The perfect union of mind and full communion of life to which married couples aspire can be more readily achieved when both partners share the same faith. There are many difficulties inherent in a mixed marriage, i.e., one party is a Roman Catholic, and the other is of another faith, whether baptized or not. Since a certain division is introduced into the living cell of the Church, as the Christian family is rightly called, and in the family itself, the fulfillment of the Gospel teachings is more difficult because of diversities in matters of religion, especially concerning those matters which concern Christian worship and the education of the children. For these reasons, the Church greatly desires that Roman Catholics marry Roman Catholics."

Ecumenical Wedding

When there is to be an ecumenical wedding, i.e., a marriage between a Roman Catholic and another Christian, both parties are to be instructed in the nature of marriage. This instruction includes essential obligations and rights and their meaning for the spiritual life of the parties. Following the norm of reciprocity, similar instructions may be received by the Roman Catholic party regarding the beliefs and practices of the other communion. Since these instructions are informational in substance, all proselytizing should be avoided.

In addition to the customary marriage preparation programs, it is the essential duty of all in pastoral ministry, according to their own responsibility, office, or assignment, to undertake:

The spiritual and catechetical preparation of couples who seek to enter a mixed marriage, especially concerning the ends and essential properties of marriage

Continued concern and assistance to the wife and husband in ecumenical marriages and to their children, so that marriage and family life may be supported in unity, respect for conscience, and common spiritual benefit"

Canonical perpetrations include obtaining necessary dispensations, permissions, and the canonical investigation of all previous marriages. Previous marriage categories include civil, non-Catholic, and common law. Dispensations may include mixed religion for marriage with a baptized non-Catholic, disparity of cult for marriage with an unbaptized person, or from the canonical form to be married by a non-Catholic minister. Permissions may include the celebration of marriage in a non-Catholic church or, only for a serious reason, celebrating the marriage outside of a sacred place. Use Form III from the Tribunal for these permissions. Particular focus should be given when explaining the importance of investigating all prior marriages. The Catholic Church considers all marriages to be valid until proven invalid, and divorce does not end a marriage.

Assistance should be given when preparing for marriage between a Roman Catholic and one of another Christian faith. In continuing efforts to help all married couples and families, the priest or deacon should endeavor to contact and cooperate with the minister of the party who is not Roman Catholic. The declaration and promise by the Roman Catholic necessary for a dispensation from the impediment of disparity of cult or for permission for a marriage of "mixed religion," must be made in the following or similar words: "I reaffirm my faith in Jesus Christ, and with God's help, intend to continue living that faith in the Catholic Church. I promise to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics."

This declaration and promise must be made in the presence of the priest or deacon. The non-Roman Catholic party is to be informed of it. The priest or deacon must submit the request for dispensation from the impediment of disparity of cult or permission for a marriage of mixed religion. The priest or deacon must certify that the Roman Catholic party's declaration and promise have been made and that the other party has been informed of this fact.

There should be respect for all parties' values and faith traditions in a marriage between a Roman Catholic and another Christian. For that reason, the regulations which appear in the Rite of Marriage Outside of Mass (arts. 39-54) should be observed. If suitable, and if the ordinary of the place gives permission, the Rite for Celebrating Marriage Within Mass (arts. 19-38) may be used.

Ecumenical weddings are expected to take place in a Roman Catholic Church. "With permission of the Ordinary, the wedding can be celebrated in another church or oratory which is not a parish church. The Ordinary can also permit the marriage to be celebrated in some other suitable place." The non-Roman Catholic party may express the wish to have their minister present. The Roman Catholic pastor (or his delegate) should issue an invitation, giving assurance of a cordial reception. The invitation should advise the guest minister to wear whatever is deemed appropriate and that a place of honor will be reserved either in the sanctuary or in the body of the church, as desired. At an appropriate point in the service, the one presiding should introduce the guest and extend a warm welcome.

The Roman Catholic pastor (or his delegate) should also invite the guest minister to give a blessing to the couple and address words of good wishes and exhortation to them at the end of the celebration. If there is no Mass, the guest minister may take further part in the wedding service, such as preaching, reading, or leading the prayer of the faithful. "To be a valid witness, the Roman Catholic priest or deacon must ask for and receive the consent of both of the contractants." Note that the vows of the two parties may not be "split" or taken by more than one minister or priest. In a marriage celebrated before a Roman Catholic priest or deacon and a minister of another Christian church, it is not permitted for their respective rites to be performed together or successively.

The canonical form, i.e., marriage before the Roman Catholic pastor of the place (or his delegate) and two witnesses, is required for the valid marriage of a Roman Catholic. An exception occurs when there is a marriage between a Roman Catholic and a member of an Orthodox communion performed in the presence of an Orthodox minister and carried out according to the requirements of the law of the Orthodox church. In the latter case, canonical form is required for liceity, but lack of it does not invalidate the marriage. In the case of a marriage with an Eastern Rite Catholic, the laws, rights, and rites of that particular church must be observed.

Serious difficulties may pose an obstacle to observing the canonical form for marriage. The bishop or local ordinary of the Roman Catholic party for a just pastoral cause has the right to dispense from the canonical form in individual cases. However, he must first consult the ordinary of the place where the marriage is to be celebrated and with due regard, for validity, for some public form of celebration. The following are types of reasons in which a dispensation from form may be granted: to achieve family harmony or to avoid family alienation; to obtain parental agreement to the marriage; to recognize the significant claims of relationship or special

friendship with a minister of another communion; to permit the marriage in a church that has particular importance to the other party.

In an ecumenical marriage for which there has been granted a dispensation from the canonical form, an ecclesiastical record of the marriage must be kept in the curia of the diocese which granted the dispensation from canonical form and at the parish of the Roman Catholic party whose pastor made the investigation concerning their free state. The priest or deacon arranging the marriage is responsible for notifying the church of Baptism of the Roman Catholic party that such a marriage has taken place. In the case where there has been a dispensation from the canonical form and the priest or deacon has been invited to participate in the marriage service, his participation should be the same as outlined for the minister of another faith or communion at a Roman Catholic ceremony. If the marriage service is not part of the Lord's Supper or the principal liturgical service of the word, the priest or deacon may also accept the invitation to read a lesson and/or preach.

Members of other faiths or communions may act as official witnesses at a Roman Catholic marriage. Also, Roman Catholics may act as official witnesses in other communions at a properly celebrated marriage.

The banns for an ecumenical marriage may be announced. However, the publication of banns should be omitted if it violates the norms of the other religious community involved.

Interfaith Marriage

An interfaith marriage is a marriage between a Roman Catholic and a person of a religious faith who is not a baptized Christian.

As part of the pastoral assistance given in preparation for an interfaith marriage, the priest or deacon should follow the norms concerning ecumenical marriages mentioned earlier. The pastoral preparation in these marriages should be sensitive to the unity of married and family life and the need for mutual respect for one's conscience.

The same canonical considerations mentioned in the previous (above) section on Ecumenical Weddings are to be used in the canonical investigation of all prior marriages of both parties.

A dispensation from the ordinary for the disparity of cult is required for the valid celebration of an interfaith marriage. The declaration and promise of the Roman Catholic party mentioned earlier are required. The priest or deacon must ensure that the party who is not Roman Catholic is informed of the declaration and promise.

Interfaith marriages should not be celebrated within the Mass. Rather, the norms which appear in the Rite of Marriage (55–66) are to be followed.

An interfaith marriage can take place in a Roman Catholic Church or any other suitable place. The policy of the Ordinary of the place of marriage should be followed in determining the site for an interfaith marriage that is not in a Catholic Church.

For a just pastoral cause, a dispensation from the canonical form may be granted in an interfaith marriage. However, for the valid celebration of marriage, some public form of celebration must be kept in these instances. In those marriages where a dispensation from canonical form has been granted, the norms on notification of marriage to proper Church authorities listed earlier are to be followed.

Holy Orders

Those of other communions may be invited to be present at the conferral of Holy Orders. If they are clergy, they should be accorded a special place of honor in the church. However, only Roman Catholic priests may participate with the bishops in the imposition of hands.

Catholics may accept invitations to be present at the ordination services of other faiths or communions. If invited, the Roman Catholic clergy may accept a place of honor within the church. With due regard for the local custom, they may wear a cassock and surplice or alb and stole. However, Roman Catholic clergy may not join in the imposition of hands.

Funerals and Special Areas of Concern

Funerals and Burial

Church funerals conducted for the baptized members of other faiths should always be in accordance with their wishes and those of the diocesan bishop.

Members of other faiths may be buried in a Roman Catholic cemetery. The clergy of another faith may conduct cemetery rites. However, a celebration of the Eucharist is not permitted. A Roman Catholic priest or deacon may lead services at the funeral home, family residence, or cemetery if requested.

Members of other faiths may be invited to preach or read from the scriptures during a funeral service but outside the celebration of the Eucharist.

Roman Catholics are ordinarily to be buried in Roman Catholic cemeteries as a sign of sharing life, death, and resurrection with the faith community. Burial in other than a Catholic cemetery is permitted, especially where this is for the convenience of the family.

Health Facilities

Each Catholic health facility recognizes the social needs of staff, patients and their families, and employees. Each facility respects their relationship with God as practiced according to each individual conscience. As a result, cooperation is encouraged through the following:

- A. Consultation and communication with the various churches and members of the clergy in the area, especially where members of their congregation are patients in these facilities
- B. Extending invitations to members of the clergy to educational forums of concern to them such as abused children, rape crisis, etc.
- C. The sharing of facilities in case of need

Schools

Teachers in Catholic schools who do not share the Roman Catholic faith should have the opportunity to participate in an orientation program to assist them in their role. This program should be structured to help them understand and be comfortable with the value system of the Catholic Church. The teachers should not feel compelled to adopt the teachings of the Catholic Church. However, they should feel free to recognize the values of the Judeo-Christian tradition and exercise those values within the context of a Roman Catholic ministry.

Students not of the Roman Catholic faith should not be the objects of proselytizing. It should be recognized that Catholic education is the imparting of values and not the forcing of Catholic doctrine upon others.

All situations should be avoided that place moral coercion on students not of the Catholic faith, especially the active participation in religious services. However, the absention of such students from attendance at religious classes and observances can be disruptive. Consequently, guidelines should be established by the school and discussed with the parents before students enter.

Civic Observances

The clergy are encouraged to take part in the civic observances of the community. The participants in such affairs often include Jews, Muslims, and others, in addition to Christians. The prayers should consider the religious sensibilities of all parties. In services with Jews and Muslims, the Trinitarian form of prayer should be avoided and the use of the name of the Lord in Hebrew. Our prayers can find their inspiration in the common faith in one God.

What has been said elsewhere regarding location, participation, and vesture for ecumenical and interfaith services also applies to civil observances.

Conclusion

This document has been written to address the plurality of faith experience. Religious diversity is part of the privileged experience of God's work in biblical communities. Therefore, it must continue to be part of ecumenical efforts to renew the faith and order of religious communities today. No single ecclesial community needs to consider its expression of the conversion experience exhaustive. A stereotyped theocracy or a religious autocracy reflects a God limited to a single culture or ethic." Therefore, this document intends to assist the various faith traditions to preserve their own uniqueness while journeying together for the common good.

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Footnotes

1. Document on Ecumenism, No. 17
2. Canon 844.2
3. *Directory Concerning Ecumenical Matters*, Part I, May 14, 1967, n. 47 and Bishops' Committee for Ecumenical and Interreligious Affairs, June 22, 11 72, Newsletter, Vol. 1, No.3
4. *Guidelines for Pulpit Sharing*, Diocese of Newark, New Jersey, No. 2; *Pulpit Sharing, Guidelines for Ecumenical and Interfaith Activities*, Archdiocese of Santa Fe, New Mexico, No. 2
5. Col. 2:12; cf. 6:4
6. Ref. *Lima Document* # 13
7. Canon 869.1
8. Canon 869.2
9. *Directory Concerning Ecumenical Matters*, Part I, N. 13
10. Cf. Response of the Holy Office, January 30, 1883
11. Rite of Reception no. 9, 1972

12. Canon 112; Decree on Eastern Catholic Churches, no. 4
13. *Directory Concerning Ecumenical Matters*, Part I, no. 48
14. Canon 877
15. Canon 879
16. Canon 889.1
17. *Directory Concerning Ecumenical Matters*, Part 1, no. 12
18. *Rite of Confirmation*, August 22, 1971, Introduction, no. 6. Cf. also *Directory Concerning Ecumenical Matters*, Part 1, no. 48
19. L'Osservatore Romano, May 14, 1979
20. *Guidelines for Ecumenical Relationships*, Texas Conference of Churches, p. 7
21. *Directory Concerning Ecumenical Matters*, Part 1, N. 55
22. Canon 844.2
23. Canon 844.3
24. Canon 844.4
25. Cf. Apostolic Letter on Mixed Marriages, March 31, 1970
26. Cf. Apostolic Letter on Mixed Marriages, March 31, 1970
27. Canon 1118.1
28. Canon 1120
29. Canon 1127.1
30. *Ecumenical Guidelines for Relations with Other Christians for the Diocese of Galveston-Houston*, p. 8
31. Canon 1118.3
32. *The Ecumenist*, Vol. 22, N. 3, March-April,

PART XI. THE DIOCESAN TRIBUNAL

I: Tribunal and its Services

The tribunal is a diocesan office that is mandated by the Code of Canon Law. The bishop exercises judicial power in the Church, himself, or through the judicial vicar and judges according to the norm of law (c. 391.2). The judicial vicar is appointed by the bishop and does not cease functioning when the see is vacant (c. 1420.5). He is appointed for an indefinite term and cannot be removed except for a legitimate and grave cause (c. 1422).

The tribunal consists of the judicial vicar, judges, a defender of the bond, promoters of justice, procurator/advocates, and the secretary. All priests of the diocese are *de facto* procurators/advocates. Deacons and laity who have been trained and certified by the tribunal may serve as procurators/advocates. They are accepted by their pastors for this ministry in their parishes but work under the auspices of the tribunal.

The tribunal assists the bishop and the diocese with canonical administrative concerns. These concerns include the prosecution of canonical cases as required by Canon Law, determining the validity of marriage cases, overseeing the marriage preparation process, dispensations, and other canonical matters.

Administrative Canonical Concerns

- A. Helping to provide a clear understanding of matters of the Church that have a canonical basis
- B. Assisting the diocesan bishop in the canonical aspect of matters concerning sacramental practices
- C. Assisting with the development of canonical documents
- D. Researching canonical matters for the diocesan bishop

Prosecution of Canonical Trial as Required by Law

- A. Priest cases
- B. Deacon cases
- C. Cases between juridic persons

Determination of the Validity of Marriage Cases

- A. Formal cases – Court of First Instance
- B. Documentary cases
 - 1. Lack of Form
 - 2. Defect of Form
 - 3. *Ligamen*
 - 4. Pauline Privilege
 - 5. Petrine Privilege

Oversight of the Marriage Process, Dispensations, and Permissions

- A. Forms
 - 1. Marriage preparation envelopes
 - 2. Prenuptial questionnaires
 - 3. Affidavits of Free Status
- B. Dispensations, Form III
 - 1. Disparity of Cult, Mixed Marriage, Canonical Form, and others
- C. Permissions, Form III
 - 1. All, except:
 - Permission to marry outside of a sacred place is reserved to the diocesan bishop.
 - Note: This permission is granted only in extreme circumstances.

Other Canonical Matters

- A. Radical sanations
- B. Consanguinity and affinity relationships
- C. Transfer of canonical/marriage documents to other dioceses
 - Note: The sending entity must provide the address of the receiving diocese and the parish or department receiving the materials.
- D. Consultations from parishes or other diocesan departments seeking canonical information

Marriage Law

- A. Marriage is a covenant relationship, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and to the procreation and education of offspring and has been raised by Christ to the dignity of a sacrament between the baptized (c. 1055).
- B. The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special firmness by reason of the sacrament (c. 1056).
- C. The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent (c. 1057.1).
- D. Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage (c. 1057.2).
- E. All marriages are considered to be valid until proven invalid (c. 1060).
- F. Previous marriages between Catholics, or where only one party is Catholic, or of a party wishing to marry a Catholic or enter the Catholic Church, are governed by Canon Law.
- G. No civil power can nullify the canonical validity of a marriage. Divorce has no effect on the validity of a marriage.
- H. Death ends a marriage.

II: Annulments

Considerations in Submitting a case for a Declaration of Nullity

- A. DO NOT SET A DATE FOR THE WEDDING until notified by the tribunal that the process is completed. The tribunal will not give estimates of how long the process will take, as there are many factors beyond its control that affect this.
- B. ALL PREVIOUS MARRIAGES (canonical, civil, common law, natural law, etc.) of the petitioner and of the intended future spouse are to be submitted at the same time as separate cases with petitions and documents. Failure to do this will result in very long delays.
- C. Petitions are to be printed in ink or typed.
- D. Petitions are to be translated into English.
- E. The questions concerning the story of the marriage are to be answered in narrative (story) form by time period, not one question after another. The time periods are the backgrounds of each party, courtship and engagement, wedding, honeymoon, marriage, divorce, and afterward.
- F. It is recommended that the petitioner pray when starting to fill out the petition, especially when writing the story of the marriage. This process may be difficult and painful when certain memories are brought up. However, many petitioners have found deep healing when they offer this pain to the Lord, offer forgiveness where needed, and see this as more than an administrative process.
- G. Fees for the work of the tribunal:
 - 1. The only fee is \$100 for each formal case.
 - 2. There are no charges for RCIA cases.
 - 3. There are no charges for documentary cases or other services.
 - 4. If the petitioner cannot afford the fee, contact the tribunal.

The process for a declaration of invalidity (Annulment)

- A. The spouses of a marriage can challenge the validity of a marriage.
- B. The spouse who is challenging the validity of the marriage is the petitioner. The other spouse is the respondent.
- C. A petition is not to be submitted to the diocesan tribunal unless the civil divorce has been finalized and a copy of the divorce decree has been issued.
- D. The process begins when the petitioner approaches the pastor seeking a declaration of invalidity (annulment) of the marriage.
- E. The petitioner is assigned or may appoint a procurator/advocate to help with the case. There is no charge for this service.
- F. The petitioner completes the petition, which includes information concerning the parties, the marriage, witnesses, and the story of the parties, courtship, wedding, honeymoon, marriage, and divorce.

- G. The case is submitted to the tribunal of the diocese, which is the Court of First Instance.
- H. The following documents are submitted by the procurator/ advocate to the tribunal:
 - 1. Petition completed
 - 2. Recent (within six months) official copy of the petitioner's baptismal certificate for Catholics or a letter of Baptism for a baptized non-Catholic from the church of Baptism
 - 3. Official copy of the marriage license
 - 4. Official copy of the divorce decree
 - 5. Prenuptial questionnaire for marriage involving a Catholic party
 - 7. Payment for the fee for the annulment case is \$100, to be paid to the diocesan tribunal
 - 6. Other required documents as requested by the diocesan tribunal
- I. The tribunal will appoint a judge who will set the grounds or point of Canon Law on which to try the case.
- J. The rights of the respondent must be protected. All effort must be made to contact the respondent. The respondent will be assigned a procurator/advocate and will be notified of the proceeds of the case by the tribunal. The respondent will be invited to participate in the case by giving an affidavit and/or submitting the names of witnesses.
- K. The tribunal will determine which diocese has competence in the case. The following dioceses are competent to accept the case:
 - 1. Diocese of the *place of marriage*
 - 2. Diocese of the *Respondent*
 - 3. Diocese of the *Petitioner* provided both parties live in the same conference of bishops, and the judicial vicar of the diocese of the respondent gives consent after he has heard the respondent
 - 4. Diocese of the *place of most proofs*, provided that consent is given by the judicial vicar of the diocese of the respondent, who must first ask if the respondent has any exception(s) to make
- L. Once competence is determined, if the case is to be heard in the Diocese of San Angelo, the tribunal will send questionnaires to the witnesses.
- M. After sufficient proofs have been gathered from the concerned parties and the witnesses and the defender of the bond has submitted his animadversions, the judge would then make the final decision.
- N. If the decision is in the negative, the case is finished, and no annulment is granted. The \$100 fee for the case will be returned to the petitioner.
- O. The Decree of 'Freedom to Marry' will be sent to the petitioner, the respondent, and the pastor of the parish where the petition originated.

Part XII: THE SACRAMENT OF MARRIAGE:

MARRIAGE PREPARATION PAPERWORK

The person responsible for the marriage preparation will begin gathering documents for the marriage packet, starting with the white marriage preparation packet envelope. Inscriptions on all materials should be printed legibly in ink or typed to identify the names and other information. Full names must be written as they will appear on the marriage license. Nicknames can be put in parentheses. Information should be entered as it becomes available.

A. The Marriage Packet

Inscriptions on the Marriage Packet Envelope

Inscriptions should be typed or printed in ink and legible. Please fill in all fields. This packet of information will give others an understanding of the planned wedding. This is a permanent record packet of the wedding and is to be stored in a secured place in the parish offices. This packet is never to be destroyed or disposed of.

- A. The full names of the groom and the bride should be their names as they will appear on the marriage license.
- B. The clergy, marriage preparation, and witnesses can be added as they are named.
- C. The permissions and dispensations should be listed, and the protocol number added.
- D. Marriage Preparation programs should be listed with all of the preparation programs attended, including the dates.
- E. Marriage license, rehearsal and wedding dates, and completion of records are to be completed as the information is available.

Materials to Include in the Marriage Packet Envelope

- A. Prenuptial Questionnaire. Each section of the Prenuptial Questionnaire must be completed.
- B. Baptism Certificate (for a Catholic). A copy must be issued within six months of the date the marriage preparation begins. For the certificate to be acceptable, notations must be included on the certificate or the inscription “no notations.” If a prior bond of any kind is discovered, a full investigation of that declaration must be made before continuing with the marriage preparation. Alternatively, documentation showing canonical resolution of the prior marriage should accompany the certificate. Please contact the Tribunal if there is a question.
- C. Letter of Baptism (for a non-Catholic). The letter must be from the church of Baptism.
- D. Affidavit of Free Status. Form II must show proof of freedom to marry.
- E. Dispensations. Form III is a copy of the official part of the form with the protocol number and the JV's signature.
- F. Certificates of the marriage preparation program. This is the Engaged Encounter, Together Forever, or Pre Cana.
- G. Certificate of Natural Family Planning class

- H. Facilitate. Open, Couple, Communication, Understanding and Study (FOCCUS) [when used]
 - I. Copy of the Marriage License (optional). Although this is not mandatory or even official, it may be helpful in the future (if a copy of the license is needed). A marriage license can be purchased in any of the 254 counties in the state of Texas. The license is returned to that county after the wedding. Without this copy, there is no other point of reference except the license returned to the couple.
- Prior marriages. There must be a copy of the Decree of Nullity/Dissolution or death certificate for each prior bond and a letter of compliance with any tribunal stipulations (c. 1684)
- 11. If neither of the parties is a parishioner of the parish where the wedding is to be celebrated, then permission from the pastor of a Catholic party is required for liceity.
 - 12. If the minister of the sacrament is from outside the diocese, please include a copy of his letter of competence from his diocese.

The Prenuptial Questionnaire

The Prenuptial Questionnaire must be completed in the preparation of all weddings, including a convalidation. A couple should not be given a wedding date until after the Prenuptial Questionnaire has been completed and signed. Also, the person responsible for the marriage preparation must see to it that there is no obstacle to a valid marriage. All inscriptions are to be either typed or legibly printed in ink. All places for signatures and dates must be filled out.

- A. Full legal names of the groom and bride as they will appear on the marriage license
- B. Information about the wedding parties as requested
- C. List the permissions and delegation, if needed.
- D. Groom & Bride sections. Complete these sections with all information or put "n/a" where the information is not available.
- E. Questions to each party. Please question each party separately in case some area of concern arises. This will avoid embarrassment and allow for a private conversation with the party. It may be helpful to simply explain to the party the importance of each question in understanding a Catholic marriage. Then, sign and include the parish seal.
- F. Previous marriages. This item must include ALL church (Catholic and non-Catholic), civil, and common-law marriages.
 - 1. In case of a convalidation, review with the parties the two points in the first question concerning the exchange of vows and a convalidation.
 - 2. In case of a prior bond, review the two box points in the second question concerning the documentation of the nullity of the prior bond.
 - a. Death certificate
 - b. Declaration of nullity
- G. In case of a mixed marriage or disparity of worship/cult, review the bottom section on the last page:

1. The Catholic's affirmation to continue living the Catholic faith and
 2. The promise to do all in his or her power to share the Catholic faith with their children and raise them as Catholic (c. 1125.1).
- H. Suppose the person completing this questionnaire has any observations of the parties and wishes to make comments. In that case, this should be done after the parties leave. This material may be useful at a later time.

Form III Dispensations & Permissions

A marriage between two Catholics both over seventeen (17) years old in a Catholic Church usually requires no dispensations or permissions. However, most other combinations and situations require at least one dispensation or permission. In that case, use the white Form III. Inscriptions on the form are to be typed or printed legibly in ink. A priest or deacon will fill out the form.

Front side of Form III. Observe where the state of Texas and the cross are in the upper left corner.

- A. Fill in "San Angelo" on both top lines.
- B. Fill in the full names of both parties as they will appear on the marriage license on both sides of the front page. Do not write anything else on the right side of this page.
- C. Fill in the Catholic's parish(es) and the non-Catholic's church or "unbaptized."
- D. City and state of residence
- E. Options for a dispensation:
 1. Disparity of Cult. This is a marriage between a Catholic and an unbaptized person.
 2. For any of the other options, please contact the Tribunal.
- F. Options for permissions:
 1. Mixed Religion, i.e., marriage between a Catholic and:
 - a. A baptized non-Catholic
 - b. A lapsed Catholic or a Catholic who has notoriously rejected the faith. (This is an opportunity for pastoral counseling for healing old hurts.)
- G. Letter required to the bishop (send to the Tribunal):
 1. Marriage in a church other than a Catholic Church
 2. For all other issues, please contact the Tribunal.
 3. Marriage outside a sacred place. This is only given in very particular serious situations.
- H. Canonical reasons for the request. Mark any that apply.
- I. Oral dispensations. Complete the area in the lower-left corner after receiving the dispensation orally from the judicial vicar or the diocesan bishop. In this case, Form III must still be sent to the diocesan tribunal.

J. Signature of priest or deacon requesting the dispensation or permission

On the backside of Form III. do not write on the left side of this page. However, on the back of the form, on the right side, at the upper right:

K. Promises to be made by the Catholic party only. (The non-Catholic party should be made aware that the Catholic party is asked to make these commitments.) They should be given a chance to ask any questions (if they wish).

1. Reaffirmation of faith and intention to continue to live in the Catholic Church
2. Promise to do all in my power to share the faith with children by having them baptized and reared as Catholics
3. Signatures of Catholic and priest/delegate

On the back side of the form, on the right side, at the lower right:

L. Dispensation from Canonical Form for a mixed marriage.

(This is when a minister other than a Catholic priest or deacon will receive the vows or the parties.)

1. Full legal names of the parties
2. Pastoral reasons for this dispensation
3. Boxed area. Complete with the name of the non-Catholic minister or civil magistrate who will accept the vows of the parties.
4. In the case of a civil magistrate, a letter of explanation to the diocesan bishop must be attached.
5. Place of the wedding. If this is to be outside of a Catholic Church, request dispensation for marriage in a church other than a Catholic Church (front side).

Baptism Certificate

A recent Baptism Certificate with notations must be obtained from the parish of the Baptism of each Catholic party. A recent certificate within the last six months should have current information concerning possible marriages on the party of the certificate. Suppose there are no notations in the baptismal record of the party. In that case, the inscription "no notations" is to be on the certificate. The certificate must be signed and dated.

If the person was baptized in Mexico or another country, an attempt to obtain the certificate must be made. If the attempt is fruitless, the efforts must be documented. In that case, affidavits of freedom to marry are to be obtained from two knowledgeable persons. This may suffice as an assurance of the fact of Baptism for the individual. Contact the Tribunal in a situation such as this. The search for a document from another country may take a significant amount of time.

Delegation

The proper pastor has the right to witness a wedding where at least one of the Catholic parties is his parishioner. Another priest or a deacon requires delegation from the proper pastor of the place where the wedding will occur to validly witness the marriage.

Delegation for marriage CANNOT be presumed. If it is granted orally, it must be granted for each marriage to be witnessed. If it is to be habitual, it must be in writing. Either way, the delegation is to be recorded in the Prenuptial Questionnaire and in the marriage register and baptismal registers of the Catholic(s).

B. The Marriage License

The civil marriage license should be secured by the parish before the wedding rehearsal.

The wedding may not occur without the civil license.

In the case of a convalidation, the original civil marriage license must be presented by the marrying couple. A copy of the license is to go into the Marriage Packet envelope.

A marriage license must be purchased by the couple at least 72 hours before the time of the wedding. Therefore, it is advised for the parish to obtain the license at least three whole days before the wedding. There are rare exceptions, but this is a civil matter for the County Clerk to address.

The clergyman who is the official witness of the marriage is to sign the marriage license after the wedding ceremony.

Marriage licenses from some counties require the witnesses to sign.

The signed and completed marriage license is to be mailed to the county courthouse of the issuing county by the parish as soon as possible after the wedding.

After the Wedding

Record the marriage, delegation, dispensations, and permissions in the marriage and baptismal registers of the conferring parish. Suppose either party was baptized or entered into full communion with the Church in that same parish. In that case, the fact of the marriage is to be also entered in those registers.

The parishes of the Baptism of the Catholic parties are to be notified of the wedding.

Notification to the Diocesan Pastoral Center of the marriage is made by using the marriage report blue cards.

The Parish marriage certificate is to be given to the married couple.

Storage

After the wedding, the completed marriage file is stored in a secure location at the parish office.

PART XIII.

THE PARISH CHURCH REGISTERS

There must be a separate set of sacramental registers for each parish and each mission. They are to be kept in a fireproof place. Often the registers of the mission are kept in the parish. If the mission is transferred to another parish, the set of books for the mission must be transferred after both pastors and the dean(s) have reviewed the registers. The set of registers must include the following:

- A. Baptism
- B. Confirmation
- C. First Communion
- D. Marriage
- E. Death
- F. Mass Intentions Book

A priest must also have his own personal Mass Intentions Book for any stipends received that will not be left with the parish if he is transferred to another assignment.

The hard copy of the Baptism Register must be maintained perpetually, even if a digital copy is made. Entries should be entered in the sacramental registries of the place where the sacrament was received. Entries must be PRINTED legibly in ink according to each heading in each register.

I. Baptism Register

Each record of Baptism or of those received into full communion with the Catholic Church is to contain the following information:

- A. The full name of the baptized or received. Note, for a married female, provide both her maiden and married name. Index under both names and enter the usual marriage information in the “Remarks” section of the register.
- B. Date of Birth. Spell out the month to avoid confusion of styles of dates.
- C. Place of birth
- D. Date of Baptism or reception
- E. Place of Baptism. If not the church of record, note if a hospital, emergency, etc.
- F. Name of the father. If not included in the official record or certificate, leave it blank.
- G. Maiden name of the mother
- H. Sponsor(s) one or two, or sponsor and a Christian witness (note)
- I. Signature or name of the priest/deacon who performed the ceremony. If the Baptism was an emergency, use the name or title of the person performing the simple Baptism.
- J. Baptismal records should agree with the hospital or civil records or certificate. In case of adoption, consult the following.

II. Recording Adopted Children in the Baptismal Register

The United States Conference of Catholic Bishops, in accord with Canon 877.3, hereby decree:

- A. *For children baptized after their adoption is finalized, the following information shall be entered in the Baptism Register:*
 1. The Christian name(s) of the child as designated by the adoptive parents(s)
 2. The name(s) of the adoptive parent(s)
 3. The date and place of birth
 4. The name(s) of the sponsor(s) selected by the adoptive parent(s); and
 5. The fact of adoption, but not the names of the natural parents
 6. Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. There must be NO mention of the adoption on the baptismal certificate.
- B. For children baptized before their adoption is finalized, the following notations shall be added to the Baptism Register, but only after the adoption has been finalized and with regard for the civil law of the jurisdiction:
 1. Parentheses are placed around the name(s) of the natural parent(s).
 2. The name(s) of the adoptive parent(s) are then added.
 3. The child's former surname is parenthesized, and the new surname is added.
 4. A notation is made that the child was adopted.
- C. Baptismal certificates issued by the parish for these individuals will give only the name(s) of the adoptive parent(s), the child's new legal surname, date of birth, the date and place of Baptism, the name of the minister of Baptism. The name(s) of the sponsor(s) will not be given. And there must be NO mention of the fact of adoption on the baptismal certificate.
- D. For future ease in reference and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish. The entry will cite the date and location of the original baptismal record and list only the adoptive parents' names and the date and place of birth.
- E. Parish personnel with access to parish registers have an obligation not to disclose any information that would identify or reveal, directly or indirectly, the fact that a person was adopted.

III. Inscription of Notifications Received of Confirmations, Marriages, from Other Parishes, First Holy Communion, Annulments, etc.

1. Name Changes related to Gender Dysphoria

Please see the Pastoral Manual section on "Policy Conforming with the Church's Teaching on Sexuality and Gender Identity" in Section F, number 40. [Effective March 1, 2025]

2. Confirmation Register

Each record of Confirmation is to contain the following information:

- A. Full name of Candidate
- B. Confirmation name (if different from given name)
- C. Age
- D. Place and date of Baptism
- E. Residence
- F. Name of father and maiden name of mother
- G. Sponsor
- H. Minister of Confirmation and date of Confirmation (listed on top of page)

A record of the Confirmation must be entered into the Baptism Register of the candidate's church of Baptism or church of Reception into Full Communion with the Catholic Church.

3. First Communion Register

Each record of First Communion is to contain the following information:

- A. Full name of communicant
- B. Date of birth
- C. Age (at the time of the reception of the First Holy Communion)
- D. Place and date of Baptism
- E. Residence
- F. Name of father and maiden name of mother
- G. Date and minister of First Communion (at the top of the page for group First Communions)

An often-neglected registration of a First Communion is that of those baptized or received into the Church on Easter Vigil. These must be recorded in all relevant registers.

4. Marriage Register

Each record of marriage involving a Catholic is to have the following information:

- A. Full name of the groom

- B. Full maiden name of the bride (if the bride has been married before, place her current last name in parentheses to help)
- C. Residence of each
- D. Place and date of marriage (church or location)
- E. Place and date of Baptism of each
- F. Name of father and maiden name of the mother of each
- G. Names of the two witnesses of the marriage
- H. Minister of the marriage (make a note if the minister is non-Catholic)
- I. Notation of dispensations and remarks (i.e., convalidation, etc.)

A record of the marriage must be entered into the Baptism Register of each Catholic party's church of Baptism or the church of Reception into Full Communion with the Catholic Church.

5. Death Register

After the funeral, each record of death must be entered as soon as possible and include the following:

- A. Name of the deceased
- B. Residence
- C. Age at death
- D. Parents or spouse of the deceased
- E. Date of death
- F. Sacraments received just before death
- G. Name of the minister of the funeral
- H. Place and date of burial

6. Mass Intentions Book

Each parish must have its own Mass Intentions Book to contain the following information:

- A. Name of the intention
- B. If the intention is for a person, whether the person is deceased or alive
- C. Name of the person or organization requesting the intention or marked "anonymous" if requested
- D. Amount of stipend, if any (if none, indicate this)
- E. Date submitted
- F. The particular date requested if any
- G. Date of notation when the Mass was celebrated

7. Review of Registers

Each set of parish and mission registers must be reviewed by the dean at least every three years. At that time, all incomplete entries must be corrected. The dean is to make a report to the diocesan bishop on the state of each set of books he reviews. A copy of this report is to be given to the pastor.

8. Correction of Errors in Permanent Records

Records of the parish are meant to be permanent. Therefore, changes of a substantial nature are not permitted without the permission of the diocesan bishop or his delegate. If it is brought to the pastor's attention that there is an error in a permanent record in minor spelling, and the pastor judges the error to be slight and obvious, no consultation with the diocesan bishop or his delegate is necessary.

The priest should then correct the register directly by drawing ONE thin line through the wrongly spelled word and printing it correctly.

At all other times, the error should be corrected only with authentic proof of the correct information. Examples would be a completely different name or date from that which is in the register. In such cases, the matter should be referred to the Chancery. The Chancery will authorize a correction only after reaching moral certitude that the alleged name or date is the correct one.

To repeat, any correction must be made by drawing ONE thin line through the erroneous data. The Chancery should be informed in writing of the correction. The written information will be used to correct the records in the central file.

YOU MUST NOT use any form of Whiteout® or correction tape when correcting permanent records.

9. Custody of Church Records

Records of any information from the Church registers may be given only to a person who can be positively identified as the party whose name is contained on the record or the parent seeking the record of their minor child. All other requests for this information of certificates containing the information will be declined. All requests must be in writing, or they will be declined.

The reasons for this are:

- A. The sacramental nature of the record
- B. The proprietary right of the subject in the record
- C. The very real danger that the pastor will be held liable for undue disclosure
- D. A church document (Certificate of Baptism) may be used fraudulently to attempt to prove U.S. citizenship or for other illegal purposes.

However, the ordinary request between parishes for transcripts of any register for sacramental purposes presents no problem. If any doubts of the validity of the request arise, call the Chancery.

When sending a marriage packet to another diocese, send the material through our Tribunal. Enclose a letter with the name and address of the receiving party in the other diocese's Chancery (Tribunal or Chancellor), name and town of the celebrating priest and church, and information if the celebrating priest is from a diocese other than from the place of the wedding.

PART XIV. LITURGY AND DISEASE

Here are some common-sense practices to help everyone stay healthy and to limit the spread of disease in the Diocese of San Angelo.

How can the spread of viruses be prevented?

The single best way to prevent the flu is to get vaccinated each fall. Vaccines are also helpful against some coronaviruses. It is also helpful to avoid close contact with people who are sick. Please stay home when you are sick.

If you are sick, take care of yourself.

We care for the Body of Christ by first taking care of our own body. The obligation to participate in Mass is not required for those who are sick. If you are sick, do not worsen your illness by trying to get to church, and do not put others at risk of catching your illness. It is not sinful to miss Mass if you are sick; it is an act of charity. If your children are sick, keep them home from Mass, religious education, or youth ministry meetings. If you are seriously ill, the Church wants to celebrate with you the Sacrament of the Anointing of the Sick. You can arrange for this by contacting your parish office.

Do not cough or sneeze into your hands (and cover yourself with your forearm).

Use a tissue to cover your mouth and nose when you cough or sneeze, then throw it away. If you do not have a tissue handy, do what school children are taught to do: cough or sneeze into your shirt sleeve at the bent elbow, and avoid touching the area of fabric you coughed into.

Wash your hands often, especially if you are a greeter, usher, or Communion minister.

Soap, water, and a good scrubbing are very effective against viruses and bacteria. Scrub your hands with soap and water for at least 20 seconds. If you are not near soap and water, use an alcohol-based hand sanitizer or disposable hand wipe. Keep a small bottle or packet in your purse or pocket.

Avoid shaking hands with others before, during, and after Mass if you are sick or have been in direct contact with someone who is sick.

At the Sign of Peace, you can offer a smile or a wave or a simple bow of the head to those around you. If you have come in direct contact with someone who has been sneezing or coughing, avoid touching your eyes, nose, or mouth with your hands until you can wash them. This is a good practice at any time, since germs can spread when we touch our eyes, nose, or mouth. Respect the decision of those individuals who refrain from sharing a handshake at the Sign of Peace. This is at the discretion of each individual person.

Refrain from receiving Communion from the chalice if you are sick.

When receiving the Eucharist, we receive the fullness of the Body and Blood of Christ under the species of bread alone or wine alone. The sign of Communion is more complete when receiving under both kinds, but receiving both is not required.

Should distribution from the chalices be suspended?

During the time of an outbreak of communicable disease, the bishop may decide to suspend the distribution of the Precious Blood from the chalice throughout the diocese. When the

bishop decides to allow distribution from the chalice to resume, a pastor, after assessing the severity of a communicable disease in the local area, may decide to:

- reinstate the distribution from the chalice,
- continue the suspension of the chalice,
- use intinction for distribution, or
- distribute under the species of bread alone.

Depending on local circumstances, such as the availability of assisting ministers, the practice in different settings may vary (for example, Sundays, weekdays, nursing homes, funerals, etc.).

If Communion ministers need to clean their hands during Mass, do this discreetly.

All ministers of Holy Communion, both ordinary and extraordinary, should wash their hands with soap and water before and after Mass. Then, if Communion ministers have practiced good hygiene during the Mass, there is no obligation for them to wash their hands again during Mass. But if Extraordinary Ministers of Holy Communion need to wash their hands during Mass, the best way is to clean their hands in their pew, using a sanitizing liquid or antibacterial wipe, after the Sign of Peace and just before they come to the sanctuary. The action of sanitizing their hands should be done in such a way as not to delay the Communion Rite or distract from the focus at the altar.

What if the priest is sick?

If the priest is sick, it is best that he does not preside at the Mass. However, if this is not possible and he must preside while he is sick, the duty of distributing Communion to the assembly can be done by other ordinary ministers – assisting deacons and concelebrants at the Mass. If these are not available, the presiding priest may temporarily refrain from distributing Communion to the assembly in order to prevent the spread of disease, allowing the extraordinary ministers to be the ones to distribute Communion to the assembly.

Keep the holy water fonts clean.

On a regular basis, throughout the year, holy water from the fonts at the church entrances should be disposed of appropriately, and the containers should be washed, dried, and sanitized with disinfectant before being refilled.

Visiting the sick:

All ministers of Holy Communion who visit nursing homes, hospitals, and private homes should wash their hands with soap and water before and after they make their rounds. Between patients they should use hand sanitizer. It is a good practice to wear a facemask when visiting people with contagious diseases.

Pray for the sick.

Especially during times of disease outbreaks, remember to pray for those who are sick, for their caregivers, for those who have died because of sickness, and especially for those who suffer with no one to care for them.

PART XV.

PARISH TITULAR BECOMES A SOLEMNITY

Every Catholic Church that is dedicated must have a titular. Its official name can be the Holy Trinity, a title of Jesus Christ, the Holy Spirit, a title of Mary, one of the angels, or a canonized saint.

- A. The titular of some churches already ranks as a solemnity in the general calendar of the universal Church, e.g., "Immaculate Conception" or "St. Joseph." According to the Universal Norms on the Liturgical Year and the Calendar (published by the Vatican Congregation for Divine Worship in 1969 and included in the front section of the Roman Missal), the titular of a particular parish or mission becomes a solemnity in that church.
- B. When the parish titular falls on a Sunday of Ordinary Time, it takes precedence over the Sunday celebration. The Mass for such celebrations is to be used at all the Masses in that parish at which a congregation is present. This is automatic, not optional. However, if the parish titular falls on any of the Sundays of Advent, Christmas, Lent, or Easter, it is not observed.
- C. For the pastoral advantage of the parishioners, it is permissible to observe on the Sundays of Ordinary Time those celebrations of the titular that fall during the week. This will foster greater devotion and understanding of their patron and strengthen the identity of the parish. However, this can never be done on the Sundays of Advent, Lent, or Easter. And, it cannot be done on any of the Sundays in the Christmas Season. The reason is that those Sundays are already designated.
- D. If the celebration of the parish titular is moved to the nearest Sunday of Ordinary Time, then, on the day from which it was moved, the parish titular is observed in the Liturgy of the Hours and in Masses without a congregation. But Masses with a congregation are observed as a ferial, with all the options available for ferial days (i.e., Masses for Various Needs and Occasions, Votive Masses, Funeral Masses, etc.).

PART XVI.

PARISH LITURGY COMMITTEE

Liturgy is the celebration of the Church. Therefore, liturgy belongs to the Church. It is essential that people have a part in planning, celebrating, and evaluating parish liturgies. The Parish Liturgy Committees can accomplish this most excellently.

Under the pastor's direction, the parish liturgy committee works to set goals, provide guidance, and maintain standards for the parish's liturgical life. It is responsible for planning and evaluating liturgies. The committee concerns itself with the training and competence of all liturgical ministers. Care and decoration of the sacred space are high priorities.

The parish liturgy team strives to educate itself in the meaning and nature of liturgy and the place of celebration and assembly. It looks in the parish for its members who are gifted in any way that could enhance parish liturgy and the committee's effectiveness.

The Diocesan Liturgy Commission may be contacted for information on how to establish a parish liturgy committee and the process of determining what the committee will do in each parish.

A suggested resource is *Liturgy Committee Basics: A No-Nonsense Guide* by Thomas Baker and Frank Ferrone (Pastoral Press, 225 Sheridan Street NW, Washington, D.C. 20011 [1985]).

PART XVII. THE MILITARY ORDINARIATE

I. The Christian Faithful

Established in 1985 by Pope St. John Paul II, the Archdiocese for the Military Services, USA is unique among dioceses in the United States. Whereas in civilian dioceses, the Christian faithful are subject to their diocesan bishop because they live within the territory of the diocese, the faithful of the Archdiocese for the Military Services, USA (AMS) are subject to the Archbishop because of a quality or characteristic that is personal to the Christian faithful themselves. That quality is spelled out in the Archdiocese's statutes, which have the approval of the Holy See.

II. Article XV (of the Archdiocese's Statutes)

The following faithful are members of the Military Ordinariate:

- A. All the faithful who actually serve in the military services of land, sea, or air, who, organized in military fashion, pertain in any way whatsoever to these military services, or who are bound by the civil laws made for same.
- B. The faithful who serve on active duty in the Coast Guard
- C. The faithful who serve in the National Guard, Air National Guard, or Civil Air Patrol while they are on active duty. The families of those listed in (1) and (2), namely, the spouses, children, even those who, though independent, live in the same houses; also, relatives and domestics living as well in the same houses; likewise, the Catholic family of a non-Catholic service member under the same circumstances.
- D. All the faithful, including members of Institutes of Consecrated Life and Societies of Apostolic Life who attend an official military, Coast Guard, and Merchant Marine academies, or who live in military or Veterans Administration hospitals, or are engaged in the service of the same with residence there
- E. All the faithful who dwell on military installations or in homes reserved by the civil government for military personnel and their families
- F. All the faithful employed overseas by the Government of the United States, whether in military-connected employment or otherwise; members engaged in diplomatic or similar missions in foreign countries; the members of the above-mentioned persons residing with them

Because of his personal jurisdiction over these Christian faithful, the Archbishop for the Military Services can act in their regard and benefit wherever they are in the world. However, it should be noted that the Archbishop's jurisdiction is in addition to that of the civilian diocesan bishop if the faithful live in a civilian diocese.

PART XVIII.

ALLOWANCES FOR THE DISPOSITION OF LITURGICAL OBJECTS

LEVEL 1 – Altars Dedicated/Blessed Solely for Liturgical Use

Altar (fixed)**
Altar (moveable)**
Altar Stone**
Relics within an altar***

LEVEL 2 – Blessed Solely for Liturgical Use

Sacred Vessels/Instruments

Altar Candlesticks
Aspergillum Set
Candelabra
Chalice*
Ciborium
Cruet Set
Holy Oils
Intinction Set
Luna, Monstrance, Thabor
Paschal Candle*
Paschal/Funeral Candlestick
Paten*
ProceSSIONAL Cross
Pyx
Tabernacle*
Thurible, Boat

Sacred Vestments/Linens

Altar Runner, Altar Linens
Antependium
Canopy
Chalice Veil, Burse, Pall
Corpus Christi Canopy
Funeral Pall
Humeral Veil
Vestments, Alb, Cincture, Amice

Constitutive Elements of a Church

Ambo*
Ambry
Baldacchino
Communion Rail
Confessional*
Holy Water Font
Immersion Font
Reredos
Sacrarium
Sanctuary Lamp
Stained Glass*
Stations of the Cross*

Other Sacred Items

Advent Wreath*
Ashes*
Baptismal Font*
Bells*
Candles and stubs*
Celebrant's Chair*
Cross*
Crucifix*
Framed Art, Statue, Icon*
Nativity Set*
Palms*
Pipe Organ*
Ritual Book (Missal, Lectionary, Hymn Book, Book of the Gospels, Liturgy of the Hours, etc.)

LEVEL 3 – Functional/Practical Use;
Not considered blessed or dedicated solely for liturgical use

Advent Candle Stand
Banner Stand
Chairs, stands, and benches, other than Celebrant's Chair
Credence Table
Hymn Board
Kneelers, *Prie Dieu* Kneeler
Lectern (*moveable, not used for proclamation of the Word*)
Liturgical Banners
Missal Stand
Missalettes
Unblessed Candles and stubs
Pews, Pew cording, "reserved" signs
Piano and other musical instruments other than a pipe organ
Unblessed ashes, palms, candles, and candle stubs
Vestment Case
Vestment Stand
Votive Candle Stand

* Has a particular blessing in the *Book of Blessings* or *The Roman Missal*

** Specific law for altars in canons 1235-1239

*** Specific law for relics in canon 1190

Allowances for each level listed in order of preference.

LEVEL I

- I. Reuse in renovation (intact or modified)
- II. Donate to another Catholic church, oratory, or chapel with permission of the bishop [and donor(s), if applicable]
- III. Place in heritage room, archive, or diocesan depository
- IV. Store in church custody in a dignified space, "to the absolute exclusion of any profane use" (c. 1239).
- V. With permission of the bishop, properly and lawfully disposed of by destruction. If significantly damaged and unusable, an altar automatically loses its dedication or blessing (c. 1238). Otherwise, an altar may be returned to profane use by decree by the proper ordinary only if it is deemed unusable for future use (cc. 1238, 1239).

If altar is unusable for future use:

Remove any relics to be kept or given to the diocese.

An altar that has already lost its dedication/blessing by significant damage and cannot be repaired or reasonably kept in a diocesan or parochial heritage room/museum should most properly be destroyed, burned, or buried on sacred ground.

If not damaged but is considered unusable by the diocesan bishop, it must be returned to profane use by decree before alienation or destruction.

An altar returned to profane use by decree could technically be used for profane purposes, but in truth this seems to be against the mind of the church (c. 1239). It would be difficult to see how scandal would be avoided or if there was any true need for it to be kept. If unusable and irreparable, it is most appropriate that altars be properly kept in a diocesan or parish museum or destroyed.

LEVEL 2

- I. Reuse in renovation (intact or modified)
- II. Donate to another Catholic church, oratory, or chapel [with permission of donor(s), if applicable]
- III. Sell to another Catholic church, oratory, or chapel [with permission of donor(s), if applicable]
- IV. Place in heritage room, archive, or diocesan depository
- V. Donate to a museum with the assurance that it will be kept in perpetuity
- VI. If unusable or inappropriate for future use, bury on consecrated or blessed ground or crush or burn. Bury the ashes or crushed material.
- VII. For Holy Oils, see attached sheet: *Proper Way to Dispose of Holy Oils*

LEVEL 3

- I. All of Level 2
- II. Return to donor
- III. Donate or sell to museum [with permission of donor(s), if applicable]
- IV. Sell or give to an individual or a non-Catholic church [with permission of donor(s), if applicable]
- V. If unusable or inappropriate for future use, it may be disposed of or recycled.

N.B. Canon Law Regarding Alienation
(cc. 1290-1298)

Alienation and any transaction which, according to the norm of law, can worsen the patrimonial condition of stable patrimony whose permission is reserved to the Diocesan Bishop (c. 1292, §1 §2, c. 1295)

For a juridic person subject to the diocesan bishop (e.g., parishes): Any item with a value between \$25,000 (or 10% of the prior year's ordinary annual income, whichever is higher) and \$3,500,000 (per USCCB norms).

For the juridic person of the diocese: Any item with a value between \$250,000 and \$3,500,000 (per USCCB norms for dioceses with fewer than 500,000 Catholics).

In both instances, the diocesan bishop must obtain the consent of the diocesan finance council, college of consultors, and others concerned.

Alienation of stable patrimony
whose permission is reserved to the
Holy See (c. 1292, §2)

Goods whose value exceeds \$3,500,000 (per USCCB norms for diocese with fewer than 500,000 Catholics)

Goods given to the Church by a vow

Goods precious for artistic or historical reasons

Significant relics of great devotion (c. 1190, §2) or sacred images honored with great reverence (c. 1190, §3).

PART XIX.

DISPOSAL OF OLD HOLY OILS

1. While the revised Code of Canon Law contains specifics on the use of the Holy Oils blessed by the diocesan bishop and distributed at the Chrism Mass, it does not contain explicit instructions for the disposal of Holy Oils from the previous year which are being replaced.
2. The *Book of Blessings*, Chapter 32, Order for the Blessing of a Repository for the Holy Oils, Introduction, paragraph 1127 states: Each year when the bishop blesses the oils and consecrates the chrism, the pastor should see that the old oils are properly disposed of by burning and that they are replaced by the newly blessed oils. Burning the old oils may be accomplished by burning them in the Easter Fire at the Easter Vigil Mass. It is not fitting that the Holy Oils be burned along with trash or other non-religious refuse. The old oils may be burned in the lamp which burns before the reserved Blessed Sacrament.
3. An alternative to burning is burying the unused oils in a sacred place. A fitting place would be on the church grounds. This can be accomplished by digging an appropriate size hole near the foundation of the church. The hole should be sufficiently deep that the oils will be not evident on the surface after the hole is filled. There is no environmental concern as the oils and chrism essence are non- petroleum base and will eventually be absorbed into the ground.
4. If the quantity of oil is so large that burying them on the church ground is not feasible, then an alternative place to bury the oils is a Catholic cemetery near a statue which identifies the cemetery as Catholic or in the area where priests and religious are buried.
5. A corollary subject is the cleansing of the ambry vessels or other containers that contained the old oils before newly blessed oils are added.

Ambry vessels and old containers should be cleansed with hot soapy water to dilute the olive oil and essence of chrism. This soapy water should be emptied into the sacrarium or emptied directly into the ground next to the church in a similar manner and location as recommended for burying old oils. After it appears that all traces of the old oils have been removed, the ambry vessels and containers can be cleansed and dried in a normal fashion.

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION B
DIOCESAN CURIAL OFFICES AND
DEPARTMENTS**

EFFECTIVE: JULY 1, 2023

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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas commnubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>
OT	Decree <i>Optatam totius</i>
PB	<i>Pastor bonus</i>

- PCS** Pastoral Care of the Sick: Rites of Anointing and Viaticum
- PCLT** Pontifical Council for Legislative Texts
- PDO** *Pastores Dabo Vobis*
- PDUS** Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
- PO** *Presbyterorum Ordinis*
- PP** *Populorum Progressio*
- QS** *Quam Singulari*
- RA** Rite of Anointing of the Sick
- RC** Rite of Confirmation
- RCIA** Rite of Christian Initiation of Adults
(OCIA)
- RP** Rite of Penance
- RS** *Redemptionis Sacramentum*
- SC** *Sacrosanctum Concilium*
- USCCB** United States Conference of Catholic Bishops

SECTION B. DIOCESAN CURIAL OFFICES AND DEPARTMENTS

PART I. THE DIOCESAN CURIAL OFFICE

1. Diocesan Bishop

Bishops, who by divine institution succeed to the place of the Apostles through the Holy Spirit who has been given to them, are constituted pastors in the Church so that they are teachers of doctrine, priests of sacred worship, and ministers of governance (c. 375, §1). Bishops to whom the care of some diocese is entrusted are called diocesan bishops (c. 376). The Supreme Pontiff freely appoints bishops (c. 377, §1).

2. Bishop Emeritus

A bishop whose resignation from office has been accepted retains the title of emeritus in his diocese (c. 404, §1).

3. Vicar General

The Vicar General is a priest appointed by the diocesan bishop. He assists the diocesan bishop in the governance of the entire diocese (c. 475, §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 diocesan bishop has reserved to himself or which require a special mandate of the diocesan bishop by law (c. 479, §1).

4. Chancellor

The Chancellor of the Diocese is appointed by the bishop. He works closely with the bishop in the administration of the diocese. His duties (for now) include coordinating the diocesan safe environment program, diocesan and parish building projects, management of Calvary Cemetery, diocesan facilities and maintenance, and diocesan immigration services. According to Canon Law, the chancellor is the notary and archivist of the diocese (c. 482).

5. Diocesan Finance Officer

Every diocese is to have a Diocesan Finance Officer, appointed by the bishop (c. 494), who administers the goods of the diocese in accord with the budget and keeps the records of the receipts and expenditures. In addition, his office oversees the financial management of the parishes by reviewing their reports and providing assistance in accounting.

6. Diocesan Finance Council

The Diocesan Finance Council is mandated by Canon Law (c. 492). The council consists of members of the Christian faithful who are experts in financial affairs and civil law, outstanding in integrity. They are appointed by the bishop. They assist in preparing the diocesan budget for income and expenses for the next fiscal year. They examine the accounts and receive the audit of the previous year. The bishop also refers matters to them for advice and/or consent, as required by Canon Law. Examples of assigned tasks include approving large expenditures for construction, taking on large amounts of debt, and the sale of church property. They advise on parish assessments, investments, and good management of the financial matters of the diocese.

7. College Of Consultors

Six priests, chosen by the diocesan bishop from the membership of the Presbyteral Council, serve as the College of Consultors. They advise on matters referred to them by the Code of Canon Law. They elect a diocesan administrator when the office of the diocesan bishop is vacant.

The Statutes of The College of Consultors

Diocese of San Angelo, Texas

Preamble

In each diocese, in order to promote as much as possible the pastoral good of the portion of the people of God entrusted to the care of the diocesan bishop (see *CIC* 83, c. 495 §1), the diocesan bishop calls to himself the priests, who are "necessary helpers and counselors" (*Presbyterorum ordinis*, no. 7) and who, "although dependent on the bishop in the exercise of their power [...] are nonetheless united with the bishops in sacerdotal dignity" (*Lumen gentium*, no. 28), are called to this service, exclusively in union with their diocesan bishop, to constitute a hierarchical communion (*PO*, no. 7) and to form "one presbyterate and one family, whose father is the bishop" (*Christus dominus*, no. 28; see also *LG*, no. 28 and *PO*, no. 8).

The presbyteral council assists the diocesan bishop in this hierarchical communion in shepherding the faithful according to the norm of law. "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 belong the functions determined by law" (c. 502 §1).

"The establishment of the college is intended to guarantee that the bishop is ably assisted. It expresses its consent and its opinion as required by law when important decisions of an *economic nature* have to be made and, in the case of a *vacant or impeded* See, it assures continuity of pastoral governance and correct procedure regarding the succession" (*Apostolorum successores*, no. 183).

Thus, the college of consultors and the presbyteral council ensures that the pastoral care of the diocese is always informed by the wisdom, experience, and virtues of the presbyterate.

Although drawn from the presbyteral council, the college of consultors acts freely and autonomously, according to its statutes and the norm of law, especially the Code of Canon Law currently in force.

Article I: Name

The name of this body is "The College of Consultors of the Diocese of San Angelo." In its statutes, it is hereafter referred to as the "College."

Article II: Purpose

The purposes of the College are the following:

1. In certain matters defined by law, the College acts as the principal consultative body in service to the diocesan bishop, diocesan administrator, or temporarily takes the place of the diocesan bishop for the sake of the wise governance of the diocese.
2. During a vacant or impeded See, and according to the norm of law, the College fulfills all of the functions of the presbyteral council, which is dissolved *ipso iure* (c. 501 §2).

3. The competent authority *cannot proceed validly* (c. 127) without first receiving the **consent** of the College regarding the following matters:
 - 3.1 A diocesan administrator granting excommunication or incardination when the See has been vacant for a year (c. 272)
 - 3.2 A diocesan administrator removing the Chancellor or a notary from office (c.485)
 - 3.3 A diocesan administrator issuing *dimissorial* letters (c. 1018 §1, 2°)
 - 3.4 Acts of extraordinary administration (c. 1277), which the United States Conference of Bishops (USCCB) has defined as follows (Complementary Norm, March 3, 2010):
 - 3.4.1 Initiating a program of financing by the issuance of instruments, such as bonds, annuities, mortgages, or bank debt in excess of the minimum amount set in accord with Canon 1292 §1
 - 3.4.2 Resolving an individual or aggregate claim(s) by financial settlement in excess of the minimum amount set in accord with Canon 1292 §1
 - 3.4.3 Engaging in the regular management or operation of a trade or business that is not substantially related to the performance of the religious, spiritual, educational or charitable purposes of the Church, for the purpose of generating income to carry on such activities
 - 3.4.4 Entering into any financial transaction or contractual agreement, the terms of which address matters involving an actual or potential conflict of interest for the diocesan bishop, auxiliary bishop(s), vicar(s) general, episcopal vicar(s), or diocesan finance officer
 - 3.5 Alienation of the stable patrimony of the diocese, a public *juridic* person subject to the diocesan bishop, and other public *juridic* persons not subject to the diocesan bishop, when their statutes do not lawfully provide otherwise, in excess of the minimum amount set by the USCCB according to Canon 1292 §1, particular attention should be paid to §4
 - 3.6 Any transaction which can worsen the patrimonial condition of the diocese, a public *juridic* person subject to the diocesan bishop, and other public *juridic* persons not subject to the diocesan bishop when their statutes do not lawfully provide otherwise (c. 1295)
 - 3.7 Prior to leasing or encumbering ecclesiastical goods (c. 1297) owned by the diocese, when the market value of the property to be leased involved exceeds \$1,000,000 (USCCB, Complementary Norm, June 8, 2007)
 - 3.8 Prior to leasing or encumbering ecclesiastical goods (c. 1297) owned by the diocese when the lease is to be for three (3) years or longer, regardless of the value of the goods (USCCB, Complementary Norm, June 8, 2007)
4. The competent authority cannot proceed validly (c. 127) without first consulting the College regarding the following matters:
 - 4.1 Appointing the Finance Officer (c. 494 §1)

- 4.2 Removing the Finance Officer during his term (c. 494 §2)
 - 4.3 More critical acts of administration, in light of the economic condition of the diocese (c. 1277)
 - 4.4 Prior to leasing ecclesiastical goods (c. 1297) owned by the diocese, when the market value of the goods to be leased exceeds \$400,000 (USCCB, Complementary Norm, June 8, 2007)
 - 4.5 Determination of the meaning of acts of extraordinary administration for Religious Institutes subject to the diocesan bishop's control if the statutes are not specific on this matter
 - 4.6 Investment of tangible and intangible property assigned to an endowment by the Religious Institutes if the statutes are not specific on such matters
5. The College exercises the following functions as well:
- 5.1 Observing the apostolic letter of appointment when the diocesan bishop takes possession of the diocese (c. 382 §3)
 - 5.2 Observing the apostolic letter of appointment, when a coadjutor bishop assumes the office of coadjutor bishop (c. 404 §1)
 - 5.3 Observing the apostolic letter of appointment, when the See is impeded, and a coadjutor bishop or auxiliary bishop assumes governance of the diocese (cc. 404 §3 and 413 §1)
 - 5.4 When the See is impeded, and there is no coadjutor bishop (or he is impeded as well), and the order of succession has not provided otherwise, the College must select a priest to govern the diocese (c. 413 §2).
 - 5.5 When the See is vacant and there is no auxiliary bishop, the College assumes governance of the diocese until the designation of the diocesan administrator (c. 419).
 - 5.6 Unless the law or the Holy See provides otherwise, the College elects a diocesan administrator within eight days of notice of the vacant See, or in the event that the diocesan administrator has been removed, resigns, or dies (cc. 421 §1 and 430 §2).
 - 5.7 If there is no auxiliary bishop, or there is none designated, the College is to notify the Holy See about the death of the diocesan bishop as soon as possible. Similarly, the one elected as the diocesan administrator must inform the Holy See concerning his own election (c. 422).
 - 5.8 Receives the resignation of the diocesan administrator (c. 430 §2)
 - 5.9 To be present when the diocesan administrator makes his profession of faith (c. 833 4°).
6. The diocesan bishop freely consults the College on any other matters at his discretion.

Article III: Membership

1. Membership shall consist of at least six but no more than twelve members selected by the diocesan bishop from the presbyteral council.

- 1.1 To ensure decisive votes, the College should consist of seven, nine, or eleven members.
- 1.2 The College is constituted for a five-year term, with each member's term coterminous with one another's. Suppose a member vacates his position before the term of the College ceases. In that case, the diocesan bishop is free to appoint from the presbyteral council. This replacement member shall only be permitted to complete the remainder of the previous member's term.
- 1.3 If the vacancy of a member of the College reduces the College to five members or less, the diocesan bishop must appoint, from the presbyteral council, additional member(s) until there are at least six.
2. Once a member is appointed, membership in the College is not dependent upon membership in the presbyteral council. Membership in the College continues even if membership in the presbyteral council ceases.
3. Loss of membership occurs when a member is freely removed by the diocesan bishop or upon notification of the cessation of the College (c. 186).

Article IV: Cessation of the College

1. The College ceases to exist *ipso iure* when five years have elapsed, and the diocesan bishop has established a new College (c. 502 §1).
2. The establishment of a new presbyteral council following the appointment of a new diocesan bishop has no effect on the College's existence.

Article V: Officers

1. The president of the College is the diocesan bishop of San Angelo or the diocesan administrator. When the See is vacant or impeded, the auxiliary bishop serves as president until the diocesan administrator is appointed. When the See is vacant or impeded, if there is no auxiliary bishop, and/or no one has been designated or appointed by the diocesan bishop, before a diocesan administrator is appointed, from among the members of the College who is senior in ordination serves as president and presides over the meetings (c. 502 §2).
2. From among the members of the College, the president appoints a chairman who is to record the minutes of the meetings and perform administrative functions at his request.
 - 2.1 The chairman serves at the will of the president. The chairman can be replaced at any time by the president, just as the president can designate another to serve temporarily in this capacity in the chairman's absence.
 - 2.2 Although a new president may appoint a new chairman, the former chairman does not lose membership in the College *ipso facto* when a new president assumes their function.

Article VI: Meetings

1. The College is to meet when convoked by the president.
 - 1.1 Normally, meetings must occur at least once a year. However, they must occur at least four times per year during a vacant See, but preferably more frequently.

- 1.2 Special meetings may be convoked at the president's discretion and/or when required by law.
2. Only those legitimately convoked and present at the time and place specified in the notice of convocation are permitted to participate in that meeting's activity.
3. Members of the College, who were legitimately convoked, forfeit the right to participate in those meeting activities for which they were not present.
4. When the consent or vote of the College is required by law, each member who is present according to the above prescripts has the right to vote.
 - 4.1 An absolute majority of those possessing the right to vote constitutes the will of the College (c. 127 §1).
5. When the counsel of the College is required by law or desired, each member who is present according to the above prescripts has the right to offer an opinion on each matter discussed.
 - 5.1 When the counsel of the College is sought, the president must convoke all members and seek the opinion of all those present for each matter discussed at a meeting. However, a formal vote is not required. Voting may be initiated by the president.
6. The established *quorum* to consider the College legitimately formed consists of at least one-half of the convoked members plus one (c. 167).
7. Alternative means of meeting:
 - 7.1 Consultation: When the law requires that the diocesan bishop consult the College, he may do so in person or by telephone, mail, email, fax, conference call, or other electronic means to affect such consultation.
 - 7.2 Consent: When the law requires that the diocesan bishop obtain the consent of the College, the members must meet either physically or by electronic means. It may be that a decision cannot be reached because additional information is needed. In this case, the bishop may, after the information has been provided, obtain consent in person or by telephone, mail, email, fax, conference call, or other electronic means.

Article VII: Committees

1. The formation of committees is prohibited.

Article VIII: Amendments

1. The diocesan bishop of San Angelo alone may alter these statutes by notifying the members in writing of any changes. Such changes will take effect immediately unless otherwise stated.

Article IX: Approbation

1. These statutes are hereby approved by the diocesan bishop of San Angelo. These statutes are to be interpreted in accord with the *Code of Canon Law* currently in force, the particular law of the diocese of San Angelo, legitimate custom, and any other binding norms of the Latin-rite Catholic Church. These statutes may be formally interpreted and amended only by the diocesan bishop of San Angelo. Finally, these statutes will take effect immediately. They will remain in force until revoked by the diocesan bishop of San Angelo, everything to the contrary notwithstanding.

PART II. PRESBYTERAL COUNCIL OF THE DIOCESE OF SAN ANGELO

(Approved: July 26, 2022)

CONSTITUTION

The Second Vatican Council has emphasized that bishops and priests, drawn from the ranks of the People of God, are united in the one priesthood and ministry of Christ and are fundamentally brothers. This brotherhood is a sacramental reality and is especially significant among priests of a diocese who form one body with their bishop. Because of this real brotherhood, the Council reminded the bishops to regard their priests as necessary helpers and counselors whose ideas and advice can be substituted by no other.

"All priests, together with bishops, share in one and the same priesthood and ministry of Christ. Therefore, by reason of the gift of the Holy Spirit which is given to priests in the sacred ordination, bishops should regard them as necessary helpers and counselors in the ministry and in the task of teaching, sanctifying and nourishing the People of God. (The bishop) should gladly listen to (his priests), indeed, consult them, and have discussions with them about those matters which concern the necessities of pastoral work and the welfare of the diocese" (*Presbyterorum ordinis*, 12-7-65, no. 7).

"In each diocese, according to a method and plan to be determined by the bishop, there should be a council of priests, that is, a group or senate of priests who represent the body of priests and who by their counsel can effectively assist the bishop in the government of the diocese. In this council the bishop should listen to his priests, consult with them, and have dialogue with them on those matters which pertain to the needs of pastoral work and the good of the diocese" (*Ecclesiae Sanctae*, no. 15).

The 1983 Code of Canon Law, following the course begun by the Second Vatican Council, states in Canon 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."

Article I: Name

The name of this body is "The Presbyteral Council of the Diocese of San Angelo," hereinafter also referred to as the "Council."

Article II: Purpose

The purposes of this Presbyteral Council are:

- A. To aid the bishop in promoting the pastoral welfare of all the people of God in the Diocese of San Angelo
- B. To serve as a consultative group, representing the body of priests, which by its counsel will assist the bishop in the governance of the Diocese
- C. To assist the bishop in fostering the temporal and especially the spiritual welfare of his priests

- D. To assist the bishop in the continued formation of priests
- E. To be the bishop's liaison with the Presbyterate
- F. To foster communication within the Presbyterate

Article III: Membership

- A. Membership in the Council of the Diocese of San Angelo must consist of:
 - 1. Six elected members (i.e., three at-large and three deanery representatives) and three members appointed by the bishop.
 - 2. Two ex officio members: The vicar general and chancellor. If the chancellor is not a priest, then this person will be a non-voting member.
 - 3. Three priests may be appointed by the bishop to serve for a period not to exceed three years unless the bishop re-appoints them.
- B. The eligibility to vote and be elected shall be determined by the By-laws and the Procedural Guide for Conducting Elections.
- C. A seat on the Council becomes vacant by death, resignation, transfer from the Diocese, or removal from office. If a deanery representative is transferred to another deanery, his seat automatically becomes vacant. The vacancy due to resignation is accepted by the president or Chairman. Removal from office can be effected only by unanimous vote of the Council members present, not counting the vote of the member in question, and only for weighty reasons. A member so removed is to be notified by the Chairman of the Council within a week of the Council's decision.
- D. A vacant seat on the Council must be filled by one of three methods:
 - 1. If the seat is vacated by a member appointed by the bishop, the bishop shall appoint a successor.
 - 2. If the seat is vacated by an at-large, elected member, the unexpired term must be filled in the following manner: If the remaining part of his term is six months or less, the Council must appoint another at-large member from among the eligible priests in the diocese by a simple majority vote of the Council. Votes of the Council may be cast either in person or through any type of electronic communication. If the remaining part of his term is longer than six months, the priests of the diocese shall have a special election to elect another priest to fill the unexpired term.
 - 3. If the seat is vacated by a deanery representative, the unexpired term must be filled in the following manner: If the remaining part of his term is six months or less, the Council must appoint another representative from among the eligible priests of the same deanery by a simple majority vote of the Council. Votes of the Council may be cast either in person or through any type of electronic communication. If the remaining part of his term is longer than six months, the priests of the deanery shall have a special election to elect another priest from the deanery to fill the unexpired term.

Article IV: Elections

Election of members shall follow the Procedural Guide for Conducting Elections in Part IV of this document.

Article V: Term of Office

Terms of office shall be staggered and consist of three years for each elected member.

Article VI: Officers

- A. The officers of the Presbyteral Council shall be the President, Chairman, Vice-Chairman, and Secretary.
- B. The Diocesan Bishop is the President of the Presbyteral Council.
- C. The rest of the officers shall be elected by the Council by a simple majority of those present and voting in the month after each election. This election shall follow the seating of newly elected members at the beginning of the meeting. The outgoing chair runs this meeting from the beginning until the election. The bishop runs the election. The incoming chair runs this meeting after the election until the end of the meeting, unless he requests that the outgoing chair run it.
- D. The elected officers shall serve until new officers are chosen after the next election of members to the Council. Officers may be reelected as long as they are members of the Council.
- E. An elected officer may be removed from his office by a simple majority of the total Council membership or by mandate of the bishop. This does not affect his Council membership.
- F. If an office becomes vacant for any reason, the remaining portion of that particular term shall be filled by the Council by a simple majority vote of the voting members (i.e., in person and/or through any type of electronic communication).
- G. The duties of the officers are outlined in the By-laws.

Article VII: Meetings

- A. The Presbyteral Council shall meet twice a year in May and November and at other times as deemed necessary in consultation with the bishop and the Council. There should be at least six meetings a year.
- B. A quorum is had when 50% of the total voting membership of the Council is present.
- C. The rules contained in the current edition of Robert's Rules of Order Newly Revised shall govern the meetings of the Council.

Article VIII: Proposals to the Bishop

- A. A proposal submitted to the bishop must be approved by consensus or by a simple majority of the Council members present and voting. The tally of votes, for or against, must be noted on any proposal made to the bishop.
- B. The manner of submitting proposals to the bishop will be decided by the Council.

- C. The proposals of the Council become official policy only upon acceptance and promulgation by the bishop.

Article IX: Statements

A statement for publication as the official position of the Presbyteral Council shall require a simple majority of those present and voting.

Article X: Amendments

Members of the Council must be given ten days prior notification of proposed amendments to the Constitution. Amendments must be passed by a two-thirds majority of the total voting membership of the Council. The vote on amendments must be by secret ballot.

Article XI: Cessation of the Council

The Council shall cease when the Diocesan See is vacant.

PART III. BYLAWS

Article 1: Duties of Officers

The president of the Council has the right to call meetings of the Council, to preside over meetings of the Council, to place matters of concern on the agenda of the Council, to accept or reject (except where otherwise provided by Canon Law) the results of the Council's deliberations, and to promulgate officially decisions arising therefrom.

A. The duties of the chairman are:

1. To convene and chair the meetings.
2. To prepare the agenda for the meetings, at the direction of the bishop and in conjunction with members of the Council.
3. To notify in advance the diocesan bishop and the other members of the Council of the date, time, and place of meetings and request items for the agenda, which is to be sent to all priests of the diocese ten days before the meeting.
4. To appoint and to dissolve all standing and ad hoc committees.
5. To coordinate the work of the Council.
6. To present the proposals of the Council to the diocesan bishop.
7. In consultation with the bishop, to review the minutes created by the secretary and send to all members of the Council for approval at the next meeting.
8. In consultation with the bishop, to make a summary of the minutes of each Council meeting shortly after each meeting and send it to each priest working in the diocese.

B. The duties of the vice-chairman are:

1. To assist the chairman.
2. To chair meetings in the place of the chairman in his absence or at his request.

C. The duties of the secretary are:

1. To record the minutes of all meetings.
2. To keep all records pertaining to the Council.
3. To send to the bishop and the chairman, within two weeks after a meeting, the minutes of that meeting (which minutes, however, do not become official until approved by the Council).

D. The duties of the chancellor are:

1. To place the agenda, approved minutes, and associated documents from each meeting in the diocesan archives.
2. To assure that a complete record of all agendas, approved minutes, and associated documents are maintained in an orderly fashion in the diocesan archives.

Article 2: Participation in Meetings

- A. All priests shall enjoy the privilege of attending any regular or special meetings as auditors; however, any meeting or portion thereof may be closed at the request of the bishop, chairman, or four members.
- B. When a member is recognized to speak by the chairman, he is allowed up to five minutes to speak, unless he is giving a report.

Article 3: Communication in the Presbyterate

Deanery representatives on the Council should bring to the attention of priests in their deanery meetings matters under consideration by the Council and should take care to report and explain decisions made by the Council. They also make a report at Council meetings of important matters in their deanery.

Article 4: Amendments

The By-laws shall be amended by a simple majority vote of those present and voting.

PART IV. PROCEDURAL GUIDE FOR CONDUCTING ELECTIONS

Introduction:

1. Elections to the Council shall be by secret ballot.
2. Elections shall be held each year and completed by October 15.
3. The goal is for newly elected/appointed members to be seated at the late October/November Council meeting.
4. Newly elected members of the Council shall be installed at the beginning of the meeting following the election. After the installation of the newly elected Council members, new officers shall be elected.
5. A member may be reelected to office as long as he is eligible.
6. After a priest elected to the Council has served for two consecutive, complete three-year terms, he shall be excluded from Council membership for a minimum of one year.

Who is Eligible to Run and/or Vote?

We can envision these basic categories of priests as follows:

Group 1: Active and Passive Voice (they can vote and be elected)

- A. Priests incardinated in the Diocese of San Angelo, residing in the diocese, with faculties.
- B. Extern or religious priests residing (with domicile or quasi-domicile) in the Diocese of San Angelo, with some office or assignment for the good of the diocese, with faculties.
- C. Those who are on a brief sabbatical or studying Spanish outside the diocese for no more than four months, with faculties.
- D. Retired or not.

Group 2: Active Voice Only (they can vote but cannot be elected)

- A. Priests incardinated in the Diocese of San Angelo, residing outside the diocese, with faculties.
- B. Non-retired priests incardinated in the Diocese of San Angelo, residing inside or outside the diocese, without faculties.
- C. Active-duty military chaplains incardinated in the Diocese of San Angelo, residing inside or outside the diocese.
- D. Extern or religious priests who reside in the Diocese of San Angelo, with or without faculties, who are not assigned by the Bishop of San Angelo.
- E. Retired priests incardinated in the Diocese of San Angelo but living outside the diocese.

- F. Retired priests incardinated in the Diocese of San Angelo, without faculties.
- G. Those who are incapacitated.
- H. Those who are currently serving on the Council and whose terms are not expiring this year.
- I. Those who are now completing two (2) consecutive three-year terms on the Council.
- J. Those who have declined to run by notifying the election committee that they are opting out of this election.

Group 3: No Voice (they cannot vote or be elected)

Those who have lost the clerical state, or who have illegitimately abandoned their ministry according to the judgement of the diocesan bishop, or who are otherwise subject to disciplinary measures, voluntary agreements, provisions of law, or canonical penal sanctions.

Categories of Positions on the Presbyteral Council:

- A. There are two categories of elected positions: (a) at-large and (b) deanery representatives.
- B. Ballots for the at-large position are sent to all priests eligible to vote (with active voice, in Groups 1 and 2).
- C. Ballots for deanery representative are sent only to the members of the appropriate deanery who are eligible to vote (with active voice, in Groups 1 and 2) and who currently reside in that deanery.
- D. There are also members who are appointed by the bishop. These are usually appointed as soon as the election winners of the elected positions have been determined.

Election Process:

- A. In the August or September Council meeting, the agenda item of elections for new Council members is to be addressed.
- B. By the beginning of August, the Chairman of the Council is to appoint an election committee from among the members of the Council who are not eligible to run in this election.
- C. The election committee shall conduct the election subject to the directives of the Council.
- D. A designated diocesan staff member (secretary) will help with the election process.
- E. The election committee and the designated diocesan staff member (secretary) must receive a copy of this procedural guide document and study it carefully. They must also carefully study the Constitution and By-laws of the Council. They should be given a copy of all the annual Council rosters for the past seven years. They should be aware of the current assignments of all the priests and have access to the current version of the official diocesan directory. They should verify the list with the bishop.

- F. The election committee conducts the election for the new members who will replace the elected members whose terms are expiring.
- G. The work of the designated diocesan staff member (secretary) must be guided and checked carefully by the election committee.

Opt-Out Requests:

- A. Before the voting takes place, eligible priests will be polled. At this time, they can indicate if they do not want to serve on the Council.
- B. By mid-September, those eligible to serve are to receive an opt-out request form by regular mail and/or by email. They are to return that response to the designated diocesan staff member (secretary) in writing (by email or regular mail or delivered in person) within ten calendar days. Opting out verbally or by phone will not be considered valid. The names of those who have opted out will not be included on the ballot.

Election Ballots:

- A. After the deadline for the opt-out request responses, the ballot for the at-large position will be developed including all the priests who are eligible to serve (Group 1) on the Council and who have not opted to remove their names from the ballot. The election committee will check to eliminate the names of those priests who are now completing two consecutive three-year terms on the Council, as well as those priests who are currently serving on the council and whose terms are not expiring this year.
- B. The at-large ballots are sent by regular mail to all those priests with Active Voice (Groups 1 and 2).
- C. At the same time, the ballot for the deanery representative position will be developed using the same method but excluding those priests who are not currently residing in the particular deanery that needs to elect a new deanery representative.
- D. The deanery representative ballots are sent (together with the at-large ballots) by regular mail to all those priests with Active Voice (Groups 1 and 2) in the particular deanery that needs to elect a new deanery representative.
- E. A deadline for the return of the ballots is to be included. Sufficient time should be allowed for the return of the ballots and for a run-off if needed. A return envelope is to be included in the mailing. Ballots are to be returned to the designated diocesan staff member (secretary) in writing (by email or regular mail or delivered in person) within sixteen calendar days. The ballots and envelopes should be formatted in such a way as to protect the anonymity of the voter. Email votes are to be carried out in such a way that the voter is known only by the election committee; email votes are to be sent to the designated diocesan staff member (secretary).
- F. When the deadline for the election has arrived, the election committee will count the votes. The votes are never to be counted by one person alone.
- G. The number of votes required for election shall be a simple majority of those ballots. If a simple majority is not reached in the first balloting, a run-off election

- among the priests with the largest number of votes shall be held; the priest with the plurality of votes in the run-off election shall be declared elected. In case of a tie at this run-off election, a flip of a coin in the presence of the vicar general and at least one other Council member shall decide membership on the Council.
- H. In the event that someone wins the election for both positions, that winner may pick the position that he prefers. In the other race, the second greatest vote getter wins the race for the position.
 - I. Results of the election are to be reported to the bishop in writing. The results are secret until the bishop authorizes their publication in the manner indicated by him.
 - J. In setting dates for the mailings, the election committee, and the designated diocesan staff member (secretary) are to work backward from the date of the Council meeting at which the new members will be seated. At least sixteen calendar days should be given for each round of ballots sent by U.S. mail to be delivered, marked, and returned.
 - K. The newly elected members will also need to be given sufficient time to arrange their schedules to attend the next Council meeting.
 - L. The old ballots and opt-out response forms should be saved in the diocesan working archives for three years before they are destroyed. The envelopes should also be saved.

Amendments:

The Procedural Guide for Conducting Elections shall be amended by a simple majority vote of those present and voting. (Edited and approved on Sept. 12, 2024).

1. JUDICIAL VICAR, TRIBUNAL, AND CANONICAL SERVICES

The Diocesan Tribunal handles matters related to preparing for marriage. Examples of

- A. The Diocesan Tribunal handles matters related to preparing for marriage. Examples of such matters include dispensations, reviewing and forwarding canonical paperwork to other dioceses, annulments, and related cases. The bishop may refer other matters to the Tribunal personnel, as well. It is located in the Diocesan Pastoral Center.
- B. The Diocesan Tribunal is headed by the Judicial Vicar, appointed by the diocesan bishop. There are also additional judges, defenders of the bond, a promoter of justice, and approved procurator/advocates.
- C. The procedure for accepting and processing marriage cases concerning annulments and related cases before the Tribunal is as follows:
 - 1. The Tribunal will generally not issue declarations of nullity until one year after the civil divorce, except when circumstances urge otherwise.
 - 2. It is the general responsibility of the priest approached by a parishioner to initiate communication with the Diocesan Tribunal. In no case should the Tribunal be contacted directly by the prospective petitioner. Once the Tribunal has been contacted, it will suggest the name of an advocate. In some cases, the priest will be asked to serve as advocate. Forms to be filled out and requests for other

necessary information and documentation will be forwarded from the Tribunal Office.

3. All materials must be submitted in typewritten form. The Tribunal cannot accept handwritten or taped material.
4. These materials will be reviewed, and a Judge will be assigned to the case. He will establish the grounds on which the case will be judged and further direct the Advocate to obtain needed information.
5. Once a decision has been reached by the Diocesan Tribunal, the petitioner, the respondent, and the advocate are informed. The case may be appealed to the Second Instance Tribunal in San Antonio.
6. A small fee is charged for each case. When a formal case is submitted, the details of payment are worked out. Those in the process of becoming Catholics through the RCIA and their spouses are not charged any fees. Those who find themselves unable to pay fees should contact their pastor or the Judicial Vicar for assistance.

1. Dean (Vicar Forane)

The Diocese of San Angelo is divided into three deaneries, each headed by a dean appointed by the diocesan bishop for a three-year term, following consultation with the priests of the deanery. In Canon Law, the dean is also known as the *vicar forane* (c. 553 §1). The responsibilities of the deans are as follows:

- He is the diocesan bishop's representative to the constituency of the deanery.
- He channels information from the diocesan bishop to the deanery.
- He convenes the priests of his deanery (and sometimes women religious and permanent deacons) in meetings to discuss common pastoral activities.
- He promotes fraternity among the priests within the deanery.
- He performs pastoral audits of the parishes of the deanery on a regular basis.
- He oversees the premises of a parish when a priest dies.
- He is consulted on the assignment of priests.

2. Vicar For Priests

The diocesan bishop appoints a Vicar for Priests who promotes the well-being and morale of the priests of the diocese. He coordinates the annual priests' retreat and other clergy days. He is assisted by the Priestly Life and Formation Committee.

PART V. THE OTHER DIOCESAN OFFICES & DEPARTMENTS

1. Building Consultants

Building Consultants are advisors to the diocesan bishop about construction and renovation projects. They are persons skilled in architecture, engineering, and construction. If the project under consideration is a church, the Liturgy Commission will be consulted, as well.

2. Calvary Cemetery

The Catholic Cemetery in San Angelo, known as Calvary Cemetery, is under the management of the chancellor. Contact him at the Diocesan Pastoral Center.

3. Campus Ministry

Campus Ministry for college and university students is offered at Angelo State University, Odessa College, the University of Texas of the Permian Basin, Midland College, and the three Universities in Abilene. Campus ministry is under the direction of the Associate Director of the Office of Evangelization and Catechesis in the Diocesan Pastoral Center.

4. CCHD Coordinator

The Catholic Campaign for Human Development (CCHD), established by the Catholic Bishops of the United States in 1970, is the Church's national education/action program for fighting domestic poverty. The CCHD makes grants to self-help projects and conducts a year-round justice education program. The Diocesan Director coordinates the collection in the Fall of each year and the application process for funding projects. A portion of the CCHD collection stays in the diocese to help with local projects; the remainder is sent to the national level.

5. Charitable Foundation Board

The Charitable Foundation of the Diocese of San Angelo is established to assist with various good works throughout the diocese. Parishes can place savings in the Charitable Foundation. The foundation's board oversees the investment of the funds and reviews grant requests.

6. Christ The King Retreat Center

Christ the King Retreat Center offers a wide range of retreat programs, including hosting retreats for various parish and church groups. The center is located at 802 Ford Street in San Angelo on the banks of the Concho River. The retreat center offers room and board for up to 100 people.

7. Communications and Newspaper

The Office of Communications develops and promotes news and educational information of religious interest to the public through the diocesan newspaper, the secular press, and electronic media.

7.1 Media, Photo, and Video Policy

- a. Photos and videos can be an important means of telling our story, providing visitors with information, giving people an idea of what to expect when they attend our worship services and events, and providing a historical record of church and Catholic school activities to help our Christian faith community grow and flourish.
- b. Productions by Outside Organizations or Individuals Unaffiliated with the Diocese, Parishes, or Schools
 - i. In general, the diocese, a parish, a Catholic school, or affiliated institution, shall not grant permission or a license for any outside organization or individual unaffiliated with the diocese, parishes, schools, or affiliated institutions to use diocese, church, school, or affiliated institutions' property for the purpose of recording, producing, or staging any type of recording, including but not limited to music videos, movies, television programming, news footage, or any other media production or electronic gaming, without the consent of the diocesan bishop and their respective pastor(s).
 - ii. All media inquiries or contact with the media that could affect the public image of the parishes, schools, or Diocese of San Angelo should be directed to the diocesan bishop or Director of the Office of Communications.
 - iii. When a member of the clergy, an employee, a parish, a school, or an affiliated institution is contacted by a media outlet, the Director of the Office of Communications should be notified before providing any information or responding to questions.
 - iv. Communications with the news media on behalf of the Diocese of San Angelo or in any matter that could represent or appear to represent the diocese must be conducted through the diocesan bishop or the Office of Communications.
 - v. Comments to the media regarding the diocese or any diocesan policy can only be issued by the diocesan bishop, unless he authorizes someone else to comment.
 - vi. If a reporter, photographer, or videotaping crew shows up unexpectedly at your parish, school, or institution, please contact the diocesan bishop or Diocesan Director of Communications before you allow them to operate on the grounds of your facility.
 - vii. You or your authorized representative may be directed to speak or not to speak with the media after the diocesan bishop or Diocesan Director of Communications determines if any response is appropriate.
 - viii. Anyone not approved by the diocesan bishop is not the spokesperson for the diocese and therefore he/she is not authorized to make any official written or verbal statement regarding the Diocese of San Angelo. In light of this prohibition, if any statement is made by any unauthorized person(s), it shall be treated as his/her private opinion(s).

c. Photography, Videography, Live Streaming, and Other Recording

Photography, videography, live streaming, and other recordings at church services, ministry activities, classes, programs, and other church or school events must be in compliance with and adhere to the guidelines set forth in the following documents:

- i. *The Diocese of San Angelo Pastoral Manual*
 - Section B, Part V, par. 8, Communications and Newspaper.
 - Section F, par. 36.0, Parish Websites and Use of Social Media.
- ii. *The Diocese of San Angelo Policies on Ethics and Integrity in Ministry* Provisions for Children & Youth Photos/Video in Electronic Communications and all Forms of Media

d. A parish or Catholic school may use the media recorded at these events in materials produced by or for the church or school, including but not limited to bulletins, posters, brochures, newsletters, and other printed and electronic materials and digital media (e.g. church or school website, Facebook, and other social media sites) after obtaining their respective pastor's review and approval.

e. Regardless of the form or proposed use of photos, videos, and other media, it is imperative that the safety and right to privacy of all involved be faithfully preserved and respected.

7.2 *West Texas Angelus Newspaper*

- The diocesan newspaper, the *West Texas Angelus*, is published by the bishop. The paper's editor is appointed by the bishop. Published monthly, the paper's publication schedule and deadlines appear in each monthly issue of the paper.
- The *West Texas Angelus* publishes news of religious significance on the international, national, state, diocesan, and parish levels. Parishes and individuals are invited to submit articles and photographs for consideration for publication.
- The purposes of the *West Texas Angelus* are (a) to provide a Catholic religious news function, (b) to serve as the forum by which the bishop may communicate with his people, and (c) to draw the Diocese of San Angelo together by highlighting the various people and events which make up the diocese.
- The *West Texas Angelus* is sent to registered members of parishes and missions in the Diocese of San Angelo. Parishes and missions are billed monthly for the number of copies sent to their congregations during that month.
- Addition of names: Pastors are to notify the Diocesan Pastoral Center of the names and addresses of new parishioners as soon as possible for adding to the master list.
- Changes and deletions: Normally, the U.S. Postal Service will notify the newspaper of changes of address. Such changes are updated as soon as possible. Notification that

a recipient has moved outside the Diocese of San Angelo will cause their information to be deleted from the master list. Pastors may request that names be deleted from the list by giving the reason for doing so. For example, a name might be deleted when more than one copy goes to the same address. In this case, the pastor should inform the diocese of the correct addressee.

- Individual subscriptions: Persons outside the diocese or non-Catholics interested in receiving the *West Texas Angelus* may subscribe individually. The annual subscription price is \$6.00. Subscriptions should be sent directly to the Diocesan Pastoral Center.
- Parishes and missions may take up a special collection during February (Catholic Press Month) to help offset the cost of paying for subscriptions. Whether or not a person contributes to this special collection may not be used as a factor in determining the mailing list for the parish or mission. All members of the congregation are to receive the diocesan newspaper, regardless of their ability to pay.
- Submission of Articles: All parishes, missions, church organizations, and societies are encouraged to submit articles and photographs to the editor of the *West Texas Angelus* for possible publication. Pastors should endeavor to notify the editor of significant upcoming events in their parishes and missions. Pastors should also be aware of publication deadline dates. It is important for news of their parishes and missions to be published on time.

8. Criminal Justice Ministry

The Criminal Justice Ministry is coordinated by a person appointed by the diocesan bishop. This person encourages volunteers to visit the imprisoned in jails and prisons, provide retreats and other religious services in the prisons, and work with the incarcerated families.

9. Deacon Director And Coordinators

The Deacon Director, appointed by the diocesan bishop, oversees the formation program for new permanent deacons and coordinates the assignments of the ordained permanent deacons. He also provides the annual retreats for deacons and their wives.

Coordinators in each deanery gather the permanent deacons occasionally and provide communication between the deacons and diocese.

10. Deacon Council

The Deacon Council advises the diocesan bishop and diocesan deacon coordinator about the program for permanent deacons in the Diocese of San Angelo.

11. Deacon Personnel Board

The Deacon Personnel Board advises the diocesan bishop on the assignment of permanent deacons.

12. Diocesan Review Board

The Diocesan Review Board assists the diocesan bishop as a confidential consultative body in dealing with allegations of sexual abuse of minors. It also reviews diocesan policies concerning the same.

There are at least five persons of outstanding integrity and good judgment on the board. The majority are lay Catholics not in the employ of the diocese. At least one member is a pastor, and at least one member should have expertise in treating sexual abuse of minors. They are appointed by the bishop for five-year terms.

13. Diocesan Attorney

The diocese retains an attorney for its own legal work and as a service to the parishes. Under Canon Law, the diocese's bishop is responsible for the overall temporal well-being of his diocese. When applied to proper administration under Texas law, the bishop is held to be a "corporate sole." As such, he is responsible for all property, interests, liabilities, and civil dealings of the Church.

For buying or selling a property, please refer to the Parish Administration section of the Pastoral Manual. The bishop must be brought into the decision process early in the evolution of any potentially significant legal issue. It is essential to minimize incorrectly registered property deeds and adequately fulfill the obligations under diocesan liability insurance coverage. The following shall be the procedure for engaging legal counsel and handling related billing and liability/settlement issues:

The schools are free to contact local legal counsel provided all proper permissions have been sought previously from the bishop (as required by Canon Law and diocesan policy, the parishes, and the missions) with the understanding that:

- All expenses and legal fees incurred must be paid and settled directly between the church entity and the vendor (and not be paid by nor billed to the diocese); and
- If the legal service is routine (such as deed preparation), the bishop will have the Diocesan Attorney review the same before the bishop signs the final documents. Experience has demonstrated that many very well-meaning attorney-parishioners are not sufficiently familiar with the particulars of the Church's unique status. The result has been expensive filing again of improperly filed documents. The diocese is financially responsible for the expense of this preventive "check;" and
- If the legal issue is not routine or represents potential settlement liability, the pastor must immediately notify the bishop of the developing situation. The bishop must approve the continued engagement of legal counsel and may choose to transfer counsel for insurance compliance or other reasons. The bishop will seek additional counsel from a canon lawyer when deemed appropriate. The parish must be responsible for the fees and expenses of all counsel (other than the Diocesan Attorney), as well as any settlements. The bishop alone has the authority to enter into settlements.

Parishes, missions, and schools wishing to engage the services of the Diocesan Attorney for reasons other than those covered in the previous subsection (a.), must consult the bishop or chancellor. Having once received their approval to engage the Diocesan Attorney, the pastor will receive and settle counsel's billing directly.

14. Diocesan Director of CRS

The Diocesan Director of Catholic Relief Services (CRS) coordinates the annual collection, taken up on the Fourth Sunday of Lent. The director also promotes the CRS Rice Bowl and other educational and fund-raising activities. CRS responds to emergency needs outside of the United States and coordinates development programs to assist the poor.

15. Diocesan HRM and Vice-Chancellor

The Human Resources Manager (HRM) is appointed by the diocesan bishop. The HRM oversees and is responsible for all human resources activities, including employee insurance, legal compliance, personnel policies, maintaining personnel files, pay rate benchmarking, maintaining and updating employee job descriptions. The HRM is a liaison for all employee questions, concerns, and problems for the entire diocese. He coordinates these matters between the parishes, schools, pastoral center, and the diocesan bishop. Currently, the HRM also serves as the vice-chancellor of the diocese.

16. Director Of Stewardship and Development

The Director of Stewardship and Development, appointed by the diocesan bishop, is (a) responsible for the overall stewardship education and fund development for the diocese and the diocesan Catholic Charitable Foundation; (b) educating parishioners and donors on the needs of the diocese and the Foundation; and (c) developing new time, talent, and financial resources to meet the present and future needs of the diocese and the Foundation.

17. Ecumenical Affairs Coordinator

Parishes are encouraged to promote ecumenism, especially in praying for unity during the annual week of ecumenical promotion in January and by contact and cooperation with local ministerial groups.

The diocesan coordinator for ecumenical affairs maintains communication with the Texas Catholic Conference and local ministerial alliances and activities. See also the "Ecumenical Guidelines for the Dioceses of Texas" in the Worship section of this *Manual*.

18. Evangelization and Catechesis Office

The Office of Evangelization and Catechesis provides leadership at the diocesan level for these important ministries of the Church. Evangelization is proclaiming the Good News in many ways, including the RCIA. Catechesis is the specialized teaching of the faith. The training provides many programs for adults, youth, and children, including sacramental preparation. This Office provides programs of basic and advanced formation for people involved in church ministry. Youth Ministry, Campus Ministry, and Family Life Ministry are also coordinated through this office.

19. Evangelization and Catechesis Advisory Committee

The Evangelization and Catechesis Advisory Committee discusses issues of importance to these ministries in the diocese, offering suggestions and encouragement. The group consists of professional catechists, volunteers, priests, women religious, and permanent deacons.

20. Exorcism and Deliverance Ministry

The former structure of “Blessing Teams” has been dissolved. For cases of suspected evil spirits in places or in a person, the appointed exorcist(s) (c. 1172), in consultation with the bishop, will discern the most pastorally appropriate way to address the issue. There is a special email and cell phone number available on the Priest Portal of the diocesan website by which a priest may receive guidance. The email and phone number are reserved for the use of priests only and are to be kept in the strictest confidence and never shared with anyone.

21. Family Life Ministry

One of the top priorities of ministry for the Diocese of San Angelo, the Office of Evangelization and Catechesis sponsors programs and formation opportunities relating to family life. Christ the King Retreat Center also offers Engaged Encounter and other weekend programs impacting family life.

22. Grievance Committee

The Grievance Committee, appointed by the diocesan bishop, is chaired by the Vicar General. It assists the diocesan administration to bring reconciliation (cf. Mt 18:15–17) to disputes at the diocesan or parish level, especially in issues related to employment. This committee is not for use in Catholic Schools, which have their own procedures. The procedures to be followed are found elsewhere in this *Diocesan Pastoral Manual*.

23. Hispanic Ministry

Certain ministries among the Spanish-speaking in the diocese receive the attention of this committee, such as home visits which are sensitive to the immigration status of the people. In a certain sense, all ministry in the diocese serves Hispanics, who comprise most Catholics in the diocese. But this committee identifies and provides assistance on matters specifically for the Spanish-speaking.

24. Holy Childhood Association

The Missionary Childhood Association is a charity that assists children in poverty.

25. Human Resources

The Human Resources Officer, the Vice-Chancellor, oversees the policies, procedures, and documents required for good personnel management. He encourages the employees and receives suggestions and complaints. He also advises the parishes in the good management of their employees, as well.

26. Immigration Services

Immigration Services provides professional assistance to people who need help filling out immigration forms. These services are available in San Angelo, Abilene, and Odessa. A reasonable fee is charged for these services.

27. Legal Advisory Team

A team of attorneys from various parts of the diocese advises the bishop on legal matters. The Diocesan Attorney heads the team.

28. Liturgy Commission

The Liturgy Commission of the Diocese of San Angelo plans diocesan liturgies. Members serve as masters of ceremonies in these events. It also provides workshops in liturgy and sacred music and works on various projects proposed by the bishop.

Liturgical Commission Guidelines

The name of this body shall be the Liturgical Commission of the Roman Catholic Diocese of San Angelo, Texas, hereafter referred to as the "Commission."

- A. By Baptism, all of us become members of the Church. This membership makes us not passive recipients of her life but responsible for building up the Body of Christ. This is the context in which the bishop establishes structures and invites certain people to work closely with him. He fulfills his liturgical responsibilities as Moderator, Promoter, and Custodian of the Liturgical Life of the Diocese.
- B. The Diocesan Liturgical Commission must assist the bishop in carrying out his functions as Promoter and Guardian of the Liturgical Life of the Diocese. Therefore, the Commission must act as an advisor to the Bishop of San Angelo in matters of liturgy. And at the bishop's direction, must function as his liaison in the implementation of promulgated Norms and Rites. The commission is responsible for being aware of important developments in matters of liturgy and must suggest to the bishop ways to address these situations.
- C. The Commission must be consulted in the planning and celebration of Diocesan Liturgies.

Groups sponsoring Diocesan celebrations must advise the Liturgical Commission at least one month in advance of the celebration.

Dialogue between the groups sponsoring the celebration and the Commission is essential.

Diocesan Liturgical Celebrations include, but are not limited to:

- a. The Rite of Election
 - b. The Chrism Mass
 - c. Adult Confirmation Liturgies
 - d. Ordinations
 - e. Installation of Bishops
 - f. Funerals of Priests
 - g. Funerals of Deacons
 - h. Dedication of a new Church
 - i. Liturgy for Diocesan Conference Day
 - j. Marriage Jubilee
 - k. Lady in Blue
 - l. Rural Life Mass
 - m. Annual Diocesan Pro-Life Mass
- D. When the Commission sees other needs in the area of liturgy, it must make this known to the bishop and make suggestions to him to address those needs.

- E. The Commission shall provide opportunities for continuing education for those involved in liturgical ministry. With the bishop's approval, special events will be planned and implemented.
- F. The Commission shall work in collaboration with other diocesan departments,
 To be fully informed on the state of pastoral liturgical activity in the Diocese
 To carry out faithfully those proposals in liturgical matters made by the competent authority and to keep informed on the studies and programs taking place elsewhere in this field
 To suggest and promote practical programs of every kind that may contribute to the advancement of liturgical life, especially in the interest of aiding priests laboring in the Lord's vineyard
 To suggest in individual cases, or even for the whole Diocese, timely step-by-step measures for the work of pastoral liturgy
 To appoint and to call upon people capable of helping priests in this matter as occasion arises, to propose suitable means and resources
 To ensure that programs in the Diocese designed to promote liturgy go forward with the cooperation and mutual help of other groups
- G. The Commission will review plans for the renovation and construction of churches and chapels.
- H. The Commission must continue as liaison with the Federation of Diocesan Liturgical Commissions, the Bishops Committee on Liturgy, and the Southwest Liturgical Conference.
- I. Membership
 Membership must be based upon:
 - a. Training and expertise in the area of liturgy:
 - i. Specialized training in liturgy at the college and university level
 - ii. One who demonstrates an understanding of the liturgical renewal, shares its vision, and can work with its directives
 - b. Time to be committed to the Commission:
 - i. To attend all regular meetings
 - ii. To participate in the necessary planning sessions and other activities of the Commission
 - iii. To allow time for continuing education in theology and liturgy

Membership is to be discerned by the Commission and presented to the bishop for approval and appointment.

Operating Procedures for the Commission

- A. The bishop must appoint the chairperson.
- B. The Bishop must appoint members according to present Commission guidelines.
- C. The Commission (together) will discern other operating procedures as the need arises.

29. **Loan Committee**

The Loan Committee assists the diocesan bishop and his administration by studying requests of parishes for loans from the Savings Pool. It will review the borrower's financial status and their ability to pay off the interest and the loan. It will help manage the amount of money available to make loans throughout the diocese, projecting the foreseen needs of the parishes. The members are appointed by the diocesan bishop.

30. **Mission Council**

The Diocese of San Angelo Mission Council is established to bring greater awareness of the need for evangelization *Ad gentes* ("to the nations") in the missionary tradition of the Catholic Church. This council will plan programs of prayer and other events to encourage a missionary spirit at home and abroad.

31. **Priestly Life and Formation Committee**

The Priestly Life and Formation Committee (PLFC) advises and assists the diocesan bishop and Vicar for Clergy in creating an environment of support and growth for the priests of the diocese. The four pillars of formation provide a helpful guideline: intellectual, human, pastoral, and spiritual aspects of education, formation, and well-being. The members of the committee will also engage in carrying out the plans of the committee as follows:.

1. The Priestly Life and Formation Committee consists of the diocesan bishop, Vicar for Priests, and six members. One person from the diocesan staff assists the committee.
2. The diocesan bishop appoints all the committee members. Appointments occur either when terms have been completed or when a position needs to be filled. He also names the staff person from the diocesan staff.
3. Appointments are made for three years or to fill terms when members depart from the committee. The terms are staggered on a rotating basis. Two priests per year are named to new terms. Terms begin on July 1.
4. The committee nominates several priests as possible members. These names are reviewed by the Presbyteral Council, which can also add other names. Those named should be familiar with the areas of the four pillars. They should be willing to attend about four meetings per year and assist with coordinating priests' gatherings (like the retreat, convocations, and reflection days). They should have some awareness of good speakers to recommend for priest events.
5. The diocesan bishop presides at committee meetings.
6. The Vicar for Priests is the chairman of the committee. He plans the agenda, chairs the meetings, and sees to executing the decisions.

The diocesan staff person is the secretary. The secretary prepares the minutes in a timely fashion, keeps the members informed, tracks the terms of the members, and takes care of the practical arrangements of events in the diocesan facilities.

32. Priest Personnel Board

The role of the Priest Personnel Board is to advise the diocesan bishop in making assignments of priests. Additional responsibilities include consulting with the priests on their assignments, tracking sabbatical requests of priests, and addressing matters of concern among the priests. All matters discussed in the board are to be kept confidential. When a new member begins his term on the board, he is to be given a copy of this document.

The Priest Personnel Board will consist of the following members:

1. The diocesan bishop, *ex officio*
2. The vicar general, *ex officio* (chairman)
3. The chancellor of the diocese, *ex officio* (if not a priest, the chancellor will act as a consultant)
4. The three elected priest members of the Priest Personnel Board are elected by their peers in three age groups. After the election, they are confirmed by the diocesan bishop.
5. Any dean (*vicar forane*) who is not a member of the Priest Personnel Board because of numbers 1–4 above may be appointed by the diocesan bishop as a member of the Priest Personnel Board while he is serving as a dean.
6. In the case of a vacancy among the elected members, the other members of the Board will recommend a name to the diocesan bishop who may appoint him to the Board to complete the remaining portion of the term of that particular vacancy.

All priest members of the Board have an active voice in the meetings of the Board; a non-priest chancellor does not.

33. Procedural Guide for Conducting Priest Personnel Board Elections

Introduction:

1. Elections shall be by secret ballot.
2. Elections shall be held each year and completed by October 15.
3. A member may be reelected as long as he is eligible. There is no limit on the number of terms a member will be eligible to serve.
4. There is no upper age limit on their ability to serve.
5. So that not all will be elected at the same time, the terms are staggered.
6. The standard length of term is three years. On occasion, it may be necessary to elect a member to a different length of term, for the sole purpose of achieving the proper staggering of terms.

Who is eligible to run and/or vote?

We can envision these basic categories of priests as follows:

Group 1: Active and Passive Voice (they can vote and be elected)

1. Priests incardinated in the Diocese of San Angelo, residing in the diocese, on active assignment, with faculties. This also includes those in Reduced Active Ministry.
2. Those who are on a brief sabbatical or studying Spanish outside the diocese for no more than four months.

3. Extern or religious priests who reside in the Diocese of San Angelo who have an assignment by the Bishop of San Angelo, with faculties.

Group 2: Passive Voice Only (they can vote but cannot be elected)

1. Priests incardinated in the Diocese of San Angelo, residing outside the diocese on assignment, with faculties.
2. Non-retired priests incardinated in the Diocese of San Angelo, residing inside or outside the diocese, without faculties.
3. Active-duty military chaplains incardinated in the Diocese of San Angelo, residing inside or outside the diocese.
4. Those who are currently serving on the Board and whose terms are not expiring this year.
5. Those who have declined to run by notifying the election committee that they are opting out of the election.
6. The vicar general, the chancellor (if he is a priest), and the deans.

Group 3: No Voice (they cannot vote or be elected)

1. Those who have lost the clerical state, or who have illegitimately abandoned their ministry according to the judgment of the diocesan bishop, or who are otherwise subject to disciplinary measures, voluntary agreements, provisions of the law, or canonical penal sanctions.
2. Those who are fully retired.
3. Extern or religious priests who reside in the Diocese of San Angelo, with or without faculties, who are not assigned by the Bishop of San Angelo.
4. The current diocesan bishop.

Election Process:

1. By the beginning of August, the chairman of the board is to appoint an election committee from among the members of the board who are not eligible to run in this election, or who have declined to run in the election.
2. The election committee of the Priest Personnel Board, with the help of a designated diocesan staff member (secretary), shall conduct the polling of the priests and the election, subject to the directives of the board, in the following manner:
3. The election committee and the designated diocesan staff member (secretary) must receive a copy of this procedural guide document and study it carefully. They should be given a copy of the current board roster. They should verify the board member list with the bishop. They should be aware of the current assignments of all the priests and have access to the current version of the official diocesan directory.
4. Immediately before conducting the election, the list of priests in the three age groups will be carefully updated and revised. The division of the priests into the three groups is not permanent; it needs to be adjusted each time there is an election in order to account for new priests and for those who have retired or departed.
5. The diocesan chancellor creates a list of all priests in the diocese, sorted by year of birth. The election committee checks this list for accuracy.
6. The election committee subtracts from that list all those priests who have no voice

(Group 3 above). The remaining names constitute those who can vote in this election.

7. The diocesan bishop will review this list to assure that it is complete and accurate.
8. The election committee then divides that list into three age groups, as evenly as possible. As a rule of thumb, when dividing the list, if the groups are not equal, then the large groups should be younger in age. This updated list will be given to the priests in the diocese for their reference.
9. From the list of those who can vote, the election committee subtracts from that list the names of the priests in Group 2 above. After subtracting those names, the remaining names are the priests who are to be listed for potential election on the ballots.
10. The elected board member from each age group will be elected by the priests of the age group to which the elected board member belongs at the time of the election. He represents that age group for the duration of his term on the board.
11. The election committee conducts the election for the new member(s) who will replace the elected member(s) whose terms are expiring. The election in each year will elect only those positions that are expiring that year. Since the terms are staggered, normally only one new member will be elected each year.
12. The work of the designated diocesan staff member (secretary) must be guided and checked carefully by the election committee.

Opt-Out Requests:

1. Before the voting takes place, eligible priests will be polled. At this time, they can indicate if they do not want to serve on this board.
2. By mid-September, those eligible to serve are to receive an opt-out request form by regular mail and/or by email. They are to return that response to the designated diocesan staff member (secretary) in writing (by email or regular mail or delivered in person) within ten calendar days. Opting out verbally or by phone will not be considered valid. The names of those who have opted out will not be included on the ballot.

Election Ballots:

1. After the deadline for the opt-out request responses, the ballots will be developed including all the priests in a given age group who are eligible to serve on the board (Group 1) and who have not opted to remove their names from the ballot. The election committee will check to eliminate the names of those priests who are currently serving on the board and whose terms are not expiring this year.
2. For the age group that needs to elect a member this year, ballots are sent by regular mail to all priests in that age group who are eligible to vote (with active voice, in Groups 1 and 2).
3. A deadline for the return of the ballots is to be included, specifying the date by which ballots must be received at the Diocesan Pastoral Center. Sufficient time should be allowed for the return of the ballots and for a run-off if needed. A return envelope is to be included in the mailing. Ballots are to be returned to the designated diocesan staff member (secretary) in writing (by email or regular mail or delivered in person) by the stated deadline. The ballots and envelopes should be formatted in such a way as to protect the anonymity of the voter. Email votes are to be carried out in such a way that the voter is known only by the election committee; email votes are to be sent to the designated diocesan staff member (secretary).

4. When the deadline for the election has arrived, the election committee will count the votes. The votes are never to be counted by one person alone.
5. The number of votes required for election shall be a simple majority of those ballots. If a simple majority is not reached in the first balloting, a run-off election among the priests with the largest number of votes shall be held; the priest with the plurality of votes in the run-off shall be elected. In case of a tie at this run-off election, a flip of a coin in the presence of the vicar general and at least one other Board member shall decide membership on the board.
6. Results of the election are to be reported to the diocesan bishop in writing. The results are secret until the diocesan bishop authorizes their publication in the manner indicated by him.
7. In setting dates for the mailings, at least sixteen calendar days should be given for each round of ballots sent by U.S. mail to be delivered, marked, and returned.
8. The newly elected board members will also need to be given sufficient time to arrange their schedules to attend the next board meeting.
9. The old ballots and opt-out response forms should be saved in the diocesan working archives for three years before they are destroyed. The envelopes should also be saved. (Edited and approved on Spt. 26, 2024).

34. Priests Pension Plan Administrative Committee

The Priests Pension Plan Administrative Committee (PPPAC) is governed by its own Board of Directors, most of whom are elected by the active members participating in the PPP. One priest is appointed as the bishop's representative.

35. Pro-Life Ministry

Appointed by the bishop, the Diocesan Pro-Life Director encourages prayer and activities supporting the respect for life from conception to natural death. October is pro-life month, as promoted by the United States Conference of Catholic Bishops. Another particular focal point is the anniversary of the Roe v. Wade Supreme Court decision in January. Many church organizations support various pregnancy help centers around the diocese.

36. Property and Insurance Office

A. Property

This office provides a repository for deeds, abstracts, and other documents for diocesan real estate. Through consultation with pastors, city and county clerks, tax offices, and other knowledgeable persons, it updates land and property holdings of diocesan interest.

Through consultation with assessors, evaluators, insurance firms, contractors, pastors, and other knowledgeable organizations and individuals, the office establishes values for structures held in the diocese's name. It also recommends limits and provisions for insurance in areas of property, general liability, and worker's compensation loss or claim. All property deeds, leases, abstracts, and other documentation concerning property or minerals within the Diocese of San Angelo must be filed at the Property Office in the Diocesan Pastoral Center.

A copy of the blueprints, specifications, plant drawings, architectural drawings, and other

technical documentation of parish plants and structures should be filed at the Property Office in the Diocesan Pastoral Center. (If parishes have more than one copy of plans for existing buildings on hand, please send a copy to the Property Office. As new buildings are completed, please send a copy of the plans to the Diocesan Pastoral Center.)

B. Insurance

The Office provides worker's compensation for all employees of the diocese and its units. It provides general liability insurance for protecting the diocese or its units in the event of claims for injury or death of an individual through negligence. It provides automobile

insurance for vehicles belonging to the diocese. The office coordinates matters of health insurance between employees and organizations of the diocese and the insuring agencies. It coordinates specialized insurance needs with insuring agencies. These agencies provide protection in the event of loss through theft, loss of art objects, and other high-value church or parish belongings. It also coordinates claims for loss under property insurance, liability, or worker's compensation policies. Health insurance claims are normally submitted by the individual directly to the insurer. It also distributes policy premium billings from the insurer to the diocesan accountant for billing to the unit or individual concerned. The office provides on-site consultation and risk-management assessments for organizations or individuals on insurance matters as required or requested.

37. Rural Life Director

The Rural Life Director, appointed by the bishop, brings awareness to the dignity and needs of those who reside and make their living in the rural areas of the diocese. An annual Rural Life Mass is coordinated by the Director.

38. Safe Environment Director

The safety of all participants in church activities, especially of minors, is a high priority of the Diocese of San Angelo. Please see the Policies on Ethics and Integrity in Ministry (June 2009) on the diocesan website. The Director for Safe Environment, the chancellor, promotes educational efforts and responds to concerns or complaints brought to his attention. He is assisted by a Victim Assistance Coordinator.

39. Schools Commission

The Catholic Schools Commission consists of the bishop, the diocesan superintendent, the principals, the pastors, and representatives of the three Catholic schools in the diocese. The Commission meets three times a year to discuss matters, advise the bishop and receive briefings from the superintendent. Any changes in the grades served by schools or any major new school efforts in the diocese are brought to this committee for its recommendations.

40. School Superintendent

The bishop appoints the Catholic School Superintendent to supervise the work of the Catholic schools in the diocese. The superintendent coordinates matters with the Texas Catholic Conference Educational Department, assures that schools are advised of

legislation that affects their operation, and organizes the accreditation of the schools. The superintendent is involved in the hiring and evaluation of principals and also offers training workshops for School Board members on an annual basis.

41. Scouts Committee

The Catholic Scouting Committee assists the diocese and parishes in serving Girl Scouts, Boy Scouts, and Cub Scouts. It encourages the use of Catholic merit badge programs and organizes awards ceremonies at the diocesan level. It maintains contact with the National Catholic Committee on Scouting.

42. Society For the Propagation of the Faith: Mission Co-Op

The Society for the Propagation of the Faith has as its purpose to form in the People of God an authentically Catholic and truly Christ-centered missionary attitude and spirit and to gather offerings of the faithful for the support of the most basic needs of the Mission Church through the annual Mission Sunday collection, continuous Membership Program, and Special Mission Appeals. The director, the chancellor, is appointed by the bishop.

43. Victim Assistance Coordinator

The Victim Assistance Coordinator is appointed by the diocesan bishop. The coordinator aids in the immediate pastoral care of persons with reason to believe they have been sexually abused when they were minors by clergy or other church personnel. The coordinator arranges for counseling with a qualified therapist and for spiritual and social assistance as deemed appropriate.

44. Vocation Office

A. Vocation Director

The Vocation Director, appointed by the diocesan bishop, is responsible for promoting vocations to the priesthood and religious life. Besides his own presentations, he also encourages others to promote vocations. The Vocation Director also serves as the Director of Seminarians. Therefore, he oversees and manages the progress of seminarians from their acceptance by the diocese through their formation in various seminaries and ordination to the priesthood.

B. Vocation Committee

The Vocation Committee advises the Vocation Director and diocesan bishop on the acceptance and progress of seminarians.

C. Vocation Team

The Vocation Team works with the Vocation Director to promote vocations to the priesthood and religious life.

45. Webmaster

The Webmaster oversees the technology of the diocesan office and communications systems. He advises the parishes on various aspects of cybersecurity. The Webmaster maintains current address information for all the clergy and religious of the diocese. He is also responsible for the publication of the diocesan newspaper, the *West Texas Angelus*

(WTXA).

46. Women Religious Director

The diocesan bishop appoints a Director for Women Religious to promote the well-being and morale of the Sisters and Nuns who work in the diocese.

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION C
APOSTOLATES IN THE DIOCESE**

EFFECTIVE: JULY 1, 2023

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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas connubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

ABBREVIATIONS

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>
OT	Decree <i>Optatam totius</i>

ABBREVIATIONS

PB	<i>Pastor bonus</i>
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum
PCLT	Pontifical Council for Legislative Texts
PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

SECTION C.

APOSTOLATES IN THE DIOCESE

1. ACTS

ACTS is a parish-based, lay Catholic apostolate. The name ACTS stands for Adoration, Community, Theology, and Service. It was developed in the late 1980s by several laymen with San Antonio Archbishop Patrick Flores' encouragement. ACTS traces its roots to *Cursillo* and to the Methodist program Walk to Emmaus. Its purpose is to help participants experience the love of God, foster Christian discipleship, and build the parish community. Its primary component is the ACTS Retreat experience.

The priests of the parish are considered an integral part of a parish ACTS Retreat. After participating in a retreat, a priest is qualified to serve as the spiritual director of subsequent retreats.

The pastor's first step in bringing an ACTS Retreat to a parish is to contact the ACTS Missions San Angelo Chapter. By meeting with the chapter's leadership, the pastor will receive an overview of ACTS and information about those involved' responsibilities. Later an ACTS Retreat will take place at the parish or a nearby retreat house. Participants will find the ACTS Retreat is an invigorating event that often creates lasting bonds between parishioners while increasing involvement in the parish's ministries. ACTS Retreats are conducted in both English and Spanish in the Diocese of San Angelo.

The ACTS Retreat Movement's leadership is under ACTS Missions, Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216. For more information about ACTS in the Diocese of San Angelo, contact the Pastoral Center, 325-651-7500. You can request more information by email from actschaptersainfo@gmail.com. You can also visit the ACTS website at actschaptersainfo.wixsite.com/sanangelo.

2 Charismatic Renewal

The Charismatic Renewal Movement promotes the renewal of the Church with the use of spiritual gifts. It seeks to evangelize and form people into Christians equipped to carry on the work of the spiritual renewal of the Church. The Life in the Spirit Seminars and regular prayer meetings can be effective tools to bring people to the Lord. However, each parish with a prayer group needs priestly guidance, teaching, and encouragement to be the power the Lord wants in a parish. In the Diocese of San Angelo, the Charismatic Renewal exists in English and Spanish.

The diocesan liaisons' names for English and Spanish are available at the Pastoral Center(325) 651-7500. These liaisons represent the diocesan bishop and meet with several available diocese priests to explain and provide retreats for the people. The liaisons are also the spiritual directors for the Diocesan Lay Service Group. They are ready to be of service to individual prayer groups, and they plan and coordinate diocesan charismatic renewal events.

3. Catholic Social Services

A. Catholic Charities of Odessa

Catholic Charities of Odessa (CCO) is the charitable outreach of the five Catholic parishes of Odessa. The CCO began in 1988 and is governed by a lay board with each local pastor and the diocesan bishop of San Angelo as ex-officio members. Headquarters are located at 2500 Andrews Highway, Odessa, TX 79761. Operations include a thrift store, a food pantry, and an educational center offering GEDs and financial assistance. Activities are supported by parish donations, grants, fundraising events, and special gifts. The CCO's phone number is (432) 332-1387.

B. Catholic Outreach Services, San Angelo

Catholic Outreach Services (COS) is a 501(c)(3) nonprofit organization operating under the auspices of the Diocese of San Angelo, serving individuals in need within Tom Green County. Services currently in place at the COS facility (410 N. Chadbourne, 76903) include a food bank and sack-lunch ministry (volunteer operated) and an office of diocesan immigration services. The number of added services will depend on identifying needs and the available resources. A volunteer Director of Services coordinates the day-to-day operations of the organization. COS has a board of directors consisting of two members from each parish in the County appointed by their pastors, who also serve as ex-officio members of the Board. Funding of COS is by subsidies from the sponsoring parishes, including individual donations and grants. More information is available by calling 325-617-7292.

C. Helping Hands of Midland

Helping Hands of Midland (HHM) assists the needy with financial assistance for rent, utilities, medical, and other legitimate needs. HHM serves the residents of Midland County with funding by monetary donations, proceeds from the thrift store stocked with public donations, and St. Stephen's Parish. HHM is a 100% volunteer organization. Additional information is available by visiting www.helpinghandsmidland.com.

4. Catholics on Radio and Television

On November 14, 2001, the Latin Church members of the United States Conference of Catholic Bishops (USCCB) approved complementary legislation for canon 772, §2 & canon 831, §2 of the Code of Canon Law of 1983 (*CIC/83*) for the dioceses of the Latin Church of the United States after obtaining the *recognitio* from the Congregation for Bishops in accord with article 82 of the Apostolic Constitution *Pastor Bonus*, issued by decree of the Congregation for Bishops, signed by His Eminence Cardinal Giovanni Battista Re, Prefect, and His Excellency Most Reverend Franciscus Monterisi, Secretary, and dated November 27, 2001. The effective date for implementing this complementary legislation for the dioceses of the Latin Church of the United States was January 15, 2002.

The United States Conference of Catholic Bishops (USCCB), in accord with the prescriptions of canon 772, §2, decreed that, "with due regard for the norms of canon 763, a Catholic who regularly expounds Christian doctrine on radio or television must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the Magisterium and by the witness of his or her life as a Catholic. The individual must obtain permission from their proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast. In the case of members of institutes of consecrated life or societies of apostolic life, the permission of the competent superior is also required,

insofar as the constitution of the institute or society provides for it." (Decree by USCCB: Complementary Norm for canon 772, §2; January 15, 2002).

The USCCB, in accord with the prescriptions of canon 831, §2, also decreed that, "provided no harm to the Church could result from their presence, clerics and members of religious institutes may participate in radio and television programs which treat of Catholic doctrine and morals. A cleric or religious who regularly takes part in such programs must be specially qualified by his or her knowledge of the subject by manifest adherence to the Magisterium's teaching and life probity. The individual must obtain the permission of their proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast. In the case of members of religious institutes, the permission of the competent superior is also required." (Decree by USCCB: Complementary Norm for canon 831, §2; January 15, 2002)

5. *Cursillo de Cristiandad*

The *Cursillo de Cristiandad* seeks to present what a full Christian life embraces. Candidates for the *Cursillo* must be Catholic and should first be prepared by being evangelized: making the basic decision to accept the Lord Jesus Christ through his Church for guidance in Christian life.

The following directive for the *Cursillo* has been established to accomplish this in the life of the individuals.

A. MESA DIRECTIVA (Secretariat)

The Secretariat of the *Cursillos de Cristiandad* is an auxiliary body of the diocesan bishop. Its function is to assist him that the work of the *Cursillos* in Christianity in all their stages and aspects may be, in his hands and within his pastoral plan, a truly efficacious instrument for the renewal of the Christian life. The Secretariat of the *Cursillos* in Christianity, as the guiding organism of the movement for the ascetic formation and Christian apostolate, will consist of two groups of leaders: one of the clergy and one of the laity.

These groups will take joint responsibility for the entire work and will labor generously and with the right intention in intimate union of spirit and orderly collaboration. The team of priests constitutes, as a whole, the guiding organ of the work of the *Cursillo* in Christianity in the diocese. A group or team of lay people carry on the executive management of the *Cursillo* movement, taking charge of its organization and running, in accordance with the approved rules and regulations.

B. ATTENDANCE AT THE CURSILLO:

- a) Each priest who has not lived the *Cursillo* is invited to attend one. A priest who has attended a *Cursillo* is invited to help give the rollos (talks).
- b) Deacons may help in the *Cursillo* movement by contacting one of the priests in charge. They may give any of the *rollos* in the *Cursillo*.
- c) Candidates:
 1. To attend, one should have been evangelized.
 2. To attend, one must be at least 18 years of age.
 3. To attend, one must be able to receive the sacraments, e.g., if married, one must be married according to the laws of the Catholic Church.

4. The applications must be signed by either the pastor or priest-in-charge and the vocal, who can testify to the candidate's readiness and eligibility.
5. Established fees are available upon request.

C. SCHOOLS OF LEADERS (*Escuela de dirigentes*)

- a) Each *cursillista* who wishes to work in the *Cursillo* Movement environment should belong to a School of Leaders in the diocese. Members of the School of Leaders should include all rollistas (speakers), auxiliaries (helpers), rectores (lay leaders), and *vocales* (local *Cursillo* lay leaders). The School of Leaders is under the direction of the Mesa Directive (Secretariat). The *vocales*, if at all possible, should be selected from among those who have attended the School of Leaders.
- b) The School of Leaders ideally meets for two hours each week but meets monthly at the present time. The School of Leaders directs the *Cursillo* movement's particulars: Pre-*Cursillo*, *Cursillo* Weekend, and Post-*Cursillo*. This is done by the *Mesa Directiva*, to whom the School of Leaders is responsible.

D. VOCALES (Local *Cursillo* Lay Leaders)

- a) Each parish with *cursillistas* (those who have attended the *Cursillo* Weekend) should have a *Vocal*, *Bis-Vocal*, *Vocala de Mujeres* (Vocal, Vice Vocal, Vocal for Women). Each parish is to determine the number of Vocals needed for their functions.
- b) The Vocals are to be elected by the *cursillistas* each year in December (or appointed by the pastor or priest-in-charge) to take office in January. Their names, addresses, and telephone numbers should be sent to the *Mesa Directiva*. They serve for a term of one year. The Vocals are to be persons of leadership under the guidance of the pastor or his delegate.
- c) For Vocals' duties, contact the priest in charge of the *Cursillo* and ask for the paper "Duties and Responsibilities of Vocals."

E. ROLLISTAS (speakers) AND ROLLOS (talks)

- a) Those wishing to become *rollistas* should apply to the Secretariat for the application form.
- b) Qualifications of *rollistas*:
 1. Must be active at least one year in the *Cursillo* movement before serving as a *rollista*.
 2. Must be making a weekly Group Reunion after having attended a *Cursillo*.
 3. Should attend an Ultreya at least monthly
 4. Should attend a spiritual retreat during the year.
 5. Should be attending an approved *Rollista* School
 6. If it is possible, live the *Cursillo* when appointed to give a Rollo.
 7. If married, be married according to the laws of the Catholic Church.
 8. Read extensively and be up to date regarding the *Cursillo* Movement, such as information about *Rollos*, *apostolados*, *clausuras*, etc.

F. REUNION DEL GRUPO (Group Reunion)

Each active *cursillista* must attend the weekly Group Reunion (Reunion del Grupo). A Group Reunion is a group of two to six *cursillistas* who review their commitment to the Lord and plan apostolic action in their environments. They meet at separate times from

the groups that meet at the Ultreya (usually another day). A pamphlet, "*Principios y Tecnicas del las Reuniones del Grupo*," may be obtained through the *Mesa Directiva*.

G. ULTREYA

According to the *Cursillo* movement's norms, each town with *cursillistas* is to provide at least one Ultreya (community gathering of *cursillistas*).

H. APOSTOLADOS

An *Apostolado* is an afternoon of spiritual renewal on a pastor's theme and the local *Cursillo* leadership, given by another *Cursillo* center group. The *Apostolados* give witness to personal spiritual renewal in the Christian life of prayer, study, and action, with the hope of evangelizing, inspiring, and instructing people in living a Christian life.

If a parish wishes an *Apostolado*, it should contact those in charge of *Apostolados* in that area of the diocese. Names may be obtained from the priest in charge of the *Cursillo* Movement.

- a) The *Apostolado* must be approved by the parish priest.
- b) The *Apostolado* should be accompanied within the framework of two to two and one-half hours, excluding the social activities that follow the presentations.
- c) The *Apostolado* teams are to be approved by the School of Leaders.
- d) *Apostolados* can be scheduled at appropriate times throughout the year.

I. HOLY HOUR

The Secretariat recommends each *Cursillo* Center hold a Holy Hour on the Sunday before a *Cursillo* Weekend to pray for its success.

J. PLACE OF THE CURSILLO

A parish wishing to have a *Cursillo* in its facilities should contact a priest in charge of the *Cursillo* Movement. *Cursillos* are typically scheduled when enough candidates have applied to warrant scheduling.

K. CONTACT

Contact the Diocese of San Angelo at (325) 651-7500 for a current list of *Cursillo* leaders in the diocese.

6. Catholic Engaged Encounter

Catholic Engaged Encounter is an in-depth, private, personal, marriage preparation experience within the context of Catholic faith and values. Catholic Engaged Encounter is a weekend retreat providing an engaged couple time alone to dialogue honestly and intensively about their prospective lives together—their strengths and weaknesses, desires, ambitions, goals, attitudes about money, sex, children, family, and their role in the church and society.

According to Church law, the weekend is open to any engaged couple wanting to prepare for a deeper, more meaningful life together in a marriage recognized by the Catholic Church.

Engaged Encounter was introduced to the Diocese of San Angelo by Rev. Joseph Uecker, CPPS, in the late 1970s. The Diocese of San Angelo strongly recommends the Engaged Encounter Weekend for couples preparing for marriage. English weekends are held about six

times a year at Christ the King Retreat Center in San Angelo. Engaged Encounter Weekends in Spanish are held about three times a year in the Odessa area.

A weekend is conducted by teams of volunteer married couples and a priest. Married couples who have experienced a weekend are encouraged to become team couples after several years of marriage.

Applications for a weekend may be obtained from their parish priest as part of the marriage preparation process or Christ the King Retreat Center at (325) 651-5352. Catholic Engaged Encounter maintains a website at *engagedencounter.org*.

7. *Hermanamiento*

An *Hermanamiento* partnership was established in September 2001 among San Angelo and Tyler's dioceses in Texas and San Pedro Sula in Honduras. This action was taken in response to Saint John Paul II's appeal in "The Church in America" to establish bonds of fellowship and solidarity between dioceses of different countries in the Americas. The Diocese of San Pedro Sula was later divided to form the new Diocese of La Ceiba. As a result, four dioceses currently work in partnership.

As a diocese, San Angelo has an official day of prayer for all in the **Hermanamiento** that includes a special collection in all parishes to benefit the Honduran dioceses.

Diocesan Partnership Teams in each of the four dioceses promote the relationships of the *Hermanamiento*. These teams meet with one another annually.

Partnerships are also established between parishes in Texas and Honduras. There have also been Catholic school partnerships and university apostolate partnerships. Parishes and schools interested in developing such a partnership may contact the Diocese of San Angelo's Pastoral Center at (325) 651-7500.

8. *Legion of Mary (Concilium Legionis Mariae)*

The Legion of Mary is a worldwide apostolic organization with headquarters in Dublin, Ireland. The Legion of Mary seeks the growth in holiness of its members under the guidance, prayer, and active cooperation with the local clergy. The Legion of Mary exists in several parishes in the Diocese of San Angelo. Legion members conduct house-to-house parish visitation, hospital ministry, and other activities. To form a group, called a *presidium*, in a parish, contact any known Legion of Mary group, call the Pastoral Center at 325-651-7500 for the name of the Diocesan Director of The Legion of Mary, or go the Legion's website *legionofmary.ie*. Groups must be affiliated with a governing body in the Diocese of San Angelo known as a Curia to be an official part of The Legion of Mary. In turn, the Curia must be affiliated with higher governing bodies ultimately linked with the *Concilium Legionis* in Dublin, Ireland.

9. *Search for Christian Maturity*

The Search for Christian Maturity, a diocesan-wide youth program, seeks to foster a vital relationship with Jesus Christ through a youth-to-youth approach during a forty-eight-hour weekend experience. Youth sixteen (16) years of age or older, or who have already begun their sophomore year of high school (and are at least fifteen years old), may attend. Registration applications must be submitted in advance (usually two or three months). Christians of other denominations may attend with the further stipulation that they are informed and agree not to

receive Holy Communion. Youth from outside the diocese may also be accepted. The following policies have also been established:

- a) All applicants need their pastor's signature on their application. The pastor is considered to be the pastor of the place where they presently live or attend Mass. The pastor may delegate others to sign the application. This signature indicates that the signatory will be responsible for follow-up on the candidate who attends.
- b) All applicants need one of their parents' signatures on the application form unless they are eighteen years old or older or are living away from home.
- c) Sponsors may come to a Search provided:
 - 1. They accompany youth to a Search with no more than an average of one sponsor to a car
 - 2. No more than five sponsors from a town are thereby coming
 - 3. Sponsors must be working with, or willing to work with, teenage youth.
 - 4. Sponsors attending must be at least twenty-two (22) years of age.
- a) Old Searchers may serve as sponsors after having been away from Search for a minimum of three years and subject to the restrictions above.
- b) The following policy governs the acceptance of the new applications:
 - 1. Applications will be accepted by mail through the tenth day before the Search is scheduled to begin. A letter including names of all applicants from a particular town will be sent to the pastor or coordinator, informing him about the number of Searchers he may send from his parish. That information will allow him to decide which ones may go.
 - 2. As soon as the application period has closed ten days before the Search, acceptance letters will be sent out.
 - 3. Applicants who submitted the required part of their registration fee and failed to attend the first Search will be contacted to inquire about attendance at the next Search. Applications are valid for any Search up to one year from the date they were mailed.
 - 4. Bishops, priests, deacons, women religious, and religious brothers may attend anytime.

For further information, please contact the Search policy Team by calling the Pastoral Center at (325) 651-7500.

10. Secular Franciscan Order (OFS)

The Secular Franciscan Order (*Ordo Franciscanus Saecularis* or OFS) originated with St. Francis of Assisi in the early 13th century. Formerly called the Third Order of St. Francis, the group, which includes lay people and diocesan priests, is now called the "secular order" to distinguish it from the Third Order Regular of St. Francis, or TOR. The OFS is very much a part of the Franciscan order of friars (priests and brothers) and nuns (known as the Poor Clares). The OFS was brought to the Diocese of San Angelo through the Franciscan priests who ministered here from the 1920s to the 1970s. In the governance of the OFS, the Diocese of San Angelo is now divided between *Los Tres Companeros* Province (East) and Our Lady of Guadalupe Province (West). All provinces in the United States come under the National Fraternity jurisdiction, which reports to the International Fraternity in Rome.

Members follow Christ in the footsteps of St. Francis. Profession in the order follows a two- to three-year formation process conducted by the local fraternity. While members are encouraged to live the way of St. Francis, there is no moral obligation to follow the promises made in profession.

The OFS exists in several parishes in the Diocese of San Angelo, such as San Angelo's St. Angela Fraternity. For more information, call the diocese at 325-651-7500 or visit the website of the National Fraternity of the Secular Franciscan Order at nafrasfo.org.

11 St. Vincent de Paul Conferences

The Society of St. Vincent de Paul was founded in 1833 by Blessed Frederic Ozanam (1813–1853). By 1846 it had spread to parishes in the United States. Primarily organized by laypeople in a parish under a pastor's direction, its members strive to grow spiritually by offering person-to-person service to individuals in need.

There are several parish-based St. Vincent de Paul Conferences in the Diocese of San Angelo that include Abilene, Big Spring, Midland, Sonora, and Stanton. They operate thrift stores and offer assistance to needy individuals and families. Its members also spend time in prayer. The diocesan bishop encourages parishes in the Diocese of San Angelo to establish Conferences of the Society of St. Vincent de Paul. Those interested in establishing a society should view the website of the National Council of the United States Society of St. Vincent svdpusa.org. The website offers background information about the society and materials for organizing a parish society.

12. Third Order Carmelites

The Third Order Carmelites is one of the three branches of the Carmelite Order, the first being for friars (priests and brothers) and the second for nuns. The Third Order comprises laity and diocesan priests who follow the Carmelite rule in the world. The Third Order was fostered in the Diocese of San Angelo by Father Fabian Rosetti, founder of the Mt. Carmel Hermitage in Christoval. The order exists in several parishes in the diocese, including St. Ann's in Midland.

Members of the Third Order are mindful that the call of Christ is a universal call to holiness, to the mission of the church itself: to live the gospel and to sanctify the People of God. The Third Order strives to follow Mary's example in making a perfect response to the spirit of Christ within each person.

Information about the Third Order Carmelites may be obtained by visiting the Carmelite website ocarm.org or calling the Pastoral Center in San Angelo at (325) 657-7500).

13. The Catholic Daughters of the Americas

The Catholic Daughters of the Americas (CDA) was founded in Utica, New York, in 1903 and spread to parishes through the United States. Its members participate in the religious, charitable, and education apostolates of the Catholic Church. It is open to women over the age of eighteen. Its members strive to develop their God-given talents to influence the welfare of the Church and its people. "Faith working through love" is their guide.

The CDA exists in several local parishes of the Diocese of San Angelo. Each unit is called a court. Each local court reports to a state court, which in turn reports to the national court. For more information, visit www.catholicdaughters.org or call the Diocesan Pastoral Center at (325) 651-7500.

14. Ministry of the Third Cross; St. Frances of Rome Ministry

These ministries encourage lay visitation at correctional facilities in the San Angelo, Brownwood, and Abilene areas. Volunteers seek to bring the presence of the Lord to inmates and help them find the grace of God as they serve their sentences or prepare for release and turn to the outside world. For more information, call the Diocesan Pastoral Center at (325) 651-7500.

15. Project Rachel Ministry

Project Rachel is the Diocese of San Angelo's comprehensive post-abortion healing ministry, offering confidential support to men and women affected by abortion. The ministry operates under the principle that Jesus Christ stands at the center of healing, approaching each person with individualized care that respects the dignity of body, mind, and soul. The ministry provides multiple pathways for healing including weekend retreats, one-on-one spiritual guidance with clergy, professional counseling services, private memorial services, and ongoing pastoral accompaniment. Services are available in both English and Spanish.

Project Rachel maintains a dedicated, confidential helpline (operational 8am-7pm daily) staffed by trained team members who provide compassionate listening and connections to appropriate resources within the ministry. Project Rachel is led by a cleric-moderator appointed by the bishop and is assisted by a governing committee. The ministry is supported by five integrated teams: a retreat team facilitating healing weekends, clergy offering spiritual guidance and sacramental healing, professional counselors providing therapeutic support, a prayer team offering perpetual spiritual intercession, and benefactors supporting the ministry's mission.

Financial assistance is available for those needing help to attend retreats or receive counseling services. The ministry maintains strict confidentiality while remaining prominently accessible to those seeking healing.

For confidential help or information, contact the helpline at 432-236-9883 or send a message to projectrachel@sanangelodiocese.org

16. Magnificat

Magnificat is an international organization for Catholic women. Its inspiration comes from the Catholic charismatic movement. Magnificat seeks the spiritual growth in holiness for its members and their evangelization in the faith. Canonically Magnificat is a Private Association of Christian Faithful. It was founded in New Orleans, Louisiana, in 1981, and has spread around the United States and many countries around the world.

Magnificat centers around a meal held four times a year, including fellowship, praise, personal testimony, and intercessory prayer. The organization also sponsors Life in the Spirit Seminars, retreats, bible studies, and days of recollection for women.

For more information, contact the Diocesan Pastoral Center at (325) 651-7500 or visit www.magnificat-ministry.net.

17. *Movimiento Familiar Cristiano*

Movimiento Familiar Cristiano (in English, the Christian Family Movement) is a national network of parish/neighborhood small-groups of families. Through the use of programming available from the CFM USA and MFC offices and the dynamics of small group interaction,

Christian values are reinforced, and families are encouraged to reach out to others. The Christian Family Movement (CFM) originated in Chicago, Illinois, in 1943. In 1966 the *Movimiento Familiar Cristiano* (MFC-USA) was instituted for Spanish-speaking families in the United States.

MFC promotes Christ-centered marriage and family life. It helps individuals and their families to live the Christian faith in everyday life. It seeks to improve society through actions of love, service, education, and example. MFC families have become involved in helping others in such ministries as foster-parents, prison ministry, refugee sponsorship, religious education, and couple counseling.

The CFM and MFC are organized by country, federation, zone, formation teams, and service teams. In the Diocese of San Angelo, more than forty families at St. Anthony's Parish in Odessa have been active in MFC since 2014. For more information, visit www.mfccusa.net and www.cfm.org. For further information, please call the Pastoral Center at (325) 651-7500.

18. Knights of Columbus

The Knights of Columbus is an international organization of Catholic men dedicated to the principles of charity, unity, and fraternity. It was established by Rev. Michael J. McGivney, assistant priest at St. Mary's Church, New Haven, Connecticut, in 1882. The order helps families obtain economic security and stability through affiliated life insurance, annuity, and long-term care programs. The men of the order assist the Catholic Church in every aspect of church life, from the construction of buildings to prayer services, from promoting the teaching of the Holy Father and local bishops to a wide range of charitable endeavors. The order also provides many opportunities for Catholic men and their families to socialize together.

Today there are more than 15,342 councils with 1.9 million members in the United States and many countries around the world. The order's headquarters is located in New Haven, Connecticut, and is headed by the Supreme Knight. There are state councils in all 50 states and many other countries. Every diocese has its diocesan deputy.

Local councils of the Knights of Columbus exist in many parishes in the Diocese of San Angelo. These councils regularly conduct recruitment drives for new members and advertise their activities in the parish bulletins. Anyone seeking more information about the Knights of Columbus should contact a council in their area by calling the Diocesan Pastoral Center at (325) 651-7500, or contacting the main headquarters in New Haven at (203) 752-4000. The order maintains a website at kofc.org.

19. Equestrian Order of the Holy Sepulchre of Jerusalem

The Equestrian Order of the Holy Sepulchre of Jerusalem is a canonically established international public association of the faithful. It is a legitimate order of knighthood. After a long history, Pope Pius XII, in 1945, placed it under the protection of the Holy See, where it remains today. The Equestrian Order is headquartered in Vatican City State under papal sovereignty and protection of the Holy See. A cardinal of the Catholic Church is usually its Grand Master.

The principal mission of the order is to reinforce the practice of Christian life by its members in absolute fidelity to the pope; to sustain and assist the religious, spiritual, charitable, and social works and rights of the Catholic Church and the Christians in the Holy Land, particularly the Patriarchate of Jerusalem. Its members contribute millions of dollars annually to

the Jerusalem patriarchate. It also sponsors pilgrimages to the Holy Land along with cultural and educational meetings. Regional conventions and installations of new members are held annually.

The EOHS was introduced to the Diocese of San Angelo by Bishop Joseph A. Fiorenza in the early 1980s. The San Angelo Diocese belongs to the Southwestern USA Lieutenancy.

Membership is limited to practicing Catholics appointed by the diocesan bishop upon nomination by members of the order. More information is available from the diocesan bishop, 325-651-7500.

20. *Pequenos Hijos de Maria*

The *Pequenos Hijos de Maria* is the name of a Spanish prayer group that began in the early 1990s in Odessa, Texas. Members come from several parishes in the Midland-Odessa area. A branch of the *Pequeno Hijos de Maria* meets at St. Mary's Parish in Brownwood. The group initially met at Our Lady of San Juan Mission in Odessa. Around 2005 it moved to St. Elizabeth Ann Seton Parish. Its organizational structure is relatively informal. A committee of servants does the work of organizing and executing the organization's projects.

The *Pequenos Hijos de Maria* sponsor weekly prayer meetings in Spanish with weekly bible studies for men and women. They also organize retreats for men, women, and even youth. *Pequeno Hijos de Maria* retreats have taken place both in Odessa and elsewhere, usually in a parish setting. Often priests from Mexico or Latin America have come to preach to the *Pequenos Hijos de Maria*. Contact may be made by calling St. Elizabeth Ann Seton Parish, Odessa, at 432-367-4657.

21. *Retrouvaille*

Retrouvaille is a French word meaning "rediscovery." The *Retrouvaille* program is a marriage help program for struggling couples facing difficult challenges in their relationship. Participating couples may be married, separated, or divorced. The couple's openness to "rediscover" self and spouse in Christ is a prerequisite for participation.

Retrouvaille originated in Quebec, Canada, in 1977, an outgrowth of the Worldwide Marriage Encounter. *Retrouvaille* came to the United States in 1982 and since 1991 has been found in many countries around the world. Pope Benedict XVI especially lauded its work in an audience at the Vatican in 2008.

Designed to be practical in nature, *Retrouvaille* works to improve communication between spouses. Catholic in origin, the program welcomes couples of all faith denominations and those with no church affiliation. The presenters are not trained counselors. Instead, the leadership consists of trained couples who share their own marital struggles and the tools they used to rediscover their love.

The Diocese of San Angelo is developing a team of trained couples with the goal of offering *Retrouvaille* to the faithful on an ongoing basis. Couples may also seek *Retrouvaille* weekends scheduled around the country by visiting www.helpourmarriage.org. For more information, contact Christ the King Retreat Center in San Angelo at (325) 651-5352.

22. Natural Family Planning

Natural Family Planning is a morally acceptable method of birth control endorsed by the Roman Catholic Church. NFP classes are offered on each Sunday following the Engaged

Encounter Weekends at Christ the King Retreat Center. For further information, call Christ the King Retreat Center at 325-651-5352.

23. Beginning Experience Weekend

Beginning Experience Weekend is an international organization assisting Catholics who have experienced separation, divorce, or a spouse's death. The organization sponsors weekend retreats and other activities for participants. The Beginning Experience does not currently function in the Diocese of San Angelo. For more information, contact Christ the King Retreat Center at 325-651-5352 or go to *beginningexperience.org/find-a-program*.

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION D
PERSONS IN MINISTRY**

EFFECTIVE: JULY 1, 2023

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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CCC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas comnnubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

ABBREVIATIONS

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>

ABBREVIATIONS

OT	Decree <i>Optatam totius</i>
PB	<i>Pastor bonus</i>
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum
PCLT	Pontifical Council for Legislative Texts
PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

SECTION D.

PERSONS IN MINISTRY

PART I. PRIESTS

A. Faculties for Priests Ministering in DOSA (September 29, 2015)

The following is a list of the ordinary faculties of the Diocese of San Angelo. Authorization to exercise these faculties must be obtained from the diocesan bishop or his representative. Possession of the *Diocesan Pastoral Manual* does not in itself constitute such authorization.

Priests assigned to parishes are accorded all the faculties granted by the general law of the Church. Priests who are granted faculties but are not assigned to parishes (e.g., assigned to diocesan positions, as students, or retired) have the faculties of a parochial vicar.

1. Baptism and Confirmation

- 1.1 Pastors and parochial vicars are given the faculty to baptize those who have completed their 14th year without referring the matter to the diocesan bishop (c. 863). This faculty is extended to any priest invited by parish priests or diocesan authorities to preside at Baptism.
- 1.2 Pastors and parochial vicars are given the faculty to admit baptized Christians into full communion with the Catholic Church (RCIA, no. 481). This faculty is extended to any priest invited by parish priests or diocesan authorities to preside at the ceremony.
- 1.3 Pastors (*ipso iure*) enjoy the faculty of administering the Sacrament of Confirmation to those persons who have attained the use of reason (c. 97) and whom they baptize (c. 883, no. 2) or to those already baptized in another church or ecclesial community whenever they admit them into full communion with the Catholic Church (c. 883, no. 2). The same faculty is extended to parochial vicars and to any priest invited by the parish priests or diocesan authorities to preside at these ceremonies.
- 1.4 Pastors and parochial vicars enjoy the faculty to confirm apostates from the faith, schismatics, and those who without fault have been instructed in and adhered to a non-Catholic religion, upon their return to the Church. This faculty is extended to any priest invited by parish priests or diocesan authorities to preside at these ceremonies.
- 1.5 Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics preparing for marriage, who are not yet confirmed. The preparation for Confirmation need not be an entire RCIA process.
 - 1.5.1 If the candidate for Confirmation is free to receive this sacrament before marriage, it should be celebrated before the marriage.
 - 1.5.2 If the person will not be eligible to receive Confirmation until after entering a valid marriage, it should be celebrated after the marriage.
- 1.6 Any priest (*ipso iure*) may administer the Sacrament of Confirmation to one who is in danger of death (c. 883, no. 3).

- 1.7 Priests serving in the Diocese of San Angelo enjoy the faculty of administering the Sacrament of Confirmation to Catholics incarcerated in penal institutions in the Diocese of San Angelo. The preparation for Confirmation need not be an entire RCIA process.
- 1.8 In the case of other persons who are already baptized as Catholics, a priest must request the faculty to confirm from the diocesan bishop.

2. Eucharist

- 2.1 To all priests (*ipso iure*) to celebrate the Holy Sacrifice of the Mass according to approved liturgical norms (c. 900, sec. 2)
- 2.2 To all priests (*ipso iure*) to celebrate Mass in any decent place (c. 932, sec. 1) However, Mass may not be celebrated in funeral homes.
- 2.3 To all priests to celebrate Mass more than once on weekdays in case of necessity and three times on Sundays and Holy Days, according to need (c. 905, sec. 1 & 2). Bination on weekdays should not be a regular practice.
- 2.4 To priests to dispense an individual in a specific instance for a just reason from the Eucharistic abstinence (c. 919, sec. 1)
- 2.5 To priests (*ipso iure*) to consume something before the second or third celebration of the Eucharist, even though there is not an hour's interval (c. 919, sec. 2)
- 2.6 To priests to appoint extraordinary ministers of Holy Communion for a single Mass, using Appendix III of the *Roman Missal*, for a just cause/reason.

3. Preaching

- 3.1 To all priests to preach the Word of God everywhere unless this faculty has been restricted or removed by the competent authority (c. 764)

4. Sacrament of Reconciliation

- 4.1 To pastors, the habitual faculty to administer the Sacrament of Reconciliation is granted *ipso iure* (c. 968, sec. 1). This same habitual faculty is extended to all parochial vicars and priests who have domicile in this diocese (c. 967, sec. 2). This faculty may be exercised anywhere in the world unless in a particular case the local ordinary has restricted its exercise (c. 967, sec. 2).
- 4.2 To confessors, to remit in the internal or external forum a *latae sententiae* penalty of excommunication for abortion. This faculty may be exercised only within the confines of the diocese and on behalf of any person regardless of the person's residence or the place where the penalty was incurred. No written record is kept of this remission of the penalty.
 - 4.2.1 Priests may also remit the *latae sententiae* penalty of excommunication incurred for apostasy, heresy, or schism (see canons 751 and 1364), handling this matter in the internal or external forum. If it is given in the internal forum (confession), no written record is made. If it is remitted in the external forum, a written record should be given, unless a grave cause suggests otherwise and following the guidance of canon 1361. This faculty may be exercised only within the confines of the diocese and on behalf of

any person regardless of the person's residence or the place where the penalty was incurred.

4.2.2 If the penalty is declared (*ferendae sententiae*), the request for remission is to be referred to the diocesan bishop. A notation should be made in the baptismal register.

4.3 A priest may select any other priest in good standing to hear his confession, and *ipso facto*, the priest selected is delegated the faculty to do so by the diocesan bishop (c. 969, sec. 1).

5. Marriage

5.1 To pastors (*ipso iure*) to delegate a priest or deacon in an individual case or to give general delegation to a specific priest or deacon in writing to assist at marriages within the boundaries of the parish to which the pastor is assigned (c. 1111, sec. 1). The faculty to assist at marriages within the boundaries of the parish to which they are assigned is extended to parochial vicars. However, they may subdelegate this faculty to a specific priest or deacon only in individual cases and not as a general delegation (c. 137, sec. 3).

5.2 Marriages are not to be celebrated in any place except a church. Only the diocesan bishop can grant a dispensation from this requirement.

5.3 Dispensations: The faculty is granted to those able to assist at marriages to dispense from all the impediments to marriage which may be dispensed by the local ordinary, when everything has been prepared for the marriage (*omnia parata*), when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the competent authority, and the competent authority cannot be contacted by telephone before the ceremony. (If this faculty is exercised, the diocesan bishop must be notified immediately in writing.) Therefore, in an *omnia parata* situation (c. 1080), the following impediments may be dispensed:

5.3.1 Age (c. 1083, sec. 1)

5.3.2 Disparity of worship (c. 1086)

5.3.3 Abduction (c. 1089)

5.3.4 Consanguinity except in the direct line or in the second degree of the collateral line (c. 1078, sec. 3).

5.3.5 Affinity in the direct line (c. 1092)

5.3.6 Public propriety (c. 1093)

5.3.7 Legal relationship based on adoption in the direct line or the second degree of the collateral line (c. 1094)

5.4 The following impediments may not be dispensed by priests:

5.4.1 Those of divine law, e.g., impotence, prior bond, consanguinity in the direct line or in the second degree of the collateral line (cc. 1078, sec. 3; 1084; 1085, 1091).

5.4.2 Those reserved to the Holy See: sacred orders and public perpetual vows of chastity in an institute of pontifical right (c. 1078, sec. 2, no. 1; 1087; 1088) and conjugicide (cc. 1078, sec. 2, no. 2; 1090). In danger of death

situations, the priest presiding at the marriage may dispense the two latter impediments mentioned, but not from sacred orders (c. 1079, sec. 2).

- 5.4.3 Dispensation from canonical form is reserved to the diocesan bishop, vicar general, or judicial vicar, except in danger of death (c. 1079, sec. 2).
- 5.5 Permissions: To pastors and parochial vicars assigned to a parish in an *omnia parata* situation, to permit the marriage between two baptized persons, one a baptized Catholic and the other who belongs to a Church or ecclesial community not in full communion with the Catholic Church. This permission is not to be given unless the conditions mentioned in canon 1125 are fulfilled (cc. 1124; 1071, sec. 2). If this faculty is exercised, the diocesan bishop must be notified immediately in writing.
- 5.6 Banns: Pastors or parochial vicars may dispense from the publication of banns of marriage for a sufficiently serious reason without consulting diocesan authorities (c. 1067).

6. Anointing of the Sick

- 6.1 All priests who have the care of souls have the right and duty to administer the Anointing of the Sick to all the faithful who are committed to their pastoral care. Any priest may lawfully administer the Anointing of the Sick, using the proper form, to any Catholic anywhere within the Diocese of San Angelo for a reasonable cause. In danger of death, any priest may administer the sacrament to Catholics as well as other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and who ask for it of their own volition, provided they manifest Catholic faith in the sacraments and are rightly disposed (c. 844, sec. 4).
 - 6.1.1 Communal anointing may be celebrated for those who are in danger of death due to sickness or old age and who have reached the use of reason and who are rightly disposed (cc. 1002, 1004).
 - 6.1.2 Priests may carry the blessed oil of the sick on their person or in their secured vehicles, or the oils may be kept in the rectory. The reason for this availability is so priests can administer the Anointing of the Sick in case of necessity (c. 1003, sec. 3).
 - 6.1.3 If blessed oil is unavailable, a priest is to bless olive oil or another plant oil according to the proper rite (c. 999, no. 2).
 - 6.1.4 When assisting the dying in association with the administration of Viaticum or the Anointing of the Sick, the priest may impart the apostolic blessing for the granting of a plenary indulgence at the moment of death, using either of the two formulas in the Pastoral Care of the Sick, no. 195, 201 (c. 530, no. 3).

7. Funerals

- 7.1 To pastors and parochial vicars assigned to a parish to allow funeral rites for an unbaptized child, if the parents had intended to have the child baptized (c. 1183, sec. 2)

- 7.2 To pastors and parochial vicars assigned to a parish to allow funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community, at the request of the family of the deceased, provided this is not clearly contrary to the wishes of the deceased or provided a minister of the faith of the deceased, for whatever reason, is not available (c. 1183, sec. 3)

8. Other Dispensations

- 8.1 To pastors (*ipso iure*) and to parochial vicars to dispense individuals, when there is a just and sufficient reason, from the obligation of observing a day of precept or a day of penance, or to commute the obligation into other pious works. This faculty may be exercised on behalf of a parishioner or a person visiting within the boundaries of the parish. For this faculty to be validly exercised, the reason for granting the dispensation must not be a matter of mere convenience but of sufficient concern to warrant the granting of the dispensation (cc. 90; 91; 1245).
- 8.2 To pastors (*ipso iure*) and to parochial vicars assigned to a parish to dispense from private vows made by a person belonging to the parish to which they are assigned and also by a visitor within the territory of the parish. This dispensation may be granted only if no injury is done to the acquired right of others (c. 1196, no. 1 and 3).
- 8.3 To pastors (*ipso iure*) and to parochial vicars assigned to a parish to commute to a lesser good what has been promised by a private vow made by a person belonging to the parish to which they are assigned and also by a visitor within the territory of the parish (cc. 1196, 1197)

9. Faculties for Other Priests

- 9.1 To all priests to extend the faculties of the Diocese of San Angelo for a period of one week to a priest in good standing; thereby, he is delegated by the diocesan bishop to hear confessions (c. 969, sec. 1) if necessary. Successive delegations to the same priest are not allowed.

10. Liturgy of the Hours

- 10.1 In cases where a priest is burdened by ministry, travel, or sickness, the priest should consider the recitation of the Liturgy of the Hours from a spiritual and not simply a legal point of view.
- 10.2 Canon 276, sec. 2, no. 3 obliges priests to fulfill the Liturgy of the Hours; however, with the reform of the Liturgy and Canon Law, any sanction of sin has been removed.
- 10.3 Traditional examples of ministry or travel, excusing a priest from the recitation of the Liturgy of the Hours, are:
- a. Mass celebrated or presided over by the diocesan bishop
 - b. A jubilee Mass
 - c. A Mass offered on the occasion of an ordination, religious investiture, or profession
 - d. Confirmation or Forty Hours
 - e. A *Cursillo*, retreat or day of recollection

- f. The hearing of confession for more than two hours
- g. Trination
- h. Bination and delivering one or more homilies
- i. Travel of more than 60 miles on official business
- j. Participation in the Christmas Eve Vigil or Midnight Mass, Holy Thursday
- k. Mass of the Lord's Supper, Good Friday Celebration of the Passion, or Easter Vigil

B. Priests' Benefits

1. Salary

There is an annual calculation of salary based on the number of years of ordination, as shown for 2017-2018:

**2022-2023 Priest Salaries
With Service Increments for Seniority**

Years Since Ordination		Incremental Increase			
At Least	But Less Than		Annual Base	Annual Salary	Monthly Salary
—	5	—	15,060	15,060	1,255
5	10	600	15,060	15,660	1,305
10	15	1,200	15,060	16,260	1,355
15	20	1,800	15,060	16,860	1,405
20	25	2,400	15,060	17,460	1,455
25	30	3,000	15,060	18,060	1,505
30	35	3,600	15,060	18,660	1,555
35	40	4,200	15,060	19,260	1,605
40	45	4,800	15,060	19,860	1,655
45	50	5,400	15,060	20,460	1,705
50	55	6,000	15,060	19,800	1,650
55+	—	6,600	15,060	21,660	1,805

Note: The incremental increase is effective the month of the anniversary date

Each year, as a cost-of-living adjustment, the Annual Base is increased by \$35/month or \$420.00, as well (effective 7/1/2015).

2. Additional Salary for Diocesan Assignments

- 2.1** Priests serving in the following positions will receive compensation of \$250.00 per month: Vicar General, Judicial Vicar, Tribunal Judges, Director of Vocations, Director of Seminarians, Director of the Diocesan Liturgical Commission, Vicar for Priests, and the Deans.
- 2.2** If a priest serves more than one of these positions, he should be given additional compensation for each of the additional positions.
- 2.3** If a priest is hired full time for any of these positions, he does not receive any additional compensation.

- 2.4** There will be no annual increase in this compensation. However, the diocesan bishop may review this from time to time and grant increases as he deems just and necessary compared to the base pay of all other priests serving in the diocese.
- 2.5** A priest in these positions may submit mileage reimbursement requests for the exercise of these offices and ministries. However, mileage reimbursements must be made to the priest's parish and not to that priest. The parish or diocese pays for that priest's car allowance and car expenses.
- 3. Automobiles**
- 3.1** Effective 7/1/2018, \$500 monthly is paid by the parish to individual priests or religious congregations supplying cars to offset depreciation for the vehicle's professional use. The allowance is paid for only one car that is owned by the priest or religious order.
- 3.2** Instead of the car allowance, the priest may decide to have the parish provide him with a vehicle. The style of vehicle will be made in consultation with the Parish Finance and Pastoral Councils. If the parish provides a car, the car allowance is not paid to the priest or religious order.
- 3.3** The priest does not need to reimburse the parish for his car's personal use during normal time off during the week. However, he must pay for his own gasoline and oil when using the car for annual vacation.
- 3.4** If a parish, diocesan office, or program purchases a vehicle for use by assigned clergy, the car fringe benefit is considered part of the priest's compensation for tax purposes. The parish, diocesan office, or program must determine its value and report it as part of the priest's wages. To accomplish this, the priest must maintain a mileage log of personal travel provided periodically, but at least annually, to the parish. The log must be provided to the parish, or the automobile's total use will be considered personal. The fair market value for personal use must be determined by the parish or diocesan office by following the Fringe Benefits Valuation Rules found in Publication 15-B.
- 3.5** The parish and the parish priests must work closely with their personal tax advisors to determine whether to use an accountable or non-accountable expense reimbursement plan. The automobile allowance to offset depreciation for the professional use of a vehicle owned by the priest is currently set at \$500 per month (as of 7/1/2018).
- 3.6** Expenses for car insurance, gas, oil, tires, and general maintenance (up to \$2000 per fiscal year for repairs and/or a deductible) are paid by the parish. These expenses are paid for only one automobile. They do not apply for additional vehicles or motorcycles.
- 4. Annual Physical**
- 4.1** The Diocese of San Angelo encourages priests to monitor their health closely. Therefore, annual physical check-ups and eye examinations are encouraged. The parish will pay for any physical check-up and eye examination expenses not covered by insurance.
- 5. Medical Insurance**

- 5.1 Hospitalization and medical insurance is provided for all priests by the parish or diocesan agency to which they are assigned. Diocesan priests are covered by the Clergy Insurance Policy. Religious priests may participate in the Clergy Policy. However, some religious orders have their own policies. In that case, the diocese will send a premium payment equal to that of diocesan priests to that plan and bill the parish or diocesan agency to which the priest is assigned.
- 5.2 After official retirement, a priest's primary coverage becomes Medicare; the diocesan medical insurance becomes secondary. See below under Social Security for more information.
- 5.3 For complete information about clergy insurance benefits, contact the Diocesan Insurance Office.

6. Out-of-Pocket Medical Expenses

- 6.1 The Diocese of San Angelo has set \$800.00 as the maximum amount allowed for out-of-pocket expenses that a diocesan priest covered by diocesan medical and dental insurance may incur in a calendar year for medical, dental, and prescription expenses. The priest's calendar-year limit of \$800.00 includes the deductible, plus basic ordinary and customary medical expenses and charges disallowed under the diocesan health plan. After age 65 and until a priest retires, Medicare Part B expenses will also be included as part of the out-of-pocket expenses (effective 1/1/15). The diocese will pay the balance of the charges that exceed the \$800.00 limit.
- 6.2 Effective July 1, 2023, The Diocese of San Angelo reimburses 90% of the cost of hearing aids every two years. Ongoing maintenance would be covered under the current medical reimbursement policy of anything over \$800 in a calendar year.
- 6.3 The above policy does not apply to:
 - a. Religious priests serving in the diocese and covered by their individual, community health insurance plan
 - b. Diocesan priests who are incardinated in the diocese and are serving in the military as chaplains
 - c. Diocesan priests incardinated in another diocese and on loan to our diocese, but not covered by our diocesan health or dental insurance. Participation in the plan requires the diocesan bishop's approval.
- 6.4 Elective procedures need the prior written approval of the diocesan bishop.

7. Priests' Pension Plan

- 7.1 The first day of the month following his ordination as a priest of the Diocese of San Angelo, or, after the effective date of incardination into the diocese of a priest already ordained, the diocesan priest joins the Pension Plan. The parish/mission or diocesan agency makes an annual contribution on behalf of the priest to the Pension Plan.
- 7.2 A diocesan priest not serving in the Diocese (e.g., military chaplain) has his participation in the plan suspended. Once he returns to active service in the diocese, he may participate again. His years of service will be calculated to include the time before and after he was away from diocesan service.

- 7.3** A priest participant in the pension plan for priests of the Diocese of San Angelo is entitled to full benefits when all other criteria have been met, i.e., he has 20 years of service and has reached the age of 70. No reduction shall take place as a consequence of the beneficiary remaining in active sacerdotal ministry.
- 7.4** Priests of other dioceses, assigned in the Diocese of San Angelo, receive monthly retirement payments. The payments are credited to their accounts at the Diocese of San Angelo office and then paid annually at the end of the fiscal year to whomever their diocesan bishops designate.
- 7.5** The parish, mission, or diocesan agency also contributes through the Diocese of San Angelo to the Pension Plans of religious orders whose priests serve in the Diocese. (For information about the Pension Plan Committee, see Section D, Subsection: O, Priests' Pension Plan Summary, p. 32).

8. Social Security

- 8.1** Social Security payments are the priest's personal responsibility, as self-employed, under IRS rules and regulations. All diocesan priests (of San Angelo Diocese and externs) must enroll in Social Security and pay FICA taxes. Once they have achieved the required 40 quarters, they become eligible for benefits from Social Security wherever they live and for Medicare in the USA, according to the age limits in effect at the time.
- 8.2** A diocesan priest must apply for Medicare upon reaching 65 years of age. He will automatically be covered by Part A, Hospitalization.
- 8.3** While the diocesan priest is on assignment, diocesan health insurance is primary. Consequently, he does not need to apply for Medicare Parts B, C, and D. If he does enroll in Part B after age 65 until he retires, those Medicare Part B expenses will be included in the priest's out-of-pocket \$800 annual medical reimbursement expenses (effective 1/1/15).
- 8.4** When the diocesan priest officially retires, Medicare will become his primary insurance. Then, the diocesan health insurance will become secondary. Also, at this time, the priest should enroll in Medicare Part B that covers doctors' expenses. It is suggested not to enroll in Part C. It is recommended not to enroll in Part D, Medications. The diocesan health insurance provides better coverage than Medicare for medications.
- 8.5** The following Policy on Priests Paying into the Social Security System is effective as of May 1, 2019:
 - 8.5.1** All priests of the Diocese of San Angelo must possess a Social Security card. They must follow applicable law in paying into Social Security when they are employed or otherwise receiving taxable income by filing the appropriate tax returns. Regardless of a priest's status for income tax purposes, a priest is self-employed for Social Security purposes on his ministerial earnings. The self-employed status evolved from the special status awarded clergy by the Congress of the United States. Congress used the Self-Employment Contribution Act (SECA) provisions to make priests self-employed for Social Security purposes.

- 8.5.2 Participation in the Social Security system is required so that priests will be eligible for Medicare and additional income during their retirement years. Also, in situations such as disability, Social Security benefits are applicable even before retirement. The policy of the Diocese of San Angelo is that all priests must pay into Social Security. To optout would require 1) that a priest is conscientiously opposed to any public insurance and 2) that he has the permission of the diocesan bishop. The Diocese of San Angelo is not opposed to public insurance by Social Security. The diocesan bishop will not approve of the priest's opting out.
- 8.5.3 In this way, the diocesan bishop and the diocese fulfill the prescriptions of Canon 281.2: "Provision must also be made so that they (priests) possess that social assistance which provides for their needs suitably if they suffer from illness, incapacity or old age." And, also Canon 384: "(The diocesan bishop) is to take care that provision is made for their (priests') decent support and social assistance, according to the norm of law."

9. Diocesan Policy on Medicare (July 16, 2019)

- 9.1 All diocesan priests are required to enroll in Medicare Part A during the seven-month period that:
 - a. Begins three months before the month that you turn 65
 - b. Includes the month you turn 65
 - c. Ends three months after the month that you turn 65, even if not intending to retire until age 70 or later
- 9.2 Until actual retirement or reduced active ministry, the diocesan group insurance plan will be the primary insurer. Medicare will be the secondary insurer.
- 9.3 Before retirement or reduced active ministry, priests must apply for Medicare Part B.
- 9.4 For retired priests or those in reduced ministry enrolled for Medicare, Medicare is the primary insurer. The diocesan group insurance plan will be the secondary insurer.
- 9.5 Medicare is valid only for healthcare within the United States.
- 9.6 Priests must inform the diocese about their healthcare insurance choices.
- 9.7 Priests who choose to live all or part of their retirement in other countries are responsible for arranging their own health insurance. The insurance must be through the country's national health plan or through a personal health insurance policy valid in that country.
- 9.8 Priests who choose to live all or part of their retirement in other countries may request assistance from the diocese for health insurance if they cannot afford it. That insurance will be either through the national health plan of a country or through a personal health insurance policy that is valid in the country in which they reside.

10. Long-Term Care Policy

- 10.1 Introduction.** The diocese's retired priests continue to serve our local Church through their active ministries, their pastoral wisdom, and, most of all, through their continued fidelity to their priestly promises and witness. It is in gratitude for the service of these men of God over a lifetime that the diocese commits itself to provide them financial support, personal care, and priestly solidarity. In recognition of the unique commitment that diocesan priests make to this diocese, this care should include housing, healthcare, a pension, and the spiritual and fraternal support necessary to create a supportive environment for retirement.
- 10.2 Social Security and Medicare Programs.** Retired priests are required to participate in the Social Security and Medicare programs to receive those benefits. The diocese is not responsible for funding retired priests who have not participated in those programs. Medicare is the primary health insurance for retired priests. All diocesan priests must apply for Medicare Part A at age 65, even if they are not intending to retire until age 70 or later. Before retirement, priests must apply for Medicare Part B. Medicare is valid only for healthcare within the United States. Priests who choose to live all or part of their retirement in other countries are responsible for securing and paying for their own health insurance. The insurance must be obtained through the national health plan or through a personal health insurance policy valid in that country. The Medicare program has two parts: (A) Part A is Hospital Insurance (HI) which covers inpatient hospital care and certain follow-up care. Retired priests have already paid for it as part of their Social Security self-employment taxes. (B) Part B is Supplementary Medical Insurance (SMI) that pays for physicians' services and other services not covered by Hospital Insurance (HI). The retired priest pays for this supplementary coverage through a deduction from his Social Security benefits.
- 10.3 Long-Term Care.** The cost of assisted living and skilled nursing care for retired diocesan priests constitutes both a burden and a worry for priests as they enter into their retirement years. Because of the lifetime commitment of service to the people of our local Church given by our retired priests, it is appropriate that the diocese share part of that burden. Four principles govern the nature and scope of financial support for assisted living and skilled nursing care:
- 10.3.1 The diocese must provide a substantial share of the cost of assisted living and skilled nursing care for every priest in need of such care.
 - 10.3.2 The diocese must ensure that no priest is precluded from receiving quality care because of financial limitations.
 - 10.3.3 The diocesan policy must flow from recognizing that many priests have financial resources beyond their pension and Social Security benefits. These resources could meet some of the cost burdens of assisted living/skilled care.
 - 10.3.4 The limited monies available for retired priests' needs must be applied among the competing priorities of pension, healthcare, and housing based on where those funds are most needed.
- 10.4** Based on these principles, the diocese will provide every priest in need of assisted living or skilled nursing care a long-term care allowance paid to the facility providing the priest with the prescribed assistance and care. This assisted

living/skilled nursing allowance will be for long-term care and is the lesser of one-half of the monthly cost of the assisted living/skilled nursing facility or an amount equal to the monthly pension benefit of a fully vested priest of the diocese.

- 10.5** To qualify for a long-term care allowance, a priest must require substantial assistance from another individual for at least two of the following seven daily living activities: walking, bathing, continence, dressing, eating, toileting, transferring into or out of a bed, chair, or wheelchair. Priests diagnosed with dementia who require supervised care will also be eligible for the above benefits.
- 10.6** Any priest who cannot pay for quality residential or skilled nursing care with the help of the long-term care allowance, the regular diocesan pension, Social Security, or other financial resources may apply for additional financial assistance from the diocese. This application will entail a comprehensive review of the applicant's financial resources. The principle governing that review would be that no priest should be unable to obtain quality care because of financial limitations.

11. Worker's Compensation

Each priest is covered through a diocesan policy.

12. Continuing Education

Priests are authorized to spend from parish funds up to \$2000.00 per fiscal year on continuing education (in philosophy, theology, or the pastoral field), including travel and accommodations. This sum is not to be allowed to accrue from year to year.

13. Other Expenses (July 3, 2019)

- 13.1** Priests' expenses paid by the parish/the diocese including, room and board, and other ordinary living expenses such as, food, table-wine and beer, telephones (in the rectory and in the office), Internet, cable TV, utilities, basic toiletries, office computer equipment, housekeeping, parish supply of vestments and albs, laundry, and dry-cleaning.
- 13.2** The following are considered as priest's personal expenses; and therefore, they will not be paid or reimbursed by the parish or the diocese. They are clothing, clerical-attire, hobbies, personal books, personal toiletries, hard-liquor, haircuts, pedicure, manicure, entertainment, personal vestments and albs, personal computer, personal cell phone instrument, and other electronic devices, elective medical procedures, over the counter medicines, pet expenses, and pet food.
- 13.3** Health Club allowance up to \$600.00 a year for health club dues or exercise equipment upon presentation of receipts.
- 13.4** Cell phone allowance up to \$120.00 a month for service upon presentation of cell phone bill.
- 13.5** Expenses incurred in the ministry are reimbursed, upon presentation of receipts.

14. Sabbatical Policy for Priests (March 30, 2021)

- 14.1 Introduction.** A sabbatical is defined as a time (typically three or four months) for study and/or spiritual renewal. During a sabbatical, a priest is away from his normal assignments. The diocese encourages priests to take a sabbatical. A sabbatical

study-leave is primarily an educational experience in which each priest has the opportunity to participate periodically. The intent is for the priest to be renewed and grow in the effectiveness of his ministry. Various sabbatical programs are available. The programs offer resources in three primary areas: growth in theological understanding, training in pastoral skills, and spiritual and personal growth.

- 14.2** A sabbatical has either of two purposes. One purpose is to study in a formal program that allows the priest to become more effective, more skilled, more satisfied, more knowledgeable, and more prayerful. Another purpose is to enter into prayer at a place established to develop the spiritual life. A sabbatical is distinct from special studies (i.e., in canon law for work on the Tribunal, academic studies, etc.). Such special studies may involve a longer time and typically lead to a degree. Special studies must not be considered under this program. In addition, a sabbatical is distinct from a vacation. However, a vacation could be taken just before, after, or bracketing the sabbatical.
- 14.3 Selection.** A diocesan priest who has ministered in the Diocese of San Angelo for seven (7) years is eligible for a sabbatical and every seven (7) years after the first sabbatical. The priest interested in a sabbatical may consult with the Vicar General regarding the various programs offered. The priest should contact the diocesan bishop as early as possible, but at least six (6) months before the beginning of the desired sabbatical program. Only one priest will be allowed on sabbatical leave at any one time.
- 14.4 Financing.** With the diocesan bishop's approval, the cost of the sabbatical program (tuition, room, board, and one round-trip travel) will be paid by the diocese, up to \$10,500.00. The priest is personally responsible for additional expenses, including extra personal travel, personal meals, books, and other personal expenses. However, the diocese will continue to pay the priest's regular salary, car depreciation allowance, health insurance, and pension.
- 14.5 Replacement.** A participant in a sabbatical program must be free from his assigned pastoral duties. Consequently, the priest should participate in the process of securing a replacement. He should consult with the Vicar General and the diocesan bishop. The parish is responsible for paying the replacement priest.
- 14.6 Religious Priests.** A religious priest who has ministered in the Diocese of San Angelo for seven (7) years is eligible for a sabbatical and every seven (7) years after the first sabbatical. In conjunction with the religious superior, the diocesan bishop will consider an appropriate contribution to sabbatical expenses. (March 30, 2021)

15. Annual Retreat

Priests are to make an annual retreat (c. 276 §2, 4º). The parish pays the expenses of an annual retreat for each priest assigned to a parish. Reimbursement, up to \$1000.00 per year, will be paid upon presentation of receipts. The diocese pays retreat expenses for retired priests, those assigned to the diocesan staff, and those unassigned. A retreat is held for diocesan priests (members of religious orders are also welcome) every year. During even-numbered years, all diocesan priests are expected to attend the diocesan retreat. During odd-numbered years, a priest may opt for a retreat of his own choosing or attend the diocesan retreat.

16. Vacation

- 16.1** Each priest is allowed one entire month (30 days) of vacation per year (cc. 533.2; 550.3).
- 16.2** There are two values of great importance in guiding our decisions about vacations and their timing. The first value is providing pastoral care for our parishes. The second value is the importance of a vacation for the priest.
- 16.3** On occasion, too many priests from the immediate area have gone on vacation simultaneously, leaving the parishes without adequate coverage in emergencies. It has also happened that the priests have not provided the office staff with guidance or tools to manage the parish in their absence. These guidelines are an attempt to provide better pastoral care and restful vacations.
 - 16.3.1** Priests need to be in their parishes for Christmas, Holy Week, and Easter. In the United States, many parish programs slow down or stop for the summer, making this the usual time for a vacation. It is understood that this may be different in other cultures. Priests might discuss vacation timing so they can share the prime vacation time with other priests.
 - 16.3.2** Vacation dates be submitted to the dean before submitting the form to the chancellor.
 - 16.3.3** Vacation dates should be coordinated through the chancellor by submitting the appropriate form to his office in a timely fashion. The form must be submitted at least three or four months before plane tickets are purchased.
 - 16.3.4** If the dean notices that too many priests will be gone from an area simultaneously, he may dialogue with them about changing vacation dates.
 - 16.3.5** The priest should inform the chancellor about who will provide Masses or SCAP on the weekends and what priest will be on call for emergencies like sick calls and funerals.
 - 16.3.6** The priest should also inform the chancellor how he has set up his office staff to take care of parish needs, identify who will open business mail, identify who will sign checks, etc. It is noted that checks must never be signed before they are completely filled out.
 - 16.3.7.** Accumulated days off cannot be added to vacation time to lengthen it past the time permitted (Canon Law allows one month, i.e., 30 days). If there is a need for extra time, permission must be obtained from the diocesan bishop through the chancellor.

17. Day Off

Each priest is expected to take one day off weekly. Days off may be accumulated up to four days a month. Days off must be taken on weekdays, not over a weekend or holy day. The days off cannot be carried over to the next month. They can be used only in the same month. Days off must not be added to vacation. Priests who will be absent from the parish for accumulated days off must inform the dean and coordinate emergency coverage with a neighboring priest.

18. Some Matters Relating to Priests

18.1 Priests Soliciting Funds

- 18.1.1 Priests serving in the Diocese of San Angelo are prohibited from raising funds for their own personal use or use by their families. Unsolicited gifts freely offered may be accepted, provided they come from individuals, not from parish funds. Priests must have written permission from the Bishop of San Angelo and their own religious superior to raise money for their diocese, religious order, or charitable projects. Funds collected must be sent to the Bishop of San Angelo. He will forward the funds to the organization through the bishop or religious superior where the organization is located.
- 18.1.2 This policy also applies to all who collect funds through the Mission Cooperation Plan. It applies to all who received permission from the Bishop of San Angelo in the past to raise these funds. All monies collected in the Mission Co-Op program must be put into a common fund and distributed equally to those participating. This policy was effective beginning in 2017. Those in the program must be informed of this policy when they apply for participation in our program.
- 18.1.3 The purpose of this policy is to provide transparency in the handling of collections and other donations.

18.2 Ex-Pastors Visiting their Ex-Parishes

Priests must not interfere in the concerns of their former parishes. They must refer complaints to the present pastor. Any priest needs the current pastor's permission to celebrate sacraments and funerals outside his own parish.

18.3 Missionary Works Outside the Diocese by Priests

- 18.3.1 Priests of the Diocese of San Angelo may sometimes assist in ministry outside the diocese. This could be carried out in a variety of ways, such as the following:
 - a. If the priest chooses to use some of his vacation time in missionary service outside the diocese, the expenses for the trip are paid by the priest himself. He is not to solicit donations from the faithful to pay for this trip.
 - b. On certain occasions, the Bishop of San Angelo may assign a priest to a temporary mission assignment outside the diocese. In this case, the costs would be paid either by the Diocese of San Angelo, or by the host diocese or community, or by some combination thereof.
 - c. A priest may accompany a missionary group with the bishop's approval.
- 18.3.2 No solicitations of funds for missionary trips are to be made without the approval of the Bishop of San Angelo. When such approval is granted, the donations are to be made payable to the parish, not to the priest. Receipts or acknowledgment letters are to be issued for those donations, for the sake of accountability.
- 18.3.3 In general, parish operating funds are not to be used to pay for a priest's missionary service outside the parish.

18.3.4 A priest must request a letter of suitability from the Bishop of San Angelo in order to be allowed to do a missionary trip.

18.4 TO and FRO Travelling Expenses for Externs and Religious Priests

When an extern or a religious priest is invited to serve in our diocese: (i) as for his arrival, the DOSA will pay for his one-way airfare (in the economy class) or if he is driving, mileage plus reasonable moving expenses and (ii) as for his departure: (a) if he is sent away for cause, DOSA pays his one-way departure travel; (b) if someone else employs him or requests him, the new employer will pay for his departure travel from our diocese; and (c) when a contract or term is finished, DOSA will pay for his departure travel from our diocese at the end of the term / contract. (May 10, 2022).

18.5 Pilgrimages Organized by Priests of the Diocese

Based on a survey of the Dioceses of Texas which indicated some differences in practice, and that, the pilgrimages can too often be detrimental to parishes if the parish priests conduct these too often, the following guidelines were approved.

- If a pastor is a chaplain on a cruise-ship, this is to be part of his vacation.
- If it is a pilgrimage, to come under these guidelines, the priest must be the person actually being the spiritual leader of the pilgrimage.
- The form used for vacations needs to be submitted with the relevant information to the chancellor after getting the diocesan bishop's prior approval.
- The pastor/priest must be leading for people of his parish and/or area.
- It should be no longer than 14 days. Every three (3) years the priest may take his pay for the pilgrimage time from the parish and the parish (where he serves) will pay for the replacement.
- The three-year calculation is per priest, regardless of changes in assignment.
- If taken more often than once in three years, either the priest must take it as a part of his vacation or take it with no parish funds being used. (Dec. 4, 2015).

18.6 Free Will Offerings

- Canon 531 notes that offerings for other parochial services are the property of the parish, not of the individual presiding priest or deacon at a sacrament, unless the donation is given as a personal voluntary gift, in which case, it may be kept by the minister.
- It is encouraged that each priest of the diocese follows the practice of asking no fee for baptisms, marriages, quinceañeras, and funerals. Therefore, any offering received is a free will gift and may be accepted by the priest or deacon who has provided that particular spiritual service.
- Free will offerings are distinct from the Mass stipends, and are a voluntary offering given for some parochial function other than the Mass offerings.
- Both the Free Will Offerings and Mass stipends are considered income for the priest / deacon. They must be reported to the IRS for income tax purposes on his Form W-2, Form 1099 MISC, or Schedule C.

C. Other Policies

1. **Tenure:** There is no policy of tenure for pastors in the Diocese of San Angelo.
2. **Life Insurance:** There is no life insurance coverage for priests offered by the diocese.

D. Benefits for the Newly Ordained

- 1.0 The diocese pays one month of salary and car allowance to the newly ordained priest. Payment must be taken during the first year of priesthood. It has become customary for payment to be taken the first month after ordination, but it need not be. Payment could be taken later in the year or be split up in some way.
- 2.0 If not assigned to a parish right after ordination, it is preferable that priests live at the parishes where they are filling in. If there are times they are not filling in, there would be parishes that would offer them hospitality. Living arrangements are made through the chancellor.
- 3.0 If not assigned during the summer, the new priests can fill in at various parishes; this is coordinated by the chancellor's office. The diocese will pay their full salary and car allowance from the Clergy Continuing Education budget. The parishes in which priests substitute will pay the diocese, according to the going rate, for their work. Stipends for Mass intentions celebrated are paid directly from the parish stipend account or donor to the priest.
- 4.0 For priests assigned to continue their education during the school year, the diocese pays the salary and car allowance each month. The diocese covers tuition, room, board, books required for classes, medical insurance, car insurance, Priests Pension Plan contribution, and car expenses. One round-trip flight from the diocese to the school is covered by the diocese. All expenses are paid from the Clergy Continuing Education budget.

E. Mass Stipends

1.0 Amounts

The amount of the stipend for Mass is set in the diocese at \$5.00 per Mass, although the priest has the discretion to accept a larger stipend or no stipend. According to Canon Law, the stipend's amount is set by the bishops of the Province (c. 952 §1).

- 1.1 A concelebrant may offer a Mass he concelebrates for a stipend, even if other concelebrants are offering it for other intentions. A priest who concelebrates a second Mass on the same day may not take an offering for it under any title (c. 951.2). Priests may not accept and keep a stipend for more than one Mass each day except Christmas (c. 951.1). A second or third Mass for which intention a stipend has been offered may be celebrated by an individual diocesan priest, but the stipend(s) must be forwarded to the diocese. This money is used for the education of seminarians.
- 1.2 An extern or religious priest who binates or tricates may send the stipend(s) to his respective home diocese or religious superior.

- 13 For more information on Collective Stipends, see canons 945-958 and “Collective Stipends” below.
- 14 *Missa Pro Populo*: The *Missa pro populo* is the obligation of the pastor or whomever he delegates. This Mass is celebrated for the people of the parish, and no stipend is to be taken for it. The days for the *Missa pro populo* are each Sunday of the calendar year and each holy day of obligation.
- 15 A priest who has offered the *Missa pro populo* (c. 534) may take a stipend for a second Mass offered the same day (c. 951).

2.0 Terminology and Details

- 2.1 When one of the faithful requests a Mass intention, canon law (cc. 945-958) and diocesan policy acknowledge an “offering” in the form of money. After an intention is acquitted at a particular Eucharistic celebration, the total amount of that intention’s offering is given to the presiding priest. That offering is commonly referred to as a “Mass stipend.”
- 2.2 The “collection” that occurs during the Mass celebration is distinct from the offering made for a Mass intention. This section pertains only to the offering made for a Mass intention.
- 2.3 It is common practice for a priest to be the presider at more than one Eucharistic celebration on the same day. Bination is when a priest is the presider at a second Mass on the same day. Trination is when the priest is the presider at a third Mass on the same day. Canon 202 reminds us that a “day” is the 24 hours understood to begin at midnight.
- 2.4 Priests functioning within the Province of San Antonio are allowed to ask of the faithful an offering of \$5.00 for a Mass intention (c. 952). And priests are free to accept a smaller offering, a larger offering, or to celebrate the Mass for no offering.
- 2.5 It is of great importance that clarity is sought from the donor regarding offerings above the designated Provincial amount.
- 2.6 Ordinarily, there is to be only one offering by the faithful for any particular Mass.

3.0 Collective Intentions

- 3.1 There may be occasions when a distinct and different member of the faithful may make an offering for a specific Mass at which another Mass offering has been accepted. In these situations, for pastoral expediency and with the diocesan bishop’s approval, the priest may wish to combine Mass intentions. However, he is not allowed to engage this second, third, etc., offering unless, he:
 - a. Contacts the person whose offering was first accepted and received explicitly their consent to add another intention to the Mass; and
 - b. Receives explicitly the consent of the subsequent donor that their intention is to be shared at that same Mass.
- 3.2 To combine Mass intentions, the people making the offering must have been informed explicitly. They must consent that their intentions will be combined in a single Mass celebrated according to a “collective intention.” The place and the time for the celebration of this Mass, which is not to be more than twice a week, are to be made public.

- 3.3** When the priest offers Mass for Collective Stipends, he may only be paid \$5.00, the amount stipulated by the bishops of the province. The remainder is sent to the Diocese of San Angelo if the priest is incardinated in the diocese. It is designated for the support of seminarians' education. Alternatively, the remainder must be sent to the diocese or religious order in which the priest is incardinated.

4.0 Special Occasions

The above does not pertain to offerings made for Eucharistic celebrations on Mother's Day, Father's Day, or All Soul's Day. On those days, those who make offerings are not expecting a particular Mass for each intention.

- 4.1** There may be one or more Masses (e.g., a novena) offered at the discretion of the pastor. The funds are given to the presider(s) of the Mass(es).
- 4.2** It is good practice to announce ahead of time how many Masses will be offered for these donations (e.g., a Novena of Masses).

5.0 Recording Mass Stipends

- 5.1** The pastor or the rector of a church must safeguard a special book about the Mass intentions (c. 958). This special book is identified as a "Mass Intentions Book." It contains all records about the offerings of the faithful for Mass intentions. A generally accepted Mass Intention Book includes the following information:
- a. The date and time of the Mass at which the intention will be applied
 - b. The intention
 - c. The name of the person requesting the Mass intention
 - d. The total amount offered
 - e. The name of the priest who was the presider at the Mass
 - f. A checkbox indicating that the priest received the offering
 - g. A memo portion on which notations may be entered
- 5.2** Mass intentions must be published weekly in the parish bulletin.
- 5.3** After the intention is acquitted at a particular Mass, the priest must receive the total amount offered.
- 5.4** After the intention is acquitted at a particular Mass, the Mass Intention Book must be updated with the following information:
- a. The name of the priest who was the presider at the Mass
 - b. A checkbox indicating that the priest received the offering
- 5.5** It is essential for those responsible for scheduling Mass intentions to note:
- a. No one is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year (c. 953).
 - b. The time within which Masses must be celebrated begins on the day the priest who is to celebrate them received them (c. 955, §2).
 - c. While the individual priest may not accept more stipends than he can acquit during a year, a parish may accept offerings for Masses beyond a year.

- 5.6** Others can be entrusted to apply a Mass intention. These transferences must be recorded in the Mass Intentions Book. The entire offering for the Mass intention must be sent, without delay, to the priest or religious community that accepts this trust (c. 955, §3).
- 5.7** Mass intentions may be transferred to other parishes within the Diocese of San Angelo. For good order, it is recommended that a monthly report is given to the transferring parish concerning the acquittal of these Mass intentions.
- 5.8** It is incumbent upon the parish sending Mass intentions to keep accurate records that:
 - a. the Mass intention(s) was (were) received by another priest or religious community; and
 - b. the dates that the Mass intention(s) was (were) acquitted.
- 5.9** A form should be developed at each parish. It must be completed by the parish upon acquitting the Mass intention(s).
- 5.10** The initiating parish must record the acquittal of transferred Mass intention(s) in its Mass Intention Book.
- 5.11** At the end of the calendar year, the total amount of Mass stipends received by a priest from the parish must be reported to the IRS for income tax purposes on his Form W-2 or Form 1099 MISC. If he receives other stipends personally, they should be reported on Schedule C.
- 5.12** The amount of money in the Mass Stipend Account should be reviewed frequently throughout the year and reconciled with the remaining Mass intentions that are to be celebrated. This audit should be performed by the Parish Finance Council each October (see Parish Finance Council Member's Manual, pp. 11-35).

6.0 Management of the Mass Stipend Account

- 6.1** It is diocesan policy that every parish must have a designated Mass Stipend Account into which all of the offerings are to be deposited without delay.
 - 6.1.1** It is recommended that the Mass Stipend Account be a checking account in a bank, separate from the parish checking account.
 - 6.1.2** If the Mass Stipend Account is part of the parish checking account, it is recommended that a FIT (Funds in Trust) line item be created in the parish's General Ledger and identified as "2300 – FIT Mass Stipends."
 - 6.1.3** Regardless of which method ("a" or "b") is used, these monies must not be recorded as assessable income to the parish.
 - 6.1.4** Any bank fees assessed on the Mass Stipend Account must be paid from the general parish bank account.
 - 6.1.5** Any interest income earned from the Mass Stipend Account is to be placed into the general parish bank account and be applied to any fees associated with maintaining the Mass Stipend Account.
- 6.2** Only offerings made by the faithful for Mass intentions are to be placed in the Mass Stipend Account; no other income of any kind should go into this account.

- 63** At the close of each month, the priest who is the presider at any Mass for a specific intention is to receive the total amount of that acquitted offering from the Mass Stipend Account.

7.0 Audit

The Ordinary must examine these books (Mass Intention Book and Mass Stipend Account) each year, either personally or through others (c. 958, §2).

F. Honoraria for Supply Priests (February 14, 2018)

1. The parish is responsible for the payment of a parish priest's vacation replacement. On other occasions, when the priest is away from his parish duties (except for official business or death of a close relative), he is responsible for the payment of his replacement. If a *Cursillo*, a Search, an ACTS Retreat, or a Marriage/Engaged Encounter weekend (or similar program) takes the priest away from the parish, these organizations are responsible for the payment of his replacement.
2. If a priest supplies for the entire week, he must receive one-quarter of a priest's monthly salary (of the priest he is replacing). He must also receive car allowance (if using his own car) or travel expenses (based on the current IRS rate) to and from his home if he drives to the parish. He must receive a round-trip travel fare if he comes by other means of transportation. He is also entitled to the cost of room and board and reimbursement for personal funds used in ministry. When he is paid by the week, #3 below does not apply.
3. If a priest supplies for a Sunday or holy day Mass, and for weddings or funerals, he shall receive the honorarium of \$50.00 per Mass, \$25.00 per Mass on a weekday, room and board, and travel expenses (see previous no. 2 [above] and following no. 4 [below]). He shall also receive stipends for the Masses he offered.
4. If the supply priest employed in the Diocese of San Angelo comes from the place to which he is assigned, the supply priest receives the honorarium and stipends for the Masses he offers. His place of employment (because it pays for his car allowance and car expenses) receives travel reimbursement for the use of his personal automobile.
5. Priests should not forego their vacations or official business because the parish cannot afford the recommended scales. If a parish or mission is unable to pay this scale, the pastor can apply to the Chancery for assistance.
6. If the supply priest is coming from a parish to which he is assigned, the pastor of that parish has the discretion to decide whether the priest assigned to the parish can substitute elsewhere. The supply priest must consult with his pastor to ensure he is cleared of any duties in his own parish.

G. Advanced Studies for Priests Serving in the DOSA

1.0 Introduction:

- A. Priests serving in the Diocese of San Angelo are encouraged to continue to develop in all areas of their priesthood in order to provide the highest quality of ministry to the people they shepherd. Consequently, the diocese provides

opportunities for continual spiritual and professional development through sabbaticals and through the Priestly Life and Formation Program.

- B. However, one should not overlook the opportunity to grow academically. Hence, priests of the diocese are sometimes able to further their academic education through various colleges and universities. There are many opportunities available both on-campus and on-line programs.
 - I. All assigned programs will be paid for by the diocese.
 - 2. Non-assigned programs will be paid for either by the priest who voluntarily pursues them, or by the continuing education budget of his parish. The parish continuing education budget may be utilized for certificates and skills-building programs. (See the Priest's Benefits section in the Diocesan Pastoral Manual regarding the amount available, p. 22, 14.4.)
- C. A priest who is in a full-time ministry assignment must ensure that his studies do not interfere with his personal responsibilities.
- D. While every consideration will be given to the program of studies, being enrolled in a course of studies does not preclude a priest's change of assignment.

2.0 Types of Programs

- A. Sabbatical Programs: See the Diocesan Pastoral Manual policy regarding sabbaticals (p. 22, 14.4).
- B. Degree Programs: These are programs that will lead to a degree being granted at the end of the studies.
 - I. Approval:
 - a. In order to pursue a degree program, one needs approval of the diocesan bishop.
 - b. A parochial vicar should consult with his pastor and the diocesan bishop. The diocesan bishop and the parochial vicar's pastor should also discuss the request.
 - 2. Assigned full-time residential degree programs:
 - a. The particular area of study or academic discipline must be one that would have application to the needs of our diocese as determined by the diocesan bishop in consultation with the Priest Personnel Board.
 - b. This program requires the permission of the diocesan bishop and the consultation of the Priest Personnel Board, taking into account the availability of priests to meet the pastoral needs of the diocese.
 - c. The diocese pays for this program.
 - d. Before a priest pursues any degree program of full-time studies which includes, generally, over eight weeks of residential studies at a time, he must have already served for a minimum

number of years in priestly ministry, in order to solidify his identity as a priest and shepherd of souls in this diocese. The minimum number of years is up to the diocesan bishop, in consultation with the Priest Personnel Board.

- e. However, when the priest's seminary program offers a fifth year of academic studies to complete a degree, this may be pursued either immediately after the fourth year, or later, at the discretion of the diocesan bishop, in consultation with the Priest Personnel Board.

- 3. Non-assigned part-time degree programs:
 - a. The diocesan bishop will determine the appropriate course load, in order to avoid neglect of one's assigned ministry.
 - b. This program requires the permission of the diocesan bishop.
 - c. Payment for this program can come from the priest's continuing education budget in his parish, and/or from the priest himself.
 - d. There is no minimum number of years of ministry required to pursue this program.
- 4. Assigned part-time degree programs:
 - a. This sort of program includes summer programs, on-line degrees, distance education, etc.
 - b. The particular area of study or academic discipline must be one that would have application to the needs of our diocese as determined by the diocesan bishop in consultation with the Priest Personnel Board.
 - c. This program requires the permission of the diocesan bishop and the consultation of the Priest Personnel Board, taking into account the impact on the priest's pastoral assignment and the availability of another priest to fill in.
 - d. The diocesan bishop will determine the appropriate course load, in order to avoid neglect of one's assigned ministry.
 - e. In some cases, the priest's assignment may be adjusted.
 - f. The diocese pays for this program.
 - g. There is no minimum number of years of ministry required to pursue this program.

B. Certificate Programs: These are professional programs which lead to being granted a certificate at the end of the studies.

- 1. These programs are not undertaken with the intention of getting a degree.
- 2. Certificate programs are to help the individual develop expertise in an area of ministry.

3. Some examples would be a course on church management, or certification for spiritual direction, or a liturgy certificate.
 4. A certificate program could be either assigned or non-assigned.
 5. These are part-time programs.
 6. Pursuit of the certificate should not be allowed to interfere significantly with one's pastoral responsibilities.
 7. It requires the permission of the diocesan bishop.
 8. There may be instances where the diocese may encourage pastors to enroll in certain certificate programs to enhance effective ministry.
 9. If the priest is a parochial vicar, the permission of his pastor is needed, as this may impact their shared ministry in the parish.
 10. Payment for a certificate program can come from the priest's continuing education budget in his parish, and/or from the priest himself. If assigned by the diocesan bishop to the program, the diocese pays.
 11. There is no minimum number of years of ministry required to pursue this program.
- C. Skills-Building Programs: These are programs designed to help the individual acquire skills for pastoral ministry.
1. These programs do not lead to a degree or a certificate.
 2. The program should not exceed more than ten days per fiscal year away from one's assignment.
 3. Although the permission of the diocesan bishop is not needed to undertake skills-building programs, he must be informed.
 4. There may be instances where the diocese may encourage pastors to enroll in certain skills-building programs to enhance effective ministry.
 5. If the priest is a parochial vicar, the permission of his pastor is needed, as this may impact their shared ministry in the parish.
 6. Some examples would be the study of languages, preaching, Scripture, public speaking, or various conferences.
 7. Payment for a skills-building program can come from the priest's continuing education budget in his parish, and/or from the priest himself.
 8. There is no minimum number of years of ministry required to pursue this program.
- D. Assigned Spanish Immersion:
1. This usually lasts from four to ten weeks.
 2. It is full-time.
 3. To be considered for Spanish immersion, one must apply to the diocesan bishop. It requires the permission of the diocesan bishop and the

- consultation of the Priest Personnel Board.
- 4. For a parochial vicar, it requires consultation of one's pastor.
- 5. The diocese pays for this program.
- 6. It is assigned.
- 7. There is no minimum number of years of ministry required to pursue this program.

3.0 Non-Incardinated Priests

If a priest is not incardinated in the Diocese of San Angelo, the following guidelines apply:

- A. The priest must also have the approval of his home bishop or religious superior in addition to the above requirements.
- B. A non-incardinated priest whose home bishop or religious superior desires for him to study full-time will be released from his assignment in the Diocese of San Angelo in order to pursue those studies.
- C. It is the responsibility of the priest to manage his own visa status during his studies.
- D. When the priest has completed his advanced studies, his home bishop or religious superior may then petition the diocesan bishop of San Angelo for reassignment of the priest to this diocese.

H. Priest's Leave of Absence (Effective March 19, 2019)

A leave of absence from active ministry for personal reasons may be requested by an incardinated priest of the Diocese of San Angelo or initiated by the diocesan bishop. In such cases, the following diocesan policy will be in effect. Any modifications to the policy will be considered by the diocesan bishop on an individual basis.

1.0 Leave of Absence

- 1.1** Before making a request to the diocesan bishop for a personal leave of absence, the priest should consult with his spiritual director or counselor concerning his intentions or needs. The priest must take time to reflect prayerfully.
- 1.2** The initial request to the diocesan bishop should be made in an informal meeting. The meeting will be to discuss the priest's needs. It will also allow the diocesan bishop to respond and make suggestions for further consideration.
- 1.3** The next step is a formal request for a leave of absence. The request must include a statement of its specific purpose. This request must be directed to the diocesan bishop personally and in writing.
- 1.4** A leave of absence may be granted for one year. After six months and again at the end of the year, the priest and diocesan bishop will meet to discuss the priest's discernment. A leave of absence may be renewed with additional time according to a mutual agreement between the diocesan bishop and the priest. At the end of the extended period, another meeting with the diocesan bishop is to be scheduled.

- 1.5 When a leave of absence is granted, the diocesan bishop and the priest should draw up a written agreement. The agreement should be signed by the diocesan bishop and the priest. The agreement should specify the length of the leave, what support, if any, the priest will receive from the diocese during the leave, and what ministerial functions the priest may and may not perform. It should also contain any particular obligation the priest is to observe in the course of the leave. The diocese has no strict obligation to provide for the priest's financial support during the leave. However, the diocese may find it advantageous to provide some financial support (e.g., the continuation of health insurance) for at least part of the personal leave. The priest should be aware that all other benefits will cease while he is on leave of absence.
- 1.6 Since a leave of absence is most often used to discern one's vocation, the priest will be encouraged to participate in spiritual direction throughout the leave and make a retreat before meeting with the diocesan bishop at the end of the first year. With the diocesan bishop's approval, the diocese will financially assist the priest for any reasonable expenses incurred for spiritual direction and the retreat. If counseling is desired, this must be done in accord with the individual's medical insurance. Any additional expenses on this leave must be presented and pre-approved by the diocesan bishop.
- 1.7. Since this is a leave of absence from active ministry, all faculties for the priest's active ministry will be withdrawn by the diocesan bishop the day the leave begins. This is done to assist the priest in his discernment and to prevent confusion among the faithful. In an exceptional circumstance, the priest may request the diocesan bishop to reinstate a faculty. The following faculties will be withdrawn:
- a. To baptize (c. 862)
 - b. To preach (c. 764)
 - c. To hear confessions (cc. 967.2; 974.2).
 - d. To celebrate Mass
 - e. To celebrate funerals
 - f. To anoint the sick
 - g. To assist at marriages (c. 1111)
 - h. To minister publicly
- 1.8 However, a priest may validly baptize, absolve sins, and anoint the sick for those who are in danger of death.
- 1.9 The diocesan bishop and the priest requesting a leave will mutually agree on the manner and timing of the publication of the priest's leave. Notification of a leave of absence will be made by the diocesan bishop in the same way as other diocese assignments are announced. The priest who will be taking the leave will inform those people at his place of assignment.
- 1.10 Throughout the period of the leave of absence, the priest will keep the diocesan bishop and his appointed representative informed of his postal address, email address, and phone number and any change thereof.

- 1.11 When a priest is spending a personal leave outside his diocese of incardination, the diocesan bishop of the place where he resides shall be informed by the priest's proper diocesan bishop or his delegate of the priest's presence and the terms of his personal leave.
- 1.12 Any modifications to the agreement [see item 1.3 (above)] must be approved by the diocesan bishop in writing. Extensions to the leave must also be put in writing.
- 1.13 Return to active ministry will include the granting of faculties and the reinstatement of diocesan support as found in the diocesan policy. The diocesan bishop will encourage the priest to obtain a spiritual director and contact a pastor for ongoing support upon his return. In consultation with the diocesan bishop and priest personnel board, an appropriate assignment will be determined. The diocesan bishop may determine that additional refresher courses or preparation are needed. In this event, a written plan of action must be established with the priest. Appropriate notification will be made to the priests of the diocese.

2.0 Types of Leave of Absence

- 2.1 There are five types of leave of absence.
 - a. Personal Leave of Absence
 - b. Personal Leave of Absence for one's own family situations
 - c. Leave of Absence for medical reasons or health
 - d. Administrative Leave of Absence (in case of application of penal law)
 - e. Administrative Leave of Absence
- 2.2 If the priest no longer abides by the agreement for the leave of absence, or if the priest commits a delict found in The Code of Canon Law, he will be on Unauthorized Leave and subject to all related penalties.
- 2.3 Priests not incardinated in the Diocese of San Angelo make the request of their own superior or proper diocesan bishop. They must inform the diocesan bishop of San Angelo and provide written verification from their superior or proper diocesan bishop.

I. Priest's Reduced Active Ministry

A priest, usually an elderly one, may be assigned by the diocesan bishop (usually in a parish) in the capacity of reduced active ministry. The priest will work part-time, according to a determination made by the pastor of the parish. This priest will usually celebrate weekday Masses daily and whatever assigned Masses he may have for the weekends. According to availability, he may also do substitute work in other parishes.

J. Retirement Policy for Priests

When the age of seventy (70) is reached, an individual priest has the option of retirement. However, in individual cases and for serious reasons, the diocesan bishop and priest may come to think that a lower age should be set. A diocesan priest who participates in the Priest Pension Plan becomes eligible to receive monthly retirement benefits at the beginning of the month after his 70th birthday. The priest can continue to work in assigned pastoral ministry past age 70, with the diocesan bishop's permission. When a pastor has reached age 75, he is asked to submit his

resignation from office (of pastor) to the diocesan bishop (c. 538.3). The diocesan bishop decides whether to accept the resignation or not. Officially retired priests receive a pension and may continue pastoral ministry with the bishop's permission, not by assignment but by agreement or contract.

K. Inventory of Personal Property on Parish Site

Each priest or religious community must have on file with the Chancery an inventory of his personal or community property. This is to avoid confusion with what belongs to the parish and what does not.

This inventory will be helpful for insurance claims or when the priest's or religious community's property needs to be separated from parish property (for example, when the priest moves or dies).

The inventory may be in writing or video format. It is also recommended that the priest's personal property be labeled with his name.

L. Site of Priest's Will and Other Legal Matters

Every priest should have a Will and either a written "Directive to Physicians" or "Durable Power of Attorney (POA) for Healthcare." The original Will, legally valid medical instructions, medical POA (or at least a written notice that they have been made and where the originals are located) must be on file at the Chancery. This protects the priest's own best interest.

Although, under Texas law, a holographic or "handwritten" Will is recognized as valid, its use is not recommended, except in the most extraordinary circumstances, such as an emergency or imminent disaster.

A lawyer licensed to practice law in the State of Texas should be contacted to prepare the priest's Will, legally valid medical instructions, and medical POA. If no attorney can be located, the priest is encouraged to contact the Diocesan Pastoral Center to obtain legal services.

Difficulties can arise if a priest dies without a Will, without a properly prepared or updated Will, or without a clear expression of empowerment to a trusted other of his wishes for prolonged medical treatment. The lack of proper legal directives can be devastating and contrary to his wishes. In such a case, the burden falls upon diocesan personnel or the priest's family to administer and distribute his estate under Texas law. When a person dies intestate (without a Will), the property is distributed according to law. That distribution may not agree with the true wishes of the decedent.

Every priest should take immediate steps to secure a Will, a legally valid written "Directive to Physicians," or a "Durable Power of Attorney for Healthcare." Each document should be periodically updated.

M. Priests' Funerals and Burial

Each priest who serves or lives in the Diocese of San Angelo is encouraged to give attention to personal stewardship in healthcare and death matters. This applies to diocesan priests, extern priests, and religious priests. Written instructions, advance directives, and Wills should be prepared. Copies should be given to all who need to know, including the Diocesan Pastoral Center (to the chancellor), to be kept on file in case of need.

1.0 Documents and Procedures

- 1.1** The following documents are expected:
 - a. Up-to-date *Curriculum Vitae* and picture
 - b. Durable Power of Attorney for Financial Matters (someone to help the priest in financial matters while he is alive but incapacitated; this must be prepared by an attorney)
 - c. Advance Directive to Physicians (the priest's wishes for healthcare in a critical situation. (Forms are available from the chancellor.)
 - d. Durable Power of Attorney for Healthcare, i.e., the one who decides for the priest when he is incapacitated. (Forms are available from the chancellor.)
 - e. Funeral instructions (Who should be called? Who makes arrangements? What are the priest's wishes? Where is the body to be buried? Forms are available from the chancellor). A pre-need funeral and burial contract are helpful. Contact the funeral home for this matter.
 - f. Will (The priest's Last Will and Testament should be on file in the Diocesan Pastoral Center, or a note should be in the file as to where the Will is located. Who is the executor of the priest's estate?) The Will should be prepared by an attorney.
- 1.2** The Funeral Instructions must be reviewed at least every five years, at retirement, and when there is a parish assignment change.
- 1.3** Barring special requests, diocesan priests who are active in the diocese and succumb while assigned are to be buried from the parish church at which they served. Retired priests of the diocese should designate a location. Should the desired location change for a good reason or if a location has not been designated, the cathedral church will be the designated site.
- 1.4** Upon the death of a priest, active or retired, the diocesan bishop or his representative must be notified immediately. No arrangements are to be made without the diocesan bishop, the deceased's family, and the executor of his estate being notified and consulted. Any special wishes made before death must be honored if possible.
- 1.5** The body of the deceased, after proper preparation by the funeral director and vesting, will be taken to the church mentioned in #2 (above) for viewing by the laity.
- 1.6** The evening before interment, a vigil for the deceased (with a laity in attendance) is prayed. The leader will be the diocesan bishop or his designated representative. The custom of having the priest's body lie in state overnight in the Church after the vigil is commendable when possible.
- 1.7** The diocesan bishop or his designated representative celebrates a Funeral Mass on the day of interment. In the spirit of fraternal charity, priests of the diocese, both diocesan and religious, are invited to concelebrate the Funeral Mass.
- 1.8** The diocesan bishop will either himself give the Wake Service and Funeral Mass homilies or, at his discretion, select a priest or a deacon skilled in preaching and

who had been associated with the deceased (in some manner) to deliver this homily, assuming the deceased had not designated someone.

- 1.9** The chancellor will make the necessary arrangements with an appropriate funeral home, always respecting the deceased priest's final wishes.
- 1.10** The diocesan Liturgical Commission is in charge of planning and directing the funeral rites. A member of the commission will be assigned as a coordinator of each funeral.
- 1.11** The Diocesan Pastoral Center staff will notify the Diocese's priests via email about the dates and times for the funeral services.
- 1.12** The diocesan bishop or his designated representative will conduct the final commendation in the church and the Rite of Committal at the cemetery.
- 1.13** A burial plot will be provided at Calvary Cemetery in San Angelo for the burial of diocesan priests unless the deceased has indicated or arranged for an alternative burial site.
- 1.14** It is expected that besides the diocesan bishop, the vicar general, the vicar for priests, the local dean, and the chancellor of the diocese will be in attendance at all funeral services mentioned above. All other priests of the diocese are to make every effort to attend and concelebrate the Funeral Mass.
- 1.15** It is appropriate that after the notification of a priest's or deacon's death, each priest should offer three Masses for the deceased as soon as conveniently possible. It is also appropriate that after the notification of a priest's or deacon's death, each permanent deacon should request three Masses for the intention of the deceased. Extern and religious priests serving in the Diocese of San Angelo are encouraged to celebrate Masses according to their constitutions, rules, and traditions of their particular order, community, or diocese. In this way, the unity and brotherhood of members of the clergy in the Diocese of San Angelo is expressed in a meaningful manner.
- 1.16** All of the above may apply to religious priests serving the Diocese of San Angelo in keeping with the constitution, rules, and traditions of the particular religious order or community.

2.0 Priests' Funeral Expenses

- 2.1** The Diocese of San Angelo has established a self-funded Priests' Funeral Fund. The Priests' Funeral Fund was established to pay the reasonable funeral expenses incurred for a priest's funeral.
- 2.2** The diocesan bishop makes arrangements with the funeral home, taking into account the priest's written instructions.
- 2.3** The funeral expenses to be paid from the Priests' Funeral Fund could include, but are not limited to, the following:
 - a. Basic services fee for the funeral director and staff
 - b. Transfer of remains, including overseas shipment
 - c. Embalming
 - d. Facility and staff for viewing

- e. Facility and staff for funeral
 - f. Hearse
 - g. Police escort
 - h. Casket or urn
 - i. Vault or liner (if required by the cemetery or civil authorities)
 - j. Cremation fee
 - k. Cost of lot or crypt (if priest does not already own one)
 - l. Opening and closing of plot
 - m. Marker/monument
 - n. Publication of obituaries
 - o. Other reasonable expenses
- 2.4** Prearrangement costs approved by the diocesan bishop may be paid from the Priests' Funeral Fund.
- 2.5** Arrangement for funeral expenses for one who has lost the clerical state are solely the responsibility of the family or estate.
- 2.6** The diocesan bishop reserves the right to make the final decisions regarding all funeral arrangements.
- 2.7** The priest's family or the priest's estate will pay for expenses over and above what the diocese deems reasonable.

3.0 Priest's Obituary

The Director of Communications is to prepare a deceased priest's obituary from the data recorded in the priest's file located under the heading INFORMATION FOR MY OBITUARY. (Forms may be obtained by contacting the chancellor's office.)

The obituary should include the priest's date and place of birth, education (including the seminary attended), ordination date and place, assignments, next of kin, time and location of the services (to include Wake Service, Mass of Christian Burial, and interment). The obituary should be posted on the diocesan website. It should also be sent to the newspapers of the cities of his assignments and the diocese's major papers. An included message must request that the obituary be printed for two days: the day of the Wake Service and the day of the Christian Burial Mass. If some assignment cities do not have daily newspapers, the obituary must be run as soon as possible. The Diocese of San Angelo will pay for obituaries.

In no case should the obituary be prepared by a funeral home. In addition, the funeral home should be directed NOT to forward obituaries to the media.

N. Early Ministry Program for Newly Ordained Priests

(Sept 6, 2019, Version; updated July 9, 2021)

The Diocese of San Angelo offers the "Early Ministry Program for Newly Ordained Priests" as a resource for continuing formation, as the newly ordained transition into their active role as priests. St. Pope John Paul II, in *Pastores Dabo Vobis* (no. 79), located the primary responsibility for ongoing formation in the priests themselves: "The priest himself, the individual

priest...is the person primarily responsible in the Church for ongoing formation. Truly each priest has the duty, rooted in the Sacrament of Holy Orders, to be faithful to the gift God has given him and to respond to the call for daily conversion which comes with the gift itself.” The Diocese of San Angelo offers this resource, and it is the profound hope of the diocesan bishop and the Priestly Life & Formation Committee that the newly ordained will utilize this resource for growth and for managing difficulties. It may not be mandated; but it is strongly encouraged during the first three years of priesthood!

Preamble:

“Experience indicates that a priest-mentor can be very helpful in the ongoing formation of newly ordained priests. He is neither the first pastor nor a spiritual director but a priest of exemplary life and pastoral zeal” (*Directory for the Life and Ministry of Priests*, no. 82), who, precisely because he is not on-site, can help the newly ordained sort out their experiences and see them with greater objectivity. The priest-mentor brings a wisdom born of experience as well as a sense of the life of the local church. He engages the newly ordained in conversations about his ministry, his sense of priestly identity, rectory life, and other important issues. The priest-mentor is available to answer questions from the newly ordained or to help them process unfamiliar and perhaps difficult situations. (*The Basic Plan for the Ongoing Formation of Priests*, p. 53).

The first years after ordination are vitally important for laying the foundation for a lifetime of holy, healthy, and effective priestly ministry.

The Early Ministry Mentoring Program is designed to bridge the transition from seminary formation to pastoral ministry by providing “appropriate guides and teachers,” mentors, who by their lived experience, spiritual growth and wisdom, offer understanding and invite reflection, in order to sustain the integration of priestly service within an emerging priestly identity.

Within the ecclesial communion, the priest is called, in particular, to grow, thanks to his ongoing formation, in and with his own presbyterate in union with his bishop... Here priests can find, in an organized way that continues through their first years of ministry, the help they need to make a good start in their priestly service... Through frequent and regular meetings...they will be assured of having times for rest, reflection, and fraternal exchange. (*Pastores Dabo Vobis*, VI)

The Early Ministry Mentoring Program is offered for the benefit of the newly ordained, with the hope that through ongoing formation, this program will support the priest in the development of his own attitudes of personal study, prayer, and reflection with a healthy life balance.

Goal:

The goal is for the priest eventually to become capable of serving as an effective pastor in the Diocese of San Angelo.

Structure:

Every newly ordained priest is urged to have a priest-mentor and a spiritual director, along with his first pastor. The priest-mentor will be distinct from the first pastor and the spiritual director. The priest-mentor does not replace the valued role of other persons, such as pastor, spiritual director, or personal friendships. The priest-mentor and the newly ordained will seek to establish a relationship of trust and genuine communication rather than of inquiry and evaluation. While conversations with one’s priest-mentor are not considered to be in the internal forum, a climate

of mutual and professional confidentiality, trust, honesty, and comfort is necessary. The Early Ministry Program is overseen by the Vicar for Priests and the Priestly Life and Formation Committee.

Program Duration:

A newly ordained priest may participate in the program for a total of three years. During his initial three years, he ought to attend all the meetings and events listed below, to get to know the other priests and the diocese. Three years will likely cover the time in his first assignment and in his transition to a new assignment.

Priests coming to minister in the diocese from religious orders or other dioceses are welcome to participate in this program also.

Meetings and Events:

The newly ordained priest is urged to meet individually in person for about an hour with his mentor once every three months during the initial year of his priesthood. Thus, the newly ordained or his mentor should schedule four meetings during the first year. This may be reduced to three meetings in his second year and two times during his third year of priesthood.

To assist them to integrate more fully into the presbyterate of the diocese, the newly ordained priests should be present for the following events during their first three years:

- a. Priests' Annual Retreat offered by the Diocese of San Angelo (including the optional years)
- b. Deanery Days of Reflection for Priests
- c. Deanery Meetings
- d. Fall Priests' Convocation
- e. Spring Priests' Conference

Topical Discussions:

The newly ordained is encouraged to bring the questions or topics he wants to talk about to the meetings. Experience shows that this practice is fruitful. Issues regarding particular pastoral practices in the parish should first be discussed with the pastor before discussing them with the priest-mentor.

The primary point of discussion should come out of the lived experience of the newly ordained — how he is doing, his successes, his disappointments, his questions, his interpersonal relationships, and pastoral issues. In addition to the primary point of discussion, some additional areas of potential material for discussion could come from the Diocesan Pastoral Manual with specific attention to the topics of Liturgical Ministry, The Ministry of the Word, Pastoral Care, and Parish Administration.

If the newly ordained is having difficulty thinking of topics to bring to the meetings with his mentor, he might consider any of the following:

- Issues that are currently causing tension in his parish, and how the priest-mentor dealt with his own challenges that may be similar to those experienced by the newly ordained
- The newly ordained could go over some scenarios and present some existing dilemmas.
- Discuss something from an article or book he is reading.

- Parish management, human resources, and dealing with employees
- The workings of parish councils and committees
- How to deal with particular ethical dilemmas
- Finances, both parish and personal
- Self-care of the priest
- Family relationships
- Questions about appropriate boundaries in ministry
- Time management, days off, and vacations
- Local culture and diocesan history
- Cultural sensitivity
- Friendships with fellow clergy, friendships with laity, friendships with Catholics and non-Catholics
- Theology
- Liturgy
- Sacramental practices

These are simply a few examples of topics that might be discussed with the priest-mentor. They are not stipulations of things that must be discussed. The newly ordained and the priest-mentor are free to choose areas of discussion as they deem necessary.

Mentor List:

There is a general list for mentor priests in the diocese. They may be either active or retired priests. The newly ordained priest will be encouraged to choose from this list. If the newly ordained priest prefers a particular priest who is not included in the general list, he will seek the bishop's approval.

Responsibility of the Newly Ordained:

He will ask a priest from the mentor-priest list to serve as mentor. If he prefers a particular priest who is not included in the list, he will seek the bishop's approval. He will present the Covenant Form to the mentor priest so that both priests will sign it. He will provide copies of the signed Covenant Form for the mentor priest, the vicar for priests, and himself. He will participate actively in the program.

Replacement of Mentors:

The mentor priest may sometimes need to be changed. The newly ordained priest may choose someone from the priest-mentor list, or another priest that the bishop approves. He should inform the Vicar for Priests of the change.

Role of the Priest-Mentor:

1. The mentor will see himself as a sounding board for the newly ordained. He will actively listen to the issues of adjustment recalling that the focus of mentoring is always on the new priest and his development. The mentor's distance from the lived pastoral setting of the newly ordained invites him to be objective in the mentoring process.

2. The mentor seeks to model attitudes of patience, understanding, the wisdom of experience, and charity in asserting issues and concerns which arise in the normal events of priestly life.
3. Always a resource for the newly ordained, the mentor will offer insights from his own experience and life journey, especially from his own ministerial background and transitions. While he is called to both affirm and to challenge, the mentor is willing to work through difficulties with the newly ordained.
4. The mentor will support the newly ordained priest's growth in these specific areas: gospel values, self-awareness, prayer and intimacy with the Lord, interpersonal skills, ministerial competence, and in his continuing education as a priest.
5. The mentor will encourage the newly ordained to continue to develop and to foster the formation values, theological educational and spiritual practices of the seminary formative years, and thus, to contribute to the fraternity and collaborative witness of the presbyterate of the diocese.

Responsibilities of the Priest-Mentor:

1. The mentor possesses an ability to reflect his own experiences and to articulate them thoughtfully. He assists the newly ordained in this process to encourage personal growth through reflection and dialogue.
2. The mentor evidences a commitment to ongoing renewal and collaboration in shared ministry, flexibility in addressing the needs of the newly ordained, and a healthy sense of priestly spirituality and the Catholic tradition.
3. The mentor provides an additional voice of wisdom separate from the actual work or living situation of the newly ordained priest.
4. If the priest-mentor believes that a particular issue ought to be brought to the attention of the bishop, he will encourage the newly ordained to take such matter to the bishop.

Pre-Ordination Meetings:

During the summer of their ordination to the transitional diaconate, the transitional deacons have one meeting as a group with the vicar for priests. In this meeting they are presented with an overview of the Early Ministry Program.

During that same year, the transitional deacon has individual meetings with the bishop and the vocation director. He is invited to speak about his own gifts, interests, and desires for ministry. This information will be utilized by the Priest Personnel Board to whatever extent possible in making assignments, while taking into account the overall needs of the diocese.

The Role of the Pastor:

Because of the vital role of the pastor in the formation of the newly ordained, the pastor is expected to do the following:

- a. welcome the newly ordained into the parish community
- b. guide him in the functions of priestly service
- c. provide a connection to the larger presbyterate
- d. model in a constructive way how the priesthood can be lived

- e. help him prepare to be a pastor some day
- f. make known to the bishop or vicar general the gifts and talents of the newly ordained

Group Meeting with Pastors, Newly Ordained and Mentors:

Annually, there will be a meeting scheduled for pastors and the parochial vicars who are ordained less than three years and are newly assigned to the parish, along with those on the list of potential mentors. The meeting includes discussion of healthy communication, collaboration, cultural sensitivity, accountability, and the challenges of the early years of priesthood. This meeting offers opportunity for these priests to meet one another and to have ongoing formation in their respective roles.

Meetings with Bishop:

Each newly ordained priest will have an individual meeting each year with the bishop during his first three years. The diocesan bishop will initiate the scheduling of the meeting.

Accountability:

Each year in December, the diocesan bishop sends to every priest in the diocese two forms, Ministerial Accountability and Priestly Ministry Assignments. There will be a question on one of the forms to provide the newly ordained priest to comment on his participation in the Early Ministry Program.

Resources:

Documents upon which this program is based include the following:

- The Basic Plan for the Ongoing Formation of Priests, U.S. Conference of Catholic Bishops, 2001.
- Dean R. Hoge. Experiences of Priests Ordained Five to Nine Years (NCEA, 2006).
- Directory on the Ministry and Life of Priests, Vatican Congregation for the Clergy (DMLP), no. 82.

COVENANT

NEWLY ORDAINED PRIESTS & MENTOR PRIESTS

DIOCESE OF SAN ANGELO

Mentor:

I promise to be accountable to and participate in the Early Ministry Program of the San Angelo Diocese for the first three years of priestly ministry in the life of:

_____ *(Name of Newly Ordained)*

My promise includes providing help toward:

- sorting out ministry experiences and assisting with seeing them with greater objectivity
- understanding the life of the diocese
- engaging in conversation about priestly ministry, sense of priestly identity, rectory life, and any other issues requiring discussion

- being available to answer questions or to help in processing any unfamiliar or perhaps difficult situations
- participating in scheduling the meetings with the protégé

Signature of Mentor: _____ *Date:* _____

Newly ordained:

I promise to be accountable to and participate in the Early Ministry Program of the San Angelo Diocese for the first three years of my life in ordained ministry. My priest-mentor will be:

_____ (Name of Mentor Priest)

My promise includes:

- being open to the help of my mentor in the areas of ministry experience and life of the diocese
- conversing with my mentor about priestly ministry, sense of priestly identity, rectory life, and any other issues requiring discussion
- asking questions of my mentor and/or seeking help in processing any unfamiliar or perhaps difficult situations
- arranging meetings with my mentor once every 12 weeks during the first year of priesthood (four meetings); three meetings during the second year of priesthood; and two meetings during the third year of priesthood.

Signature of Newly Ordained: _____ *Date:* _____

Transitional Deacon: Thoughts About Future Ministry

Information for the Bishop and Priest Personnel Board

Name _____ Date _____

- I feel that I bring these gifts to the priesthood:
- I am particularly interested in these areas of ministry:
- I have these skills (e.g., play an instrument, speak various languages, etc.):
- I have these special needs (e.g., a physical disability, etc.):
- Overall, what I desire in ministry is....

O. Priests' Pension Plan Summary

1. Administrative Committee

- 1.1 The Administrative Committee for the Diocese of San Angelo Priests' Pension Plan must consist of five members. One of the members must be appointed by the diocesan bishop and serve at his discretion. Four additional members must be elected by eligible participants in the plan. They must be elected in accord with the provisions of the By-laws on Elections. Of the four elected members, two must be

elected in January of each even-numbered calendar year and serve a four-year term. The chairman is responsible for sending ballots at the end of November to all those participating in the plan. The chairman must appoint an election judge whose duty is to count the ballots and notify the chairman of the election results.

- 1.2 The Committee must elect a chairman and secretary to serve terms of two years or for such a period as the Committee may determine.
- 1.3 Three members of the Committee shall constitute a quorum.
- 1.4 The Administrative Committee shall give an annual report of the plan to the participating members.
- 1.5 If any vacancy occurs during the term of office, the Committee must appoint an eligible participant to fill that vacancy for the remainder of the term.
- 1.6 The term of office for an elected member of the Administrative Committee must be four years. Elected members may be reelected for subsequent terms. All members can be removed by the diocesan bishop at any time and for any reason.
- 1.7 The Administrative Committee will hold as many meetings as it determines in its discretion to be necessary. However, there must be at least one meeting each year. The chairman must call each meeting and set a time, date, and place. He shall also notify all Committee members.
- 1.8 The By-laws of the Administrative Committee may be altered, amended, or repealed, in accordance with the Administrative Committee By-laws Document.

2. Benefits

Pension benefits are granted by vote of the Administrative Committee for the Diocese of San Angelo Priests' Pension Plan. The diocesan finance officer must advise the committee on the appropriate benefits. In summary, a priest enrolled in the Diocese of San Angelo Priests' Pension Plan is vested after ten (10) years of service. The same participant is entitled to full benefits after twenty (20) years of service. The normal retirement age is the first of that month following a participant's seventieth (70th) birthday.

3. Normal Retirement Pension

Each eligible priest who completes twenty (20) [or more] years of service by the time he attains age seventy (70) will be entitled to receive a Normal Retirement Pension. The amount of each monthly payment of an eligible priest's Normal Retirement Pension will be the monthly pension amount in effect when the Participant reaches Normal Retirement Age. An eligible priest receiving Normal Retirement Pension payments will receive an adjusted monthly Pension amount on the effective date of any Normal Retirement Pension amendment unless otherwise stated in the amendment.

4. Disability Pension

Suppose an eligible priest before reaching age seventy (70) has a total and permanent disability. In that case, the priest will be entitled to receive a Disability Pension. The amount of each monthly payment of a Disability Pension will be the monthly pension amount in effect on the date the eligible priest became totally and permanently disabled.

5. Reduced Retirement Pension

- 5.1 Each eligible priest who has completed at least ten (10) but less than twenty (20) years of Service as of the date he attains Normal Retirement Age will be entitled to receive a Reduced Retirement Pension commencing at his Normal Retirement Date. The amount of each monthly payment of an eligible priest's Reduced Retirement Pension will be the monthly pension amount in effect on the date such Participant reaches Normal Retirement Age. The amount will be reduced by five (5) percent for each year by which such Participant's years of service are less than twenty (20) as of his Normal Retirement Age.
- 5.2 An eligible priest receiving Reduced Retirement Pension payments will receive a corresponding adjustment in his monthly Reduced Retirement Pension as of the effective date of any amendment. The amount will be based on the percentage by which the monthly Pension amount was adjusted in determining his original Reduced Retirement Pension amount unless otherwise stated in the amendment.

6. Contributions

Contributions for each diocesan priest are recommended by the Administrative Committee and determined by the diocesan bishop each fiscal year.

7. Elections

- 7.1 Eligible participants have the right to vote in the Administrative Committee election.
- 7.2 Election to membership on the Administrative Committee for the Diocese of San Angelo Priests' Pension Plan must be by a simple majority at the first ballot. When the available positions have not been filled by a simple majority achieved on the first ballot, at least two individuals must be selected for each open position. These candidates must be chosen from those who acquired the highest number of ballots in the first vote. There must be a minimum of two candidates if one position is available or four candidates if a second position is available. All these individuals should run at-large for these open positions. Suppose more than two members (or four members when two positions are open) received the same number of ballots on the first balloting. In that case, all those members who received the same number of ballots on the first balloting must be listed for a subsequent election. This second vote is by plurality (i.e., the largest number of votes cast).
- 7.3 Only those who are eligible participants are entitled to hold office.

8. Service Eligibility and Participation

- 8.1 A priest who is incardinated in the Diocese of San Angelo is enrolled as an eligible participant in the Priests' Pension Plan on the first day of the first month following his assignment's effective date.
- 8.2 This item is about the requirement for twenty years of service in the diocese that entitles a priest to full pension benefits. It applies to those priests who became incardinated members of the Diocese of San Angelo at its canonical erection. Priests must be given credit for the time they served in the Dioceses of El Paso, Amarillo, Austin, or Dallas/Fort Worth (those dioceses from which the Diocese of San Angelo was formed). Prior service must be credited if the individual in question served in one of the dioceses mentioned above as an incardinated member

of that diocese or as a religious on loan to any of the four mentioned dioceses. However, for the diocesan bishop of the Diocese of San Angelo, the ten (10) year requirement must be waived.

8.3 Each Participant who ceases to be a Participant in the Plan will forfeit his Accrued Benefit under the Plan as of the date he is no longer a Participant, except as follows:

- 8.3.1 If a Participant has a Termination of Employment after completing at least 20 Years of Service, such former Participant will receive, or will continue to receive, as applicable, the Normal Retirement Pension to which he is entitled under Section 4.1 of the Plan.
- 8.3.2 If a Participant has a Termination of Employment after completing at least 10, but less than 20, years of service, such former Participant will receive, or will continue to receive, as applicable, the Reduced Retirement Pension to which he is entitled.
- 8.3.3 If a Participant has a Termination of Employment because of a total and permanent disability, such former Participant will receive the Disability Pension to which he is entitled under the Plan.
- 8.3.4 The Administrative Committee, in its discretion, may determine that a Participant who would otherwise forfeit his Accrued Benefit under the Plan upon the termination of Plan participation will not forfeit all or part of such Accrued Benefit under the Plan.

9. Trustee

The Trustee for the Diocese of San Angelo Priests' Pension Plan must be the Administrative Committee chairman.

10. Actuarial Evaluation

A periodic actuarial valuation must be prepared at the discretion of the diocese.

11. Religious and Extern Priests

While these priests are not eligible for benefits under the diocesan pension plan, the diocesan bishop of San Angelo has determined the following regarding the payment of an equivalent amount of funds for retirement to such non-eligible priests:

- 11.1 The amount of any such payments is the ordinary contribution amount billed monthly to the priest's assigned parish location in accord with current diocesan practices.
- 11.2 Receipt of any such payment is explicitly outside of and creates no benefit liability by the Diocese of San Angelo Priests' Pension Plan.
- 11.3 For all religious priests on assignment in the Diocese of San Angelo, all such equivalent mounts of pension contributions shall be paid regularly to their religious institute or society of apostolic life. On coming into the diocese, religious priests must be advised at the beginning of how their pension premiums will be handled. And such priests are responsible for providing all necessary specific financial instructions to the chancellor.

- 11.4 For all extern priests on assignment in the Diocese of San Angelo who are incardinated outside of the Diocese of San Angelo, all such equivalent amounts of pension contributions shall be paid regularly to the established retirement plan of their respective home dioceses. The diocesan bishop of the diocese to which the priest belongs must submit a written request to the diocesan bishop of the Diocese of San Angelo to direct the bishop of San Angelo Diocese as to where the annual accumulated pension of his priest be sent.

P. Visiting Priest's Letter of Suitability

1. Priests who enter the Diocese of San Angelo to preside at Mass or sacraments, preach, fill in for local priests, or any other ministry, are required to present a Letter of Suitability for the specific event, issued by their diocesan bishop or religious superior, testifying that they are priests or deacons in good standing who enjoy the faculties of their home diocese or religious community and that they have had a background check, they have attended a safe environment training, and they have no known legal or moral problems (in light of the Dallas Charter and Norms).
2. This letter must be received by the Bishop's Office before the arrival of the priest or deacon in this diocese. A copy of the letter must be forwarded to the respective pastor or pastoral coordinator to be placed in parish files.
3. Priests serving in the Diocese of San Angelo may find it helpful to request a similar letter if they plan to travel and engage in ministry elsewhere. Please contact the chancellor's office.

(Source: Policies on Ethics and Integrity in Ministry, revised on June 1, 2020)

Q. Financial Obligations of the Diocese and Priest for Approved Institutional Treatment

When a diocesan priest agrees to submit to institutional therapy that the diocesan bishop has approved, the diocese will underwrite the expense of that treatment for the priests on the expressed condition that:

1. The priest's car allowance check will be disbursed to the mortgagee (if any) of the priest's car. Otherwise, the car allowance will be sent to the priest.
2. The priest signs a written medical authorization naming the diocesan bishop as a person entitled to any and all treatment information as the diocesan bishop (or his representative) may request from the residential or outpatient treatment facility and/or personnel.
3. This requirement gives the diocesan bishop the ability to make an informed and considered decision about the priest's suitability for assignment to his previous or alternate ministry, as the diocesan bishop may direct.

PART II. PERMANENT DEACONS

1.0. Introduction

- 1.1 The Second Vatican Council speaks of the general role of the deacon: “Deacons upon whom hands are imposed ... unto a ministry of service. For strengthened by sacramental grace, in communion with the Diocesan bishop and his presbyterium, they serve the People of God in the ministry of Liturgy, of the Word, and of Charity” (LG, no. 29). The permanent deacons of the Diocese of San Angelo are ordained to service. Having received the Sacrament of Holy Orders, they are members of the clergy and are under the authority of the diocesan bishop.
- 1.2 Ordination confers an outpouring of the Holy Spirit. It configures the deacon to Christ’s consecration and mission. It constitutes the deacon as “a sacred minister and a member of the hierarchy,” with a distinct identity and integrity in the Church that marks him as neither a lay person nor a priest; rather, the deacon is a cleric who is ordained to *diakonia*, namely, service to God’s People in communion with the diocesan bishop and his body of priests. “The principal function of the deacon, therefore, is to collaborate with the diocesan bishop and the priests in the exercise of a ministry which is not of their own wisdom but of the Word of God, calling all to conversion and holiness.”ⁱ
- 1.3 Our permanent deacons, like diocesan priests, are ordained under the title of service the diocese and not for a particular parish. The needs of the diocese will be borne in mind in their assignment of duties.
- 1.4 The proper address of the permanent deacon is “Mr. John Doe, Deacon;” or “Deacon John Doe.” A permanent deacon and his wife should be addressed as “Deacon and Mrs. John Doe.”
- 1.5 Pastors or other supervisors of ministry under whose direction the permanent deacon works should realize the limits to demands that can be made of a deacon. Most of our deacons are married and have children and must earn their living through work that takes the greater part of their energies and time. Consequently, the assignment of diaconal duties should be preceded by dialogue with the deacon. The hierarchy of priorities for deacons of the Diocese of San Angelo is to be kept in the following order:
 - a. The deacon’s own marriage and family
 - b. The deacon’s employment
 - c. The deacon’s ministry in the church
- 1.6 Due consideration of his family responsibilities and employment makes it necessary that he is not to be considered always “on call.”
- 1.7 The wife of the permanent deacon is not ordained. Thus, excessive demands on her should be avoided. She is not to be considered as available for parish ministries, to the same degree, as her husband. In fact, she often must accept extra responsibilities at home to free him for service. Thus, she should be made aware of the natural demands of her husband’s ministry so that she can be a support to him. She will seek her own ministries to which she is called. The wife of a deacon is welcome to participate in all areas of the community life of the parish and diocese.

- 1.8 Each permanent deacon receives faculties and assignments from the diocesan bishop. His service in parochial ministry must be outlined in a “covenant of service,” negotiated by the pastor and the deacon and approved by the diocesan bishop. This “covenant of service” is to be renewed after three years.
- 1.9 Permanent deacons are subject to the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Second Edition (Washington, DC: USCCB, 2022).

2.0. Faculties

Deacons of the Diocese of San Angelo are usually granted the following faculties:

2.1 Baptism

- 2.1.1 To administer Baptism in accord with the norms of the law to “infants”, that is, before the completion of the seventh year. (cc. 97, sec. 2; 861)
- 2.1.2 The Baptism of adults (after the completion of the seventh year) is reserved for priests since the Sacrament of Confirmation must be conferred at the same time by the same minister. (cc. 852, 891, 882)

2.2 Holy Eucharist

- 2.2.1 To exercise the office of deacon in liturgical celebrations in accord with liturgical norms.
- 2.2.2 To distribute Holy Communion during Mass and outside Mass when appropriate.(c. 910, sec. 1)
- 2.2.3 To conduct the rite of Holy Communion for the sick and the administration of Viaticum to the dying. (c. 911, sec. 2) (Care must be taken that the sick and dying are given the opportunity to receive the Sacrament of Reconciliation and Anointing of the Sick from a priest, if they so desire.)
- 2.2.4 When the ministry of a priest is lacking, to preside at the Sunday Celebration in the Absence of a Priest and the Rite of Distributing Holy Communion Outside Mass.
- 2.2.5 To be the minister of the exposition of the Most Holy Sacrament, including giving the blessing with the reserved Eucharist. (c. 943)
- 2.2.6 To dispense individuals (when the pastor cannot be reached and when there is a just and sufficient reason) from the Eucharistic abstinence (c. 919, sec. 1), or from the obligation to observe a feast day or a day of penance, or to commute obligations into other pious works. (cc. 89, 90, 91, 1245) Using this faculty, dispensation may be granted to a parishioner or a person visiting within the boundaries of the parish.
- 2.2.7 For this faculty to be validly exercised, the reason for granting the dispensation must not be a matter of mere convenience but of sufficient concern to warrant the granting of the dispensation.

2.3 Scripture

- 2.3.1 To proclaim the Gospel at Mass.
- 2.3.1 To preside at the communal celebration of the Liturgy of the Hours.

2.4 Preaching

- 2.4.1 To deliver the homily at Mass at the discretion of the priest celebrant (GIRM, 66, 171.c.) and to preach at other religious services unless this faculty has been restricted by the competent authority. (cc. 764, 767)
- 2.4.2 Deacons may always preach on those occasions when they preside at a liturgical rite. With the consent of the presiding minister, a deacon may also preach at any celebration of the Eucharist and at any celebration of the sacraments in which the deacon is not the presiding minister.

2.5 Marriage

- 2.5.1 To witness validly the marriages in the parish to which he is assigned when Mass is not celebrated. Preparation required by diocesan sacramental guidelines must be followed. Marriages are to be recorded in the parish of the ceremony, and pre-nuptial papers are to be kept there, except in cases of a dispensation from canonical form, which marriages are to be recorded and records of which are to be kept in the parish of pre-nuptial preparation. (cc. 1108, 1111, 1121, 1127)
- 2.5.2 To administer the Nuptial Blessing outside of Mass; however, when Matrimony is celebrated within Mass, the Nuptial Blessing is always given by the celebrant of the Mass. In accordance with the Order of Celebrating Matrimony (2016), it is not the role of the deacon to celebrate the Rite of Marriage within Mass. In rare, extraordinary circumstances, this may be allowed with the explicit written permission of the local bishop.
- 2.5.3 To administer the oath and conduct the premarital investigation and preparation for marriage.
- 2.5.4 To initiate the process for the convalidation of marriage, for declarations of nullity, and/or for dissolutions of the bond.
- 2.5.5 To subdelegate a specific priest or deacon in good standing in his own diocese or religious congregation to perform a specific marriage in the parish to which the deacon is assigned. It is necessary that this delegation must be in writing. (c. 137, sec. 3-4; c. 1111, sec. 2)
- 2.5.6 To dispense from all the impediments of marriage which may be dispensed by the local ordinary, when everything has been prepared for the marriage (*Omnia Parata*), and at which he is to witness, when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the competent authority, and the competent authority cannot be contacted by telephone prior to the ceremony. (If this faculty is exercised, the bishop must be notified immediately in writing.) Therefore, in an *Omnia Parata* situation, the following impediments may be dispensed:
 - a. Age (c. 1083, sec. 1)
 - b. Disparity of Worship (c. 1086)
 - c. Abduction (c. 1089)
 - d. Consanguinity except in the direct line or in the second degree of the collateral line (c. 1078, sec. 3)

- e. Affinity in the direct line (c. 1092)
 - f. Public propriety (c. 1093)
 - g. Legal relationship based on adoption in the direct line or the second degree of the collateral line (c. 1094)
- 2.5.7 If a dispensation is granted, a notation on the marriage file is to be made, and the chancery is to be contacted as soon as possible.
- 2.5.8 The following are reserved impediments and may not be dispensed by priests or deacons:
- a. Those of divine law, e.g., impotence, prior bond, consanguinity in the direct line or in the second degree of the collateral line (cc. 1078, sec. 3; 1084; 1085, sec. 1; 1091)
 - b. Sacred Orders and public perpetual vow of chastity in an Institute of Pontifical Right (cc. 1078, sec. 2, par.1; 1087, 1088)
 - c. Conjugicide (c. 1078, sec. 2, par. 2)
- 2.5.9 Dispensation from a canonical form is reserved for the diocesan bishop, the vicar general, and the judicial vicar.
- 2.5.10 Marriages are not to be celebrated in any place except in a church. Only the diocesan bishop can grant a dispensation from this requirement.

2.6 Blessings

- 2.6.1 To give blessings that are part of the liturgical celebration at which he presides, such as Marriage, Baptism, Holy Communion, and Viaticum outside of Mass, Morning and Evening Prayer, and the blessing with the Holy Eucharist at Benediction.
- 2.6.2 To impart only those blessings which have been expressly permitted to him by law. (c. 1169, sec. 3)
- 2.6.3 To administer blessings found in the *Book of Blessings* that are assigned to the deacon, in accord with General Introduction #18 in the *Book of Blessings*.
- 2.6.4 These blessings include, but are not limited to, blessing throats on the Feast of St. Blase, blessing rings during the marriage ceremony, blessing and distributing ashes on Ash Wednesday (*Book of Blessings*, no. 1659), blessing baptismal water during the rite of Baptism, blessing holy water outside of Mass, and blessing homes.
- 2.6..5 To administer sacramentals in accord with the norms of the liturgical books. (c. 1168)

2.7 Funerals

- 2.7.1 To preside at funeral rites in accord with the *Order of Christian Funerals*, except for the celebration of the Eucharist itself. These rites include the Vigil for the deceased, the Funeral Liturgy Outside of Mass, and the Rite of Committal at the graveside, including the Final Commendation if it was not done at the Funeral Mass.
- 2.7.2 To allow funeral rites for an unbaptized child if the parents had intended to have the child baptized. (c. 1183)

- 2.7.3 To allow Church funeral rites for a baptized person belonging to another Christian Church or ecclesial community, at the request of the family of the deceased, provided that this is not clearly contrary to the wishes of the deceased and provided that a minister of the faith of the deceased, for whatever reason, is not available. (c. 1183)

3.0. Clerical Dress for Deacons

- 3.1 In the Diocese of San Angelo, the normal attire for permanent deacons is the secular dress. However, when formally engaged in ministry (i.e., when engaged in a ministry to which the permanent deacon has been formally assigned by the diocesan bishop), the deacon may wear clerical garb. Clerical garb for a permanent deacon engaged in ministry in the Diocese of San Angelo is a black or gray clerical shirt with an embroidered deacon cross and Roman collar.
- 3.2. Deacons are authorized to wear the clerical shirt when providing diaconal ministry, such as visitations to hospitals, long-term care facilities, prisons, for marriage preparation and weddings, funeral preparation, wake services, funerals, or when assisting at Mass or when teaching within the parish for RCIA, faith formation, etc. A deacon should not wear his clerical shirt when simply attending Mass (sitting in the pews).
- 3.3 In Summary, the bottom line is this: civilian clothes should be worn when not functioning as a deacon, and clerical dress may be worn when functioning as a deacon.

4.0 Deacon Assignment-Reassignment within the Diocese

4.1 Definition (Directory 2nd Ed. – Pg 33, par. 44, line 2)

- A. It is the diocesan bishop who assigns a deacon to a particular ministry and parish. He normally uses a consultative process; however, he may also personally direct an assignment.
- B. The principal criteria for the assignment are the pastoral needs of the diocesan church and the personal qualifications and abilities of the deacon, as these have been discerned in his previous experience and the course of his initial formation.
- C. The assignment also acknowledges the deacon's family and occupational responsibilities.
- D. Normally, deacons will be assigned to a particular parish. Assignments involving specific ministries to other institutions may also be made in order to foster the ministry of the church.
- E. All diaconal assignments are made at the discretion of the diocesan bishop of San Angelo and are made by letter personally signed by him.
- F. The director of diaconal ministry is the diocesan bishop's representative for coordinating and recommending all assignment actions with input from the Deacon Personnel Board.

4.2. Initial Assignment

The initial assignment of a newly ordained deacon will depend on the needs of the diocese and the abilities of the deacon.

Reassignment:

Sometimes it is necessary for assignments to be changed because of the needs of the diocese, the needs of the deacon, the needs of the parish, or personal reasons. The process for reassignment is as follows:

- A. The deacon or his pastor or other canonical supervisor will contact the director of diaconal ministry and discuss the need for reassignment with him. If there is a conflict with the director, the deacon may contact the chancellor or the vicar general of the diocese.
- B. The director will gather pertinent information regarding the reassignment by talking to the deacon, pastors, and others who may be involved.
- C. The director will then present to the Deacon Personnel Board to discuss and make a recommendation to the diocesan bishop. The director of diaconal ministry will ensure that both pastors support any reassignment before making a recommendation to the diocesan bishop.
- D. Once the recommendation has been made to the diocesan bishop, he will decide if a reassignment is beneficial and write a letter making the reassignment to the deacon and both pastors.

4.3. Assignment of deacons into the DOSA from another diocese

A deacon moving into the diocese from another diocese will establish his residence and then contact the director of diaconal ministry to apply for ministry in the diocese and a parish.

- 4.3.1 In order to receive an assignment, the deacon must receive endorsement from the diocesan bishop and director of the diaconate office of his former diocese.
- 4.3.2 No assignment will be made without the review and recommendation of the Deacon Personnel Board and prior coordination and approval of the pastor or other canonical supervisor.
- 4.3.3 The recommendation of the director of diaconal ministry and the Deacon Personnel Board is forwarded to the diocesan bishop, and he makes the decision on the assignment.

4.4 Excardination

Excardination is the releasing of a cleric from the jurisdiction of his ordinary Incardination. (The embracing of a cleric into the jurisdiction of a new ordinary)

- 4.4.1 When a deacon is moving permanently outside the juridical boundaries of the diocese, he should notify the director of diaconal ministry.
- 4.4.2 After he settles into the new diocese, he may begin the process of incardination into the new diocese.
- 4.4.2 If the move is permanent and, upon the agreement of the bishops of both dioceses, the excardination/incardination can be completed.

5.0. Diaconal Status

5.1. Definitions of Diaconal Status

Each permanent deacon in the Diocese of San Angelo is classified in one of the following levels of status:

- 5.1.1 **Active:** a deacon who has been granted faculties and has a current Ministry Covenant and a letter of appointment from the diocesan bishop. **(F)**
- 5.1.2 **Active Outside of the Diocese:** a relocated deacon (in good standing) that has been granted faculties, has a current Ministry Covenant, and a letter of appointment from the bishop of the diocese to which the deacon relocated. **(F)**
- 5.1.3 **Inactive:** a deacon who has no Ministry Covenant within the diocese and no diocesan assignment from the diocesan bishop. **(F)**
- 5.1.4 **sabbatical leave:** a deacon who has been granted permission from the diocesan bishop to withdraw temporarily from full-time ministry for various reasons, such as health, educational or professional pursuits, or family concerns. He may minister as circumstances permit. **(F)**
- 5.1.5 **Administrative Leave:** a deacon who, at the request of the deacon himself or of the diocesan bishop, is temporarily relieved of all diaconate responsibilities. He may not function or represent himself as an active deacon while this status is in effect. **(NF)**
- 5.1.6 **Retired:** a deacon who, because of age or infirmity, has withdrawn from active ministry and no longer has a Ministry Covenant. Provided he still has valid faculties, he may still minister in whatever way is agreeable to him and his pastor. **(F)**
- 5.1.7 **Suspended:** a deacon whose faculties have been suspended by the diocesan bishop as a canonical penalty. He has no jurisdiction, therefore, to function in any way as an ordained minister. **(NF)**
- 5.1.8 **Laicized:** a deacon who has been removed from the clerical state and returned to the lay state, either by his request, by decree of competent authorities, or *ipso jure*. **(NF)**

Note: **(F)** = Deacon has use of faculties, **(NF)** = Deacon's faculties suspended.

5.2 Explanation of the Levels of Status

- 5.2.1 **Active:** Must be in compliance with the obligations specified in this Pastoral Manual.
- 5.2.2 **Active Outside of the Diocese:** Deacons incardinated in the Diocese of San Angelo who are actively engaged in diaconal ministry in another diocese with permission of both bishops:
 - A. Deacons must submit an annual written statement to the director of diaconal ministry of the Diocese of San Angelo stating that they are in compliance with the requirements of the diocese in which they serve.
 - B. Deacons incardinated in a diocese other than the Diocese of San Angelo who are actively engaged in diaconal ministry in the Diocese of San Angelo with permission of both dioceses' bishops:

- C. Deacons must be in compliance with the obligations specified in this pastoral manual.
- 5.2.3 **Inactive:** Deacons incardinated in the Diocese of San Angelo who have no Ministry Covenant within the diocese and no assignment from the bishop and must be in compliance with the obligations specified in this pastoral manual.
- 5.2.4 **Sabbatical Leave:** Deacons incardinated in the Diocese of San Angelo who have been granted permission from the diocesan bishop to withdraw temporarily (usually not more than one year) from full-time ministry to address pressing issue(s).
 - A. A request for a sabbatical leave of absence may be initiated by the deacon, the deacon's wife, the deacon's canonical supervisor (pastor), the director of the diaconal ministry, the vicar general, or the diocesan bishop.
 - B. A request for a leave of absence shall specify the reasons for the request, which include, but are not limited to, health conditions, financial conditions, familial demands or circumstances, or personal conditions.
 - C. Deacons must be in compliance with the obligations specified in this Pastoral Manual.
- 5.2.5 **Administrative Leave:** A deacon who, at the request of the deacon himself or directed by the bishop, is temporarily relieved of all diaconate responsibilities. Reasons for requesting a leave of absence must be conditions or situations that significantly impact the deacon's ability to fulfill his diaconal obligations. A request for leave must be:
 - In writing
 - Specify the type of leave and the reasons for the request
 - Request a specific duration for the leave
 - Identify the persons with whom the requestor has consulted (for example, the deacon's pastor, the deacon's wife, the deacon's spiritual director, and the director of diaconal ministry)
 - a. Upon receipt of the written request for the leave, the diocesan bishop may grant the request, deny the request, or seek additional consultation.
 - b. A request to return to active or retired status should be initiated by the deacon. However, it may also be initiated by the deacon's wife, the deacon's canonical supervisor (pastor), the director of diaconal ministry, the vicar general, or the diocesan bishop. The diocesan bishop, at his discretion, may require the deacon returning to active or retired status after a leave of absence to complete certain requirements as a condition for returning to active or retired status (for example, a retreat, entering spiritual direction, signing a new Ministry Covenant, or specific education).

Effect of Sabbatical or Administrative Leave:

- a. While on sabbatical leave, a deacon maintains faculties to engage in diaconal ministry. He may minister as circumstances permit. He is not required to attend the annual deacon convocation or continuing

education events sponsored by the Office of Diaconal Ministry but is encouraged to attend and is welcome at all such events.

- b. While on administrative leave, a deacon does not maintain faculties to engage in diaconal ministry. He may not function or represent himself as an active deacon while this status is in effect.
- c. A deacon on sabbatical or administrative leave should fulfill his canonical obligation concerning the annual retreat and is encouraged to remain in spiritual direction.
- d. A deacon on administrative leave does not enter into an annual Ministry Covenant.
- e. A deacon on sabbatical or administrative leave shall abide by any instructions from the diocesan bishop or the director of diaconal ministry concerning his status or requests for information.

5.2.6 Retired:

Normal Age of Retirement

- A. Upon reaching the age of 75, the deacon, as a matter of courtesy, should inform the diocesan bishop, through the director of diaconal ministry, that he has reached the age of 75.
- B. When a deacon reaches the age of 75, the deacon is automatically retired from active ministry unless he submits a written request to continue in active diaconal ministry to the diocesan bishop.
- C. If a deacon would like to continue in active ministry beyond his 75th birthday, the following steps are to be taken:
 - 1. A written request by a deacon older than 75 to continue in active ministry should state that the deacon has consulted with his pastor.
 - 2. Under separate cover, the pastor or canonical supervisor shall submit a written statement to the diocesan bishop giving his support or non-support of the deacon's request to continue in active ministry.
 - 3. Upon receipt of the deacon's written request and the pastor's or canonical supervisor's written statement, the diocesan bishop may grant the request, alter some of the details of the request, deny the request, or seek additional consultation.
 - 4. Once a deacon's request to remain active in his diaconal ministry is granted, it will remain in effect until the deacon, his pastor, or canonical supervisor decides to alter their agreement.
 - 5. The deacon who is older than 75 and remains in active ministry must keep a current Covenant of Service with his pastor or canonical supervisor and have a biennial review of the covenant and renew it at that time. The renewed covenant should be sent to the deacon director's office for permanent records.
 - 6. If the deacon or his pastor or canonical supervisor decides it is time for full-time retirement from active ministry, written notification should be sent to the diocesan bishop through the director of diaconal ministry.

Early Retirement:

- A. A deacon may submit a written request to the diocesan bishop to retire from active ministry before reaching the age of 75 if the sum of the deacon's age and the number of years he served in active diaconal ministry equals or exceeds 85 (also known as the rule of 85).
- B. A request by a deacon to retire from active ministry using the rule of 85 should state that the deacon has consulted with his pastor.
- C. Under separate cover, the pastor or canonical supervisor shall submit a written statement to the diocesan bishop, giving his support or non-support of the deacon's request to retire early.
- D. Upon receipt of the deacon's written request and the pastor's or canonical supervisor's written statement, the diocesan bishop may grant the request, alter some detail of the request, deny the request, or seek additional consultation.
- E. The deacon submitting a request for early retirement should consider the impact of his retirement on the diocese, the parish, and, most importantly, the faithful.
- F. If a deacon does not satisfy the rule of 85, the deacon is not eligible for early retirement but may request sabbatical leave for up to a period of one year.
- G. A deacon may request retirement whenever illness or other conditions prevent the proper exercise of diaconal ministry.

Effect of Retirement:

- A. A deacon who is in retired status (normal or early) retains faculties as a deacon.
- B. A retired deacon is not given a canonical assignment but may engage in diaconal ministry occasionally as his schedule and health permit, provided, however, that the deacon first obtains the permission of the pastor(s) of the parish(es) in whose jurisdiction(s) the occasional ministry takes place.
- C. A retired deacon is not required to attend the annual deacon convocation or continuing education events sponsored by the office of diaconal ministry but shall be invited to, is encouraged to attend, and is welcome at all such events.
- D. A retired deacon is not obligated to attend an annual retreat or be in spiritual direction but is encouraged to do so.
- E. A retired deacon is not obligated to file an annual continuing formation report or enter into an annual Ministry Covenant but may do so at his discretion.
- F. The retired deacon should keep in mind the purpose of his retirement and, therefore, engage only in occasional or limited ministry.
- G. A retired deacon shall abide by any instructions from the diocesan bishop or the director of diaconal ministry concerning ministry or requests for information.

5.2.7 **Suspended:** For significant reasons, the diocesan bishop may place a deacon on suspended status.

Effect of Suspension.

- A. A deacon on suspended or inactive status does not maintain faculties to engage in diaconal ministry. The deacon on suspended status may not baptize, witness marriages, preach, function as a minister of Holy Communion, or engage in any liturgical function.
- B. A deacon on suspended status is encouraged to continue to fulfill his canonical obligation to attend an annual retreat and is encouraged to remain in spiritual direction.
- C. A deacon on suspended or inactive status does not file an annual continuing formation report or enter into an annual Ministry Covenant.
- D. A deacon on suspended or inactive status should not attend the annual deacon convocation or continuing education events unless permission is first granted by the bishop, vicar general, or director of diaconal ministry.
- E. A deacon on suspended or inactive status shall abide by any instructions from the diocesan bishop, the vicar general, or the director of diaconal ministry concerning his status or requests for information.
- F. The diocesan bishop, at his discretion, may require the deacon, after being placed on suspended or inactive status, to complete certain requirements as a condition for returning to active or retired status (for example, a retreat, entering spiritual direction, signing a new Ministry Covenant, counseling, or specific education).

5.2.8 **DEACONS DISMISSED FROM THE CLERICAL STATE (LAICIZED)**

A deacon who, for grave reasons, is permanently relieved of his clerical obligations and rights by the Holy See under a canonical procedure is considered to be “dismissed from the clerical state.” A deacon who is dismissed from the clerical state ceases to retain faculties to engage in diaconal ministry.

- A. The deacon who is dismissed from the clerical state may not baptize (except in danger of death), witness marriages, preach, function as a minister of Holy Communion, or engage in any liturgical function.
- B. The Holy See may, and typically does, impose additional requirements on the deacon who is dismissed from the clerical state (for example, moving to another parish, not engaging in teaching or liturgical ministries, etc.).
- C. The deacon who is dismissed from the clerical state ceases to be a member of the diocesan diaconal community.

6.0 Permanent Deacon Benefits

Ministry Expense: The parish should pay expenses incurred by the permanent deacon because of his ministry. The parish should approve the nature and extent of such costs before being incurred by the deacon.

- 6.1** **Retreat:** The permanent deacon (if married, he may be accompanied by his wife) is to be given time free from ministerial duties each year to make a clerical retreat.

His/their expenses are to be paid by the parish he serves, comparable to the annual deacon retreat costs hosted by Christ the King Retreat Center, according to the means of the parish. The permanent deacon is obligated to attend the retreat and may be excused only by the bishop or the director of diaconal ministry.

- 6.2 Stole Fees: Canon 531 notes that stole fees are the property of the parish, not of the individual cleric presiding at a sacrament unless the donation is given as a voluntary personal gift, in which case the deacon may keep it.
- 6.3 Continuing Education: A program of ongoing education for the permanent deacons of the diocese is provided by the director of diaconal ministry. In accordance with the National Directory for the Formation, Ministry, and Life of Permanent Deacons, said program is to be planned for the first five years of ministry. Deacons in the first five years are required to participate in this program; continued absence from the program could result in the loss of the faculties of the diocese. Participation in continuing education after the deacon's first five years is at the deacon's discretion.
- 6.4 Whether the deacon is in his first five years or not, all parishes will budget \$500 per year for each active permanent deacon to continue education. This is in addition to the amount the parish provides for the annual retreat for deacons and their wives. Deacons must submit requests for continuing education to the pastor for review and approval. Parishes will reimburse the deacons up to \$500 per year for pastor-approved continuing education upon submission of proper documentation, vouchers, or receipts. If a parish, for financial reasons or because they have a more significant number of deacons, truly cannot meet this requirement, then the pastor must contact the director of diaconal ministry about this matter.
- 6.5 Deacon as a paid employee: Whenever a deacon is a paid employee of the parish or diocese, his salary, health insurance, social security and retirement benefits, sick leave, vacation, etc., should be clearly outlined in writing.

7.0 Permanent Deacon Council

7.1 Purpose and Structure

Purpose of Deacon Council: The Deacon Council has as its primary function to assist the director of diaconal ministry in the formulation and recommendation of policies related to the formation, ministry, and life of deacons in the diocese. All policies approved by the consensus of the Deacon Council become recommendations for the consideration of the diocesan bishop. In addition, the Deacon Council addresses other matters as presented or requested by the director or the diocesan bishop. The Deacon Council is comprised of the following members:

- A. President of the Deacon Council: Diocesan bishop of the Diocese of San Angelo (*ex-officio*)
- B. Chairman of the Deacon Council: Current director, Office of Diaconal Ministry (*ex-officio*)
- C. Vice Chairman of the Deacon Council: Current associate director, Office of Diaconal Ministry (*ex-officio*)
- D. Priest member of the Deacon Council: Appointed by the diocesan bishop (*ex-officio*)

- E. Secretary of the Deacon Council: Elected from among the members of the council
- F. Members of the Deacon Council: Three deacons and their wives appointed by the diocesan bishop, including the chairman, the vice chairman, and one other. Also, three deacons and their wives elected by and from their deanery to serve as deanery coordinators. Also, these deacons and their wives elected at-large by all deacons.

7.2 Membership and Terms Of Office

Deanery Coordinators: Deanery coordinators are elected for staggered three-year terms. If a coordinator is single, the council may consider electing an additional spouse to fill that vacancy. Deanery coordinator functions include the following:

- A. Hold quarterly meetings and/or continuing education sessions in their deaneries.
- B. Act as communications liaison for all deacons in the deanery.
- C. Stay in contact with widows of deacons, seeing to their pastoral care and keeping them as involved in the community as they want to be.
- D. Assist the director with personnel issues as requested, including but not limited to advising, visiting deacons and their pastors, and making home visits.
- E. Participate in all meetings of the Deacon Council.
- F. Assure that pertinent agenda items of the Deacon Council are also agenda items of the quarterly deanery meetings of deacons and wives.
- G. Provide feedback to the director concerning quarterly deanery meetings, particularly those that deal with items that are council action issues.
- H. Maintain email contact with deacons in the deanery and help to ensure that each deacon's database information is up-to-date.
- I. Assist with preparation of a deacon's funeral directives when requested.
- J. Assist with other initiatives as requested by the director.

7.2.1 Elected Members:

Elected members serve staggered three-year terms. The first election will establish a staggered system of service, namely: The San Angelo representatives will serve for three years. The Midland/Odessa representatives will serve for two years. The Abilene representatives will serve for one year. An elected member may be elected to a second, consecutive term of office, but not a third. If an unmarried deacon is elected, the council may consider the election of another spouse to fill that vacancy.

7.2.2 Non-Elected Members:

The diocesan bishop will appoint a priest of the Diocese of San Angelo to serve on the council as an *ex-officio* member. The director and associate director of the Office of Diaconal Ministry serve on the council by virtue of their position. The diocesan bishop will appoint one other deacon couple to serve on the council.

7.2.3 Officers of the Deacon Council:

- a. The diocesan bishop of the Diocese of San Angelo serves as the president of the Deacon Council. The priest appointed by the diocesan bishop serves in an *ex-officio* manner and as president of the Deacon Council in the absence of the diocesan bishop.

- b. The current director of the Office of Diaconal Ministry serves as chairman and performs the normal duties of a chairman. The director will prepare and forward recommendations from the council to the diocesan bishop.
- c. The vice chairman facilitates meetings in the absence of the chairman.
- d. The secretary records the proceedings of the council and promptly forwards such notations to all members and serves a one-year renewable term in that office.

7.2.4 Nominations and Elections of the Deacon Council:

The election of deacon Council representatives from the deaneries will take place by email and will be conducted by the deanery coordinators. The deanery coordinator shall first hold a nomination call and verify that the nominees will serve if elected. All incardinated, active deacons residing in the diocese qualify as nominees and may vote in elections for the Deacon Council representatives. A nominee must receive a simple majority (over 50 percent) of the votes for election to the Deacon Council. Elections will be held in December of each year, and newly elected members will begin their terms on January 1. A run-off election will be held if necessary.

7.2.5 Vacancies:

In the event of a vacancy, the council will appoint a replacement within two months with the diocesan bishop's approval of the replacement candidate. Council members appointed to fill vacancies will serve only for the remainder of the term of the vacating member but may be reelected for one or two additional terms.

7.2.6 Removal from Office:

If a Deacon Council member misses three meetings in one year, the council may request that the diocesan bishop vacate their position. The council will then recommend a replacement for the diocesan bishop to appoint.

7.2.7 Meetings:

The Deacon Council shall meet at the discretion of the diocesan bishop and the director of diaconal ministry, but always with the knowledge and approval of the diocesan bishop. The council should meet quarterly. A *quorum* will consist of over 50 percent of the members of the council, exclusive of the *ex-officio* members. As an advisory council, the decisions of the council should provide the diocesan bishop with a broad understanding of the mind of the diaconal community.

7.2.8 Committees:

The council may form standing or *ad hoc* committees, as it deems necessary, to address the specific needs of the diaconate and the diocese.

8.0 Deacon Personnel Board

The deacon personnel board for the Diocese of San Angelo will be comprised of the following, all appointed by a letter from the diocesan bishop:

- A. The director of the Office of Diaconal Ministry will serve as chairman.
- B. The director of diaconal formation & ministry
- C. One diocesan priest or religious

The deacon personnel board will be advisory in nature, providing input to the director of diaconal ministry as requested.

The deliberations of the deacon personnel board will be conducted in an informal manner, using the consensus method of arriving at recommendations. The director of diaconal ministry will make his recommendations to the diocesan bishop along with the recommendations of the Deacon Personnel Board.

It will be the duty of the chairman to convene meetings of the Deacon Personnel Board to consider the following circumstances and purposes:

- A. When an assignment for a newly ordained deacon is being considered
- B. When a change in the primary assignment of a deacon is being considered
- C. When an additional significant duty is being considered for a deacon
- D. To consider changes to the faculties of a deacon, such as when the deacon requests reduced ministry or retirement
- E. Whenever the diocesan bishop requests issues to be reviewed

The director of diaconal ministry will attend meetings of the Priest Personnel Board when requested to do so to facilitate the handling of issues of common concern of deacons.

9.0 Guidelines for the Christian Burial of a Permanent Deacon

- A. The celebration of Christian burial announces the paschal mystery of Christ. Those who in Baptism have become one with the crucified and risen Christ will pass with him from death to life and be welcomed into the fellowship of all the saints in heaven.
- B. For those configured into Christ's ministry of service through ordination to the diaconate, the funeral celebrations demonstrate our respect and honor for a "servant" in the "image of Christ." The funeral rites provide the diaconal community and the entire Church with an opportunity to reach out in love to the deceased deacon's family and to his community of service. The death of a deacon is significant not only in the life of his family but also in the diocese and in his parish. Since a deacon is a special minister of service in the diocesan bishop's name, it is important that the diocese provide procedures to demonstrate this reality.
- C. Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Christian burial. This will help them recognize death not as a tragic finality but as the proclamation of the fullness of life, our participation in the victory of Christ. Accordingly, a deacon is asked to complete the Clergy Funeral Instructions within six (6) months after his ordination. This form will be kept on file at the office of the director of diaconal ministry and should be reviewed by the deacon at least every five (5) years. It is important to understand that the wishes of the deacon as well as the following guidelines are suggestions to assist the widow and family upon his death. It is not the wish of the

Office of Diaconal Ministry or the diocesan bishop to do anything contrary to the wishes of the deceased deacon; his wishes will always have the highest priority in any arrangements. However, the deacon should make sure that his family knows and understands that the liturgy of the Christian burial of a deacon appropriately lies with the office of the diocesan bishop. These guidelines are offered to assist the appropriate individuals with steps to be taken in order that the Diocese of San Angelo may respect the memory of one of its faithful servants.

9.1 Announcement

- 9.1.1 Upon the death of a deacon, his family or family representative (such as the local pastor or another deacon at the parish) should notify the director of the diaconal ministry, who will then notify the diocesan bishop, the diocesan chancellor, and the diocesan director of communications.
- 9.1.2 After funeral arrangements have been established, the entire diaconal community should be notified through appropriate and expedient means.
- 9.1.3 The diocesan director of diaconal ministry should also notify the vicar general and the office responsible for sending such notices to priests.

9.2 General Recommendations

- 9.2.1. Because a deacon is an ordained minister of the Church, the widow/family, in consultation with the director of diaconal ministry or his designee, should make the:
 - a. Wishes of the family, along with the wishes of the deceased deacon, should be followed in accord with the *Order of Christian Funerals* (OCF).
 - b. Cremation of the deceased deacon's remains is acceptable in accord with the norms of the Church.
 - c. Deacons may also choose to have their bodies or organs donated to appropriate institutions for research or transplants.
- 9.2.2. The director of diaconal ministry, along with the director of the liturgical commission, should designate a priest or deacon to act as master of ceremonies to facilitate all aspects of the liturgical ceremonies: vigil service, Mass of Christian burial, memorial mass (in the case where the body or cremated remains are not present), and committal.
 - a. The master of ceremonies should work closely with the Liturgical Commission and the pastor in planning the liturgies and keeping the director of diaconal ministry informed if any special needs exist.
 - b. However, it is appropriate for the family to indicate preferences as to certain matters, including, but not limited to, the selection of concelebrants, deacons to assist, scripture readings, hymns, lectors, and a homilist.
- 9.2.3. It is preferred that the vigil service take place at the parish of the deceased deacon's assignment on the evening prior to the funeral liturgy.
 - a. If possible, the body of the deceased deacon should remain in repose at the parish until the funeral Mass.

- b. If the deceased deacon was retired from diaconal ministry, did not have an assignment at the time of his death, or if the bishop determines otherwise, the vigil service may take place at a different parish or in a funeral home.
 - c. Consideration must be made to include all members of the parish.
 - d. The vigil service should take place at a time convenient for brother deacons, family, and friends to participate.
- 9.2.4. The body of the deceased deacon should be clothed according to the wishes of the deceased deacon as described in his Funeral Instructions Form.
- a. If liturgical vestments are chosen (which is customary), it is the responsibility of the director of diaconal ministry or his designee to ensure that the deceased deacon is vested in alb, stole, and/or dalmatic.
 - b. If secular clothes are worn, then the deacon's stole is placed on or near the casket but is not to be placed over the business suit or secular clothing.
 - c. If the deacon's remains are to be cremated, this procedure is not applicable.

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- A. The Order of Christian Funerals should be followed for all phases of the funeral liturgies to the extent possible. The deceased deacon's wishes should be honored by all involved in the funeral planning.
- B. The planning of the rites of the Order of Christian Funerals should include the widow or other family members, the Diocesan Liturgical Commission, a representative of the deceased deacon's deanery, members of the parish staff of the deceased deacon's parish of assignment, the director of diaconal ministry or his designee, and the master of ceremonies.
- C. The liturgy of Christian burial should reflect that it is being celebrated for a deacon who, if married, has the dual vocation of Christian Marriage and Holy Orders.
- D. The widow's or family's requests and input are very important in planning the funeral liturgy.
- E. The time for the funeral should be no earlier than 10 a.m. This allows ample time for the bishop, priests, and deacons to attend.
- F. At the funeral Mass, the procession of ministers and family members takes place at the entrance to the church and should include the body of the deceased, situated so that his head rests nearest the altar with his feet toward the congregation.
 - a. If the coffin is to be closed, then a pall must be used during the funeral liturgy. If the deacon is a veteran, the flag may be laid over the coffin at the door of the church after the funeral liturgy. The American flag should not be used in place of the pall during the funeral liturgy.
 - b. The order of the procession is as follows: thurifer, cross, candle bearers, deacon of the word (carrying the Book of the Gospels), deacons vested in alb and stole, concelebrating priests, the bishop, the deacon of the altar, the master of ceremonies, coffin, and the family of the deceased. The Book of the Gospels is placed on the altar as usual.
 - c. Even though the rite of reception was done at the vigil service, there is a full procession at the funeral Mass.

- d. The wives of deacons in attendance should be seated as a group in an area reserved for them.
 - i. The vested deacons, after reverencing the altar, are seated as a group in a section in front of the section reserved for their wives.
 - ii. The deacon of the word and the deacon of the altar take their proper places in the sanctuary.
- e. The Book of the Gospels and/or a stole should be placed on the coffin, as a sign of the deacon's ministry. The stole is placed on the coffin during the introductory rites.
- G. For the proclamation of the Gospel, the deacon of the word may use the Book of the Gospels. After the proclamation, the Book of the Gospels is placed on the coffin. Only one Book of the Gospels is used.
- H. The diocesan bishop is the preferred presider of the Mass, and the pastor is usually the homilist.
 - a. However, there are times when another priest or deacon might be more appropriate as a homilist, depending upon his relationship to the deceased and in accord with the request of the deceased deacon.
 - b. The homily should never be a eulogy but a reflection on the death and resurrection theme of Christian burial.
- I. The deacon of the word should use the general intercessions specially designed for the funeral of a deacon. (OCF, no. 29).
- J. The Eucharist should be offered to the faithful under both species, if possible.
 - a. The master of ceremonies should designate a sufficient number of ministers before Mass so that they know their stations.
 - b. Priests or deacons should be used as ministers of Holy Communion.
- K. One member of the family may speak briefly before the Rite of Commendation in order to:
 - a. Recall the memory of the deceased deacon
 - b. Thank those in attendance
- L. As a sign of farewell after the funeral Mass, the deacons and priests may gather outside the church doors and, as the coffin passes by, sign a devotional song in tribute to the deceased deacon.

9.4. Services at the Grave

- A. A deacon, depending on the wishes of the family, may lead the graveside liturgy, using the committal service found in the *Order of Christian Funerals*.
- B. The diocesan bishop may, but is not expected to, attend the graveside service.
- C. If the deceased deacon is a veteran, a military honor guard at the graveside may be present for Taps and the presentation of the flag to the widow/family.

9.5. Other Concerns

- A. There is no prohibition against donating one's body or organs for research or transplants.

- B. If the remains of the deceased are not present for the services, a memorial Mass for the dead should be celebrated.
- C. If the remains of the deceased deacon are cremated, the applicable procedures specified in the *Order of Christian Funerals* should be followed.
- D. Refer to Appendix I: Funeral Instructions Form, which deacons should submit to the Office of Diaconal Ministry.

PART III. WOMEN RELIGIOUS

A. Employment of Women Religious

When a new position is considered, the diocesan bishop's permission is required before a parish or other institute hires a religious. Similarly, the diocesan bishop's permission is required when the religious being considered is a member of a religious congregation not currently represented in the diocese. In this case, the diocesan bishop may invite or approve the Congregation's members working in the diocese. However, the diocesan bishop is not a party to the contract.

The Diocese of San Angelo has established the following policies governing the employment of religious by parishes and institutes in the diocese:

Before entering into a contract, the pastor or director of the institute must draw up a list of expectations in conjunction with the pastoral council. The pastor or director must review these expectations with the religious. Then, they can mutually formulate a job description. This job description must be included in the contract as addendum #1.

Religious employed by parishes must be under a written contract that follows diocesan or parish personnel policies. The contract must be between the parish or diocesan institution, the religious to be employed, and the religious' congregation. The contract must address the following elements:

- The parties to the contract
- Time specification (hours per week, length of contract)
- Salary, according to diocesan policy, is to be negotiated between the employer and the religious congregation. The schedule of payments will be determined by the contract of hire.

B. Ordinary Benefits

1.0 Detailed Benefits

The ordinary benefits include housing and pension according to diocesan policy; medical insurance and transportation, vacation, retreat, sick leave, community, congregational, and diocesan commitments, in-service education, and professional updating. After the contract is prepared, it must be submitted to the chancellor for review before it is signed. Before signing and during the preparation of the contract, the following areas must be given consideration:

- 1.1** Health insurance is based on the contract of hire.
- 1.2** The retirement contribution is provided by the parish, mission, or the diocesan office, through payments to the religious order's plan. Most religious institutes will indicate the amount needed per year for retirement.
- 1.3** Worker's Compensation is covered under the diocesan policy for Worker's Compensation.
- 1.4** Time for community meetings, education, vacation, approved leave, and sick leave must be determined by the contract of hire between the sister and the pastor. At least two weeks' notice for scheduled events must be provided to the pastor before permission is granted.
- 1.5** Expenses to be paid by the parish mission include housing (unless other provisions are made) and expenses incurred in the ministry. These should be

determined with the pastor before the expenditures. Religious employees are permitted one community meeting or one education meeting per year at the parish's expense. The expense for additional meetings, or leaves other than sick leave, must be borne by the religious employee or by their community.

2.0 Evaluation

Evaluation of the religious employee is recommended from time to time, with more frequent evaluations if there is dissatisfaction with job performance and some need for change. Such evaluations could be handled orally at first (with the supervisor noting the conversation in the employee's file). If this does not correct the problem, the matters of concern must be committed to writing, including a written plan and timetable for improvement. At least six weeks should be allowed for improvement. A subsequent evaluation, timetable, and plan for improvement, again allowing six weeks for change, should also be given. If there has been no significant improvement, termination may be considered.

3.0 Renewal, Appeal, Termination

- 3.1** The contract may be renewed upon the mutual agreement of the parties involved. This should be done no later than three months before the expiration of the current contract. The contract may be canceled at any time upon the mutual agreement of all parties.
- 3.2** Through the decision of the pastor or director, the parish or institute has the right to terminate the contract of a religious employee for a just cause by following proper procedures. The parish or the institute also has the right not to renew the contract. Notification of intention to terminate or not renew (on the part of either party to the contract) should take place at least three months before the present contract expiration. The reasons for termination must be specified in writing to the religious and to the religious congregation. The reason for termination may be dissatisfaction with the religious' performance. In this case, it must be shown that the procedures outlined in the previous paragraph (2.0. above), included two written notices, and that opportunities for improvement have taken place.
- 3.3** Either party has the right to appeal to the Diocesan Grievance Committee.
- 3.4** When a religious enters or leaves ministries in the diocese or their address changes, they are requested to advise the pastoral center. Names and addresses must be added, deleted, or changed in the diocesan directory. Current information is also needed for lists, diocesan organizations, communications, and events.
- 3.5** Note: The word "termination" is the word used for any discontinuation of an employer-employee relationship. Termination is not in itself a negative term. Not renewing a contract is, in fact, a form of termination, as are budgetary cutbacks, etc. However, "termination for cause" is ordinarily called "being fired."

PART IV. PASTORAL COORDINATORS AND ASSOCIATES

1.0 Pastoral Coordinator

1.1 Governing Norms

The pastoral coordinator is professionally qualified as a minister and is responsible for the faithful's daily care in the absence of a resident pastor. An integral member of the parish staff, they share the responsibility of the needs, assessment, decision-making, planning, and implementation of parish ministries and operations. Like the pastor and parochial vicar, the pastoral coordinator is more of a generalist than a specialist.

Rooted and centered in the spirit and power of Jesus' call to discipleship, the pastoral coordinator is committed to serving the Church. He or she promotes Gospel values and growth in holiness, values collaboration and mutuality in mission and ministry. They recognize the necessity for professional preparation and ongoing formation.

The actual job description is to be achieved in a contract or agreement between the diocesan bishop and the candidate.

1.2 Job Description

- 1.2.1 Work with the canonical pastor and the parish pastoral council to help serve the pastoral needs of the parish
- 1.2.2 Implement and continue a plan for evangelization. This plan complements and moves forward the existing ministries (RCIA, Lector, Religious Education, etc.).
- 1.2.3 Be available to the parishioners and sensitive to their pastoral needs.
- 1.2.4 Work for greater unity in the parish.

1.3 Worship

- 1.3.1 Meet with, and as necessary, train ministers for various liturgical ministries.
- 1.3.2 Conduct prayer services during the week. When necessary, with the parish team, conduct the Sunday Celebration in the Absence of a Priest according to diocesan guidelines (As per authority and permission granted by the diocesan bishop in accordance with cc. 230, §3 and 910, §2).
- 1.3.3 The homily during the celebration of the Eucharist is reserved for the priest or deacon (c. 767, §1). The pastoral coordinator may give a translation of the homily, as needed.
- 1.3.4 Other presentations by the pastoral coordinator (instruction, testimony, etc.) may be given following the homily or at another time during the Mass to avoid confusion with the homily.
- 1.3.5 Preaching in non-eucharistic liturgies (i.e., services that are not the Mass) is allowed when necessary and useful and permitted by the pastor (c. 766).
- 1.3.6 Conduct Vigil and Rosary Services at funeral homes and/or graveside services using the appropriate texts from the Order of Christian Funerals. Also, receive the deceased person in the church with the permission of the diocesan bishop.
- 1.3.7 Confer the Baptism of infants if the ordinary minister is absent or impeded (c. 230 §3 and 861 §2). This faculty is granted by the diocesan bishop upon approval by

the pastor for each baptism. The "Rite of Baptism for Children Administered by a Catechist When No Priest or Deacon is Available" will be used.

- 1.3.8 Make arrangements for weddings with the pastor or the sacramental minister and see that marriage documents (including delegation of the one officiating) are in order and make sure that couples receive proper instructions in accordance with the Diocesan pastoral Manual.
- 1.3.9 Schedule sacramental ministry for weekend Eucharist, Weddings, Funerals, Sacrament of Reconciliation, and Anointing of the Sick.
- 1.3.10 The pastoral coordinator is designated by the diocesan bishop to celebrate the minor exorcisms (nos. 90–94), the blessings of catechumens (nos. 95–97) of the "Order of *Christian Initiation of Adults*," and may use those sections indicated for lay persons in the Book of Blessings.
- 1.3.11 The pastoral coordinator will also bestow those sacramentals allowed to be given by the laity [e.g., ashes and blessing of throats] (c. 1168).
- 1.3.12 In general, the pastoral coordinator will ensure that parishioners will have other forms of prayer available. They will encourage parishioners to continue and develop the practice of their devotional life.

2.0 Ministry of Education

2.1 Activities and Duties

- 2.1.1 Work with the parish Director/Coordinator of Religious Education to continue to develop that program within the parish.
- 2.1.2 Assist catechists in their ongoing formation
- 2.1.3 Work at putting together a program for adult education (e.g., marriage enrichment, family renewal, Christian growth, Bible classes, etc.).

3.0 Ministry of Administration

3.1 General Activities and Duties

- 3.1.1 Meet the parish's administrative needs, e.g., developing a budget, hiring and terminating any employees, major maintenance of the plant under the pastor's supervision, consultation with the parish finance council, and the parish pastoral council (c. 1284).
- 3.1.2 Sign checks on parish accounts as described in the Diocesan Pastoral Manual.
- 3.1.3 Be aware of various civic activities that might enhance the Church's position in the Community.
- 3.1.4 Be concerned with genuine ecumenical relationships (e.g., clergy association meetings, etc.).
- 3.1.5 Foster vocations to marriage, the priesthood, diaconate, and religious life.
- 3.1.6 Encourage more participation in ministry and leadership to the laity of the parish and mission.
- 3.1.7 In general, the pastoral coordinator responds to the parish's various needs that cannot be mentioned in a job description. The coordinator will follow the diocesan

bishop's instructions that encourage them to consider the primary function as pastoral coordinator to sanctify, teach, and shepherd the people of God.

- 3.1.8 Perform other duties as assigned by the diocesan bishop and pastor.

3.2 Qualities

- 3.2.1 Demonstrates pastoral experience and a desire to serve.
- 3.2.2 Demonstrates basic human maturity.
- 3.2.3 Demonstrates leadership skills.
- 3.2.4 Demonstrates a lived-faith commitment.
- 3.2.5 Demonstrates ability to enable, develop and call forth leadership in others.
- 3.2.6 Demonstrates openness and potential for growth.
- 3.2.7 Demonstrates administrative skills (especially pastoral administration).
- 3.2.8 Demonstrates ability to work with people in team ministry.
- 3.2.9 Demonstrates the ability to be flexible and compassionate.

3.3 Education and Competencies

- 3.3.1 A graduate degree or its equivalent experience in pastoral ministry or theology. Equivalency means having a basic foundation in Church teaching, pastoral ministry, scripture, sacramental theology, liturgy, and morality.
- 3.3.2 Basic understandings of financial and business administration

3.4 Supervision and Accountability

- 3.4.1 The pastoral coordinator's immediate supervisor is the pastor.
- 3.4.2 The diocesan bishop represents the ultimate authority.
- 3.4.3 The parish finances will be audited by the diocese on a regular basis. With the change of administration, a financial and pastoral review will take place.
- 3.4.4 Should any serious grievance arise, the procedure outlined by the diocese will be followed.
- 3.4.5 The pastoral coordinator and pastor will meet periodically and evaluate the pastoral coordinator's performance.

4.0 Ministerial and Pastoral Roles

4.1 Sacramental Minister

- 4.1.1 The primary role of the sacramental minister is to preside at parish liturgical celebrations. This happens best in a spirit of cooperation and collaboration with the pastoral coordinator.

4.2 Pastoral Coordinator

- 4.2.1 The pastoral coordinator, in consultation with the sacramental minister, schedules who preaches and presides.
- 4.2.2 If a parishioner comes to the pastoral coordinator with something that the pastoral coordinator determines should be a matter for Confession, the pastoral coordinator must refer the parishioner to a priest.

4.3 Pastoral Associate

- 4.3.1 The pastoral associate is professionally qualified as a minister and is responsible for the daily care of the faithful. As an integral member of the parish staff, they share the responsibility of the needs assessment, decision-making, planning, and implementation of parish ministries and operations. Like the pastor and parochial vicar, the pastoral associate is more of a generalist than a specialist.
- 4.3.2 Rooted and centered in the spirit and power of Jesus' call to discipleship, the pastoral associate is committed to serving the Church. He or she promote Gospel values and growth in holiness; values, collaboration, and mutuality in mission and ministry; and recognizes the necessity for professional preparation and ongoing formation.
- 4.3.3 The actual job description is to be achieved in a contract or agreement between the pastor and candidate in consultation with the parish pastoral council.
- 4.3.4 The pastoral associate is directly responsible to the pastor. The necessary canonical permissions and/or faculties are to be requested from the diocesan bishop.
- 4.3.5 The pastoral associate may have responsibility for one or more of the following programs as determined by the pastor:
 - a. Ministry to hospitals/nursing homes
 - b. Ministry to the sick and grieving
 - c. Ministry to the divorced and separated
 - d. Recruiting, training, and scheduling of liturgical ministers
 - e. Parish renewal programs, e.g., spiritual direction, retreats, pastoral counseling
 - f. Rite of Christian Initiation of Adults
 - g. Liaison with the Marriage Tribunal and local advocates for those needing annulment procedures
- 4.3.6 The qualities demonstrated by the pastoral associate may include the following:
 - a. Pastoral experience and a desire to serve
 - b. Basic human maturity
 - c. Leadership skills
 - d. A lived-faith commitment
 - e. Ability to enable, develop and call forth leadership in others
 - f. Openness and potential for growth
 - g. Administrative skills (especially pastoral administration)
 - h. Ability to work with people in team ministry
 - i. Ability to be flexible and compassionate
- 4.3.7 The pastoral associate should possess the following educational competencies:
 - a. A graduate degree or equivalent in pastoral ministry or theology. Equivalency is understood as the manifestation of a basic foundation in Church teaching, pastoral ministry, scripture, sacramental theology, liturgy, and morality.
 - b. Basic understandings of financial and business administration

4.4 Ministry of Administration

- 4.4.1 Collaborates closely with the pastor, councils, and other members of the parish staff. When appropriate, the pastor is represented.
- 4.4.2 Collaborates in parish administration's overall process, including the parish needs assessment, pastoral planning, decision-making, implementation, financial management, etc.
- 4.4.3 Administers designated parish programs and ministries.
- 4.4.4 Directs one or more of the parish ministries as needed.
- 4.4.5 Participates in the deanery and diocesan meetings and workshops.
- 4.4.6 Participates in civic and ecumenical activities.

4.5 Ministry of Worship

- 4.5.1 When pastorally and canonically appropriate, assumes a public role in the leadership of prayer. This includes infant baptism, wake and cemetery services, SCAP, etc.
- 4.5.2 Shares reflections on scripture
- 4.5.3 Assists in preparation for the sacraments, e.g., Marriage and Baptism
- 4.5.4 Assists in planning parish sacramental celebrations in collaboration with the pastor and other pastoral and parish ministers

4.6 Ministry of Pastoral Services

- 4.6.1 Foster the faith growth of members of the parish.
- 4.6.2 Be present at parish events, e.g., at the church during the hours of Sunday Masses, and spend time with parishioners, especially at important moments of their lives.
- 4.6.3 Minister to persons in times of crisis (e.g., illness, death).
- 4.6.4 Assist the pastor in developing social consciousness among the staff and parishioners. Respond to the needs of the poor and marginalized in the community.
- 4.6.5 Contribute to the initial formation and ongoing development of various ministers and parish groups.
- 4.6.6 Exercise responsibility for the authentic interpretation of Church teaching and Church discipline.
- 4.6.7 Collaborate with the DRE/CRE, Principal, and Youth Minister to children, youth, and adult religious education/catechesis.

PART V. SEMINARIANS

A General Expectations

Every priest should promote vocations in his homilies and instructions and by the personal witness of his life. Priests are encouraged to identify men who exhibit the qualities of holiness and leadership and to invite them to consider life as priests.

Priests must be alert to prospective vocations among the young, but they must also be attentive to more mature men considering a "second career" and possible dedication to the priestly ministry.

The information on diocesan policies regarding seminarians is included in this Manual to assist priests in answering prospective candidates' questions. A more exhaustive treatment of seminarian policies can be found in the diocesan Seminarian Handbook, available from the diocesan vocation director.

1.0 Prospects

Men who show an interest in a priestly vocation should be referred to the diocesan vocation director or to the vocation director of the religious institute in which they show an interest.

Men who want to apply to the diocese for acceptance as seminarians must contact the Vocation Office within a reasonable amount of time, usually six months before applying. This timing is desirable because the selection process includes psychological evaluations, vocation team interviews, the gathering of documents and references, and completion of applications for the seminary selected.

2.0 Financial Matters

The diocese provides room, board, tuition, and fees for all seminarians in college, pre-theology, and theology.

By January of each year, a seminarian planning to be in college during the next academic year should visit the college Financial Aid Office. They can apply at this office for aid available, e.g., Basic Educational Opportunity Grants (BEOG), etc. Information regarding any other grants or scholarships available should be requested.

4.0 Summer Employment

College seminarians will sometimes be required to secure summer employment that helps to meet their personal expenses for the next school year. Jobs should be sought well in advance of the end of the current school year. Summer employment might be satisfied by other paid diocesan opportunities, such as Totus Tuus.

Seminarians in theology have less opportunity for summer employment because seminary programs often require additional study. Examples of such studies include the Institute for Priestly Formation, Clinical Pastoral Education (CPE), Spanish language/culture, or other designated internship/pastoral experience. Work in a parish or other diocesan facility may be sought (See Priests' Benefits, Part G, p. 30).

5.0 Diocesan Insurance Standards and Procedures

Seminarians are normally carried on the Diocese of San Angelo health insurance plan. This insurance coverage begins as soon as the new seminarian begins his first semester in the seminary.

If a seminarian can be covered on his parents' health insurance plan or on his own plan, he may elect to stay on the plan by declining the diocesan insurance in writing. This is financially helpful to the diocese.

If a seminarian leaves seminary formation, he will be carried on the diocesan health insurance for one full month after his departure (Seminarian Handbook, p. 30).

6.0 Automobiles

All seminarians driving their own cars must have a proper license and liability insurance coverage as required by Texas law. These and all other auto repair and maintenance expenses remain entirely the responsibility of the seminarian.

7.0 Seminarian's Witness

A priest is a servant leader in the Church community. In preparing himself for this leadership role, the seminarian must present himself in a personal lifestyle and appearance consistent with this role.

8.0 Personal Appearance

Personal appearance is not merely a matter of individual taste. The future priest should become sensitive to how his appearance affects those with whom he lives and works.

Every seminary has established guidelines for proper grooming and dress, and they should be followed. Furthermore, the diocesan bishop wishes San Angelo seminarians to follow these general guidelines:

A person becomes a cleric at the time of ordination to the diaconate. Therefore, before ordination, it is inappropriate to wear the Roman collar, except when required of theologians according to the rule of life of their seminary or in the diocese for pastoral reasons (for example, in hospitals or to visit the elderly or imprisoned, but not just to attend a liturgical ceremony) (Seminarian Handbook, p. 26).

Business casual attire is usually worn for attending classes, religious services, and non-recreational times. "Business casual" means at least a clean and presentable pair of trousers and collared shirt of subdued colors and a pair of shoes. In no case can "casual" be equated with sloppy or recreational attire.

Attire designed for sports and recreation may be worn for sports and recreation. However, sports and recreation attire should not be substituted for casual attire (e.g., shorts would be inappropriate in a classroom or restaurant).

Formal attire - suit and tie (or clerical collar for theologians) - is expected at any formal occasion (e.g., a banquet or ordination, or any less-than-formal event when people generally "dress up"). If in doubt, dress formally rather than casually.

An alb or a cassock and surplice should be used when assisting at the altar. At episcopal ceremonies, the cassock and surplice are preferred to better delineate the different liturgical roles.

While the student is at the seminary, wherever these guidelines conflict with those of the seminary, the seminary's rules should be followed.

It cannot be overemphasized that dress and personal appearance are not merely matters of taste. Being inappropriately over-dressed or under-dressed distracts, creates the wrong impression, and erects barriers to communication and good relationships. How one appears and conducts himself speaks profoundly of his values. The seminarian is preparing to be a professional in service to the People of God. Part of a seminarian's formation is to recognize those times and places when casual, recreational, or formal dress is called for and to plan accordingly. Whatever one's state of dress, good grooming and hygiene are expected at all times.

9.0 Responsible Behavior

In order to serve effectively in ministry, a priest must be mature in his personal and spiritual life. The diocese, therefore, expects from each student a realistic progression in spiritual growth toward holiness, personal self-awareness, and maturity in lifestyle, all of which are reflected in dress, speech, etiquette, and social, mental, and religious behavior. Every seminarian is expected by the Diocese of San Angelo to adhere to all polices in the Rule of Life of his particular seminary (Seminarian Handbook, p. 23).

10.0 Seminarian Spirituality

During his time at the seminary, the seminarian is immersed in a regular, organized program of spirituality. When away from the seminary, the seminarian does not take a vacation from good liturgical practice, complete with daily Mass and the Liturgy of the Hours.

11.0 Stewardship, Gifts, and Solicitation

To the best of his ability, the seminarian is called to be a good steward of the resources at his disposal. Such stewardship includes the funds expended for his education and optimal use of his time and talent. Serious application to studies and cooperation with the formation program of the seminary is expected. The seminarian's goal is to progress toward ordination and service. This goal is reached by completing the seminary program competently and expeditiously. Classes and the work required for them should be approached responsibly and given due priority. Barring emergencies, there should be no excuse for failing to complete the work required for a course during the time in which the course is taken.

Through the auspices of local Catholic organizations, seminarians may receive grants for personal expenses. These grant programs are not a diocesan program and are not guaranteed. They are voluntary programs of the organizations and do not necessarily guarantee a grant for every seminarian (Seminarian Handbook, p. 30).

A seminarian is not allowed to solicit personal gifts or donations. He may choose to accept unsolicited gifts or donations. A seminarian who solicits personal gifts or donations is subject to dismissal (Seminarian Handbook, p. 30).

12.0 Spanish Language Requirement

A large percentage of Catholics of the Diocese of San Angelo are of Hispanic descent. Many understand no English at all. Consequently, language and cultural awareness on the part of the Church's ministers helps the people to participate actively in the life of the Church. Therefore,

many of our people need to hear Spanish in the celebration of the liturgy and sacraments and in other pastoral situations.

Seminarians studying for priesthood in the Diocese of San Angelo will be expected by the time of their ordination to have a pastoral grasp of Mexican culture and the Spanish language. Fluency in Spanish is an ultimate goal. The newly ordained should at least be able to celebrate all the sacraments and rites of the Church in Spanish, write and read homilies in Spanish, and handle ordinary conversations in Spanish.

Spanish Immersion is normally a summer program in a Spanish-speaking country. The purpose of Spanish Immersion is to develop confidence in speaking Spanish and to grow in cultural awareness (Seminarian Handbook, p. 21).

13.0 Ordinations

Ordinations to the diaconate customarily take place in a seminarian's home parish. For the ordinand whose home parish is outside the Diocese of San Angelo, the pastoral year parish may be utilized. Diaconal ordinations should not be celebrated as elaborately as presbyteral ordinations (Seminarian Handbook, p. 38).

As a general rule, presbyteral ordinations are held in the Cathedral Church of the Sacred Heart in San Angelo. The *Constitution of the Sacred Liturgy* of the Second Vatican Council calls our attention to the role of the diocesan bishop in the diocesan Church:

The diocesan bishop is to be considered as the High Priest of his flock from whom the life in Christ of his faithful is in some way derived and upon whom it in some way depends. Therefore, all should hold in the greatest esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church (*Sacrosanctum Concilium*, no. 41).

Furthermore, the 1983 *Code of Canon Law* states: As a rule, ordination is to be celebrated in the cathedral church; for pastoral reasons, however, it can be celebrated in another church or oratory (c. 1011, §1).

14.0 College Level Seminarian Expectations

The Diocese of San Angelo will admit young men who have completed high school to an approved college seminary program. However, they must give evidence of their ability to do college work, have sufficient maturity, and freedom from their families.

If such evidence is not forthcoming, the diocese will accept such students only after successfully completing some college at their own expense.

The first two years of college curricula generally do not differ sufficiently to cause a problem in the student's ultimate transfer to a seminary after some time. Coursework can even be chosen with the pending transfer in mind. It should be remembered that philosophy courses taken outside of a Catholic institution will rarely transfer into a college seminary system.

The student would also be asked to meet regularly with the Vocation Director. The candidate would be asked to be active in their local parish community, where opportunities for growth in Catholic faith and practice are available through classes, study groups, service, and attendance at local church functions. He would also be urged to engage in lay ministry (i.e., religious education, teaching, liturgical ministry, service to the poor, etc.). The local pastor will be called upon to guide and evaluate the student.

Hopefully, such an approach will provide us with seminarians who are given the opportunity to grow and mature, as college students, as Catholic men, and as persons who believe they are being called to ministry. Remaining closer to home, the diocese is also able to take a closer, unhurried look at potential candidates.

15.0 Seminarians and Preaching

According to the norms of the Church, a layperson (including a seminarian) may preach and proclaim the Gospel at any liturgy other than the Mass. This includes Morning Prayer, Evening Prayer, Communion services, Baptism outside the Mass, weddings without the Mass, and funeral services without the Mass (Seminarian Handbook, p. 28).

When a non-ordained seminarian speaks at a Mass, he may speak after Communion. He may not speak during the homily time of Mass unless he is a deacon (General Instruction on the Roman Missal, no. 66; *Redemptionis Sacramentum*, no.161; Code of Canon Law, cann.766 & 767. §1; Directory for Sunday Celebrations in the Absence of a Priest, no. 43).

PART VI. EMPLOYEES

A. Statement of Values

As the People of God, united to carry out the mission of building Christ's Kingdom in our diocese, we firmly believe that close collaboration between those ministering in our parishes (clergy, religious, and laity) is essential. Therefore, it is our conviction that:

A good working relationship between employer and employee promotes an effective apostolate. A climate of trust is essential to promoting a good working relationship. We also believe that we are committed by the Gospel to seek justice in the world. This commitment to justice imposes the demand for us to seek concrete ways to shape human structures and relationships. By so doing, all persons may lead full lives as daughters and sons of God. It is our conviction, therefore, that:

- a. Each party's rights and responsibilities in a working relationship are protected and fostered when mutual expectations are clarified.
- b. Clearly defined expectations provide a foundation for evaluation and growth.

The faith community in which we minister also has rights. People we work with have a right to continuity of leadership and programs.

1.0 Job Description

A separate job description is required for each and every position in the parish or diocese. Job descriptions should be as simple or comprehensive as the position requires. Notwithstanding, each job description must include the following information:

- a. Position Title
- b. Department
- c. Classification: Full-Time, Part-Time, On-Call, Temporary (Duration & Duties), Wage and Hour, and Exempt or Non-Exempt
- d. Reports to
- e. Job Summary / Description
- f. Duties and Responsibilities
- g. Supervisory Responsibilities (if applicable)
- h. Education, Training, and Experience
- i. Knowledge, Skills, and Abilities
- j. Working Conditions
- k. Physical Demands / Travel Requirements
- l. Job Description Review and Acceptance

2.0 Required Employee Records

Employee records must be kept up-to-date and stored in a secure location. The following items must be maintained and available for each employee:

- a. Personnel Action Request (new hire, promotions, raises, termination)
- b. Signed Job Description

- c. Signed Employee Handbook Acknowledgment
- d. Form W4: Withholding Allowance Certificate
- e. Form I9: Employment Eligibility Verification, Dept. of Homeland Security, with a copy of appropriate supporting documents from Lists of Acceptable Documents (maintained separately)
- f. Applicable Benefit Elections Forms (including any changes)
- g. Health Insurance Forms
- h. Diocese of San Angelo Cafeteria Plan for Benefit Election and Compensation
- i. Life Insurance Group Enrollment Form
- j. 403(b) Retirement Savings Plan
- k. Documented merit or disciplinary records

3.0 Employee Handbook

There must be an Employee Handbook available for each employee. The *Diocesan Employee Handbook* may be used as an example, adapted to the specific parish, or used in whole. Contact the chancellor for an up-to-date copy. As a minimum, the handbook contents must include:

- A. Employment-At-Will Statement
- B. Equal Opportunity Employment Statement
- C. Safe Environment (Background Checks and Safe Environment Training)
- D. Hiring Process
- E. Conflict of Interest / Confidentiality
- F. Employment Relationship
- G. Workplace Safety
- H. Workplace Guidelines
- I. Benefits (Holidays, Vacation, Sick Leave, Bereavement Leave, Insurance, Pension Plan)
- J. Personnel Administration
- K. Specific Parish Policies for Employees

Note that in the absence of a Parish Employee Handbook, the *Diocesan Employee Handbook* policies will apply for parish employer/employee issues.

4.0 Grievance Procedures

- 4.1 Purpose: The underlying reason for grievance procedures is the Christian tradition of reconciliation, a tradition that comes from Christ himself (Matthew 18:15-17). These grievance procedures are based on canonical and civil norms. They are meant to guarantee the basic rights of priests, deacons, religious, and lay employees involved in the ministry of the diocese as ministerial, administrative, or support personnel.
 - 4.1.1 In civil law, strict due process is extremely complicated. Because of our Christian heritage, the Diocese of San Angelo is looking more to the reconciliation of human persons than to assert and adjudicate particular rights. Hence, the diocese's grievance procedure seeks to compromise by

one or both parties while, at the same time, recognizing justice as a constitutive part of the Gospel.

- 4.1.2 The grievance procedure may be used by an employee or a group of employees with the same grievance. There is a specified time schedule to be followed. If circumstances make this unreasonable, the chancellor is authorized to approve an alternate schedule.

4.2 Policy: The Diocese of San Angelo is committed to the principle of open and ongoing communication between the employee and their respective employer. The diocese believes that such communication is necessary to attain the goal of providing an atmosphere of growth. Employees should feel free to discuss their concerns with the proper chancellor/supervisor at any time.

- 4.2.1 An employee may believe an employment condition is unjust or inequitable or that a provision of the written policies of the Personnel Policies has been improperly, unjustly, or inequitably applied. The grievance procedure must be employed as the sole and exclusive remedy for any such claim.

- 4.2.2 All departments, agencies, diocese offices, parishes, and diocese missions are covered by this process. However, this policy does not apply to the diocese's Catholic Schools with their own established grievance and appeal procedure.

4.3 Procedure: The Diocese of San Angelo strives to be responsive to our employees' concerns. We understand that problems, misunderstandings, and frustrations may arise from time to time. Therefore, we encourage open communication. Any concerns employees have should be promptly reported to management so that a discussion may be had, and a solution may be devised. To facilitate this, an employee may use the procedure outlined in this policy to resolve or clarify his or her concerns. All complaints should be made in good faith and with the goal of resolving a sincerely held concern.

Step 1: Address the concern or problem at the source. If the issue is with a fellow employee, first address the concern with that particular employee. It is expected that most problems can be resolved at the lowest level possible.

Step 2: If the issue is not resolved, the employee should discuss the situation with his or her immediate supervisor. Again, it is expected that most problems can be resolved at the lowest level possible. The supervisor should respond to the employee within five working days of being notified that a concern exists. However, if the issue is not resolved, or if the issue involves the employee's supervisor, the employee may discuss the concern with another member of management or the pastoral leader.

The supervisor (other manager or pastoral leader) should first ascertain if the concern has been expressed to the other person(s). If it has not, the investigating supervisor first needs to understand the reason why it has not.

- A. The supervisor should promptly determine whether an investigation is warranted. For example, if the accused does not deny the accusation, there would be no need to interview witnesses. The investigating supervisor

could immediately move forward with determining the appropriate corrective action.

- B. If further investigation is necessary, it should be launched immediately. The amount of time needed to complete the investigation will depend on the particular circumstances. However, the investigating supervisor should complete their investigation and respond to the complainant within five working days.
- C. The investigation will vary according to the particular circumstances, however, in all cases it is helpful to have as much information as possible. Throughout the investigation it is important for the investigating supervisor to stay objective and not assume anything. There are a number of things that the investigating supervisor can do to accumulate the most information:
 - a. Interview the complainant: What do they say happened? Whom do they name as the source of the complaint or concern? Where and when did the incident take place? How did the complainant react? Were there witnesses? Was it an isolated incident or is it an ongoing situation? The answers to these questions and the particular circumstances of the situation can and should lead to additional questions.
 - b. Interview the alleged harasser/accused: What is the individual's response to the allegations? What is their reply to the responses submitted by the complainant above? Do they agree or disagree with the responses? What are their responses?
 - c. Interview witnesses/gather other information: Questions should be phrased in a manner that does not give any information or influence the response(s). Nonleading questions such as "Did you hear anyone say something to Jane that may have made her feel uncomfortable?" are better to gather a sincere response than a leading question such as: "Did you hear John threaten Jane if she did not go out with him?" The investigating supervisor should look for other sources of information, such as video footage, relevant legal regulations / personnel policies that have a bearing on the situation.
 - d. Document all relevant information: The investigating supervisor should make a detailed record of all information gathered. The documentation should be sufficiently clear and detailed so that any additional investigator can understand and use the information. Among the documents that the investigating supervisor should gather and keep are:
 - i. Initial complaint (including any complaint forms/letters)
 - ii. Accused responses
 - iii. Witness reports
 - iv. Written materials relevant to the investigation including laws, policies, emails, video footage, notes, files, etc.

- v. Records of the meetings or interviews with all parties involved
 - vi. Notes of other supervisors or managers involved
- D. Weigh the Evidence and Make a Determination: All the evidence should be reviewed. The credibility of each party should be considered with regard to its relevance to the incident.
- E. Take Action: The investigating supervisor will base their determination on all the evidence gathered. The parties should be informed of the decision. The action taken may be at any level of the established progressive discipline process that is appropriate to the offense. The progressive discipline process includes verbal counseling, written warning, probation, suspension and termination. If the complaint is specific to harassment, the corrective action should be designed to stop the harassment, correct its effect on the victim and ensure that it does not recur. The corrective action does not need to be dictated by the victim or align with what the victim prefers; stopping, correcting, and preventing future wrongdoing are the key factors in deciding how to address unlawful, unwelcome or harassing behavior. Regardless of the corrective action taken, the employer should always be careful not to penalize or otherwise adversely affect the victim as this may be construed as retaliation. Further, the corrective action should be proportionate to the issue; overly punitive measures are inappropriate and may unjustly punish the violator.
- Step 3: If the issue is not resolved to the mutual satisfaction of the complainant and supervisor, or if the supervisor fails to respond within five working days, the complainant may submit a written complaint to the pastoral leader. The pastoral leader will become the appeal investigator. The appeal investigator will thoroughly review all of the previous steps taken and documentation recorded. The appeal investigator may gather additional information, further interview the complainant, the accused, or witnesses using the aforementioned steps plus any additional steps appropriate to this level of appeal. The appeal investigator will document all additional information, interviews, and evidence. The appeal investigator will weigh all the evidence and make a determination. Within five days, the appeal investigator will take action and either concur with the previous determination or issue their corrective action. The parties, including the previous investigator, should be informed of the decision. The action taken may be at any level of the established progressive discipline process that is appropriate to the offense. The progressive discipline process includes verbal counseling, written warning, probation, suspension and termination.
- Step 4: If the issue is not resolved to the mutual satisfaction of the complainant, accused, supervisor, or pastoral leader, or if the appeal supervisor fails to respond within five days, the issue may be submitted to the Human Resources Director at the Diocese of San Angelo Offices. The Human Resources Director will notify the bishop of the receipt of the complaint. The Human Resources Director will then thoroughly review all previous

information and determinations. The Human Resources Director may gather any additional information according to the list above as they deem necessary to acquire any additional information. Within ten days, and as prescribed above, the Human Resources Director will evaluate all the information, make a determination, notify all relevant parties of the decision, and provide the bishop with a summary of the determination. The action taken may be at any level of the established progressive discipline process that is appropriate to the offense. The progressive discipline process includes verbal counseling, written warning, probation, suspension, and termination.

Note that if the accused sincerely believes that the investigation process has been flawed, improperly applied, or wrongfully utilized, the accused may appeal at the level above which the decision was made and must include the reasons for such an appeal.

- Step 5 If the issue is not resolved to the mutual satisfaction of the complainant, accused, supervisor, or pastoral leader, or if the Human Resources Director fails to respond within ten days, the complaint may be submitted to the bishop. The bishop will review and resolve the according to his own judgment and discretion. By reason of the pre-eminence of his administrative position in law, the bishop's decision settles all disputes or conflicts which arise within the diocese. The bishop may settle any matter as he deems appropriate, and his decision is final.

If an employee fails to appeal from one step to the next within the time limit of five working days, the issue will be considered settled based on the last decision provided.

The Diocese of San Angelo reserves the right to impose disciplinary action at the level deemed appropriate for any conduct it considers disruptive or inappropriate; this includes termination.

4.0 Implementation

Those at all levels of management are responsible for executing all of the described provisions. The interests of individuals are respected, and open communication is fostered and maintained.

4.1 Code of Conduct

All clergy, religious, lay employees, and volunteers (representatives) of the diocese, its parishes (and parish schools), and other diocesan entities must, at all times, comply with all applicable laws and regulations. The diocese will not condone the activities of those who achieve results through violation of the law or unethical or immoral business dealings. This includes any payments for illegal acts, indirect contributions, rebates, bribery, and similar activities.

All conduct should be clearly above the minimum standards required by law and expected by the Church. All representatives must ensure their actions cannot be interpreted as contraventions of laws, regulations, or principles governing any diocesan entity's activities and mission.

Representatives who are uncertain about applying or interpreting any legal requirements should refer the matter to their supervisor. If necessary, the supervisor should seek the advice of the bishop's office or his designee(s).

4.2 General Conduct

All representatives of diocesan entities are expected to conduct themselves in a professional, Christian, businesslike manner. While on the job, drinking, gambling, fighting, swearing, and similar unprofessional activities are strictly prohibited. Representatives must not engage in sexual harassment or conduct themselves in a way that could be construed as such. Examples of such behavior include using inappropriate language or jokes, keeping, or posting inappropriate materials in their work areas, or accessing inappropriate content on workplace computers.

4.3 Conflicts of Interest

All representatives of diocesan entities are expected to perform their duties conscientiously, honestly, and following the best interests of the Church. Representatives must not use their position, or the knowledge gained due to their position, for private or personal advantage. Circumstances notwithstanding, a representative may feel that a course of action they have pursued, are presently pursuing, or are contemplating pursuing may involve them in a conflict of interest. In such a case, the representative should immediately communicate all the facts to their supervisor.

4.4 Outside Activities of Employees

All Church employees are always called to act in a manner consistent with Catholic principles and teachings. They have a personal responsibility for maintaining good public relations.

Readiness to help parishes, schools, and other charitable and educational activities is encouraged. However, employees must avoid acquiring any business interest or committing to any other activity that would, or would appear to:

- A. Create an excessive demand upon their time and attention, thus depriving their diocesan employer of their best efforts on the job, or
- B. Create a conflict of interest—an obligation, interest, or distraction—that might interfere with the independent exercise of judgment in their employer's best interest.

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION E
SAFE ENVIRONMENT
AND SECURITY**

EFFECTIVE: JULY 1, 2023

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CCC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas commnubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
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DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
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PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

SECTION E.

SAFE ENVIRONMENT AND SECURITY

1. Safe Environment

- a. Safe Environment Policies are defined in the Diocesan Policy on Ethics and Integrity in Ministry, effective June 1, 2003, with all subsequent revisions.
- b. Background Check requirements are defined in the Diocesan Policy on Ethics and Integrity in Ministry, Section One, VI, C.
- c. Ethics Workshop requirements are defined in the Diocesan Policy on Ethics and Integrity in Ministry, Section One, VI, A.
- d. Corporal Punishment is strictly forbidden and is addressed in the Diocesan Policy on Ethics and Integrity in Ministry, Section One, V, B.
- e. Child Abuse reporting requirements are defined in the Diocesan Policy on Ethics and Integrity in Ministry, Section One, VI, E.

2. Domestic Violence Reporting

- a. Consists of assaults against spouses and members of the household
- b. The Texas Family Code refers to this as "family violence."
- c. Such assaults can be classified as the criminal offenses of
 - (1) Assault—bodily injury (misdemeanor)
 - (2) Aggravated Assault—serious bodily injury (felony)
 - (3) Injury to a Child or Elderly Person
(See the Policy on *Ethics and Integrity in Ministry* [PEIM] Section II, Paragraph B—Child Abuse—same for elderly persons, 65 years of age or older—misdemeanor and felony.)
- d. These offenses are prosecutable in the criminal courts by the District Attorney (felonies) and the County Attorney (misdemeanors).
- e. Civil Relief:
 - (1) If the injured spouse seeks a divorce, the judge can grant a restraining order to keep the offending member away and from causing harm.
 - (2) However, the injured spouse or household member does not have to rely on a divorce being filed now. A restraining order can be obtained from the district court upon filing a request.
 - (3) The procedures for obtaining this relief are contained in the Texas Family Code, Section No. 71.11.
 - (4) The Code includes household members as well as the persons who no longer reside there but did reside there when the acts occurred that form the basis of the complaint.
 - (5) If the subject violates the order, they can be arrested and prosecuted

criminally because the Violation of Court order is a misdemeanor offense. Law enforcement agencies are required to respond to these reports and document them.

f. Family Shelters

The following cities in the San Angelo Diocese contain family shelters where battered spouses and their children can obtain temporary shelter and counseling:

- (1) Abilene: *Noah Project*, hotline: (800) 444-3551, (325) 676-7107
- (2) Big Spring: Victim Services of Big Spring (432) 263-3312
- (3) Brady: Refer to *Family Shelter San Angelo*.
- (4) Brownwood: *The ARK*, hotline: (325) 643-2699; serves Brown and Coleman Counties.
- (5) Fort Stockton: *The Crisis Center of West Texas – Lilah Smith Safe House*, hotline: (866) 627-4747, (432) 336-8494
- (6) Junction: Refer to *Family Shelter San Angelo*.
- (7) Midland: *Safe Place of the Permian Basin*, hotline: (432) 570-1465, (800) 967-8928. Serves the following counties: Andrews, Crane, Ector, Glasscock, Howard, Martin, Midland, Upton.
- (8) Odessa: *The Crisis Center of West Texas – Louise Wood Angel House*, (432) 333-2527, hotline: (866) 627-4747
- (9) Ozona: Refer to *Family Shelter San Angelo*.
- (10) Sonora: Refer to *Family Shelter San Angelo*.
- (11) San Angelo: *Family Shelter*, (325) 658-8631 or (325) 655-5774, hotline: (800) 749-8631. Serves the following counties: Coke, Concho, Crockett, Irion, Kimble, Mason, McCullough, Menard, Reagan, Runnels, Schleicher, Sterling, Sutton, Tom Green.
- (12) Sweetwater: *Gateway Family – Crime Victim Shelter* hotline: (800) 578-8054, (325) 573-4351.

- g. The pastor's involvement in domestic violence situations must be limited to listening to the people involved and referrals to appropriate agencies or law enforcement.

3. Policy on Firearms and Weapons

- a. It is the policy of the Roman Catholic Diocese of San Angelo that no firearms or weapons may be openly carried into any building or onto any premises owned, controlled, or in use by the Roman Catholic Diocese of San Angelo: any parish, mission, Catholic school, retreat center, convent, pastoral center, shrine, cemetery, or any other facility or subdivision of the Roman Catholic Diocese of San Angelo.
- b. Peace officers and military personnel commissioned by local, state, or federal agencies and authorized by law to carry such weapons are exempt from this policy. An exception to this policy is made for resident clergy who legally own firearms. They may retain their firearms in their rectory, provided they are appropriately secured.

- c. Those found in violation of this policy must be approached by the pastor or another representative of the parish. They must be asked to remove the firearm from the premises or to store it securely in a vehicle. The diocese has cards available that the parishes can obtain and hand out for use in this circumstance.
- d. In enforcing this policy, the safety of people must be the primary concern. When you see a person carrying a weapon at a diocese facility or activity, you must be polite but firm and ask that person to remove the weapon from the facility or activity. If the person violating this policy fails to comply with your polite and clear request, you must call 911. Law enforcement must intervene.
- e. When anyone appears to pose an imminent threat to themselves or others' safety, law enforcement must be contacted immediately. The area around that person must be calmly but quickly cleared of other people to the extent possible.
- f. The use of armed volunteer guards as defined in Texas SB 2065 is not permitted in the Diocese of San Angelo. (Reference Section D, para 10, b, 6)

4. Security in Churches, Schools, and other Parish Facilities

- a. In the wake of many tragedies, mass shootings, and other violent acts across our country, our parishes are not immune to shootings and other violent attacks. As such, it is unlikely we will be able to absolutely prevent a shooting or other violent act at our churches. Nevertheless, it would be negligent not to take proactive actions to develop and implement plans to keep our parishioners and property safe.
- b. Keep in mind that seconds could save lives. The following strategies before or during an incident could make attendance at church functions safer:

5. Situational Awareness

Perimeter security and facility monitoring can provide early detection and reduce the potential for harm to participants.

- a. Outside entrances to churches, along with the narthex, should be monitored by ushers or designated individuals, during Mass or other parish activities.
- b. Outside entrances to schools and religious education facilities should be controlled and monitored. This control can be by means of locked doors, security systems and devices, or controlled by designated individuals.
- c. It is everyone's responsibility to be aware of suspicious individuals or activities and report it to parish leaders, and, if deemed appropriate, immediately contact law enforcement by calling 911.

6. Communication

The ability to communicate when suspicious individuals or activities are observed and during emergency situations is a vital part of any security protocol.

- a. Ushers: Timely communication among the ushers during Mass and among security monitors during school-type activities facilitates prevention and quick response in emergency situations. Communications can be enhanced through the

use of short-range walkie-talkies. Walkie-talkies, when utilized in a worship setting, should be equipped with earpieces to avoid disturbing worshipers.

- b. Cell phones: Almost everyone carries a cell phone. Cell phones should be an essential part of the emergency response procedure. In particular, every usher should carry a cell phone and no one person should be assigned to call 911. It should be done by anyone that is available to do so. There are many 911 Apps available for cell phones. It is advisable that ushers have such an App on their phone. A 911 App can enable one-button dialing and can also send the cell phone's GPS location to emergency responders, thus shortening emergency response time.

7. Easily Identifiable Ushers and Security Monitors

The ability to quickly identify ushers and security monitors is vital to the safety of parishioners' safety when they observe suspicious situations, and especially during an emergency.

- a. Ushers and other designated individuals providing security assistance must be clearly identifiable by some type of prominent name tag, vest, or jacket.
- b. The ability of ushers and security monitors to be easily identified enables people to know whom to look for to be directed out of the building, when necessary, as quickly and safely as possible.

8. Clearly Marked Exits

Anticipate that many people in attendance in the church may never have visited your location before.

- a. Look at and consider improved signage at all exit doors and/or hallways to quickly evacuate people when necessary. Consider using larger exit signs. Exit signs must conform to local fire codes.
- b. Preventative measures must be taken, such as ensuring that hallways and pathways to exit doors are not obstructed by tables, chairs, or other storage.
- c. Hardware on doors must comply with local fire codes and be inspected regularly to ensure that panic bars (if installed) work correctly and the doors open freely with minimal effort. Consider that you may have to repair or replace some doors.

9. Emergency Training

Parishes are encouraged to provide Active Shooter and Emergency Event Workshops to prepare their members to properly respond in the event of a shooting or other emergency incident.

- a. Training videos, available through some local law enforcement agencies or on the Internet, are a good source of information on this topic. Before using such videos, the pastor and other appropriate parish representatives must review and select the videos that will be seen by the members.
- b. It is recommended that a local law enforcement agency be represented during such workshops.

10. Use of Armed Guards

The practice of using armed volunteer guards as defined in Texas SB 2065 is not permitted in the Diocese of San Angelo.

- a. In circumstances where it is determined that a security presence is required to address a security concern, trained and licensed law enforcement personnel are the preferred resource. When law enforcement personnel are not available, trained and licensed professional security guards, operating under a written agreement or contract approved in accordance with diocesan policy, are a secondary resource. Security services must possess both state certification and proof of liability insurance.
- b. Neither the diocese nor any diocesan entity is to rely on a parishioner or other layperson who is not a licensed and trained peace officer or security guard working under a written agreement to provide armed protection at any diocesan entity, facility or event. Under no circumstances is the diocese or any diocesan entity to rely on a parishioner or other layperson who is not a licensed and trained peace officer or security guard.

11. Coordination with Law Enforcement and Fire Departments.

- a. Law enforcement and fire departments must be invited to perform a safety/security inspection of parish facilities, especially those areas where groups gather.
- b. Parishes must coordinate with law enforcement and fire departments to develop security and evacuation plans.

12. Security Cameras.

- a. In the Diocese of San Angelo, parishes and schools are encouraged to use security cameras with recording capabilities. These systems work best when monitored by the parish, by professional security services, or both.
- b. Surveillance must not be accessible to the public.
- c. Surveillance cameras with audio capabilities must not be used inside of buildings.
- d. Many systems have the capability to be viewed on a cell phone.
- e. Experience has shown that posting signs that surveillance cameras are in use can reduce crime.

**PASTORAL MANUAL
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**SECTION F
PARISH ADMINISTRATION**

EFFECTIVE: JULY 1, 2023

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RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

SECTION F.

PARISH ADMINISTRATION

1.0 Membership in a Parish

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*)” (c. 515, §1) 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” (c. 519).

“As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory (c. 518). “All the persons in the territory belong to it (whether they have ‘enrolled’ or ‘registered’ in the parish or not).” (Commentary, p. 689)

According to diocesan policy, individuals may also achieve membership in a parish, other than the one in which they reside, by registering in the parish.

A. Celebration of the Sacraments

When it comes to the celebration of the sacraments or receiving other pastoral care, the faithful have the right to receive these in the parish in which they reside.

However, if they are registered in a parish other than the one in which they reside, they should seek the sacraments and pastoral care in the parish in which they are registered.

It is the policy of the Diocese of San Angelo that a parish not place additional requirements on those asking for sacraments (for example, being registered for a certain amount of time or making donations to the parish). Some sacraments may require instructions of the people participating (for example, catechetical instruction for parents and godparents for infant baptism; catechetical instructions for First Confession, First Communion and Confirmation; and preparation for Marriage).

B. Sacraments Freely Offered

“The minister is to seek nothing for the administration of the sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the sacraments because of poverty” (c. 848).

The only offering defined by competent authority is that of establishing the amount of a Mass stipend; the bishops of the province have set it at \$5.00 per Mass (c. 952, §1).

As for funerals, “regarding offerings on the occasion of funeral rites, the prescripts of can. 1264 are to be observed, with caution, however, that there is to be no favoritism toward persons in funerals and that the poor are not deprived of fitting funerals” (c. 1181; the referenced canon calls for the bishops of the province to make a ruling; there has been none made in the local province.). It is the policy of the Diocese of San Angelo that funeral directors be instructed not to levy charges for the minister who will preside at the funeral; if families wish to offer the minister a gift, they may do so personally.

It is the policy of the Diocese of San Angelo that the sacraments are freely offered. No fees are attached to the celebration of the sacraments. If the faithful give an

offering or donation to the minister who presides, he may keep it. If the faithful give an offering for the parish, it is directed to the parish.

It is the policy of the Diocese of San Angelo that care must be taken when a parish has maintenance fees for use of the church, so that these do not become payment for the sacrament nor prohibit the use of the church for the sacrament for those who cannot pay.

The Code of Canon Law emphasizes the importance of handling these fees and charges properly, so that they do not amount to simony. “A person who through simony celebrates or receives a sacrament is to be punished with an interdict or suspension or the penalties mentioned in can. 1336 §§ 2-4” (c. 1380). The code does not define simony, but “it means an explicit or implicit and externally manifest agreement whereby one party deliberately agrees to confer a sacrament on another in exchange for some temporal good, e.g., money or property.” (Commentary, p. 1587)

* “Commentary” refers to the *New Commentary on the Code of Canon Law*, CLSA, 2000.

2.0 Annual Financial Reports Required

- A. Annual Report to the Diocese. The diocesan bishop must receive an annual financial report from the parishes within his diocese (c. 1287). parishes must send the annual report to the diocesan bishop on or before August 31st. Consistent with the recommendations of the United States Catholic Conference of Bishops in January 2007, a parish is to include in its annual report the following:
 - a. The names and professional titles of the members of the parish finance council
 - b. The dates of the finance council meetings during the past fiscal year
 - c. The dates when the annual financial report, including the parish financial statements and budget, were approved and made available to the parishioners
 - d. A statement signed by the pastor, the parish finance council members, and the parish business manager (if one exists) or parish accountant/bookkeeper that the financial statements accurately reflect the parish’s financial activity
- B. **Parish Financial Reporting to its parishioners.** Parishes must report to their parishioners, at least annually, the operating budget and financial statements reflecting the total parish financial activity. Whatever format for the report is used, it should be made available to the highest number of parishioners possible.
- C. **Interim parish Financial Statements.** To fulfill its responsibility to assist the diocesan bishop in his supervision of parishes, the diocesan finance office may require interim financial reports from parishes. This may result in monthly reporting or other less frequent financial statement reports. Although the diocese generally requires monthly summary information, the parish may be required to submit detailed transaction information on an as-needed basis.
- D. **Parish Budgets.** In connection with the annual reporting obligations described in Canon 1287 and based on guidance from the USCCB, each parish must provide the diocesan finance office a copy of the parish's annual budget. A parish budget must be developed and reviewed by the parish finance council and submitted annually by June

30th to the diocesan finance office.

3.0 Consultative Groups:

Parish/Mission Pastoral Council Guidelines

Every parish/mission church in the diocese must have a pastoral council because the Church's nature requires the active collaboration of the baptized in the mission Christ entrusted to it. Each parish and mission church must have bylaws based on these guidelines (not contrary to or beyond any point in these guidelines). The bylaws must be sent to the diocesan bishop or his representative. When a mission church cannot provide sufficient personnel resources to the pastoral council, it may send representatives to the parish church's pastoral council.

Preamble

"The laity have the right, as do all Christians, to receive in abundance from their spiritual shepherds the spiritual goods of the Church, especially the assistance of the Word of God and of the sacraments. They should openly reveal to them (Spiritual Shepherds) their needs and desires with that freedom and confidence fitting for children of God and brothers in Christ. They are, because of the knowledge, competence, or outstanding ability they may enjoy, permitted (and sometimes even obliged) to express their opinions on those things that concern the Church's good. When occasions arise, let this be done through the organs erected by the Church for this purpose. Let it always be done in truth, in courage, and in prudence and with reverence and charity toward those who, because of their sacred office, represent the person of Christ." (cf. Dogmatic Constitution on the Church, No. 37)

"Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let them encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider the projects, suggestions, and desires proposed by the laity with fatherly love. However, let the shepherds respectfully acknowledge that just freedom belongs to everyone in this earthly city." (cf. Dogmatic Constitution on the Church, No. 37)

"... The Second Vatican Council, conscious of the responsibility of the laity in this regard, promoted the establishment of councils on the parochial level to cooperate with the priests in the apostolic work of the Church" (cf. Decree on the Laity, No. 26).

Objectives

- A. As a body of representatives of the People of God in the parish/mission community, the council seeks:
 - a. To foster the unity of the parish/mission
 - b. To assess adequately, under the pastor's leadership, the spiritual and temporal needs of the parish/mission
 - c. To develop and assure implementation of a unified program of renewal according to the Second Vatican Council and the teaching and discipline of the Church, which will promote the common good of the parish/mission
 - d. To coordinate all parish/mission activities in a manner that will serve the best interests of the people of the parish/mission
 - e. To encourage participation by all members of the parish/mission in the spiritual

and apostolic life of the parish/mission

- f. To provide a forum for constructive dialogue among all members of the parish/mission and between the individual parish/ mission community and the community at large
- g. To promote programs and activities recommended by the diocese, especially those set forth in the diocesan pastoral plan as well as by the pastoral council itself

Nature and Role

- a. The council exercises a vital role in the parish/mission level's decision-making process in a consultative manner.
- b. The decision-making process must be an open and free dialogue between the pastor and the parish/mission community representatives of all matters about the parish or mission's life. The objective is the consensus of thought and action.
- c. The deliberations and conclusions must be considered and accorded with Church teaching requirements, civil law, and existing diocesan policy.
- d. Every action that requires a decision of the council must have a favorable vote by the majority of voting members present, provided there is a quorum. However, if the bylaws allow it, the general consensus method is preferable.
- e. The pastor assigned to a parish/mission must retain the ultimate decision-making responsibility within the parish.
- f. The council's action must become final and binding only when ratified by the pastor (c. 536).
- g. Before disapproving of the council's action, the pastor must clearly indicate his reasons to the council.
- h. If two-thirds of the council's total voting membership disagree with the pastor's veto on the council's action, then recourse may be made to the diocesan bishop.
- i. A copy of the council's bylaws and any amendments to it must be sent to the diocesan bishop/vicar general for approval.

Membership

- a. There must be at least three (3) members on the council in addition to *ex officio* members.
- b. The pastor, parochial vicar(s), and deacon(s) assigned to a parish /mission are *ex officio* members of the council. However, they may not vote nor hold office in the council.
- c. The majority of the parish/mission council must be elected. According to the council's bylaws, various parish/mission ministries and parish/mission organizations may be entitled to a representative.
- d. The pastor may appoint up to one-third of the voting membership. The pastor should appoint those needed to expand the membership's qualifications to effectively carry out the council's functions.
- e. Any registered member of the parish/mission eighteen (18) years of age and over is eligible to be elected to the council.

- f. It is preferable to have no more than one voting member from an immediate family on the council.
- g. A member may resign their seat on the council by submitting a written resignation to the pastor or by presenting an oral resignation to the council when the pastor is present.
- h. Only for a weighty reason can a member of the pastoral council be removed by the pastor.
- i. It is recommended that the pastor appoint someone as a liaison between the pastoral council and the finance council. This appointee can come from either council. And, there should be an ex officio member of the other council.

Elections and Officers

- a. Members must be elected for staggered terms of not more than three (3) years. Elections must be held annually by a discernment process or by a parish-wide vote. (For information on the discernment process, call the chancellor.)
- b. Any vacancy of an elected member must be filled by the council with the pastor's approval for the unexpired term's remainder. Vacancies must be filled at the first meeting following such vacancy.
- c. No elected member may serve more than two (2) consecutive terms; after an interim of one year, that member must be eligible for election again.
- d. The council must devise the manner of electing new members, providing a training session for them, and dismissing delinquent members.
- e. The diocese must provide training for council members.
- f. Each council must elect from among its members, by majority vote, a chair, a vice-chair, and a secretary. The bylaws must identify specific duties for each officer.
- g. The chair and vice-chair must serve for a term of not more than one year. Council members are not eligible for election to an office until they have served on the council for one year.
- h. Any vacancy in one of the offices must be filled for the remainder of the term by an election from within the council at the first meeting following such vacancy.

Structure

Any council's structure may vary in detail depending upon the parish/mission community's character and population. Flexibility should be the underlying principle of organization. However, the council should be concerned with those on the diocesan level and will structure itself accordingly. Therefore:

- a. Every council must be concerned with at least the following areas of parish/mission life:
 - i. Worship (liturgy, sacraments, holy hours, etc.)
 - ii. Education (school, religious education of youth and adults, etc.) and spiritual formation.
 - iii. parish Life (parish societies, ecumenism, family life, visitations, youth

- ministry, various "movements," etc.)
- iv. Christian Service (social action, community activity, etc.)
- v. Evangelization and Ecumenism
- b. Administration of Temporalities (approval of an annual budget, stewardship, building, maintenance, etc.) (Also cf. section on parish/Mission Finance Councils.)
- c. The council must devise how the areas of concern (enumerated in Section a. above) must be provided. This may include the designation of standing ministries for the parish/mission.
- d. The executive committee must be composed of the pastor and the council's three officers and must be responsible for:
 - i. The appointment of the person(s) to serve on the standing and ad hoc committees
 - ii. The preparation of the agenda for all meetings
 - iii. The calling of executive sessions of the council
- e. The pastor and the chair of the council must be ex officio members of all committees.
- f. A method of amending the bylaws must be included in the primary document establishing the parish or mission council

Meetings

- a. The pastoral committee must not meet in the absence of the pastor.
- b. The council must have regular meetings at least quarterly, at which the pastor presides (c. 536). The chair conducts the meeting.
- c. Special meetings may be called by the pastor, or executive committee, with the pastor's approval.
- d. Notice of a meeting and an agenda should be provided for all council members at least seventy- two (72) hours before all meetings.
- e. It is recommended that each meeting opens with a prayer and a reading and shared reflection on Holy Scripture or some meditative reading.
- f. A quorum for the business transaction at any meeting must be sixty (60) percent of the total voting membership of the council.
- g. The council must devise how members of the parish/mission may attend and speak at the council's meetings and how items may be placed on the council's agenda.
- h. Usually, unless designated as a closed meeting by the pastor, pastoral council meetings are open to the public. However, those planning to attend a particular meeting must inform the pastor before the meeting date.

Definitions

- a. These guidelines contain requirements, which each council must meet, and suggestions or options that each council is free to accept or decline. Requirements are preceded by the word "must," and recommendations or options are preceded by the word "may."

- b. These guidelines do not constitute the council's bylaws. They are too broad and offer too many options to serve that purpose; instead, these guidelines are the norm to create the bylaws.
- c. Whether for a parish or for a mission, the assembly described in these guidelines is called the "council" in all cases. Thus, each parish/mission is to have a pastoral council. The word "council" designates a body in the parish/mission that must conform to these guidelines.
- d. The term "pastor" is understood as any person appointed by the diocesan bishop to administer the parish/mission in spiritual and temporal matters. However, the "pastor" may use another title such as "administrator," or "pastoral coordinator," etc., as provided in the Code of Canon Law (1983).
- e. When necessary, the diocesan bishop must determine the makeup, norms of procedure, function for a particular pastoral council, appointments to or remove members of a pastoral council.
- f. Cf. Code of Canon Law (1983): cs. 515, 516, 517, 518, 519, 520, 521, 532, 536.

These guidelines have been approved by the presbyteral council and promulgated by the diocesan bishop on March 23, 2021.

4.0 Parish/Mission Finance Council Guidelines

The Code of Canon Law (1983), especially in canons 532, 537, and 1281-1288, addresses the establishment and duties of finance councils. Canon 532 affirms that "the pastor represents the parish in all juridic affairs in accord with the norm of law. He is to see that the parish's goods are administered in accord with the norm of canons 1281-1288." Canon 537 states that "each parish is to have a finance council which is regulated by universal law as well as by norms issued by the diocesan bishop; in this council the Christian faithful, selected according to the same norms, aid the pastor in the administration of parish goods with due regard for the prescriptions of canon 532."

- A. Each parish/mission of the diocese must establish a finance council to assist the pastor in administering the temporal goods of the parish or mission (c. 1280). The council must have a consultative voice only. However, pastors are not to take their advice lightly. Makeup, duties, and responsibilities of finance councils are:
 - a. Finance councils are comprised of at least three but not more than seven members of the parish/mission. The pastor and pastoral council chair are ex officio members of the finance council. In consultation with the pastoral council chair and the finance council, the pastor must appoint the pastoral council's new members. (Initially, all three members are appointed in the manner described above for terms of one, two, and three years.) They are selected to serve a three-year term so that one new member is appointed to replace one retiring member every year. Terms are renewable at the pastor's discretion. For a weighty reason, the pastor may remove a member from the finance council.
 - b. A small parish/mission may be unable to provide sufficient personnel resources for both a pastoral council and a finance council. In this situation, members of the pastoral council may also serve in finance council members' capacity. However, it preferable that council members come from the membership of the parish/mission

at large based on their expertise in financial matters. Only one immediate family member may serve on the finance council at any time.

- c. One member of the finance council must be elected chair of the council by members of the council. The chair must conduct the finance council meetings and provide reports to the pastoral council and the pastor.
 - d. The finance council must meet as often as required to conduct the parish/mission's temporal affairs at the pastor's discretion but at least quarterly. They must review the parish/mission's financial status at these meetings, emphasizing revenue and expenditures. They must ensure that diocesan policies regarding income and expenditures and accurate reporting to the diocese are carried out.
 - e. In collaboration with the pastor, the finance council must develop an annual budget for the parish/mission. This budget must be prepared on forms provided by the diocesan finance office. It must be accomplished during March of each year. The completed budget must be presented to the pastoral council for approval or modification. In consultation with the parochial vicar(s), the pastor must give the budget final approval. A copy of the final and approved budget must be forwarded to the diocese's finance office no later than June 30 of each year. The proposed budget must be reviewed by the diocesan bishop or finance officer.
 - f. The Diocesan Finance Officer must make members aware of the parish/mission's temporal goods, assets, annual income, and expenditures. Methods of informing the membership include publishing in the parish/mission bulletin and posting on the church bulletin board.
 - g. Good stewardship calls us to develop ways and means to raise the parish/mission's financial support. In conjunction with the pastor and parochial vicar(s), the finance council must recommend to the pastoral council various avenues to increase the laity's awareness of their financial obligations to the parish.
 - h. The finance council must be competent to review all banking arrangements, investments, investment policies, capital expenditures, real estate transactions, long-range contracts, parish building programs, or renovations. Upon request, the finance council must offer its recommendations to the pastoral council.
 - i. Parish finance councils must be educated promptly concerning the diocesan stewardship programs and special diocesan collections.
 - j. Finance councils should be informed that only priests are authorized to sign checks. Only with the written approval of the diocesan bishop, and for weighty reasons, are exceptions made.
 - k. With the pastor's approval, the finance council must address any other responsibilities that the pastor or the pastoral council may deem worthy of their expertise.
- B. When necessary, the diocesan bishop will determine the makeup, norms of procedure, and function of the council, including appointments or removal of members from the finance council.
- C. As with the pastoral council and its committees, the parish finance council must also be concerned with its own spiritual growth. Consequently, time must be set aside for this purpose.

These guidelines have been approved by the presbyteral council and promulgated by the diocesan bishop on March 23, 2021.

5.0 Catholic School Boards in Parishes

Sample Parochial School Board Bylaws

Article I: Title

The name of this body must be "NAME," after this referred to as "Board."

Article II: Purposes and Functions

In accord with diocesan policy, the pastor establishes this board to assist him and the principal in the parish school's governance. When the board meets and the pastor, principal, and members agree on a policy matter, the decision is effective and binding. In some specific instances, as determined by the pastor, decisions by the board may be reviewed by the Parish Council and/or Finance Council. The board is consultative in the following sense: the members cannot act apart from the pastor and principal. They cannot make decisions binding for the parish school without the approval of the pastor and principal.

Consultation (cf. canons 495–501) also means that decisions will not be made in major matters until and unless the school board has been consulted. The areas in which the board has responsibility and will be consulted are:

- a. Planning
- b. Policy development and formulation following TCCBED and diocesan policies
- c. Financing (including budgeting and policies for financial management)
- d. Public relations
- e. Selection of the principal
- f. Evaluation of the principal's relationship with the board

Article III: Relationship with Other Groups

- A. **Parish Pastoral Council/Finance Council.** The school board, parish pastoral council, and parish finance council are consultative to the pastor. Therefore, it is essential to have good communication between the groups. The relationship between information sharing and joint planning for the entire parish community's benefit exists. The principal will be the liaison between the school and the pastoral council.
- B. **Parish Organizations.** The president or an elected representative of any parish organization that exclusively helps the school will be a parish school board member.
- C. **Diocese.** The relationship between the parish school board and the diocese is stated in the Diocesan Manual of School Policies. The manual is available for local school board members.

Article IV: Membership

The parish school board's voting membership must consist of the nine elected and/or appointed members plus the president/representative of the organization that helps the local parochial school. The diocesan bishop, sponsoring pastor, superintendent of schools, and principal are ex officio members of the board. The president will not vote unless there is a tie vote on a measure

before the board. At least one-third (1/3) of every board's membership must be appointed.

Membership on the school board will be a three (3) year commitment with no more than two (2) consecutive terms allowed. When a board with one-third (1/3) appointed members has an unexpected term among the elected members, the pastor may appoint a new member for the unexpired term.

Article V: Nominations and Elections

The elections committee seeks and prepares a slate of prospective board member nominees who meet the following criteria:

- a. Must be a Catholic in good standing and a registered member of the parish for at least one year, participating and contributing regularly, and be at least 21 years of age
- b. Interest in and commitment to Catholic education and to the school's philosophy and mission
- c. Availability to attend meetings and annual in-service programs and to participate in committee work
- d. Maintain high levels of integrity and confidentiality
- e. Deal with situations as they relate to the good of the entire school community
- f. Be a credible witness of the Catholic faith to the school community and beyond

Elected school board members must be registered members of the parish. Appointed school board members must be Catholics in good standing. They may be registered members of any Catholic parish in their respective city/town.

No family unit may have more than one member on the board. (Spouses may not serve on the same board at the same time.) Paid employees of the school or parish or their spouse are ineligible to serve on the school board.

Article VI: Officers

In June, officers are elected by the board and serve one-year renewable terms. Their duties are those ordinarily performed by such officers.

The officers of the school board must be as follows:

- a. President
- b. Vice-President
- c. Secretary

The president must preside at all meetings of the school board. The president must conduct internal elections, call all regular and special meetings, direct the school board's functions and goals. The president must appoint committee chairs for all standing and ad hoc committees, enforce the bylaws and perform any and all duties incident to the office of president.

The duties of the vice-president include presiding at those meetings when the president is not present.

The secretary must record and maintain the minutes of all regular and special meetings. The secretary must be the custodian of the bylaws, present the minutes and other material required at the meetings, answer correspondence, and perform all duties incident to the secretary's office.

Article VII: Meetings

The full board meets at 7 p.m. on the first Tuesdays of every month of the year except July. Special board meetings may be called by the pastor, principal, or president. If non-members attend board meetings, the board will go into an executive session whenever issues involve personnel or other confidential matters.

Non-board members who wish to be heard must submit a request in writing about what will be presented to the president of the board or the principal, who will approve the request ten days before the scheduled meeting.

A minimum number of four (4) school board members must be present to conduct a meeting. Five (5) members constitute a quorum for transacting business in any special or regular meeting. The principal must be present for the board to meet and conduct business.

The board members may vote by email as long as the pros and cons of the item to be voted on are presented in the email, so all members are well informed on the issue.

Article VIII:

Committees: Executive, Standing, and Ad Hoc

- A. Executive Committee.** The members of the Executive Committee are the pastor, principal, and president of the board. The Executive Committee should meet regularly to plan the agenda for the board meetings. In the case of a special meeting, the agenda and minutes of the previous meeting(s) are sent out one week before the full board meeting.
- B. Standing Committees.** Standing Committees mirror the four domains of the National Standards and Benchmarks for_ Effective Catholic Elementary and Secondary Schools. Reference should be made to the document for a description of the work of each committee.
 - a. Mission and Catholic Identity
 - b. Governance and Leadership
 - c. Academic Excellence
 - d. Operational Vitality
 - e. Personnel and Finance
 - f. Marketing
 - g. Facilities and Maintenance
 - h.
 - i. Committee Officers and Members

All committees will have school board members to chair the committee and will have a secretary. Other school board members may also be on the committee. The committee will involve others with expertise and interest in the work of the committee.

- C. Ad Hoc Committee.** Committees are appointed as necessary and are dissolved once they have completed the task.

Article IX: Amendments

These bylaws may be amended by consensus of the board and/or by a vote of two-thirds of the

board's membership. An amendment must have the approval of the pastor.

Article X: Rules of Order

Ordinarily, decisions regarding policy matters and other significant issues are not made at the "first reading" (for information and clarification). The "second reading" of the policy occurs after additional consultation and clarification. At that time, the board begins its decision-making process.

The best decisions are made by consensus. When the board cannot reach consensus, a vote must be taken. The minutes must reflect the different positions and appropriate reasons. In cases involving voting and business procedures, Roberts Rules of Order Revised must be used.

Where the board has jurisdiction, the majority carries, and the decisions must be implemented. In those matters in which the pastor has reserved his decision, the board must present its recommendations and rationale. These decisions must be implemented when the pastor renders a decision in writing.

SIGNATURES

Date of Adoption: _____	Revised Date: _____
pastor: _____	Date: _____
President: _____	Date: _____
Principal: _____	Date: _____

6.0 Roles of the Pastor in a Parish Catholic School

6.1 Spiritual Responsibilities of the Pastor

- A. The pastor "is to take special care for the Catholic education of children and young adults" (c. 528).
- B. The pastor engages in personal prayer for the school and reflects on the mission of Catholic education.
- C. The pastor fosters the Catholic identity of the school.
- D. The pastor encourages building a Catholic community within the school, rooted in scripture and tradition, where Christ is known in all relationships and actions.
- E. The pastor celebrates the liturgy throughout the school year at events such as the following: The Opening School Year Mass, First Friday Masses, Advent, and Lenten Penance Services, Stations of the Cross, Scriptural Rosaries, and the morning devotional.
- F. The pastor hears the children's Confessions regularly, utilizing the assistance of other priests as needed.
- G. The pastor makes regular classroom and school visits.

- H. The pastor regularly attends school assemblies and general meetings for parents, as well as some athletic events.
- I. The pastor participates in some religious education classes to draw links between various religious education programs and the Gospel.
- J. The pastor fosters a collaborative relationship between school and parish religious education programs.
- K. The pastor supports the principal in their role as the spiritual leader of the school.
- L. The pastor supports teachers in their responsibility to educate children and youth in the faith by sharing resources, knowledge, and expertise.
- M. The pastor preaches on the benefits of Catholic education (especially during Catholic Schools Week). He encourages parents to consider Catholic education through bulletin announcements and other media.
- N. The pastor promotes vocations to the priesthood, the permanent diaconate, religious life, and sacramental marriage.

6.2 Administrative Responsibilities of the Pastor

- A. The pastor participates actively with and supports the local school board.
- B. The pastor or his designated representative is an ex officio member of the diocese of San Angelo Catholic Schools Commission.
- C. The pastor and the local school board are responsible for implementing the diocese of San Angelo Catholic Schools Commission's policies and approved by the diocesan bishop. They must develop other policies as necessary and helpful to the operation of the school.
- D. The pastor is the direct supervisor of the principal. This includes hiring, supervising, evaluating, disciplining, and terminating employment.
- E. The pastor maintains open and regular communication with the school principal, especially in terms of administration.
- F. The pastor follows the principle of subsidiarity in administrative matters and in handling complaints carefully.
- G. The pastor takes an interest in school budgeting and monthly financial reports and promotes fundraising efforts for the school.
- H. The pastor maintains a good rapport with the priests of the deanery, especially those in the city where the school is located.
- I. The pastor encourages the priests' active involvement in the area by celebrating some of the school Masses. He encourages financial support for the school.

6.3 Resources

- A. The diocesan superintendent of Catholic Schools is a resource for the pastor.
- B. The NCEA publishes a helpful book entitled *Priestly Leadership in Catholic Schools: Reflections from NCEA Distinguished pastors*, edited by James King, 2015.

- C. The pastor would benefit by attending the annual NCEA convention occasionally.
- D. Early on, the pastor is encouraged to attend at least once the summer workshop for pastors with Catholic schools hosted by the University of Notre Dame.

7.0 General Guidelines for Stewardship of Parish Finances

We recognize our special duty as our communities' leaders to safeguard the monies and material goods entrusted to us by parishioners. They contribute through the Sunday collections and other special financial gifts. The diocesan bishop has mandated that every community in our diocese must have a finance council that assists with financial stewardship. In the spirit of this critical responsibility and trust as administrators of our parishes' financial resources, the diocesan bishop asks that you review every six months with your parish finance councils each of your community's financial and bookkeeping "checks and balances." For example, the person who handles cash and signs checks should never be the bookkeeper. The following summarizes the diocese's policies and procedures. Note that "pastor" indicates the pastor or pastoral coordinator in charge of the parish.

- A. **Collections Counting and Deposit Procedures:**
 - a. Review how the collection is handled from the time it is taken in Mass until deposited. Is it ever left untended or in the hands of one individual? Where is it kept overnight, and who has access to it? The person(s) taking the collection should be different from the person(s) who do the counting.
 - b. At least two unrelated persons should count the collection. "Unrelated" means not of the same household. They should prepare and sign the collection report and give it to the pastor. They should prepare the deposit slip and leave it with the collection.
 - c. Another person should deposit the collection in the bank. Use a night deposit bag on Sunday or make a direct deposit on Monday. Deposits must not be made by the bookkeeper. The deposit slip is to be given to the pastor.
 - d. The pastor reviews the collection report and deposit slip, noting the reason for any discrepancy. Then these records are given to the bookkeeper.
- B. **Deposits & Disbursements Procedures.** The depositor of collections and other funds must not be the same nor related to the counters. The preparer of check disbursements must not be the same nor related to the signer.
- C. **Banking & Signatory Procedures.** Checks must never be signed "in blank" regardless of the reason! Only the pastor and designated pastoral coordinator or parochial vicar may be given signatory authority on the parish's or mission's bank accounts. Signatory approval on the parish's or mission's bank accounts for a pastoral associate or another person requires the diocesan bishop's explicit prior written approval.

All parish-related organizations such as Men's Club or Women's Club that use the parish's Federal ID number must do so under the pastor's signature. Such organizational financial activity must be reported annually for inclusion in the parish's financial statements. The pastor may authorize an elected official (for example, the women's club president) to be a signer for the elected official's organization.

However, the pastor must always be an authorized signer. Signature cards should be reviewed frequently to ensure they are up to date.

- D. Bookkeeping & Account Reconciling Procedures.** Preparation of monthly financial reporting must include the reconciliation of all bank accounts. The pastor must review the parish's and mission's financial records, including the ledgers and bank accounts each month. At least quarterly, the community's finance council must review each month's parish or mission financial statements, including the ledgers and bank accounts.
- E. Financial & Computer Record Retention.** Financial records must be retained for at least seven years or longer if the same pastor remains. Computer files must be backed up and safeguarded. Hard copies of critical data (for example, donation records) must be periodically printed and stored under the pastor's direct control and separate from the bookkeeper.
- F. Expenditure & Construction Safeguards.** The pastor can approve up to \$15,000 for an expenditure. An expenditure above \$15,000 requires the diocesan bishop's prior written approval. Construction or renovation projects which exceed \$15,000 require the diocesan bishop's prior written approval.
- G. Legal Contracts.** Under civil law, the diocesan bishop alone has the authority to act contractually on behalf of a parish or mission. As such, the diocesan bishop retains the exclusive right to sign or enter into all contracts, including the purchase, sale, or acceptance (for example, of a donation) of real estate, automobiles, or any other tangible property.
- H. The Offertory Collection.** The parishes of the diocese can carry out their good works mainly due to the parishioners' generosity. Parishioners financially support their parish primarily through the Sunday offertory collection. The provisions for offertory collections must be as follows:
 - a. Parishioner contributions must be voluntary only.
 - b. Tuition and other school fees must not be considered offertory collections according to tax rules and regulations.
 - c. The parish must maintain on a calendar basis a detailed list of contributions made by each parishioner. Parishioner contribution statements should be mailed or made available to parishioners at the end of the year. A one-time donation of more than \$250 should be recognized by a timely tax acknowledgment in writing, stating the contribution amount and date.
 - d. Offerings in the form of stock certificates, bonds, and real estate must be treated as follows:
 - i. Stock certificates and/or bonds must be received or endorsed in the parish or the diocese's name. These must be liquidated, sold, or redeemed in cash by the parish or the diocese. Proceeds must be returned or credited to the parish account as soon as possible. If there is a question, the pastor must contact the Diocesan Finance Officer.
 - ii. Real property must be received and registered in the name of the diocese of San Angelo. Real-property transactions must be recorded as non-cash

offertory collections at the time of receipt and use the fair market value of that property.

8.0 Diocese-Mandated Second Collections

The following diocese-mandated second collections must be taken each year in the diocese of San Angelo:

- a. Catholic Schools Annual Collection (Fourth Sunday in January)
- b. Aid to the Church in Central & Eastern Europe, Latin America, Africa (Ash Wednesday)
- c. Operation Rice Bowl (Lent)
- d. Black and Indian Missions/Catholic Extension Society (First Sunday in Lent)
- e. Catholic Relief Services Collection (Fourth Sunday in Lent)
- f. Pontifical Collection for the Holy Land (Good Friday)
- g. Catholic Home Missions Appeal (Last Sunday in April)
- h. Catholic Communication Campaign (Between Ascension and Pentecost)
- i. parishes in Need (First Sunday in June)
- j. Peter's Pence (Sunday near Feast of Saints Peter and Paul)
- k. Honduran Partnership dioceses (Third Sunday in July)
- l. Diocesan Priests' Retirement (First Sunday in August)
- m. College and University Campus Ministry (Second Sunday in September)
- n. Diocesan Seminarian Education (First Sunday in October)
- o. World Mission Sunday (Next-to-Last Sunday in October)
- p. Archdiocese for the Military Services (Sunday before Veterans' Day, every third year)
- q. Campaign for Human Development (Sunday before Thanksgiving)
- r. Retirement Fund for Religious (Second Sunday in December)

The donations given by the people in each of these collections must be remitted to the Chancery. Include the monthly financial report (due the 10th of each month) immediately following the collection. The name of the collection must be clearly noted on the check.

Every pastor is expected to explain each collection's purpose and nature and provide his community with ongoing education concerning each collection's specific ministry. Each parishioner must have the opportunity to individually contribute to and differentiate between each mandated special collection. Consequently, an individual special collection must be taken in every parish and mission for each special collection. Regardless of whether a community is engaged in formal "sacrificial giving" or "tithing" programs, the collection must be taken. It is not permitted to only give a percentage of the general offering as the parish's contribution to the special collection. A percentage could be used as a "base" contribution; however, envelopes must be distributed for additional contributions. The purpose of the collection must be addressed.

9.0 Missionary Cooperative Appeals

- A. Priorities.** The diocesan bishop is assigning first priority for presentation requests to

those made by the dioceses/religious communities with personnel serving within the diocese of San Angelo. The request must be in writing to the diocesan bishop from the bishop/religious superior. The request must be limited to one presentation per year by each such community or diocese.

- B. Remaining Slots.** The diocesan bishop, or his designee, must fill any remaining slots. Any of the remaining slots may be filled on a first-come, first-serve basis. The mission's co-op members have priority over those who are not co-op members. The request must again be in writing to the diocesan bishop from the bishop/religious superior. It must be limited to one presentation per year. Suppose a presentation is granted in one year. In that case, that same organization will have to wait at least one year before being given another presentation opportunity.
- C. All Assignments.** The diocese must be responsible for making all assignments for the mission co-op presentations. Then, other arrangements may be made between the pastor and the presenter.
- D. Mission Co-op Payments.** Missionary cooperative appeals collections are totaled and then divided equally among current year presenters.

10.0 Transfer of Pastors

Whenever there is a change of administration in a parish, a pastoral review must occur with the outgoing and incoming pastors. The purpose of the review is to assist the outgoing pastor in outlining the parish's pastoral status for the incoming pastor. The diocesan bishop must appoint the dean or another representative to serve as a facilitator. A report of the review must be sent to the diocesan bishop. A copy must be placed in the parish file.

11.0 Signature(s) on Parish Accounts

- A.** Ordinarily, the pastor or pastoral coordinator who is authorized by the pastor signs all checks or authorizes all electronic transfers of the parish. A parochial vicar must have his signature on record for all accounts and sign parish checks so far as the pastor allows.
- B.** In exceptional circumstances, the deacon(s) assigned to the parish, or a neighboring pastor, may sign parish checks for a specific time with the diocesan bishop's approval.
- C.** For other persons, two signatures of unrelated persons are required for a valid transaction. The permission of the diocesan bishop is required. Names should be recommended by the pastor in consultation with the parish pastoral and finance councils. He should note the qualifications of those he recommends for signing parish checks for a specific period.
- D.** During an extended absence from his parish, contact the diocesan bishop for authorizations of individual(s) to sign checks and to carry out valid transactions.

12.0 Parish Societies that have Funds

Parish societies function canonically as necessary extensions and ministerial activities of their respective parish communities. As such, they operate civilly under the same tax exemption privileges as their parishes and are accountable to their pastor for their proper compliance with

all civil requirements. (Please note that Knights of Columbus and Catholic Daughters of the Americas have tax exemption registrations distinct from diocesan parishes and are not considered parish societies.) Given such a canonical and civil understanding of parish societies, these organizations may have their own accounts subject to the following requirements:

- A. Parish society accounts must be recorded on the parish's financial statements.
- B. The organizational accounts must be incorporated into the overall parish finances for auditing purposes.
- C. All parish society accounts must require TWO authorized co-signatures to affect a transaction. While the pastor's signature **MUST** be on the signature card (and hence is available to be one of the co-signers), **ANY** two authorized signers can affect a transaction.
- D. Monthly statements for each account must be mailed directly by the bank/financial institution to the parish for the pastor's attention. He will, in turn, pass the statements to each parish society.
- E. Each parish society must submit a written annual financial report to the pastor and the parish finance council (covering the recently completed July 1-June 30th fiscal year). The report must include:
 - a. Statement of Financial Position
 - b. Statement of Activities
 - c. June 30th bank/financial institution statement from each asset account
 - d. A statement signed by the two responsible officers of the organization affirming that the check ledgers and other accounts activities have been reviewed and are in accord with the society's tax-exempt purposes and scope
- F. In a parish society ceases to exist, their funds are to be transferred over to the parish.

13.0 Procedure for New Construction and Major Renovations

(Effective July 2017)

13.1 Introduction

It is practical to consider the parish master plan's importance as a preface to the actual guidelines for new construction and major renovations.

- A. The master plan defines both the short- and long-term needs and goals of the parish. The plan helps pastors and parish councils to create a vision for the future of the parish. The plan must include a map of all existing buildings and identify all buildings that the parish might construct over the next 25-to-50 years. The master plan guides the placement of all future construction, the enlargement and/or demolition of existing buildings, and the acquisition of land adjacent to parish property for future parish expansion.
- B. The master plan must be developed through consultation with the pastor, pastoral and finance councils, a building committee, and experienced architects and civil engineers. The master plan must give the diocesan bishop an idea of where the parish

is headed and must be shown to the diocesan bishop whenever seeking his permission to build, demolish, renovate, or acquire new property.

- C. The Procedure for the Construction of New Buildings and the Major Renovation of Existing Structures is offered as a service to parishes planning major capital improvements. These procedures are meant to expedite such matters as determining needs and resources, developing conceptual drawings, hiring architectural planners and contractors, securing optimal financing, satisfying canonical and civil requirements, and awarding construction contracts.
- D. The procedure gives the pastor useful resources. This procedure minimizes the pastor's time commitment and frustration associated with building projects. It shares the wisdom gained by other pastors. It identifies specific architect and contractor performance pitfalls and possible remedies.
- E. The administrative contact for the building policy is the Chancellor. The Chancellor must provide the pastor with advice and guidance for undertaking new construction or major renovation projects.

13.2 Overview

- A. Conceptually, three aspects are at play simultaneously in parish building projects as follows:
 - a. Building construction practices (getting it built right)
 - b. Civil law conformity and protection for the parish,
 - c. Formal permissions required
- B. The Building Procedure attempts to integrate these three aspects with the following six sequential steps:
 - a. Preliminary parish research and initial request to the diocesan bishop
 - b. Presentation of the plan to the diocesan bishop
 - c. Receiving the diocesan bishop's Letter of Permission
 - d. Bidding, awarding contracts, and inspections
 - e. Construction
 - f. Completion: building insurance and formal dedication

Step 1: Preliminary Parish Research and Initial Request to Diocesan Bishop

The pastor must consult with the parish pastoral Council, parish Finance Committee, and, if helpful, a specially constituted parish Building Committee. (The Councils' and Committees' roles are consultative to the pastor. The pastor would not usually proceed with a project if many of his councils opposed the building strategy that he ultimately wishes to present to the diocesan bishop.) The specific objectives of the preliminary parish work include:

- 1.1 Defining and prioritizing the physical needs of the parish for building facilities
- 1.2 Defining alternative building strategies for meeting those needs
- 1.3 Determining the likely financial support of the parishioners for each of the alternative building strategies
- 1.4 Establishing cost estimates for each of the alternative building strategies

- 1.5 Reviewing the parish's balance sheet for available cash on hand and analyzing the income statement for demonstrated cash flow necessary to manage debt and increased operating expenses on the new building
- 1.6 If applicable, explore with the Diocesan Finance Officer the availability, current limits, and process for soliciting outside grant funding (for example, the Extension Society). Note that a long lead time is necessary, so an early inquiry is highly encouraged.
- 1.7 Consulting with the Chancellor to determine whether the particular project warrants:
 - a. Employing a licensed architect [to develop plans, supervise the bidding process, and certify the construction specifications], or
 - b. Independently developing plans and bidding the project directly to contractors, or
 - c. Working from the start with one [extremely reputable] contractor without soliciting multiple bids for the project
- 1.8 Arriving at the parish's optimal building strategy, including developing conceptual drawings (pencil floor plan and site plot) to facilitate the description of the proposed project to the diocesan bishop. It is highly urged that the expense of detailed engineering drawings should not be incurred at this particular time because of the likelihood of subsequent modifications.

After completing the preliminary parish work, the pastor must notify the bishop, in writing, about the parish's building proposal. The pastor must seek the diocesan bishop's approval before he begins to secure the necessary agreements.

Step 2: Presentations to the Diocesan Bishop

- 2.1 Preliminary Meeting: After establishing the pastoral considerations and the temporal feasibility of the project, the pastor [typically with the president of the parish pastoral council, chairperson of the parish finance council, chairperson of the parish Building Committee, or other appropriate parish representatives] will meet with the chancellor, Diocesan Finance Officer, and at least one diocesan building consultant to present the parish's optimal building strategy [e.g., conceptual drawing and financing strategy] and preliminary plans. The diocesan liturgy commission must be consulted if the project involves construction or major renovation of a church building (including the sanctuary). If deemed necessary by the diocesan bishop, a licensed liturgical architect may be engaged. The dean must be invited to this preliminary meeting to serve if he so wishes. This meeting will typically take place at the diocesan pastoral center.
 - a. The bishop will select diocesan building consultants to assist a particular project with the chancellor, keeping in mind its complexity and scope.
 - b. The preliminary meeting's objective is to review with the pastor [and the architect and/or contractor] the site plan, the floor plans, code and ordinance conformity, financial feasibility, insurance requirements, and performance bonding.
 - c. The chancellor must forward the written recommendations from this preliminary meeting to the bishop with a copy to the pastor.
 - d. The final construction plans must incorporate recommendations from the preliminary meeting. The pastor must have the architect [or contractor if no architect] submit at least two full-size and one legal-size (8.5" x 14") copies of the

final construction plans [structural, mechanical, and electrical], specifications, and costs. These plans must be reviewed by the chancellor and diocesan building consultant(s).

- e. According to the project's complexity, the chancellor will advise the pastor if the project's plans need additional work, research, or clarity before scheduling a meeting with the bishop.
- 2.2 Following the preliminary meeting and before the meeting with the bishop, the project's cost, the parish's financing plan, and the bishop's self-imposed "Operating Procedures for Diocesan Administration" (Revised 1/22/93) will determine with whom the pastor will be asked to meet to discuss the financial aspects of the project. If the parish has the funds necessary to pay for the project, this step will not be required. If a diocesan loan is needed, the pastor must meet with the diocesan loan committee (the vicar general as chairman, the Diocesan Finance Officer, and at least one member of the diocesan finance council). The meeting's objective is to establish the proposed project's financial feasibility, mainly focusing upon cash on hand and the parish's net income.
- 2.3 Meeting with the bishop: The pastor [typically with the president of the parish pastoral council, chairperson of the parish finance council, chairperson of the parish Building Committee, or other appropriate parish representatives] will meet with the bishop, chancellor, Diocesan Finance Officer, and at least one diocesan building consultant for a final review of the plans, contract, and financial arrangements for the project. Usually, this meeting will take place at the diocesan pastoral center. Pending any further research, changes, or clarification of the project, the bishop will advise the pastor in writing about his decision.

Step 3: Bishop's Permission Letter

Before awarding the project contract, the bishop must provide a written summary of his permissions to the pastor. (Please allow adequate time for the bishop to consult various councils, if required, according to the bishop's self-imposed restrictions as provided in Canon Law.)

- 3.1 Within a construction or renovation process, a minimum of three permissions must be sought:
 - a. Construction or renovation plan acceptance
 - b. Expenditure (spending) permission
 - c. Permission to begin the construction or renovation
 - d. These three permissions are usually, but not necessarily, contained in the bishop's one permission letter
- 3.2 If applicable, three additional permissions must be sought:
 - a. Permission to designate fundraiser proceeds (taxable) for the project
 - b. Financing permission (bank or diocesan loan)
 - c. Permission to remove, sell, or demolish existing buildings in the project's area

Step 4: Bidding and Contract Awarding

If the parish elects to engage a licensed architect, the architect usually handles the bidding process. Using an architect minimizes the pastor's involvement. However, the parish may decide

to employ a particular contractor without soliciting project bids. When there are no bids, the contract documentation process must occur at this step.

- 4.1 Bidding by multiple contractors is usually best suited for smaller and straightforward projects. Some parishes may have the on-call availability of a competent architect or general contractor. However, for projects \$100,000 or higher, a contractor must furnish a performance bond when submitting his bid.
- 4.2 One general contract is preferred by the diocese. For a specific project, the parish may have identified multiple contractors. Then, one contractor may be asked to assume the role of general contractor. In this case, the general contractor subcontracts with the other contractors. The result is one general contract.
- 4.3 Pursuant to Section II(e) of the Parish Services Agreement by and between the Roman Catholic Diocese of San Angelo, and each parish or other operating entity of the diocese, the diocesan bishop "expressly reserves for himself the sole ability to accept approve and/or sign all contracts-including architect engagements, construction bid acceptance, bank loan commitments, and bank/mortgage notes."
*(Please refer to Paragraph 41.0 - Procedure for Signing Construction Contracts. page 68.)
- 4.4 The diocesan attorney will be asked to review all documents and contracts before they are presented to the diocesan bishop. Broad legal familiarity and contractor acceptance strongly argue for the practical use of standard "AIA Contract" forms. The diocesan attorney can assist the pastor in drafting documents in their entirety or consulting with and reviewing the documents prepared by a parishioner attorney.
- 4.5 There are extraordinary liabilities and economic losses possible from either construction injury or contractor bankruptcy. For projects over \$100,000, all contracts must be written to protect the Diocesan Finance Officer on behalf of the pastor and parish and subject to "the contractor delivering acceptable evidence of the state's requirement for workmen's compensation, general Liability Insurance of \$1,000,000 (per occurrence and aggregate), \$1,000,000 commercial auto insurance (if vehicular liability is excluded under general liability), and an acceptable performance bond."
- 4.6 Given the regulatory environment, there must be legally binding contractual language that protects the parish and diocese. The contractual language must specify that the contractor is legally responsible for: obtaining and complying with all applicable (e.g., city, county, state, and federal) building permits, codes, zoning, construction, and safety regulations. Working with the contractor, the pastor must confirm that no easements exist that would preclude construction on the site.
- 4.7 Builder's risk coverage is already provided to the parish by the diocesan insurance carrier. It is highly recommended that the project be bid first with the usual insurance. Then, the contractors must be asked to exclude their builder's risk coverage. The diocesan insurance office must notify the diocese's insurance carrier of the expected project start date.

Step 5: Construction, Supervision, and Inspections

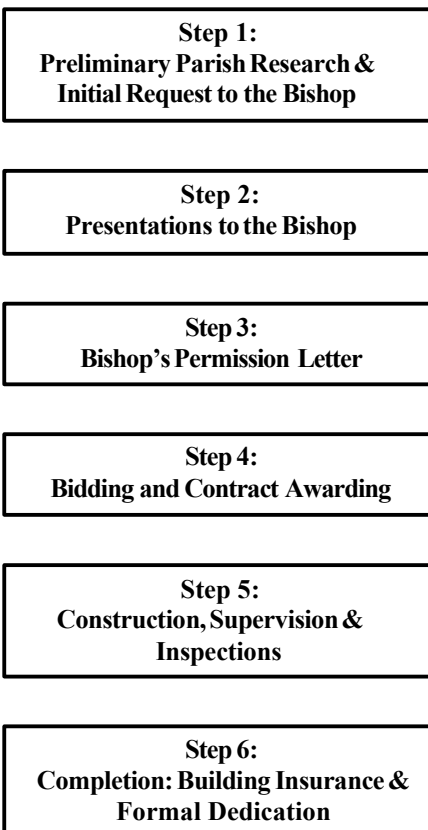
- 5.1 No substantial changes or alterations to the approved plans and specifications may be made (for example, change orders over \$1,000) before notifying the Chancellor and before receiving the diocesan bishop's written permission. Change Orders under \$1,000 must

- 5.2 Depending on the project's complexity, the parish's interests must be fully represented by a licensed architect, licensed construction inspector, architect, or other qualified professional. The project's budget must include the cost to inspect and verify the contractor's conformity to specifications. The bishop or his designee must approve anyone who takes the place of a qualified construction inspector or architect. The diocesan building consultants must recommend to the bishop the frequency and extent of the inspections. Preference will be given to designating a local inspector with the appropriate credentials and expertise.
- 5.3 A copy of all the contractor's progress billing must accompany the parish's request for funds. The Diocesan Finance Officer must first apply any available diocesan savings of the parish before funding the payment requests with approved loans. Similarly, the pastor will ensure that all grants, available parish savings, and CDs at banking institutions are used before accessing loan funds.

Step 6: Completion • Building Insurance and Formal Dedication

- 6.1 As the project approaches within thirty days of completion, the pastor must notify the bishop in writing of the expected completion date and any formal dedication plans.
- 6.2 The pastor must indicate in writing the total amount of building insurance that the Diocesan Finance Officer must establish for the completed project.
- 6.3 In obtaining assistance in adequately valuing the completed project, the pastor may wish to seek an (on-site) inspection by the diocesan insurance carrier.

13.3 Construction Procedure Steps



14.0 Procedures for Buying and Selling Real Property

Permission to Sell Real Property

Before the property can be sold, it is required that the following information be sent to the diocesan bishop:

- 14.1 Letter addressed to the diocesan bishop from the pastor/administrator requesting permission to sell (a copy of the deed or legal description would help identify the property and if mineral rights are being included in the sale)
- 14.2 Written evidence that the parish pastoral council/finance committees concur with the request
- 14.3 The specific reason for the request to sell the property, the sale price, and the proposed use of funds received
- 14.4 At least one independent appraisal of the property prepared by a well-qualified real estate appraiser (This appraisal is needed to determine fair market value, highest and best use, and other market factors.) Photographs, maps, and other illustrative data would also be helpful.
- 14.5 Until permission has been given, any contract or agreement must contain the expressed provision that the terms of sale are expressly subject to the diocesan bishop's approval in writing.
- 14.6 Some of the situations may require the diocesan bishop to seek advice from the College of Consultors. The closing date must not be scheduled until after the diocesan bishop has given written approval.
- 14.7 The planned future use or non-use of the property should be explained in writing.
- 14.8 How the property was obtained initially, for example, through a gift or bequest, with parish funds, with diocesan funds, etc.
- 14.9 If the property was a gift or bequest, was it designated for a specific purpose, or for what purpose was it given?
- 14.10 For property purchased with either parish or diocesan funds, specify when and for what purpose the property was originally obtained.
- 14.11 Any other pertinent information related to the sale

Permission to Purchase Real Property

Before a property can be purchased, it is required that the following information be sent to the diocesan bishop:

- 14.12 The pastor or administrator must send a letter to the diocesan bishop requesting permission to purchase a property along with a legal description and location maps identifying the property. The letter must also include the property's cost, funds available, and whether mineral rights are included.
- 14.13 The letter should include written evidence that the pastoral council and finance councils concur with the request.

- 14.14 There must be at least one independent appraisal of the property prepared by a well-qualified real estate appraiser. This appraisal is needed to determine fair market value, highest and best use, and other market factors. Photographs, maps, and other illustrative data would be helpful.
- 14.15 Until permission has been given, any contract or agreement must contain the expressed provision that the terms of purchase are subject to the diocesan bishop's approval in writing.
- 14.16 Some situations may require the diocesan bishop to seek advice from the College of Consultors. Information must be available that identifies the specific need for the property, the estimated cost, the funds available, and the parish plan for paying for the property. The closing date must not be scheduled until the diocesan bishop has given written approval.
- 14.17 All property purchased by any parish must be in the name of the diocesan bishop as follows: "Most Reverend (Name of Bishop), Bishop of the Roman Catholic Diocese of San Angelo and his successors or assigns in office."
- 14.18 The sales contract must require the seller to furnish (no later than closing) proof of marketable title, either by complete abstract of the title or by title insurance.
- 14.19 The contract, title commitment, title opinion, proposed warranty deed, and all loan documents, if any, must be sent to the diocesan bishop's office well in advance of closing. These documents must be reviewed by the diocesan attorney.
- 14.20 The diocesan bishop, not the pastor, must sign all documents.

15.0 Acquisition of Property for New Parishes

- 15.1 The diocesan bishop, College of Consultors, diocesan finance council, and the pastor and/or the priests of an area must consult when a site for a new parish or mission is needed.
- 15.2 With the diocesan bishop's written permission, the mother parish corporation will assist the real estate corporation of the new parish or mission with the purchase of the new parish or mission property.
- 15.3 When the new parish or mission is established, the mother parish real estate corporation will donate the property to the new parish/mission real estate corporation. The new parish/mission real estate corporation will not be required to reimburse the mother parish real estate corporation for taxes or improvements to the property.

16.0 Donation of Property

- 16.1 Only the diocesan bishop has the right to accept a gift or bequest even if the gift is designated and restricted for parish use. Such gifts may consist of real estate, mineral rights, a building, a working interest, or a business interest. Parish corporations must obtain the diocesan bishop's approval before accepting gifts consisting of partnership interests and/or assignment of rights under a real estate contract, including developed property, undeveloped property, and/or time-shares in a property. The Diocesan Finance Officer must be consulted with and given an opportunity to advise and make recommendations to the diocesan bishop about accepting the gift.

- 16.2 The diocesan bishop's approval is not required for the parish/mission corporation to accept unrestricted cash, stock, or bonds if the gifts do not convey an ownership position with potential liability.
- 16.3 Parishes/Missions should consult with the Diocesan Finance Officer before accepting or agreeing to planned gifts or complicated bequests or will arrangements. Planned giving can require and result in legal issues that need evaluation at the diocesan level before accepting a planned gift. Such gifts include charitable lead trusts, charitable remainder trusts, donor-advised funds, split-interest agreements, perpetual trusts, charitable gift annuities, and pooled income funds.
- 16.4 Parishes/Missions must be cautious in accepting restricted gifts. Parishes/Missions must review any restriction or condition placed on a gift to determine whether there is a reasonable expectation that the restriction can be met within a reasonable time. Pass through, agency, or exchange transactions or arrangements may not be considered charitable gifts to the parish/mission. If a parish/mission considers such an arrangement, it must consult with the Diocesan Finance Officer before accepting the arrangement.
- 16.5 Planned giving by the donor can result in legal issues that the diocese must evaluate before accepting the gift.

17.0 Expenditure of Parish Funds

With the parish finance council's concurrence, a pastor may spend up to \$25,000 of parish funds for a capital expenditure without the diocesan bishop's permission. -

18.0 Inventory of Parish Property

- 18.1 Each parish/mission corporation and related real estate corporation must have on file in the parish/mission an inventory of parish/mission property.
- 18.2 This inventory should also be stored electronically through the diocesan cloud provider.
- 18.3 Each building's valuable contents must be listed to aid insurance claims or separate parish/mission property from each priest's personal property.
- 18.4 An accurate inventory is essential when, for example, a priest moves or in case of death. It is recommended that pictures of items be on file.

19.0 Financial Reporting Procedures

- 19.1 Parishes must maintain accounting records and forward a report of monthly financial transactions to the diocese.
- 19.2 Accounting records may be maintained either through data processing or through written documents. When data processing is used, the program must be acceptable to the diocesan finance office. Written documents must be recorded on receipt and disbursement journal forms provided by the diocese. A standard chart of accounts established by the diocese must be used in data processing and written accounting records.
- 19.3 The monthly report of parish receipts and disbursements must be prepared from parish accounting records and forwarded to the diocesan finance office on or before the 10th of the month following the reporting period. The parish will receive an

updated financial statement, budget comparison report, and general ledger from these reports. The accounting journals, general ledgers, and annual financial statements at the close of the fiscal year on June 30th must become part of the parish's permanent records. Also, the annual financial statement must be made available to parishioners.

- 19.4 The parish must reconcile bank statements, savings account reports, notes payable, etc., to totals in accounting records. Differences must be reconciled through entries in the accounting records and reported to the diocesan finance office so that records can be updated to reflect the current financial condition accurately.
- 19.5 From accounting journals, each employee's individual payroll records must be maintained to allow wage and tax information for government and pension plan reporting.
- 19.6 An annual operating budget must be submitted to the diocesan finance office by each parish on or before June 30th of each year for the following fiscal year that runs from July 1st through June 30th. These budgets are to be reviewed by the diocesan finance office.
- 19.7 The procedures in this section apply to the operations of Catholic schools in the diocese.

20.0 Parish Assessments

20.1 Assessments of parishes

- A. Under Canon 1263 of the Code of Canon Law, the Bishop of San Angelo has the authority (and pastors have the compliance responsibility) to assess parishes, missions, and other juridic persons in the diocese. The purpose of the assessments is to generate sufficient revenues to perform the diocese's reasonable missions and activities.
- B. The diocese has established 16% as the assessment rate. This rate is applied to assessable revenues as defined below.
- C. Assessments are reportable and payable monthly. And all references to "fiscal year" are for the twelve months ended June 30. The diocese provides the monthly assessment billing to each parish each month.

20.2 Definition of Assessable Revenues

All revenues received by a parish, missions, and other juridic persons in the diocese are assessable except for:

- A. Contributions (designated gifts—building and designated gifts—other) for an approved specific capital project that involves the purchase of real estate, new construction, or a major replacement that will commence within a reasonable time after the start of the campaign. This project must be approved in advance by the diocesan bishop.
- B. Diocesan or national special collections
- C. Contributions or payments received directly from another parish or mission within the diocese

- D. Fees that are charged for pastoral and catechetical ministries to help offset some of the costs
- E. The diocesan subsidy, money received from the Collection for Needy parishes, grants from The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo, insurance recoveries, and charitable grants such as those from Catholic Extension Society, John G. and Marie Stella Kenedy Memorial Foundation, and others

These exceptions do not include collections for a general "building fund," a similar general-purpose collection, or "special collections" for operational items or donor-directed grants.

Therefore, assessable parish revenues include, but are not limited to, regular collections at Masses; all donations unless excepted above; net proceeds from socials, carnivals, auctions, raffles, and similar fundraising activities; interest and dividend income; proceeds from the sale of donated securities or real estate; gains on sales of investment securities or real estate; facility/usage fees; rents; and oil and gas royalties.

20.3 Cemeteries

Cemeteries must be handled in accounts separate from the parish books. Similarly, separately incorporated foundations, approved by the diocesan bishop, must not be included in parish reporting. Therefore, both cemetery income and income to the incorporated foundation must not be included in computing parish assessments.

20.4 Definition of Deductions

There are limited deductions. The following are the only deductions from assessable revenues that may be taken:

- A. The standard exemption for every parish and mission is \$20,000.
- B. Deductions include all direct subsidy payments for parochial schools and attached cafeterias, lay custodians, repair and maintenance service, direct subsidy, and reduced tuition. Note that expenditures for parish custodians, repairs, and maintenance are not included here.
- C. Other deductions include the special situations authorized in writing by the diocesan bishop in advance.

20.5 Assessments of parishes' Capital Additions

Definition of Capital Additions

- A. A parish must account for the property used in its operations. Examples of such assets include land, land improvements, building, related improvements, furniture, fixtures, vehicles, etc.
- B. Proper accounting for property requires that such items be capitalized if the assets are expected to last longer than one year and cost more than \$15,000. The amount to be capitalized must be the total cost to acquire the asset, even if the parish makes multiple payments to acquire the property.
- C. The cost of major renovations to parish-owned facilities must also be recorded as a capital asset if the renovation costs more than \$15,000 and is expected to be useful for

more than one year. Note that ordinary repairs are not assets and must be recorded as expenses in the current year.

- D. The amount capitalized may be reduced by any charitable grants received to fund the addition.

20.6 Assessments of parish Capital Additions

- A. The diocese has established 16% as the assessment rate on parish capital additions. The 16% assessment must be assessed 1% annually for a period of sixteen (16) years following the completion of the capital addition.
- B. There will be no penalty for early payment by parishes.

20.7 Transition Rules

- A. Parishes with (designated gifts—building and designated gifts—other) that were previously assessed under the diocese's policy on annual parish assessments in effect before July 1, 2019, must receive a credit for those assessments.
- B. The credit for (designated gifts—building and designated gifts—other) must be a direct offset to the capital addition's total cost.

20.8 Implementation

This assessment policy went into effect on July 1, 2019. That effective date means that the assessment due July 1, 2019 (based on revenues for the Fiscal Year ending June 30, 2018) was calculated and implemented using this policy.

20.9 Ratified

This assessment policy was ratified by the Presbyteral Council on Tuesday, June 4, 2019.

21.0 Governmental Reporting

The products to be resold (such as fundraising products or books sold to people taking a class) are taxable. As a general rule, the parishes in the diocese are exempt from paying sales taxes on parish purchases if the parish is the product's end-user. In that case, the sales tax must be collected and remitted to the appropriate authority following local and state sales tax regulations.

- 21.1 Parishes must comply with payroll tax laws, including timely remittance of payroll taxes and withholding taxes.
- 21.2 Each parish must issue a Form 1099-MISC to each vendor paid \$600 or more in a calendar year (for services or a combination of parts and services). Form 1099s are not required for vendors who are a corporation, a not-for-profit entity, or a governmental agency. Note that vendors may include clergy providing services. If the payments were payable to a religious order, Form 1099-MISC is not required.
- 21.3 Vendors must provide a taxpayer identification number (i.e., EIN) on Form W-9. Form W-9 must be requested (and obtained) from each vendor before paying that vendor. If a vendor does not provide an EIN, the payment must be subject to withholding tax.
- 21.4 Mass stipends paid must be reported to the recipient and to the Internal Revenue Service.

- 21.5 Mass stipends must be included on a Form W-2 Wage and Tax Statement for an employee regardless of the amount. Use Form 1099-MISC to report stipends for a supply priest, provided such payments for Mass stipends and supply priest stipends (Celebrating Mass, hearing confession, presenting talks, etc.) totaled \$600 or more in a calendar year. Mass stipends paid to the parish priests are subject to payroll reporting and applicable payroll taxes. If the priest is employed by the parish and elects to have FICA withheld, then Mass stipends would be subject to payroll reporting, and taxes would be withheld.
- 21.6 A priest's earnings are subject to different IRS reporting rules that depend on the priest's employment nature. A priest assigned to a parish in San Angelo's Diocese is treated as an employee for payroll reporting purposes. While payroll tax withholding is required for employees, it is optional for priests. Priests may request to contribute to federal withholding based on their individual election. Priests are treated as self-employed for Social Security tax purposes. Therefore, priests do not have Social Security taxes withheld. The parish may not pay the "employer" portion of the Social Security taxes on priests' salaries. The priest is responsible for paying his social security taxes. (See the Priests' Benefits section, part B.6.) At year-end, each priest receives a Form W-2, as do all other employees.
- 21.7 Suppose a priest is assigned to a parish and belongs to a religious institute. In that case, the priest may be paid without tax consequences or reporting, provided the payroll check is made payable to the religious institute or their designee. There is no payroll tax reporting of the payments to the religious institute or to the priest in this situation. No payroll taxes are withheld, and the priest does not receive a W-2 at year-end.
- 21.8 Supply priests who assist in a parish but are not regular employees are subject to Form 1099-MISC reporting provided they are paid a minimum of \$600 in a calendar year. It is possible for a priest who is assigned to one parish to provide assistance to another parish. In this case, the other parish's responsibility is to report the supply priest's payments and Mass stipends on Form 1099-MISC, provided the payments were \$600 or more in the calendar year.

22.0 Insurance

The diocese of San Angelo has an insurance contract with the Catholic Mutual Group. The contract provides coverage for property, liability, crime coverage, builders risk, directors and officers, priest/religious, excess liability, equipment breakdown, earthquake, flood, excess auto liability coverage, cyber liability, and other coverages on behalf of the parishes and schools. Each location pays for its individual share of the insurance program costs based on its asset values.

- A. There is a \$1,000 deductible for every property loss for each and every location. There is also an annual \$50,000 self-insured retention on individual losses per location with a \$300,000 annual aggregate for property losses.
- B. The self-insured retention amounts are paid by the diocese's insurance reserve account. The individual parish or school does not incur that portion of the loss.
- C. There is a limit of \$20,500,000 per claim for liability claims related to directors and

- officers and an annual aggregate of \$40,000,000 per location.
- D. Flood insurance is limited to a \$2,500,000 annual aggregate.
 - E. To file a claim, parishes and schools must contact the Catholic Mutual Insurance claims representatives at the pastoral center as soon as possible. Report any damage, equipment breakdowns, accidents (or other potential claims) by calling telephone number (858) 490-8285. Preferably, such notices should be made whenever possible before the change occurs.
 - F. Property Claims should be reported to the diocesan claims representative at CMG.
 - a. The representative will give directions for written reports.
 - b. Retain copies of reports for your file.
 - G. Auto Liability Claims and Automobile Physical Damage Claims should be reported to the diocesan claims representative at CMG.
 - H. Vehicle Claims. Vehicles owned by the diocese and other entities are covered by a common policy and served by Catholic Mutual Group (CMG), (800) 228-6108. (10843 Old Mill Rd. Omaha NE 68154-2600).
 - I. Reports of vehicle changes should include the following information:
 - a. Year, make, model, and gross vehicle weight
 - b. New (or used) purchase price or value if leased
 - c. The vehicle identification number (VIN)
 - d. Brief statement of intended use and normal radius of operation
 - e. Name and address of Loss Payee and/or Additional Insured (if appropriate)

23.0 Parish History and Archives

Every pastor must be careful to preserve official parish records as required by law. He must also preserve letters, newspaper articles, and artifacts that are of historical value. Additionally, a copy of every parish bulletin must be saved.

Pastors are encouraged to appoint a parish historian to record the parish's significant events and maintain a scrapbook of articles and photographs. The historian may wish to serve as the parish reporter to the *West Texas Angelus*. Items of historical value may be stored in the files of the *West Texas Angelus*.

The following guide may help determine what material to retain:

23.1 Parish Records

Official Records

Keep:

Baptisms, deaths, marriages, communions, confirmations, cemetery records, club and organizations' reports, parish reports, official correspondence all records which protect the legal rights of the church, its employees or its patrons, insurance records, other records of a legal nature (blueprint: deeds), church bulletins, special programs, etc.

Unofficial Records

Keep:

News articles in papers, obituaries, census records, county histories and maps, family histories, community news and activities in which church participated, diaries, picture collections of places, events, persons, buildings, etc.

Financial Records

Keep:

All books of final entry, particularly ledgers and the annual financial reports. Particular books of intermediate entry, such as journals from which ledger entries were made, provide information not readily available in the books of final entry. (For example, a cash journal might give a chronological history of the church's financial activities that would be difficult to reconstruct from a ledger. Or, correspondence might provide information that is not available in the books of entry.)

Discard:

Canceled checks, check stubs, tax reports for employees, requisition slips, pledge slips, statements, invoices, receipts for payments made and received. Keep for seven years and then discard, provided entries have been made in the record books of final entry. Samples might be kept at stated intervals. Correspondence of a routine nature, for instance, covering letters accompanying statements, payments, and receipts.

Caution: All records required to be kept by the laws of the United States, the state, or any other political unit in which the church operates, should be preserved for the period required by such laws.

23.2 Organization Records

Keep:

Minutes and activity reports, membership profiles and rosters, correspondence (except routine correspondence as above), publicity releases, tape recordings of meetings, interviews, events, pictures, bylaws, newspaper clippings, historical sketches, etc.

23.3 Pastor's Records

Keep:

Private correspondence, diaries, journals, scrapbooks, picture collections, sermons, notes, official correspondence, books by and about him, interviews, essays, diplomas, citations, clippings, appointments, taped interviews, biography, will, etc.

24.0 Bequests

- A. Those who wish to bequeath property to the parish/diocese should will it to "Most Reverend (Name of Bishop), Bishop of the Roman Catholic Diocese of San Angelo, and his successors in office." Bequests to be used exclusively for a parish or mission or other diocese entity should be stated in the document.
- B. Any amount of money should be bequeathed to the "Roman Catholic Diocese of San Angelo." If designated for a parish or mission or other diocese entity, the amount should be stated in the document.

25.0 Seminarian Burses

Money given to the vocation burses must be put in a designated fund. Only the interest gained from the fund may be used to help educate diocesan seminarians studying for the priesthood. Money donated may be given as a one-time offering or by giving regularly. Such money must be sent to the diocesan finance office.

26.0 Records Retention

26.1 Introduction

These record retention guidelines were prepared to assist the diocese and parishes in establishing control for periodic and permanent records preservation. The listing of records included in these guidelines is lengthy however not definitive. Within their own purpose and operating uniqueness, the diocese and its parishes may have records of importance that are not mentioned in these guidelines.

The retention period guidelines are taken from information prepared by the United States Conference of Catholic Bishops (USCCB) and based upon Canon Law, state and federal statutes, and practical diocesan/parish realities. If questions arise regarding record retention issues, please contact the Chancellor's Office or other appropriate administrative/departamental offices at the diocese for assistance.

A well-organized and all-inclusive filing and record retention process is essential for pastors who must work through the transition and orientation process of being transferred from parish to parish.

26.2 Record Retention Schedules

Record retention/guidelines represent the length of time that records must be kept according to legal and/or organizational requirements. These retention guidelines identify a variety of diocesan and parish operational groups that include:

- a. Administrative
- b. Personnel
- c. Financial
- d. Property
- e. Cemetery
- f. Publications
- g. Sacramental
- h. Safe Environment
- i. Development and Alumni Records

Within each group, you will find various retention periods depending upon the nature of the records. Records older than the retention period can be destroyed. Those of permanent value must be stored appropriately.

The majority of records that a diocese or parish might produce and need to retain are identified. If a particular type of record is not included in these guidelines, locate a similar kind of record and apply that retention period. When in doubt, a good practice would be to error on the side of a longer rather than shorter retention period.

A. Administrative Records	
Records Type	Retention Period
Abstracts, Deeds (property)	Permanent <i>(All parish records [original copies] must be on file with the Diocesan Legal Counsel.)</i>
Annual parish Financial Reports Remitted to the Chancery	Permanent
Census Records	Permanent
Contracts, inactive	7 years after completion of the contract
Correspondence—Legal/Litigation	Permanent
Correspondence—Official <i>(Regarding diocesan/parish policies, diocesan/parish directives, etc.)</i>	Permanent
Correspondence- Routine	Review and Discard biannually
Finance Committee Minutes	Permanent
Historical File - <i>(newspaper clippings, photos, etc., related to diocese/parish)</i>	Permanent
Insurance Policies and/or Related Documentation	Permanent
Inventories of Property & Equipment	Permanent
Lease Documentation	Destroy 7 years after expiration
Liturgical Minister's Schedules <i>(altar servers, ushers, lectors, etc.)</i>	Retain until superseded
Mass Intention Records	2 years
Office Files, Subject	Selective retention: retain those that document diocesan/parish administration and activities
parish/pastoral Council Constitutions	Retain until superseded
parish/pastoral Council Minutes	Permanent
diocese/parish organization Records <i>(Minutes, correspondence, Publications, etc.)</i>	Permanent
Photographs <i>(relating to diocesan/ parish history, clergy, parishioners)</i>	Permanent
Policy Statements	Permanent
Rosters of parishioners	Permanent
Subject Files <i>(correspondence, memos, Rules, schedules, etc.)</i>	Permanent

26.3 Personnel Files and Records

A personnel file should be maintained for each active diocesan or parish employee and contain the following information:

- a. Employee application
- b. Resume
- c. Employment eligibility verification Form I-9
- d. Salary history
- e. Sick and vacation leave record
- f. Performance evaluations
- g. W-4 Form

B. Personnel Records	
Records Type	Retention Period
Benefit Records	
Disability records	Permanent
Employee Pension Plan Records	Permanent
Service Records	Permanent
General Records	
Permanent Earnings and Records	7 years after termination
Attendance Records	7 years after termination
Teacher Contracts	7 years after termination
Employee Salary Schedules	7 years after termination
Health and Safety Records	
Accident/Injury Reports	7 years
Employee Medical Complaints	7 years
Environmental Test Records	Permanent
Hazardous Exposure Records	Permanent
Workers' Compensation Records	Permanent
Immigration Records	
Applications and Visas	5 years from filing or expiration
Personnel Action Records	
Applications Rejected	1 year
Employee Evaluations	2 years after terminations

B. Personnel Records	
Records Type	Retention Period
Benefit Records	
Disability records	Permanent
Employee Pension Plan Records	Permanent
Service Records	Permanent
General Records	
Permanent Earnings and Records	7 years after termination
Attendance Records	7 years after termination
Teacher Contracts	7 years after termination
Employee Salary Schedules	7 years after termination
Health and Safety Records	
Accident/Injury Reports	7 years
Employee Medical Complaints	7 years
Environmental Test Records	Permanent
Hazardous Exposure Records	Permanent
Workers' Compensation Records	Permanent
Personnel Files, terminated	7 years
Terminations Records/Actions	7 years
Salary Administration Records	
W-2 Forms	7 years from the time of filing
W-4, K-4 Forms	7 years from the date of filing
Time Cards	3 years from the date of filing
I-9 Forms	While active. When terminated: 1 year after the termination date, or 3 years after the hire date, whichever is later.

These records are *confidential*. Confidential records must be made available only to diocesan or parish representatives with a legitimate right to know. However, disclosure of some confidential records may be compelled by legal action. In many states, employees and former employees have the right to inspect their personnel files. The diocese or parish organization employer has the right to require that requests must be in writing.

Several items likely to be in a personnel file expressly excluded from mandatory inspection include:

- a. Investigation of criminal offenses
- b. Reference Letters
- c. Test Documents
- d. Personal information concerning another employee that could, if released, be an invasion of privacy
- e. Records relating to a pending legal claim that would be discoverable in court

C. Financial and Accounting Records	
Banking Records	
Bank Deposits	7 years
Bank Statements	7 years
Canceled Checks	7 years
Check Registers/Stubs	7 years
General Accounting Records	
Audit Reports	Permanent
Financial Reports—Annual	Permanent
Financial Statements—Monthly	Destroy after 1 year
Budgets, Approved, Revised	7 years
Accounting Records	
Accounts Payable Invoices	7 years
Accounts Pay./Rec. Records	7 years
Credit Card Statements/Slips	7 years
Invoices and paid bills on major construction projects	7 years
Documentation on Receipts	7 years
Loan Payment Transactions	7 years
General Ledger Transactions	Permanent
Subsidiary Ledgers	Permanent
Payroll Records	Permanent
Pledge Registers	Permanent
parish Loan Records	Permanent
Contribution Receipt Records	7 years
provided to parishioners or other donors	
Stock Gifts	7 years

C. Financial and Accounting Records	
Insurance Records	
Insurance Policies or related Coverage Documentation <i>(The insurance policy (certificate) for the Catholic Diocese of Wichita and its parishes is on file at the Chancery.)</i>	Permanent
Fidelity Bonds—Employees	3 years following termination
Tax Records	
Property and/or Special Tax Records	Permanent
State Sales Tax Exemption Certificates	Permanent

D. PROPERTY RECORDS	
Architectural Records (i.e., blueprints, building designs, and specifications)	Permanent
Property Deeds (All original property deeds are to be remitted to the Chancery and kept on file at the Diocesan Legal Counsel office.)	Permanent
Property Appraisals	Permanent
Real Estate Surveys	Permanent
Title Search Documentation	Permanent

E. CEMETERY RECORDS	
Record of lot ownership and Payments	Permanent
Financial Records	Permanent
Burial Records	Permanent
Correspondence	Selective retention: Keep permanently if an item has historical, legal, or fiscal value
Platting Records and Lot Maps	Permanent

F. PUBLICATIONS	
Anniversary Books	Permanent
Newsletters	Permanent
Parish Bulletins	Permanent
Diocesan Publications, Guidelines, Policies, Manuals, etc.	Retain until superseded

G. SACRAMENTAL RECORDS	
Baptismal Records	Permanent
Confirmation Records	Permanent
First Communion Records	Permanent
Death Records	Permanent
Marriage Records	Permanent
Marriage Case Files	Permanent

H. Safe Environment Records	
Letters of Suitability	Permanent
Policy on Suspected Abuse of Children Receipts	Permanent
Code of Ethical Standards for Church Personnel Receipts	Permanent
Safe Environment Audit	Permanent

I. Development Records	
Bequest, Estate, Wills, Testaments & Codicils Documentation	Permanent
Contracts, inactive	7 years after the end of the contract
Donor Lists	Permanent
Endowment Decrees	Permanent
Alumni Lists	Permanent

27.0 Raffles

27.1 Overview

Before any parish or school considers holding a raffle, the parish raffle chair must read and familiarize themselves with the raffle rules. These rules are found in the Texas Charitable Raffle Enabling Act and IRS Notice 1340 Tax-Exempt Organizations and Raffle Prizes—Reporting Requirements and Federal Income Tax Withholding.

- All raffles must comply with the Texas Charitable Raffle Enabling Act.
- A raffle prize offered or awarded cannot be money.
- The IRS has reporting and tax withholding requirements for raffle prizes over \$600.
- A summary of such requirements follows:
 1. The entity is required to complete a W-2G (multiple copies) at the time of the award. This form is available at *irs.gov* as a fill-in-the-blank PDF form. Copy A is filed with the IRS (with Form 1096 in January of the year following the previous year's raffle). Copies B and C are given to the winner at the time of the award. Copy D is retained by the entity. One Form W-2G must be prepared for each prize over \$600. Prizes valued at less than \$5,000 are not subject to federal income tax withholding. However, see step 3 below.
 2. If the prize is valued at \$5,000 or more, the prize is subject to 25% federal income tax withholding. The withholding check is sent to the IRS with Form 945 (Annual Return of Withheld Federal Income Tax) for the withholdings reported on Forms 1099 and W-2G. This amount must be collected from the winner at the time of the award.
 3. The winner may fail or refuse to provide their TIN (Taxpayer Identification Number, usually their Social Security Number). In this case, the winnings are subject to 28% backup withholding on the value of the prize between \$600 and \$5,000. There is also a 25% backup withholding on the value of the prize over \$5,000. These withholdings are filed and paid to the IRS as in Step 2 (above).

Important Note: No raffle prize with a value over \$600 may be given to the winner until the entity collects any required federal income tax withholding due from the winner.

27.2 Summary Information Requirements

Generally, gambling winnings are reportable if the amount paid reduced (at the option of the payer) by the wager is:

- \$600 or more
- At least 300 times the amount of the wager

State Requirements

In the State of Texas, the prize offered or awarded at a raffle may not be money, must be owned by the sponsor before the raffle, and raffles are limited to two per year. Within the State of Texas, Bingo is not considered a raffle.

Determining if Withholding is Required

- a. The wager must be subtracted from the total winnings' value to determine whether withholding is required and determine whether reporting is required.

- b. The wager must be subtracted at the time of the first payment.
- c. IRS regulations apply to raffles that are held in the state of Texas.
- d. The regular gambling withholding rate applies. The organization must withhold federal income tax at this rate from winnings less the amount wagered if such winnings less the wager exceed \$5,000.
- e. Regular gambling withholding applies to the total amount of gross proceeds (winnings minus the amount wagered), not merely to the amount over \$5,000.
- f. Multiple prizes of \$5,000 or less are subject to the regular gambling withholding rate if the wager's aggregate proceeds exceed \$5,000.
- g. The winner must pay the appropriate income tax to the sponsor, or the sponsor can pay the income tax and add it to the W-2G.
- h. See IRS Form W-2G and related Instructions. Refer to the Internal Revenue Service Web site at *irs.gov* for detailed instructions and the appropriate forms.

27.2 Bingo/Raffles Regulations and Procedures:

The State of Texas regulates bingo and raffles. Rules, such as "not conducting bingo and a raffle in the same building," and the "counting of all parish organizations (for example, Women's Club) toward the yearly bingo limit," are serious legal matters and must be strictly adhered to. Likewise, the required records must be maintained and all taxes paid. Please carefully check the pastoral Manual and call the Texas Lottery Commission for a current update on applicable regulations and procedures.

- A. Inventory.** An inventory of parish property and the personal property of a priest or religious community must be maintained. At least two electronic copies are recommended using either videotape, DVD, or flash drive. The physical units must be kept in separate secure locations.
- B. Financial Reports.** Are parish financial reports complete? Are they sent in a timely fashion to the diocesan finance office? (See the Pastoral Manual, Section F, 2.0.A:a–d.)
- C. Tax Forms.** Are the tax forms that are required by the federal government complete and submitted in a timely fashion? What about state or local reports, taxes, insurance forms, and payments? (See the Pastoral Manual, Section F.21:1–8.)
- D. Parish Liabilities.** Are parish liabilities fully accounted for? Not only loans requiring repayment to a bank or diocese, but also are salaries and bills paid, including those owed to the diocese? What is the parish's true financial status?

28.0 Parish Indebtedness and Billing Disputes

The diocese of San Angelo recognizes the administration's inherent obligation and each parish, mission, and school to abide by sound and responsible principles of financial stewardship and management. Fundamental to these principles is every parish, mission, and school's practice and obligation to promptly reimburse the diocesan finance office for insurance and services paid on one's behalf.

In justice to all other parishes, missions, and schools, each church entity needs to be held responsible for the economic consequences of any failure to promptly pay its own monthly billings. Any indebtedness or disputes of billings must be resolved as follows:

- A. After receiving monthly billings for disputed billings, the pastor (in the case of a school, the principal) must promptly notify the Diocesan Finance Officer in writing of the particulars of any disputed billing charge. The Diocesan Finance Officer must then make every effort to resolve the disputed billing within thirty days.
- B. If a parish or mission debt becomes past due, the Diocesan Finance Officer must notify the pastor. The pastor (in the case of a school, the principal) will then be asked to submit to the diocesan finance office either:
 - a. Full payment to retire the indebtedness; or
 - b. Partial payment with a written report explaining both the circumstances of the indebtedness and a specific payment proposal, recommended and signed by the parish's finance council chairman for expediently and responsibly retiring the balance of the debt while keeping current with all other present and future obligations.
- C. The Diocesan Finance Officer must inform the diocesan bishop if any indebtedness from a parish, mission, or school remains more than thirty days past due.
- D. Some pastors and priests-in-charge have had serious difficulties administering temporal goods. The diocesan bishop can appoint a financial advisor to assist and counsel the pastor in financial matters. When necessary, and at the diocesan bishop's specific appointment, an administrator of temporal goods will be appointed from the pastoral center's staff (cf. Canon 1276 and 1279).
- E. Parishes or missions are restrained from beginning construction of approved projects or other major programs until their diocesan accounts for quota and operating charges are fully paid.

29.0 Unreported Income, Funds, or Accounts

The failure of a parish to report all income, funds, or accounts to the Diocesan Finance Officer poses at least two very serious issues:

- 1. Since unreported income is thereby excluded from that parish's annual assessment calculation, the effect is to unjustly burden all of the other parishes in the diocese who must make up for the parish's proper assessment on the unreported funds; and
- 2. The pastor and the parish finance council are responsible for properly reporting all income and fund balances through the parish's financial records:
 - a. The failure to report all of the income received can result in an Internal Revenue Service determination that such donations fall outside receipt by the bona fide charitable organization. The IRS can deny their tax deductibility with the consequence of past taxes and penalties to the donors.
 - b. Disbursements made from unreported funds for payment of expenses such as salaries, wages, and/or contract labor can also trigger serious civil claims for employee tax withholding, employee benefits, and worker's compensation from injury.
 - c. In addition to adverse monetary repercussions, regulatory penalties can also be assessed against the individuals, parishes, and the diocese responsible for such

underreporting.

3. To remedy this unjust and unnecessary exposure to the Church:
 - a. All unreported incomes, funds, or accounts discovered must be subject to standard assessments plus a penalty of 10% per year of not reporting. The penalty must not exceed 50% of the total discovered unreported funds.
 - b. Since the victims of such underreporting are the other parishes, all recovered assessments and penalties must be immediately distributed [in proportion to their own assessments paid] among all other parishes in good standing.
 - c. Pastoral council and finance council members aware of underreporting practices and failed to report or stop those practices must be liable for removal from serving as members on pastoral and finance councils.

30.0 Handling Legal Issues

Under Canon Law, the diocesan bishop is responsible for the overall temporal well-being of his diocese. When applied to proper administration under Texas law, the diocesan bishop is the "corporate sole." He is responsible for all property, interests, liabilities, and civil dealings of the Church. The diocesan bishop must be brought into the decision process early during any potentially significant legal liability issue. The objective is to minimize incorrectly registered property deeds and adequately fulfill the diocesan liability insurance coverage obligations. The following must be the procedure for engaging legal counsel and handling related billing and liability/settlement issues:

- A. Provided that all proper permissions have been sought previously from the diocesan bishop as required by Code of Canon Law and diocesan policy, parishes, missions, and schools are free to contact local legal counsel with the understanding that:
 - a. All expenses and legal fees incurred must be paid and settled directly between the parish entity and legal counsel and not paid by or billed to the diocese.
 - b. When the legal service is routine, such as deed preparation, the diocesan attorney usually reviews the final documents before signing by the diocesan bishop. Attorney-parishioners are often not familiar with the particulars of the Church's unique status. Lack of familiarity leads to expensive filing again of improperly filed documents. The diocese is financially responsible for the expense of this preventive measure.
 - c. When a legal issue is not routine or represents potential settlement liability, the pastor must immediately notify the diocesan bishop of the developing situation. The diocesan bishop must approve the continued engagement of legal counsel. He may choose to transfer counsel for insurance compliance or other reasons. The diocesan bishop will seek additional counsel from a canon lawyer when deemed appropriate. The parish must be responsible for all counsel's fees and expenses except the diocesan attorney and any settlements. The diocesan bishop alone has the authority to enter into settlements,
- B. Parishes, missions, and schools that wish to engage the diocesan attorney's services other than those incurred under the previous Item 1 (above) must consult the diocesan bishop. After receiving the diocesan bishop's approval to engage our diocesan attorney, the pastor must receive and settle counsel's billings directly.

31.0 Temporary License to Conduct Charitable Bingo

The Texas Lottery Commission has asked the Texas Catholic Conference to help spread the word to parish priests and school and organization administrators regarding common problems processing temporary bingo licenses.

Many Catholic churches apply for a temporary license to conduct Charitable Bingo. These bingo games provide significant fundraising opportunities for these churches. The Charitable Bingo Division of the Texas Lottery Commission wants to ensure that churches can obtain their temporary licenses and conduct their games with as little difficulty as possible. A problem occurs when the church's priest signs the application as an officer of the organization applying for the temporary license but is not listed on the Supplement to bingo License. If the priest signs the application, he must also be listed as an officer of the organization on the Supplement attached to the application. (Please refer to Item 30 on the application.)

When the Charitable Bingo Division receives an application signed by a priest not listed on the Supplement, this office must contact the church and request the corrected information. This additional step slows down the process considerably. There is usually very little time to spare when processing temporary applications.

The bingo Enabling Act requires that this information be provided to the Charitable Bingo Division.

When your organization receives an application for a temporary license from the Texas Lottery Commission, you also receive a checklist to complete the application. Item 4 on the application checklist further explains this requirement. This procedure applies to any religious organization applying for an application to conduct Charitable Bingo.

Please remember you must also be listed in the Supplement as an officer of the organization whenever you sign an application to conduct Charitable Bingo.

32.0 Guidelines for Passenger Van

You are prohibited from using owned, non-owned (borrowed), or short-term leased 12-to-15 passenger vans to transport children or adults. The use of 12-to-15 passenger vans is authorized for cargo hauling but only when the two front seats are removed.

However, you may continue to use minivans to transport children or adults. A minivan is defined as a passenger vehicle designed to transport no more than eight (8) total occupants.

It is suggested that a 12-to-15 passenger van could be replaced with either a school bus or a Multifunction School Activity Bus (MFSAB). An MFSAB is a vehicle that complies with the Federal Motor Vehicle Safety Standards (FMVSS). These standards apply to school buses for crash survivability. They mirror but do not meet the FMVSS that applies to crash prevention (warning lamps, stop arms, etc.). If used for transporting children, these vehicles must meet FMVSS 111, FMVSS 220, FMVSS 221, and FMVSS 222 (see below).

When purchasing an MFSAB to transport children, it is essential to confirm with the seller that the vehicle meets all four Federal Motor Vehicle Safety Standards. Note that some vehicles which visually appear to be conforming are not.

When selecting a replacement vehicle for 10-to-15 passenger vans, the following Federal Motor Vehicle Safety Standards must be included for the vehicle when used to transport children:

- FMVSS 111: Fulfills the safety requirement for rear-view and cross-view visibility
- FMVSS 220: Establishes requirements for the school bus body structure in rollover accidents
- FMVSS 221: Regulates the strength of body panel joints in school buses
- FMVSS 222: Establishes occupant protection requirements for school bus passenger seating and barriers

33.0 Involvement in Political Affairs

The diocese of San Angelo prohibits any politician from speaking in our parishes, schools, and diocesan entities. The diocese also prohibits the rental of those facilities to politicians, political groups, and others. This restriction must be followed regardless of the political party, whether the politician is an active Catholic, member of any parish, currently in office, running for office, or appointed to an office.

We are non-profit entities. Our parishes and schools must not engage in any form of partisan politics or give the appearance that a particular political party or politician is endorsed by the Catholic Church.

Neither political candidates, designees, politicians' supporters, nor incumbent may make presentations on any subject matter at parishes, schools, or a diocesan entity. Retired politicians or those no longer in office may be invited to speak at parish or school functions. However, they must not address matters of a political nature.

This policy is not intended to prevent politicians from participating in church/school services, meetings, organizations, events in their roles as parents, parish members, school councils, or boards.

Please refer to the United States Catholic Conference of Bishops (USCCB) and the Texas Catholic Conference of Bishops (TCCB) publications for further guidance.

34.0 Parish Cemeteries, Columbaria, and Mausoleums

Parishes that operate cemeteries are required to follow the laws of the Church (cc. 1240-1243) and of the State of Texas in the operation of their cemeteries. It is also helpful for parishes to have well-defined policies covering the various aspects of using and maintaining their cemeteries. Such policies provide for the orderly management of this facility and help avoid misunderstandings with families that use the cemetery. Calvary Cemetery's San Angelo policies are available to parishes as a guide in developing their own policies.

Each parish with a cemetery must have on file in the diocesan pastoral center its policies for managing its cemetery. They should be sent to the chancellor. A brief suggested outline of such a parish's policy might include the following:

1. General rules and regulations and hours of operation
2. How plots are bought and sold
3. Schedules of prices and guidelines for payment
4. Procedures for opening and closing graves
5. What kind of care and maintenance is provided

6. How the planting of trees and shrubs is supervised
7. How and when flowers are cleared from graves
8. What kinds of markers, curbing, etc. are allowed
9. An explanation of what services the cemetery provides during a funeral and burial
10. The name of the manager and location of the cemetery offices

Columbaria and mausoleums may only be constructed or installed on the land of existing cemeteries (or below ground). Such constructions must have the diocesan bishop's written permission.

Each cemetery's finances should be handled in accounts separate from parish accounts. Cemetery, columbaria, and mausoleum incomes are not included in computing parish assessments.

Permission will be granted only after studying the impact of such construction or expansion on other cemeteries and mausoleums in the area. Permission for construction requires that the proposed expansion allows for the integral separation of the cemetery, mausoleum, or columbarium. This separation is necessary if there is a reason to close the parish. Note that the separation also includes integral public ingress and egress. The use of a “scattering” ground or site for cremated remains is forbidden.

35.0 Procedures for Seeking Consultation or Consent

(From the Diocesan Finance Council and College of Consultors)

35.1 Consultation

The law may require the diocesan bishop to consult a group or individuals. He may do so in person. Alternatively, he may use the telephone, mail, email, fax, conference call, or other electronic means.

All members to be consulted must be notified. The axiom “silence is assent” applies to consultation. Each member of the group is allowed seven (7) business days to respond. The diocesan bishop must hear from more than one-half of the group to be consulted.

35.2 Consent

When the law requires that the diocesan bishop obtain a group's consent (e.g., the Diocesan Finance Council or the College of Consultors), they must meet (either physically or electronically). It may be that a decision cannot be reached because additional information is needed. After that information is provided, the bishop may obtain consent in person, by telephone, mail, email, fax, conference call, or other electronic means.

A quorum is 40% of the membership and is required for conducting a meeting. A passing vote requires affirmation by more than one-half of the meeting's participants.

This describes the procedure for the diocese of San Angelo. Please see canon 127 for additional details.

36.0 Parish Web Sites and Use of Social Media

36.1 Transparency of Diocesan Web sites and Social Media Accounts

Web sites and social media accounts must clearly display contact information about the account manager. There must be a declaration they are an “Official” Web site or Web account of the Diocesan Entity (whenever reasonable).

A Web site or social media account may be operating under the guise of San Angelo's Diocese or one of its entities. Any Web site that does not have proper approval and refuses to remove the page or account must be immediately reported to the Diocesan Chancellor Officer.

36.2 Guidelines for Personal Web Sites and Social Media Accounts

These guidelines (Section III) apply to personal Web sites, social media accounts, and online content. This content includes Web sites, social media accounts, and content owned, managed, and/or created by Diocesan Entity personnel and volunteers other than on behalf of a Diocesan Entity. Personnel and volunteers are solely responsible for the content they make available online, including, but not limited to, posts, comments, tweets, and “likes” (which may suggest approval of a post or other related content). Before creating online content, diocesan entity personnel and volunteers should consider the risks and rewards involved. They should keep in mind that any conduct, including failure to adhere to these guidelines, harms their job performance, the job performance of other personnel, and of volunteers. Actions that adversely affect other persons, the legitimate interests of the diocese of San Angelo, or any diocesan entity, or are inconsistent with the moral and ethical teaching of the Roman Catholic Church, may result in disciplinary action up to and including termination of employment or one's right to serve as a volunteer.

Members of the clergy and consecrated men and women serving in any diocesan entity must consider that their social media and Web site activities are often viewed as representing the diocese and the bishop's office officially and directly. As such, the utmost caution must be taken to avoid even the appearance of scandal, disunity, immorality, partisanship, imprudence, or the taking of a position contrary to the Catholic Church's teachings. Adherence to this caution protects their sacred ministry and credibility as a representative of a diocesan entity, as well as the reputation of all diocesan entities.

Despite privacy setting options, all content posted or communicated via any Web site or social media account will be treated as though it is universally or publicly available. At no time should diocesan entity personnel or volunteers publicly oppose the Catholic Church's teachings over which the Bishop of San Angelo has responsibility and authority. Such a public stance could impact the ability of that person to continue in their role.

All personnel represent the diocese, even in personal use of social media. Personal online postings must be in line with Catholic values. They must not offend or contradict the faith, morals, and teachings of the Catholic Church. And they must not be otherwise inappropriate. Efforts to adhere to this standard should include the following:

- a. Personnel and volunteers must not post discriminatory remarks, harassment, threats of violence, or similar inappropriate or unlawful conduct.
- b. Personnel and volunteers must always be fair and courteous to others, whether they are personally Catholic.
- c. Personnel must keep in mind that work-related complaints are best resolved by

speaking directly with their co-workers or supervisor rather than posting complaints online.

- d. If personnel decide to post online content, they must avoid posting anything that might reasonably be viewed as malicious, obscene, threatening, or intimidating. Posts must not disparage clergy, personnel, volunteers, parishioners, or other persons associated with the Catholic Church.
- e. Personnel and volunteers must not post sensitive or confidential information obtained in connection with their employment or volunteer status.
- f. Personnel and volunteers must be honest and accurate when posting content online.
- g. Personnel and volunteers must never represent themselves as spokespeople for the diocese or a Diocesan Entity. They may post content related to their position with a Diocesan Entity. However, they must state their views do not represent those of the diocese or any diocesan entity. They must include a disclaimer such as “Posts are my own and do not necessarily reflect the views of the diocese of San Angelo” or [the relevant diocese entity, such as a school, if appropriate]. Notwithstanding, such a disclaimer does not exempt personnel and volunteers from accountability and responsibility for their statement.

Personal Web sites must not be used to conduct business for any Diocesan Entity. Also, it must not appear as though diocesan business is conducted through that Web site. All materials, resources, and electronic media created on behalf of a diocesan entity intended for public consumption should be made available on diocesan Web sites and not solely on a personal Web site. Suppose the domain of a Web site is owned by a diocesan entity. In that case, it is a diocesan Web site, and the content must be consistent with the rest of this policy. If a Web site's domain is owned by the personnel, it is a personal Web site.

However, if *mylocalparish.com* is registered to “St. Ignatius Catholic Church,” it is a diocesan entity Web site and should be consistent with the rest of this policy. For example, suppose a site is registered in the name of the director of religious education. Then, regardless of the management and use, it is a personal Web site.

There should be no linking from Diocesan Entity content or Web sites to personal social media accounts or Web sites. Such linkage would create confusion for some as to which site is the official account of the Diocesan Entity. However, personnel are welcome to post or repost diocesan content on their personal social media accounts with proper attribution.

36.3 Definitions

- The term “administrative access” must mean access to Web site management tools, social media accounts, or profiles. Administrative access allows a person to modify, create, delete, or publish content.
- The term “content” must mean any digital information that communicates a message, including, but not limited to, text, photos, audio files, and video files.
- The term “Diocesan Entity” or “Diocese” must mean any organization, department, office, ministry, outreach, parish, school, agency, committee, task force, advisory board, or institution by or with the supervision of the diocese of San Angelo.
- The terms “diocese entity Web site,” “diocese entity social media account” must mean a

Web site or social media account owned or managed by or on behalf of the diocese or a diocese entity. In particular, these terms do not include personal Web sites or social media accounts.

- The term “personnel” or “employee” must mean the bishop, priests, deacons, seminarians, non-ordained consecrated men and women, lay employees, and lay volunteers who are involved in work for the diocese of San Angelo, its parishes and agencies and who represent the Church by virtue of office, designated position, employment, or contract.
- The term “personal” must refer to any Web site, social media account, or online content, the Web site, social media account, or content of an individual or external group that is not owned, managed, or published by or on behalf of the diocese of San Angelo or a diocese Entity. This term does not include diocese Entity Web sites or social media accounts.
- The term “social media” must mean an account associated with a social media service including, but not limited to, Facebook, Twitter, YouTube, Instagram, Pinterest, Google +, LinkedIn, Snapchat, Reddit, etc.
- The term “Web site” must mean any Web presence, including any Web site that displays social media content or features.

36.4 Online Giving and POS Devices

To maintain the highest level of security and compliance with Payment Card Industry (PCI) data, parishes/missions, schools, and organizations within the diocese of San Angelo must:

- A. Never retain or create paper documents that contain credit card data
- B. Restrict access to point-of-sale (POS) devices
- C. Keep track of POS devices, including
 - a. All card-reading devices
 - b. Make and model
 - c. Location of devices
 - d. Serial numbers or similar identifier
 - e. Maintain this list of POS devices as devices are added, relocated, or removed from operation
- D. Inspect POS devices for tampering
- E. Maintain written security policies and define security responsibilities surrounding POS devices and credit card data
- F. Review security policies annually

Parishes, missions, schools, and organizations using online giving platforms must use a third-party vendor to maintain PCI data security standard (DSS) compliance to handle the storage, processing, and transmission of cardholder data. In the diocese of San Angelo, credit card data must never be stored or sent by parishes, missions, schools, or organizations. Parishes/missions, schools, or organizations that implement online giving should ensure that each use is assigned a unique identifier before accessing system components. Access for terminated users must be

immediately deactivated. Generic user IDs and shared user IDs must not be used—and if in use, must be disabled and removed.

36.5 Computer/Device Usage and Security

Parishes/Missions, schools, and organizations should take precautions to ensure their technology's security, including computers and devices. Parishes/missions, schools, and organizations within the diocese of San Angelo should abide by the following to maintain security surrounding the use of technology:

- A. Require explicit approval by an authorized employee of the diocese for an individual to access technology in a parish/mission, school, or organization of the diocese.
- B. Maintain a list of all devices and personnel with access to the devices
- C. Specify locations where the technology can be used and acceptable business usage

37.0 Guidelines: Requesting Funds,\ Collection for Needy Parishes

The following guidelines established by the diocesan bishop indicate how this collection will be handled. These guidelines provide the procedure to be followed by the pastor or parochial administrator before requesting funds from the diocese.

37.1 General Process

- a. An annual collection is taken up in all the parishes and missions of the diocese.
- b. Funds are sent to the diocesan finance office.
- c. Funds are placed in a Fund Pool.
- d. The decision process for the disbursement of funds is processed by a selection committee.
- e. Requests can be made any time of the year and usually must be limited to one request per calendar year.

37.2 Decision Criteria

- a. General financial condition and size of the parish
- b. Other available resources (amount in savings, additional grants, etc.)
- c. The situation of particular hardship
- d. Type of need (maintenance, emergency infrastructure not covered by
- e. insurance, repair, ministry start-up)
- f. Available funds in the Fund Pool
- g. Past grants to the parish from this fund

37.3 Selection Committee

- a. Vicar General (Chair of the Committee)
- b. Chancellor
- c. Diocesan Finance Officer
- d. The three Deans

37.4 Procedure

- a. During a time of need, the pastor fills out the Request Form and submits it with supportive documentation to the Vicar General (VG), who forwards it to the Diocesan Financial Officer (DFO).
- b. The DFO provides the VG with an updated summary of activity in the Fund Pool, relevant financial information, and a list of prior grants received by the requesting parish.
- c. The VG forwards the completed request and supporting documentation to the other members of the selection committee.
- d. The selection committee members vote on the request, replying directly to the VG within one week.
- e. The VG forwards the Request Form to the diocesan bishop for his final approval.
- f. The VG informs the pastor and the DFO of the diocesan bishop's decision.
- g. The DFO transfers the approved funds to the parish. These grant funds are exempt from the diocesan assessment.
- h. Each year, the people of the diocese will be informed about how the funds were used without specifying the names of the recipient parishes.

The Application Form can be found in Section H of the *Pastoral Manual* or at the diocesan Web site under the “Priests Only” portal. Please use that form to request funds from the Collection for parishes in Need. You may attach pictures or photographs to the request for the sake of explanation and clarity. The request may be submitted by mail, fax, or email to our diocese's Vicar General.

38.0 Promoting Vocations in the Diocese

The diocese of San Angelo's vocation office has its primary function to seek out, guide, and direct men and women considering that the Lord is calling them to a life of service in the Church to be diocesan priests, religious priests, sisters, or brothers. The vocation director coordinates a team of lay people, sisters, and priests to promote vocations to ministry. He works closely with all the priests and sisters of the diocese. Most people are not born with a vocation to the priesthood or sisterhood; they need role models. Most of us are ministers because we knew priests or sisters who gave witness of their lives and encouraged us to seek a religious vocation.

The diocesan vocation director promotes church vocations through various programs directed to men and women (e.g., retreats, conferences, home visitations, days of prayer, etc.). Other ways of promoting church vocations include parish pastoral councils becoming more involved with vocations and asking people to pray for vocations, especially during parish holy hours.

Vocations are also promoted by having seminarians talk to men and women and share life experiences with them. Seminarians can encourage men and women interested in youth programs with publications and educational materials. The vocation director also coordinates the various aspects of vocation work with the vocation directors of Religious Institutes.

39.0 Annual Reports to the Diocese

During the year a great deal of information is accumulated in the parishes regarding sacraments, parish demographics and statistics, Mass attendance, background checks, safe environment, and compliance with the USCCB *Charter for the Protection of Children and Young People*. To assist the bishop and his staff with developing an overall view of the status of the diocese, it is necessary that this information be sent into the Diocese of San Angelo (DOSA) periodically so that it can be compiled for review and analysis at the diocesan level, as well as forwarded to offices at the USCCB and in Rome as appropriate.

The following is a list of the various types of reports that must be submitted annually to the chancellor's office.

39.1 Sacramental Transcript Cards

- Mailed to the chancellor's office, DOSA, quarterly (preferred) but at least at the beginning of November.
- Contact Adela Lindsey (alindsey@sanangelodiocese.org) for blank cards.
- White (Baptism); Yellow (Confirmation); Blue (Marriage); Green (Death)
- Cards must be typed or hand printed – no cursive writing.
- Mail to DOSA in November along with October Mass Report.

39.2 October Mass Report

- This report tracks Mass attendance and the number of Communion receptions.
- The report form sent to parishes around September 15th.
- Due at the chancellor's office, DOSA, the first week of November when the Sacramental Transcript Cards are sent in.

39.3 Annual Parish/School Safe Environment Audit

- Audit forms and instructions sent out in the Spring.
- Report to be completed by Parish/School Safe Environment Coordinator.
- Report to be completed and returned to the chancellor's office, DOSA, within 30 days of receiving the audit forms.
- Report to be signed by the Safe Environment Coordinator and Pastor.

39.4 DOSA Directory

- Two copies of the directory are furnished per parish plus one for the pastor.
- Updated annually.
- Send in changes on an updated copy of your parish's directory page.
- The Director of Communications will notify the parishes at the appropriate time and give them a deadline by which to submit their changes.

- Send changes during the year to Office of Communications, Brian Bodiford (bbodiford@sanangelodiocese.org).
- The Director of Communications sends out periodic electronic directory updates.

39.5 Official Catholic Directory (OCD)

- Instructions are sent to parishes by mail or email by the OCD publisher.
- Send the name and email address of who will fill out the report to Adela Lindsey (alindsey@sanangelodiocese.org).
- Online updating generally begins October 1.
- Parishes send their information directly to OCD online.
- Stats sent into OCD must agree with the stats sent in for the DOSA Directory.

39.6 Diocesan Statistical Report for Rome

- This report is completed by the diocese, but it is dependent upon the various statistics sent in by the parishes/missions/schools during the year regarding such things as parish membership, sacraments, Mass attendance, etc.

39.7 Evangelization & Catechesis Diocesan Initial Report

- Due at the beginning of the academic year on October 15th.
- Two forms
 - Pre-k and Elementary
 - Junior High and High School
- Forms provide information on the number of catechists, the number of children/youth in faith formation programs, and curriculum publishers and series being used in the parishes.
- A copy of the Initial Report Forms can be found in Section VIII of the Handbook for Catechetical and Youth Ministry Leaders.
- Send the report to the Office of Evangelization and Catechesis (evangelizationcatechesis@sanangelodiocese.org).

39.8 *Called to Protect* Implementation Form

- *Called to Protect* is the curriculum used in DOSA to provide Safe Environment training for grades K-12 and their parents.
- The *Called to Protect* Implementation Form must be completed each year for each parish/mission/school.
- Form is due on March 1st.
- A copy of the *Called to Protect* Implementation Form can be found in Section VIII of the Handbook for Catechetical and Youth Ministry Leaders.
- Send the report to the Office of Evangelization and Catechesis (evangelizationcatechesis@sanangelodiocese.org).

40.0 Diocese of San Angelo Policy Conforming with the Church's Teaching on Sexuality and Gender Identity

These policies are addressed to parishes, schools, organizations, and institutions of the Catholic Church in the Diocese of San Angelo. This document does not claim to be exhaustive. As a general rule, our parishes, organizations, and institutions are to recognize a person's biological sex in all interactions and policies.

1. Human Dignity

All persons are children of God with inherent human dignity. All are to be treated with charity and respect. Bullying, harassment, or threats of violence will not be tolerated against any student, teacher, staff member, or volunteer in Catholic parishes, schools, organizations, institutions, or faith formation programs. The Christian community, especially its pastors and its leaders, are called to welcome, listen to, accompany, and incorporate all people into the life of the community, gently helping them in love on their journey of Christian growth.

We must never forget that those who experience gender dysphoria or same-sex attraction are our brothers and sisters in Christ, our friends, our family members, and our loved ones. Their joys and sufferings are real. These individuals are productive members of society with personal gifts and talents that are beneficial to the Church and to the world.

2. Chastity

Everyone is called to live chastely in accordance with his/her state in life. Chastity also encompasses modesty in language, appearance, dress, and behavior. Accordingly, sexual displays of affection are not permitted at school or parish activities.

3. Parental Notification

Parents have the primary responsibility for the education of their children. Therefore, absent a compelling reason not to, the preference shall be to notify the parents or guardians of a minor child who is experiencing gender dysphoria or gender confusion. Furthermore, the fact that a parent or guardian might refuse to utilize preferred pronouns at odds with their child's God-given biological sex or might otherwise refuse to treat their child in any manner inconsistent with their God-given biological sex is not abuse and is not a compelling reason not to disclose such information to the parent or guardian.

4. Designations and Pronouns

Only pronouns that accurately reflect a person's biological sex shall be used when addressing that person. Any parochial, organizational, or institutional documentation which requires the designation of a person's sex is to reflect that person's human biological sex. If a person designates a pronoun, it must match their human biological sex.

5. Records

- a. All institutional records and documents shall reflect a person's biological sex and legal name. In the case of a change of legal name, such as legal adoption, the legal documents with the new name shall be added to the existing file and the prior records on file shall be maintained without alteration. It is not permitted for an institution to purge existing records to reflect a person's legal name change. Legal documents establishing the new name will be added to the existing file. From the time of receiving the legal documentation, the new name will be used in the operations of the institution.
- b. Official school documents are also historical documents and, as such, must accurately reflect the name and identity of the alumnus/alumna during the time in which he/she was enrolled at and graduated from the school. If after graduation an alumnus/alumna legally changes his/her name, for whatever reason, and requests new versions of his/her official school documents, the official school documents may be issued in the following format: "Original Name, n.k.a. New Legal Name."

6. Reception of Sacraments

- a. Persons with sexuality or gender-identity issues are not to be excluded from catechesis in preparation for the sacraments of Baptism, first Holy Communion, Penance, or Confirmation. Persons who are living in sexual relationships that violate the teachings of the Church are not to be admitted to the Sacraments of Initiation.
- b. Baptism
If there is no well-founded danger of scandal, a person who has undergone psychological or hormonal treatment or a surgical procedure for attempted sex reassignment may receive Baptism after proper preparation and under the same conditions as all other faithful.
- c. Eucharist
If there is no well-founded danger of scandal, a person who has undergone psychological or hormonal treatment or a surgical procedure for attempted sex reassignment may be admitted to the Eucharist, after proper preparation and under the same conditions as all other faithful.
- d. Confirmation
If there is no well-founded danger of scandal, a person who has undergone psychological or hormonal treatment or a surgical procedure for attempted sex reassignment may receive Confirmation, after proper preparation and under the same conditions as all other faithful.
- e. Marriage
 - 1) Given the nature of the marriage covenant, in order to validly contract marriage, the two parties must be of different biological sex, that is, a man and a woman.
 - 2) A person who has undergone psychological or hormonal treatment or a surgical procedure for attempted sex reassignment cannot validly contract marriage in the sex that is not their biological sex. Furthermore, the inability to consummate as defined by the Church is an impediment to marriage.

7. Sacramental Records

- a. In the case of a person who has undergone a civil legal name change related to issues of gender identity before Baptism, in the Baptismal register is indicated the legal name of the person at the time of Baptism, as demonstrated by civil documentation. Notation is made in the margin of the sacramental register about any attempted sex reassignment.
- b. In the case of a person who has undergone a civil legal name change related to issues of gender identity before their formal act of reception into full communion in the Catholic Church through the OCIA, in the sacramental register is indicated the legal name of the person at the time of their formal act of reception into full communion, as demonstrated by civil documentation. Notation is made in the margin of the sacramental register about any attempted sex reassignment.
- c. In the case of a person who has undergone a civil legal name change due to issues of gender identity before reception of First Holy Communion, in the Communion register is indicated the name as written on their Baptismal certificate.
- d. In the case of a person who has undergone a civil legal name change due to issues of gender identity before Confirmation, in the Confirmation register is indicated the name as written on their Baptismal certificate.
- e. After a sacramental record has been created, no new replacement sacramental record may be created based on a civil legal name change related to issues of gender identity. Changes in legal names are to be indicated only as a notation in the margin of the sacramental register. Only with written permission from the diocesan bishop or his delegate, the pastor may make a notation in the sacramental register regarding a person who has already received a sacrament who later has undergone a civil legal name change. The notation states the reason for the name change. This is not a change to the sacramental record, but only a notation of what has transpired, in order to identify the person correctly. In such a case, the date and relevant protocol number of the civil juridic act or document should be included along with, where possible, a copy of the document itself at the page of the sacramental register.
- f. When baptizing children of same-sex couples, if one of the partners is the child's natural father or mother, he or she must be mentioned in the register; the other partner cannot be annotated. If the child was adopted by same-sex partners, then the partners choose which individual will be annotated. It is not possible to annotate as parents in the sacramental records two mothers or two fathers or a "transgender father" whose real nature is a woman or a "transgender mother" whose real nature is a man.

8. Roles of Service

- a. Gender Dysphoria:

The diocesan bishop can admit a person who has attempted sex reassignment or who experiences gender dysphoria as an extraordinary minister of Holy Communion, a godparent for Baptism, a sponsor for Confirmation, or a catechist, or to serve in public ministries or leadership positions, if, after having obtained accurate information, he can verify that they do not conduct a life contrary to Catholic moral teaching, and they are not promoting

gender ideology, and they possess all other necessary prerequisites. Given that the above-mentioned functions do not normally constitute a right, in cases of scandal, confusion, or undue validation, the aforementioned persons will not be permitted to undertake such roles in the Church.

b. Same-Sex Attraction:

- 1) Catholics who experience same-sex attraction but are not engaging in sexual relations and are sincerely living a chaste life are members in good standing with the Catholic Church. They are free to participate fully in the spiritual and sacramental life of the Catholic faith community.
- 2) Catholics who experience same-sex attraction and are partners in a committed relationship or civil union, which includes regular sexual relations, are considered members of the Church living outside the boundaries of a chaste single life. They are free to participate in some but not all aspects of the Catholic faith community. For example, they may:
 - participate in the public spiritual and social life of the parish, but not serve in public ministries or leadership positions.
 - serve as an official witness at a Catholic marriage, but not as a catechist, teacher, godparent for Baptism, or sponsor for Confirmation.

9. Bathrooms and Locker Rooms

All persons must use the bathroom or locker room that corresponds to their biological sex. Catholic parishes, schools, organizations, and institutions are permitted to have individual-use unisex bathrooms that are available for all members of the respective community.

10. Attire

Ordinarily all persons are to present themselves in a manner consistent with their God-given dignity. Where a dress code or uniform exists, all persons are to follow the dress code or uniform that accords with their biological sex.

11. Athletics and Extra-Curriculars

Participation in parish, school, and co-curricular activities must be consistent with the biological sex of the participant. Some sports and activities may be open to participation by persons of both sexes (for example, co-ed golf teams or mixed-doubles tennis).

12. Single-Sex Programs and Institutions

Admission to single-sex programs, including but not limited to single-sex camps and retreats, is restricted to persons of the designated biological sex. Residences or other designated single-sex buildings are to be restricted to persons of the same biological sex.

13. Medication

No person is permitted to have on site or to distribute any medications for the purpose of gender reassignment. Also, students and those entrusted to the care of the Church are not permitted to take “puberty blockers,” even if self-administered, on parish or school property, or on school-sponsored or parish-sponsored trips, with the purpose of a potential or actual “gender reassignment.”

14. Participation in Catholic Schools and Other Faith Formation Programs

- a. Students under the care of persons living in same-sex sexual relationships are not to be denied participation in Catholic schools and other faith formation programs on that basis. Parents or guardians are to be informed that the children will be instructed according to the Church’s teaching on marriage and sexuality in an age-appropriate manner.
- b. A person experiencing gender dysphoria or confusion or same-sex attraction will not be denied participation in an institution or be excluded from an institution's life and activities simply because he or she is experiencing gender dysphoria or confusion or same-sex attraction. However, those persons who choose to openly express disagreement with Church teaching on matters of sex, sexuality, and/or gender in an inappropriate or scandalous way, or who act in ways contrary to the teachings of the Church, may be subject to restrictions, disciplinary actions, or removal from the school or program.
- c. With any student who claims to be transitioning or transitioned, the bishop is to be consulted and shall serve as the final decision maker regarding their participation or continued enrollment at a Catholic school or faith formation/youth ministry program.
 - 1) Any such situation should be reported to the bishop through the local pastor.
 - 2) The bishop may appoint a committee comprised of clergy and/or lay professionals to advise him on the appropriateness of participation or continued enrollment. The committee may be either standing or *ad hoc* in nature.
 - 3) A person may not be enrolled in nor be allowed to continue as a student at a Catholic school or faith formation/youth ministry program if, after an investigation, that person’s expression of gender, sexual identity, or sexuality is the cause of confusion or disruption to other students.
- d. There is no right to attend Catholic schools. Those who cannot accept these policies have the opportunity to enroll in other schools or forms of education.

15. Student Advocacy

Students may not promote, advocate, or celebrate non-chaste sexual activity or transgenderism in the context of Catholic school or parish classes, activities, or events.

16. Pastoral Care for those Experiencing Same-Sex Attraction

- a. Individuals experiencing same-sex attraction are to be treated with compassion and respect. In the context of the teachings of the Catholic Church, all unjust discrimination is to be avoided. Pastoral accompaniment is to be exercised to help the person to embrace the Church’s teaching on sexuality and to live in accordance with it.

b. In all circumstances, attention to the concrete suffering of these persons must be differentiated from the judgment of the conduct that seeks to promote same-sex romantic relationships.

17. Pastoral Care for those Experiencing Gender Dysphoria

- a. Individuals experiencing gender dysphoria are to be treated with compassion and respect. In the context of the teachings of the Catholic Church, all unjust discrimination is to be avoided. Pastoral accompaniment is to be exercised to help the person to embrace the Church's teaching on sexuality and to live in accordance with it.
- b. Those entrusted to the care of the Church who express a tension between their biological sex and their perceived "gender", and others directly affected by this tension (parents, guardians, etc.), should be guided to appropriate ministers and counselors who will assist the person in accord with the directives and teachings of the Church.
- c. While pastoral sensitivity is necessary, the administrators, teachers, and volunteers in Catholic schools and faith formation/youth ministry programs are not to provide material or other forms of assistance to youth in furtherance or support of a transitioning process away from one's biological sex.
- d. In all circumstances, attention to the concrete suffering of these persons must be differentiated from the judgment of the conduct that seeks to propagate gender ideology.

18. Genetic Anomalies

In the rare cases of genetic anomalies, such as Klinefelter Syndrome, pastors should contact the bishop for further guidance.

19. Sponsorship of Outside Organizations

Parishes and schools may not sponsor, charter, or support any organization that violates or contradicts Catholic teaching on sexuality and/or the policies of the diocese.

20. Consultation of the Bishop

Priests and principals are always welcome to consult the diocesan bishop for guidance in the application of this policy.

Acknowledgment of Sources

This policy of the Diocese of San Angelo has been created in consultation of policies from other dioceses, as well as various Church documents, including the following:

- *Catechism of the Catholic Church*, nos. 369, 2284, 2331-2363
- Congregation for Catholic Education, *Male and Female He Created Them*, Feb. 2, 2019
- Congregation for the Doctrine of the Faith, *Responsum ad Dubium*, Feb. 22, 2021
- Declaration of the Dicastery for the Doctrine of the Faith "Dignitas Infinita" on Human Dignity, April 4, 2024
- Pope Francis, *Amoris Laetitia*, no. 56, no. 285

- Pope Francis, *Laudato Si*, no. 155
- Pope John Paul II, teachings on the Theology of the Body
- USCCB, “Doctrinal Note on the Moral Limits to Technological Manipulation of the Human Body, March 20, 2023

Effective 3/1/2025

41.0 Procedure for Signing Construction Contracts

For a construction job to proceed, four basic conditions must be present.

1. A Letter of Permission from the diocesan bishop
2. A Signed contract (by the contractor)
3. A Certificate of Insurance (COI)
4. A Performance Bond (for projects over \$100,000)

Permission Letter

- The diocesan bishop's permission letter will indicate the cost of the construction project, a brief description of the project, source of funds, and any pertinent information pertaining to a diocesan loan.
- The diocesan bishop's permission letter will not be issued until the requirements for 2-4 above are complete.

Signed Contract

- Pursuant to the Lease Agreement, Section 3.03, Article 4, and Article 6, the name of the Parish Real Estate Corporation will appear as the owner for any building permits. However, the name of the Parish Corporation will appear on the actual contract.

Using St. Stephen's in Midland as an example, the name on the builder's permit would look like this: MIDL- SS.

The name of the Parish Corporation will go on the contract and would look like this:

St. Stephen Catholic Church - Midland
4601 Neely Ave.
Midland, Texas 79707

- Contracts will be sent to the Chancellor's office for review by the diocesan attorney and diocese insurance carrier.
- Contracts may not be signed until:
 - The contract is reviewed by the diocesan attorney, the insurance carrier, and the diocesan bishop or Chancellor.
 - A Certificate of Insurance (COI) is presented by the contractor and forwarded to the diocese.
 - The Performance Bond, if applicable, has been received by the diocese.

- Upon receipt of the COI, Performance Bond, and the reviewed contract, the Chancellor will send the diocesan bishop's permission letter and the reviewed contract to the parish.
- The diocesan bishop will no longer sign the contract as 'Accepted,' but as 'Reviewed by.' The president of the Parish Corporation (the Pastor) will sign the contract and return a copy to the Chancellor's office to be placed in the project's construction file.

Certificate of Insurance

The Certificate of insurance must include:

- \$1,000,000 General Liability (\$2,000,00 for projects > \$1,000,000).
- \$1,000,000 Vehicle Liability
- Workers Compensation Insurance

The COI must list BOTH the Diocese of San Angelo AND the Parish Real Estate Corporation as Certificate Holders.

Performance Bond

The Performance Bond will indicate:

- Contractor Name
- The Owner Name (Parish Real Estate Corporation)
- Amount of the Bond equal to or greater than the amount of the project Brief description of the project

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION G
MISCELLANEOUS**

EFFECTIVE: JULY 1, 2023

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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas connubii</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

ABBREVIATIONS

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>
OT	Decree <i>Optatam totius</i>

ABBREVIATIONS

PB	<i>Pastor bonus</i>
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum
PCLT	Pontifical Council for Legislative Texts
PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

SECTION G. MISCELLANEOUS

I. COPYRIGHT LAW

No copyrighted music, neither the music itself nor the lyrics, should be in any way reproduced without specific permission in writing from the holder of the copyright. This requirement is United States law and diocesan policy. Permission to use copyrighted materials must be requested with a letter to the copyright holder with the following:

- a. Identify the letter writer, and on behalf of what parish.
- b. Explain where the material will be used (e.g., general parish use).
- c. Explain how the material will be used (e.g., a songbook or separate pages).
- d. Explain how long the material will be used (e.g., on one occasion, every week).
- e. Explain which part(s) of the song will be copied (e.g., lyrics, music, or both).
- f. Identify the name of each song(s), composer, arrangers, and copyright information.
- g. Identify the number of copies to be reproduced.
- h. Identify whether reproductions will be sold or not (if to be sold, at what price).
- i. Identify the number of songs to be on the sheet or in the book.
- j. Explain the circumstances that would seem to warrant the owner giving special consideration.
- k. Include a firm deadline for hearing from the owner. Because of the printing schedule, the time may be at least three months.
- l. Request an authorized copy if you do not already have one.

It is essential to keep a copy of all correspondence. Allow three to six months for the answers to your correspondence. Also, be prepared to adhere to any requirements attached to the permissions. After searching, if no copyright owner has been identified, copy or print the song with the notation "Composer and Copyright Owner Unknown" or a similar phrase.

II. TEXAS CIVIL CODE ON MARRIAGE

1. Age

Persons at least fourteen (14) but under eighteen (18) years of age may not marry without parental consent (subchapter C., Section 1.51). Underage applicants, i.e., those under eighteen (18) years of age) may directly petition the Court using their name and request an order granting permission to marry (Subchapter C., Section 1.53, par. a).

2. Marriage License

- a. Obtaining the license. Applicants must appear before the County Clerk together with documents that prove identity and age. If one of the parties is absent, another may appear on his/her behalf with an affidavit from the absent party and with all necessary papers proving age and identification (Subchapter B).
- b. Medical examination (Repealed) - Section 1.21 to 1.3, repealed by Acts 1983, 68 Leg., p. 2899, Ch 493, Section 2, eff. August 29, 1983.

- c. Expiration date. A marriage license expires thirty (30) days following the date of issue. If a marriage is celebrated after the license expires, the celebrant can be fined from \$200 to \$500 (Subchapter D., Section 1.81, par. b).
- d. Effective January 1, 1988, the State of Texas's marriage laws require seventy-two (72) hours to elapse between issuing a marriage license and the wedding ceremony. County officials will note the time and date the license is issued. The minister who witnesses the marriage vows will be required to record the wedding's time and date.
- e. There must be seventy-two (72) hours between the issuing of the license and the wedding. Otherwise, the marriage, though legally valid, may be civilly nullified by the parties. Members of the military on active duty are exempt from this law and as well as those who receive a district court order to marry sooner.
- f. Returning the license: The celebrant of the marriage has thirty (30) days to return the signed marriage license to the County Clerk. Failure to do so may result in a fine ranging from \$200 to \$500.

3. Common Law Marriage

- a. Known in current Texas law as "informal marriage."
- b. Usually used as a "backward-looking" means of proving a valid marriage
 - 1. The law prefers the validity of a marriage.
 - 2. The law prefers the legitimacy of children.
 - 3. A way to clear land and other property titles
- c. An informal marriage must be proven through witnesses and other evidence that:
 - 1. The parties to the marriage were free to marry, i.e., no living spouse, of age and competency to contract marriage.
 - 2. The parties agreed to be married.
 - 3. The parties lived together in the State of Texas as husband and wife (connotes a sexual relationship).
 - 4. The parties in the State of Texas represented to others that they were married.
- d. Alternative method of proving informal marriage:
 - 1. The parties were free to marry.
 - 2. After a period of living together as husband and wife, they
 - i. Execute a "Declaration of Informal Marriage," as prescribed in Section 2.401, Texas Family Code.
 - ii. The Declaration is certified by the County Clerk.
- e. Termination of an informal marriage. An informal marriage ends:
 - 1. By a divorce within two years of ceasing to live together
 - 2. After two years of ceasing to live together, it is rebuttably presumed that the couple did not enter into an agreement to be Informally Married.
 - 3. After two years of ceasing to live together, no divorce is needed by definition of the State of Texas: NO INFORMAL MARRIAGE ever existed because there was no intent to enter marriage, and therefore the Informal Marriage failed.
- f. If there are children and/or property:

1. If there is a divorce, the Court will determine the custody and other responsibilities of the children and property.
2. If there is no divorce (beyond the two years of separation), a "Suit Affecting Parent-Child Relationship" is filed in a Court in the State of Texas; all parental and property responsibilities are determined by the judge at the end of the suit.

III. CHILD ABUSE

There are two kinds of child abuse in Texas criminal law:

- Physical or emotional injury or neglect
- Sexual abuse

1. Physical Abuse

Assaultive conduct:

- a. Section 22.04—Injury to a Child, i.e., one who is fourteen (14) years old or younger
 1. Mental state: intentionally, knowingly, recklessly, or with criminal negligence
 2. Conduct required by act or omission that causes:
 - i. Serious bodily injury
 - ii. Serious physical or mental deficiency or impairment
 - iii. Disfigurement or deformity
 - iv. Bodily injury
 3. Punishment—either felony (penitentiary) or misdemeanor (fine/jail)
 4. Be aware of certain defenses the actor has available: Parent-child and Educator-student: Section 9.61 Texas Penal Code:
 - i. Force justified, but not deadly force
 - ii. When and to the degree it is necessary to discipline the child or safeguard or promote the child's welfare.

2. Sexual Abuse

There are two kinds of sexual conduct covered here:

- Sexual assault
- Indecency with a child. A "child" is eighteen (18) years of age or younger.

Sexual assault includes both:

- a. Sexual intercourse with a child and
- b. Deviate sexual intercourse with a child
- c. The offense is automatically aggravated if the child is under fourteen (14) years
- d. Elements of sexual assault include:
 1. Mental state required: Intentionally or knowingly, or, in the case of exposure, knowing that the child is present and is, in the case of exposure and contact, the intent to gratify the sexual desire of the actor or another.
 2. Punishment: Felonies, the severity of which depends upon the particular act and the age of the child

3. Reporting Requirements

IT IS A CRIME (MISDEMEANOR) FOR ANY PERSON HAVING CAUSE TO BELIEVE THAT A CHILD'S PHYSICAL OR MENTAL HEALTH OR WELFARE HAS BEEN OR MAY BE ADVERSELY AFFECTED BY ABUSE OR NEGLECT NOT TO REPORT THE SAME TO APPROPRIATE LEGAL AND LAW ENFORCEMENT AUTHORITIES. Texas Family Code 34.02.

- a. The appropriate authorities include The Department of Human Resources, any agency designated by the Court to be responsible for the protection of children, and any local or state law enforcement agencies. Texas Child Abuse Hotline: (800) 252-5400.
- b. IMMUNITIES: IF THE PERSON MAKES THE REQUIRED REPORT IN GOOD FAITH AND THE PARTICIPATES IN THE JUDICIAL PROCEEDINGS CONNECTED WITH IT, THAT PERSON IS THEN IMMUNE FROM CIVIL OR CRIMINAL LIABILITY. BAD FAITH OR MALICIOUS ACTS OF REPORTING, HOWEVER, ARE NOT PROTECTED. Texas Family Code Section 34.03.

These cases are usually handled by the Texas Department of Human Resources Child Protective unit, in cooperation with the local sheriff and police departments and the District Attorney's Office. They may involve removing the child from the home and the criminal prosecution of the actor.

IV. PRIEST-PENITENT PRIVILEGE

Texas law recognizes an accused's privilege of refusing to disclose and preventing another from disclosing a confidential communication by the accused to a clergyman in his professional character as a spiritual adviser. This privilege can also be claimed by the clergyman on behalf of the accused (Rule No. 505, Texas Rules of Criminal Evidence).

Such communication is "confidential" if it is made privately and not intended for further disclosure except to other persons present in furtherance of the purpose of communication (Rule 505, Texas Rules of Criminal Evidence).

This Rule of privilege would certainly cover statements made in the Sacrament of Reconciliation. It may also cover counseling sessions and other conversations, as long as the person makes known his wish that the statements remain confidential, or if they can be reasonably inferred.

NOTE

This information is included so that all will know that there is a legal obligation in Texas that persons who find out about child abuse must report it. Yet, there are also some restraints on the clergyman due to privileged communication, both under civil and canon law. If in doubt, contact the Diocesan Attorney or the Chancery Office for clarification.

1. Domestic Violence

- a. Consists of assaults against spouses and members of the household
- b. The Texas Family Code refers to this as "family violence."
- c. Such assaults can be classified as the criminal offenses of:
 1. Assault. Bodily injury (misdemeanor)

2. Aggravated Assault. Serious bodily injury (felony)
3. Injury to a Child or Elderly Person
(See the *Policy on Ethics and Integrity in Ministry* [PEIM] Section II, Paragraph B—Child Abuse—same for elderly persons, sixty-five (65) years of age or older—misdemeanor and felony.)
- d. These offenses are prosecutable in the criminal courts by the District Attorney (felonies) and the County Attorney (misdemeanors).
- e. Civil Relief:
 1. If the injured spouse seeks a divorce, the judge can grant a restraining order to keep the offending member away, as well as from causing harm.
 2. However, the injured spouse or household member does not have to rely on a divorce being filed now. A restraining order can be obtained from the district court upon filing a request.
 3. The procedures for obtaining this relief are contained in Section No. 71.11, Texas Family Code.
 4. The Code includes household members as well as persons who are no longer residing there but did reside there when the acts occurred, which form the basis of the complaint.
 5. If the person who is the subject of the order violates the order, they can be arrested and prosecuted criminally for Violation of Court order, a misdemeanor offense. Law enforcement agencies are required to respond to these reports and document them.

2. Family Shelters

These cities in or near the San Angelo Diocese contain family shelters where battered spouses and their children can obtain temporary shelter and counseling:

- Abilene—Susan Keeling, Ex. Dir., Noah Project, P.O. Box 875 (79601), (325) 676-7107
- Alpine—Trayce Foster, Family Crisis Center of the Big Bend, P.O. Box 1470 (79831), (800) 834-0654
- Brownwood—JoAnn McCraw, Noah Project, P.O. Box 1202 (76804), (325) 643-2699
- Midland—Rebecca Grimaud, Permian Basin Center for Battered Women and their Children, P.O. Box 2942 (79702), hotline (432) 570-1465 or (800) 967-8928
- San Angelo—Valerie Tillery, Family Shelter, P.O. Box 5018 (76902), (325) 655-5774
- Snyder—Dee Wilson, Noah Project, P.O. Box 425 (79550), (325) 573-1822

3. Sexual Assaults Between Spouses

- a. Sexual Assaults are characterized as either Sexual Assault or Aggravated Sexual Assault.
- b. The difference between the two is that the case becomes an aggravated offense if the perpetrator threatens death, serious bodily injury, or kidnapping, or if serious bodily injury is done or if a deadly weapon is used.
- c. The significance of this difference is that if the offense is not aggravated, the spouse may not be prosecuted unless the victim-spouse has separated from the other spouse or has instituted an action for divorce, annulment, or separate maintenance. However, if the crime is aggravated, the spouse may be prosecuted regardless of whether there has been a separation or a court action.

4. Testimony of Spouses Against One Another

In the past, the defendant spouse could keep the other spouse off the witness stand unless the victim of the offense was the spouse or was one of the minor children. Now, the privilege of whether to testify or not to testify is for the witness-spouse to claim. Even if the witness-spouse does not wish to testify, the State can require the witness-spouse to testify if the victim is that spouse or any of that spouse's minor children.

V. BACKGROUND CHECKS ON PROSPECTIVE EMPLOYEES

- a. In many cases, it is necessary for the employer to ascertain whether a prospective employee has a criminal record or has been released from a prior position of employment due to unsatisfactory job performance. It then becomes a concern of the prospective employer whether he can request background information from an applicant and what other sources can be checked.
- b. There seems to be no prohibition against a prospective employer asking for background information of this sort as long as a definite connection can be shown between the information being sought and the job duties and responsibilities involved in the position sought.
- c. It is complicated to obtain prior criminal records from any source except a public record in the various courts' clerks' files. Current state and federal privacy laws prohibit most law enforcement agencies from sharing such information with anyone except other law enforcement or government agencies involved in official business.
- d. However, it is possible to obtain a waiver of privacy rights from the applicant. This should always be done if the information is sought. The waiver should be in writing and filed with the applicant's employment records for future reference and use.

VI. DIOCESE OF SAN ANGELO POLICY ON SERVICE ANIMALS

We are committed to providing a safe and secure environment for people who participate in ministry activities, including those who use service animals. To open the doors of the Church to persons with disabilities requires that we make accommodations which remove various barriers to their participation. The use of service animals is such an accommodation. This policy does not claim to be exhaustive.

1. Service Animals

- a. Service animals are to be allowed to accompany their handlers to Mass and other parish and ministry events.
- b. A service animal, as defined by the Americans with Disabilities Act (ADA), is a dog or miniature horse that has been individually trained to do work or perform tasks for an individual with a disability. Other species, whether wild or domestic, trained or untrained, are not considered service animals. The task(s) performed by the service animal must be directly related to the person's disability.
- c. When a person with a service animal enters a facility, the person cannot be asked about the nature or extent of their disability. Only two questions may be asked:
 - i. Is the animal required because of a disability?
 - ii. What work or task has the animal been trained to perform?
- d. The ADA does not mandate that service dogs wear special harnesses or carry identification.

2. Emotional Support Animals

- a. Emotional support animals are not permitted in Mass or other parish and ministry events.
- b. Emotional support animals (also known as comfort animals or companion animals) are not service animals.
- c. A doctor's note does not turn an animal into a service animal.

3. Animal Handler's Responsibilities

- a. Service animals must be under the control of the handler. This can occur using a harness, leash, or other tether. However, in cases where either the handler is unable to hold a tether because of a disability or its use would interfere with the service animal's safe, effective performance of work or tasks, the service animal must be under the handler's control by some other means, such as voice, signal, or other effective controls.
- b. Service animals must be housebroken.
- c. The parish is not required to provide for the care or supervision of a service animal. This includes, but is not limited to, cleaning up after the animal, providing a space for the animal to relieve itself, or providing food.
- d. A service animal may be removed from the premises if the animal is out of control and the handler does not take effective action to control it, or if the animal poses a direct threat to the health and safety of others. Examples of unacceptable behavior may include uncontrolled barking, jumping on people, or running away from the handler. Some dogs use limited barking in their tasks but are easily controlled by the handler.
- e. Service animals should be vaccinated in accordance with state and local laws.

4. If there is concern by other members of the community about allergies and service animals, the parish should work with both parties to find reasonable accommodations for both. In many cases, simply having a separate area for those with allergies that is separated from the service animal is sufficient.
5. Parish/School/Ministry Responsibilities
Those in leadership positions have a duty to educate those who may come in contact with service animals as to proper behavior when encountering a service animal.
 - a. At no time should a person pet, talk to, or otherwise distract the service animal. Always communicate with the handler before approaching a service animal. Distracting the service animal can put both the animal and the handler at risk.
 - b. Do not offer service animals food, treats, or toys.
 - c. A sleeping service animal is still on the job; it is common for service animals to nap if their handler is sitting or in the same place for an extended period.
 - d. If a service animal approaches you with the handler and sniffs or paws at you, bring that attention to the handler so that any unwanted behavior may be corrected.
 - e. If a service animal approaches you without the handler, follow the service animal as they may be alerting you to their handler needing assistance.
 - f. Treat the handler with sensitivity and respect. Asking a handler personal questions about their disability is disrespectful and an invasion of privacy.

Acknowledgement of Sources

This policy has been created in consultation of ADA guidelines (<https://www.ada.gov>) as well as other documents recommended by the National Catholic Partnership on Disability.

**PASTORAL MANUAL
of the
DIOCESE OF SAN ANGELO**

**SECTION H
DEANERY MAPS AND PARISH
BOUNDARIES**

EFFECTIVE: JULY 1, 2023

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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
BB	Book of Blessings
BCL	Bishops' Committee on the Liturgy
BCLN	Bishops' Committee on the Liturgy Newsletter (USCCB)
c.	Canon
cc.	Canons
CB	Ceremonial of Bishops
CCC	Catechism of the Catholic Church
CCEO	<i>Corpus Canonum Ecclesiarum Orientalium</i>
CD	<i>Christus Dominus</i>
CDF	Sacred Congregation for the Doctrine of the Faith
cf.	Compare to
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CL	<i>Christifideles Laici</i>
CLSA	Canon Law Society of America
DC	Instruction <i>Dignitas communitatis</i>
DCD	Decree of the Congregation for Divine Worship and the Discipline of the Sacraments
DCE	Directory Concerning Ecumenical Matters
DE	Decree on Ecumenism and the Catholic Eastern Churches
DV	<i>Dei verbum</i>
EGD	Ecumenical Guidelines for the Dioceses of Texas
EIM	Policy on Ethics and Integrity in Ministry
EM	<i>Eucharisticum Mysterium</i>

ABBREVIATIONS

FC	<i>Familiaris Consortio</i>
FEO	Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation
GCD	General Catechetical Directory
GCSPD	Guidelines for Celebration of Sacraments with Persons with Disabilities
GIRM	General Instruction of the Roman Missal
GNLYC	General Norms of the Liturgical Year and the Calendar
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ID	<i>Inaestimabile Donum</i>
LEF	<i>Lex Ecclesiae Fundamental</i>
LG	<i>Lumen gentium</i>
LM	Lectionary for Mass
MCW	Music in Catholic Worship (United States Bishops Committee on Liturgy)
MI	Motu proprio <i>Mitis Iudex Dominus Iesus</i>
NCD	National Catechetical Directory
ND	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
NFCYM	National Federation for Catholic Youth Ministry
NFP	Natural Family Planning
NHC	Norms for Holy Communion Under Both Forms
NSC	RCIA (OCIA) – National Statutes for the Catechumenate
OCF	Order of Christian Funerals
OE	<i>Orientalium Ecclesiarum</i>

ABBREVIATIONS

OT	Decree <i>Optatam totius</i>
PB	<i>Pastor bonus</i>
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum
PCLT	Pontifical Council for Legislative Texts
PDO	<i>Pastores Dabo Vobis</i>
PDUS	Permanent Deacons in the United States: Guidelines on Their Formation and Ministry
PO	<i>Presbyterorum Ordinis</i>
PP	<i>Populorum Progressio</i>
QS	<i>Quam Singulari</i>
RA	Rite of Anointing of the Sick
RC	Rite of Confirmation
RCIA (OCIA)	Rite of Christian Initiation of Adults
RP	Rite of Penance
RS	<i>Redemptionis Sacramentum</i>
SC	<i>Sacrosanctum Concilium</i>
USCCB	United States Conference of Catholic Bishops

I. ABILENE DEANERY

ABILENE DEANERY PARISHES AND BOUNDARIES

1. HOLY FAMILY, PARISH, ABILENE

This parish extends over the southwestern part of Taylor County.

Begin at the corner of S 1st St. and Sayles Blvd.; thence south on Sayles Blvd. until it becomes Buffalo Gap Rd.; southwest on Buffalo Gap Rd. to Highway #84; southeast on Highway #84 to the Taylor County Line; west on the Taylor County Line to the corner; north on the Taylor County Line to I-20; east on I-20 to Highway #385; south on Highway #385 to Highway #393; east on Highway #393 to Highway #360; south on Highway #360 to Highway #392; east on Highway #392 to Highway #1235; north on Highway #1235 to Highway #304; east on Highway #304 to Highway #287; north on Highway #287 to I-20; east on I-20 to Highway #84; southeast on Highway #84 until it becomes S 1st St; east on S 1st St. to Sayles Blvd, the point of beginning.

2. SACRED HEART, PARISH, ABILENE

STS JOACHIM & ANN, MISSION, CLYDE

This parish extends over the entirety of Callahan County and the eastern edge of Taylor County. Begin at the northeast corner of the Callahan County; thence south on the Callahan County Line to the corner; west on the Callahan County Line to Highway #84; north on Highway #84 until it becomes Highway #83; northwest on Highway #83 to Buffalo Gap Rd.; northeast on Buffalo Gap Rd. until it becomes Sayles Blvd.; north on Sayles Blvd. to S 1st St; east on S 1st St. to S Treadway Blvd.; northeast on S Treadway Blvd. to E Hwy. #80; east on E Hwy. #80 until it becomes I-20 Frontage Rd.; east on I-20 Frontage Rd. to the Callahan County Line; north on the Callahan County Line to the corner; east on the Callahan County Line to the corner, the point of beginning.

3. ST VINCENT PALLOTI, PARISH, ABILENE

OUR MOTHER OF MERCY, MISSION, MERKEL

This parish extends over the northwest section of Taylor County.

Begin at the intersection of the Taylor County Line and Bus Hwy #83; thence south on Bus Hwy #83 to S 1st St.; west on S 1st St. until it becomes Hwy #84; west on Hwy #84 to Hwy #287; south on Hwy #287 to Hwy #640; west on Hwy #640 to Hwy #1235; south on Hwy #1235 to Hwy #392; west on Hwy #392 to Hwy #360; north on Hwy #360 to Hwy #393; west on Hwy #393 to Hwy #385; north on Hwy #385 to Hwy #84; west on Hwy #84 to the west Taylor County Line; north on the Taylor County Line to the corner; east on the Taylor County Line to Bus Hwy #83, the point of beginning.

4. ST FRANCIS, PARISH, ABILENE

This parish extends over the northeast corner of Taylor County.

Begin at the northeast corner of the Taylor County; thence south on the Taylor County Line to I-20; west on I-20 Frontage Rd until it becomes E Hwy #80; west on E Hwy #80 to Bus Hwy #83; north on Bus Hwy #83 to the Taylor County Line; east on the Taylor County Line to the corner, the point of beginning.

5. ST MARY QUEEN OF PEACE, PARISH, BROWNWOOD

This parish covers the entirety of Brown County.

6. SACRED HEART, PARISH, COLEMAN

OUR LADY OF MOUNT CARMEL, MISSION, WINTERS

This parish extends over the entirety of Coleman County and the northeastern portion of Runnels County.

Begin at the northeast corner of the Coleman County Line; thence south on the Coleman County Line to the corner; west on the Coleman County Line to the Corner; north on the Coleman County Line to Highway #153; west on Highway #153 to the Runnels County Line; east on the Runnels County Line to the northeastern corner of the Coleman County Line, the point of beginning.

7. ST ANN, PARISH, COLORADO CITY

ST JOSEPH, MISSION, LORAIN

This parish extends over the entirety of Mitchell County.

8. HOLY SPIRIT, PARISH, SWEETWATER

This parish extends over the entirety of Nolan County.

II. MIDLAND/ODESSA DEANERY

MIDLAND / ODESSA DEANERY PARISHES AND BOUNDARIES

1. OUR LADY OF LOURDES, PARISH, ANDREWS

This parish covers the entirety of Andrews County.

2. HOLY TRINITY, PARISH, BIG SPRING

This parish covers the entirety of Howard County.

3. GOOD SHEPHERD, PARISH, CRANE

OUR LADY OF LOURDES, MISSION, IMPERIAL ST ISIDORE, MISSION, COYANOSA

This parish covers the entirety of Crane County and the northwest part of Pecos County.

Begin at the intersection of the north Crane County Line and the east Crane County Line; thence south on the Crane County line to the south Crane County Line; west on the Crane County Line to Hwy #1053; south on Hwy #1053 to Grand St.; south east on Grand St. to 1st St.; southwest on 1st St. to Imperial St.; south east on Imperial St. to 3rd St.; south west on 3rd St. to Prairie Rd; northwest on Prairie Rd to Hwy #1053; southwest on Hwy #1053 to Hwy #1450; northwest on Hwy #1450 to Hwy #1776; south on Hwy #1776 to Frank St.; east and then south on Frank St. to Gamboa Rd; east on Gamboa Rd to Battleland St.; south on Battleland St. to Putnam St.; west on Putnam St. to Frank St.; south on Frank St. to Mallory St.; west on Mallory St. to Battle St.; north on Battle St. to Farabee St.; west on Farabee St. to Hwy #1776; south on Hwy #1776 to Hwy #285; northwest on Hwy #285 to the Pecos County Line; north east on the Pecos County Line to the corner; southeast on the Pecos County Line to the Crane County Line; north on the Crane County Line to the north Crane County Line; east on the Crane County Line to the east Crane County Line, the point of beginning.

4. OUR LADY OF GUADALUPE, PARISH, FORT STOCKTON

This parish covers the majority of Pecos County.

Begin at the intersection of Highway #1053 and the north Pecos County Line; thence southeast on the Pecos County Line to Highway #349; south on Highway #349 to Kniveton St; south on Kniveton St to E 4th St; east on E 4th St to Harte St; south on Harte St to W 3rd St; east on W 3rd St to Blanton St; south on Blanton St to W 2nd St; east on W 2nd St to Hallmark St; south on Hallmark St to Underwood St; north on Underwood St to Highway #190; south east on Highway #190 to the Pecos County Line; south on the Pecos County Line to Interstate 10; northwest on Interstate 10 to Highway #349; southeast on Highway #349 to Ave K; south on Ave K to Southern St; east on Southern St to Highway #349; south west on Highway #349 to the Pecos County Line; west on the Pecos County Line across the southern and up the western side of the county to Hwy #285; southeast on Hwy #285 to Highway #1776; north on Highway #1776 to Farabee Rd; east on Farabee Rd to Battle St; south on Battle St to Mallory St; east on Mallory St to Frank St; north on Frank St to Putnam St; east on Putnam St to Battleland St; north on Battleland St to Gamboa Rd; west on Gamboa Rd to Frank St; north on Frank St to Highway #1776; north on Highway #1776 to Highway #1450; east on Highway #1450 to Highway #1053; northwest on Highway #1053 to Prairie Rd; southeast on Prairie Rd to 3rd St; northeast on 3rd St to Imperial St; northwest on Imperial St to 1st St; northeast on 1st St to Grand St; northeast on

Grand St to Highway #1053; northeast on Highway #1053 to the Pecos County Line, the point of beginning.

5. SACRED HEART, PARISH, MCCAMEY

This parish covers the majority of Upton County.

Begin at the intersection of the north County Line of Upton County and Hwy #349; thence south on Hwy #349 to Hwy #2401; east on Hwy #2401 to Hwy #126; south and then east on Hwy #126 to the east Upton County Line; south on the Upton County Line to Hwy #67; west on Hwy #67 to 12th Ave; north on 12th Ave to Hwy #576; north on Hwy #576 to Hwy #349; north on Hwy #349 to Upton St.; south on Upton St. to 12th Ave; west on 12th Ave to William St.; north on William St. to 13th Ave; west on 13th Ave to Elizabeth St.; south on Elizabeth St. to 11th Ave; west on 11th Ave to Severn St.; south on Severn St. to 6th Ave; west on 6th Ave to Clara St; south on Clara St to Hwy #329; east on Hwy #329 to Hwy #67; southwest on Hwy #67 to Hwy #349; south on Hwy #349 to the south Upton County Line; west on the Upton County Line to the west Upton County Line; north on the Upton County Line to the north Upton County Line; east on the Upton County Line to Hwy #349, the point of beginning.

6. OUR LADY OF GUADALUPE, PARISH, MIDLAND

This parish covers the north central section of Midland County.

Begin at the intersection of the north Midland County Line and I-20; thence southwest on I-20 until it becomes Bus #20; southwest on Bus #20 to S Big Spring St.; north on S Big Spring St. to W Indiana Ave.; west on W Indiana Ave. to A St.; north on A St. to Wadley Ave.; east on Wadley Ave. to Big Spring St.; north on Big Spring St. to the north Midland County Line; east on the north Midland County Line to the intersection with I-20, the point of beginning.

7. SAN MIGUEL ARCANGEL, PARISH, MIDLAND

ST RITA OF CASCIA, MISSION, GREENWOOD

This parish covers the eastern half of Midland County.

Begin at the intersection of the north Midland County Line and the East Midland County Line; thence south on the East Midland County Line to the south Midland County Line; west on the south Midland County Line to Hwy #349; north on Hwy #349 to W County Rd. #180; west on W County Rd. #180 to S County Rd. 1210; north on S County Rd. #1210 until it becomes Midkiff Rd.; north on Midkiff Rd. to W Wall St.; north east on W Wall St. to Bus #20; northeast on Bus #20 until it becomes I-20; northeast on I-20 to the north Midland County Line; east on the north Midland County Line to the intersection with the East Midland County Line, the point of beginning.

8. ST ANN'S, PARISH, MIDLAND

This parish covers the northwestern central section of Midland County.

Begin at the intersection of the north Midland County Line and Big Spring St.; south on Big Spring St. to Wadley Ave.; west on Wadley Ave. to A St.; south on A St. to Indiana Ave.; east on Indiana Ave. to Big Spring St.; south on Big Spring St. to Bus #20; south west on Bus #20 to W Wall St.; southwest on W Wall St. to Midkiff Rd.; north on Midkiff Rd. to Mockingbird Ln.; west on Mockingbird Ln. to Midland Dr.; north on Midland Dr. to Greentree Blvd.; west on Greentree Blvd. to Holiday Hill Rd.; north on Holiday Hill Rd. to Hwy #349; northeast on Hwy #349 to the north Midland County Line; east on the north Midland County Line to Big Spring St., the point of beginning.

9. ST STEPHEN’S, PARISH, MIDLAND

This parish covers the western half of Midland County.

Begin at the intersection of the north Midland County Line and Hwy #349; thence southwest on Hwy #349 to Holiday Hill Rd.; south on Holiday Hill Rd. to Greentree Blvd.; east on Greentree Blvd. to Midland Dr.; south on Midland Dr. to Mockingbird Ln.; east on Mockingbird Ln. to Midkiff Rd.; south on Midkiff Rd. until it becomes S County Rd. #1210; south on S County Rd. #1210 to W County Rd. #180; east on W County Rd. #180 to Hwy #349; south on Hwy #349 to the south Midland County Line; west on the south Midland County Line to the west Midland County Line; north on the west Midland County Line to the north Midland County Line; east on the north Midland County Line to Hwy #349, the point of beginning.

10.HOLY REDEEMER, PARISH, ODESSA

OUR LADY OF SAN JUAN, MISSION, ODESSA

This parish covers the western section of Ector County.

Begin at the intersection of the north Ector County Line and Andrews Hwy.; thence south on Andrews Hwy. to Hwy #338; southeast on Hwy #338 to 87th St.; west on 87th St. to Dawn Ave.; south on Dawn Ave. to Yukon Rd.; west on Yukon Rd. to Andrews Hwy.; south on Andrews Hwy. until it becomes Grant Ave.; south on Grant Ave. to Bus #20; southwest on Bus #20 until it becomes I-20; southwest on I-20 to the south Ector County Line; west on the south Ector County Line to the west Ector County Line; north on the west Ector County Line to the north Ector County Line; east on the north Ector County Line to Andrews Hwy, the point of beginning.

11.ST. ANTHONY’S, PARISH, ODESSA

This parish covers the south-central section of Ector County.

Begin at the intersection of Bus #20 and Grant Ave.; thence south on Grand Ave. to the south Ector County Line; west on the south Ector County Line to I-20; northeast on I-20 until it becomes Bus #20; northeast on Bus #20 to Grand Ave., the point of beginning.

12.ST ELIZABETH ANN SETON, PARISH, ODESSA

This parish covers the northeastern corner of Ector County.

Begin at the intersection of the north Ector County Line and the east Ector County Line; thence south on the east Ector County Line to Bus #20; southwest on Bus #20 to John Ben Shepperd Pkwy; northwest on John Ben Shepperd Pkwy to University Blvd.; west on University Blvd. to Grandview Ave.; north on Grandview Ave. to 52nd St.; west on 52nd St. to Andrews Hwy.; north on Andrews Hwy. to Yukon Rd.; east on Yukon Rd. to Dawn Ave.; north on Dawn Ave. to 87th St.; east on 87th St. to Hwy #338; northwest on Hwy #338 to Andrews Hwy.; north on Andrews Hwy. to the north Ector County Line; east on the north Ector County Line to the east Ector County line, the point of beginning.

13.ST. JOSEPH’S, PARISH, ODESSA

ST. MARTIN DE PORRES, MISSION, ODESSA

This parish covers the southeast portion of Ector County.

Begin at the intersection of Bus #20 and the east Ector County Line; thence south on the east Ector County Line to the south Ector County Line; west on the south Ector County Line to Grant Ave.; north on Grant Ave. to Bus #20; northeast on Bus #20 to the east Ector County Line, the point of beginning.

14.ST. MARY’S, PARISH, ODESSA

This parish covers the middle portion of Odessa.

Begin at the intersection of 52nd St. and Grandview Ave.; thence south on Grandview Ave. to University Blvd.; east on University Blvd. to John Ben Shepperd Pkwy.; south on John Ben Shepperd Pkwy. to Bus #20; southwest on Bus #20 to Grant Ave.; north on Grant Ave. until it becomes Andrews Hwy.; north on Andrews Hwy. to 52nd St.; east on 52nd St. to Grandview Ave., the point of beginning.

15.ST JAMES, PARISH, SANDERSON

This parish covers the entirety of Terrell County.

16.ST LAWRENCE, PARISH, ST LAWRENCE

ST PASCAL, MISSION, STERLING CITY

ST THOMAS, MISSION, MIDKIFF

This parish extends over the entirety of Sterling County, the entirety of Glasscock County, and the northeastern edge of Upton County.

Begin at the north east corner of Sterling County; thence south on the Sterling County Line to the corner; west on the Sterling County Line to the corner; south on the Sterling County Line to the corner; north on the Sterling County Line to the Glasscock County Line; west on the Glasscock County Line to the corner; south on the Upton County Line to Hwy #126; west on Hwy #126 to Hwy #2401; west on Hwy #2401 to Hwy #349; north on Hwy #349 to the Upton County Line; east on the Upton County Line to the corner; north on the Glasscock County Line to the corner; east on the Glasscock County Line until it becomes the Sterling County Line; east on the Sterling County Line to the corner, the point of beginning.

17.ST JOSEPH, PARISH, STANTON

ST MARTIN, MISSION, LENORAH

This parish covers the entirety of Martin County.

III. SAN ANGELO DEANERY

SAN ANGELO DEANERY PARISHES AND BOUNDARIES

1. ST MARY STAR OF THE SEA, PARISH, BALLINGER

This parish extends from the northwestern to the southeastern part of Runnels County and the entirety of Coke County.

Begin at the intersection of Highway #153 and the eastern Runnels County Line; thence south on the Runnels County Line to the corner, west on the Runnels County Line to Highway #83; north on Highway #83 to Highway #67; southwest on Highway #67 to Highway #2133; northwest on Highway #2133 to Highway #2111; northwest on Highway #2111 to Highway #158; northwest on Highway #158 to the Runnels County Line; south on the Runnels County Line to the southeast corner of Coke County; west on the Coke County Line to the corner; north on the Coke County Line to the corner; east on the Coke County Line to Highway #153; southeast on Highway #153 to the eastern Runnels County Line, the point of beginning.

2. ST MARGARET OF CORTONA, PARISH, BIG LAKE

ST FRANCIS OF ASSISI, MISSION, IRAAN

ST THOMAS, MISSION, RANKIN

This parish extends over the entirety of Reagan County, the northwest part of Crockett County, a small portion of Pecos County, and the southeast corner of Upton County.

Begin at the northeast corner of the Reagan County Line; thence south on the Reagan County Line to the corner, west on the Reagan County Line to Highway #33; south on Highway #33 to Highway #190; southwest on Highway #190 to Underwood St (In Iraan); south on Underwood St to Hallmark St; west on Hallmark St to E 2nd St; west on E 2nd St to Blanton St; north on Blanton St to W 3rd St; west on W 3rd St to Harte St; north on Harte St to E 4th St; west on E 4th St to Kniveton St; northwest on Kniveton St to Highway #190; west on Highway #190 to Highway #349; northwest on Highway #349 to the Crockett County Line; northwest on the Crockett County Line to the corner; east on the Crockett County Line to Highway #349; north on Highway #349 to Highway #67; northeast on Highway #67 to Highway #329; north west on Highway #329 to Clara St.; north on Clara St. to 6th Ave; east on 6th Ave to Severn St.; north on Severn St. to 11th Ave.; east on 11th Ave. to Elizabeth St.; north on Elizabeth St. to 13th Ave.; east on 13th Ave. to William St.; south on William St. to 12th Ave.; east on 12th Ave. to Upton St.; north on Upton St. to Highway #349; south on Highway #349 to Highway #567; southeast on Highway #567 to 12th Ave.; east on 12th Ave. to Highway #67; northeast on Highway #67 to the Upton County Line; north on the Upton County Line to the corner; east on the Upton County Line to the corner, the point of beginning.

3. ST PATRICK, PARISH, BRADY

ST FRANCIS XAVIER, MISSION, MELVIN

This parish covers the entirety of McCulloch County.

4. ST THERESE, PARISH, CARLSBAD

This parish extends over the north-west part of Tom Green County.

Begin at the intersection of the Tom Green County Line and Highway #208; thence south on #208 to #2105; west on #2015 to Highway #67; north on Highway #67 to #2288; south on #2288

to Arden Rd (#853); west on #853 to the Tom Green County Line; north on the Tom Green County Line to the next corner of the Tom Green County Line; west along the Tom Green County Line to the next corner; north on the Tom Green County Line to the next corner; east on the Tom Green County Line to the next corner; north on the Tom Green County Line to the next corner; east on the Tom Green County Line to the intersection with Armstrong St. (#208), the point of beginning.

5. ST CHARLES, PARISH, EDEN

ST PHILIP, MISSION, EOLA

OUR LADY OF GUADALUPE, MISSION, MILLERSVIEW

This parish covers the entirety of Concho County.

6. OUR LADY OF GUADALUPE, PARISH, ELDORADO

ST. PETER'S, MISSION, MERTZON

IMMACULATE CONCEPTION, MISSION, KNICKERBOCKER

This parish extends from the eastern edge of Tom Green County to the entirety of Irion County and southeast to the entirety of Schleicher County.

Begin at the northeast corner of Irion County; thence south on the Irion County Line to Highway #67; east on Highway #67 to Highway #2335; south on Highway #2335 to Franco Rd; east on Franco Rd to the unnamed Rd which is the last one you can take south; south on unnamed Rd to W Torres Rd; west on W Torres Rd until it becomes Guinn Rd; west on Guinn Rd to the Tom Green County Line; south on the Tom Green County Line to the corner; east on the Tom Green County Line to the corner; south on the Schleicher County Line to the corner; west on Schleicher County Line to the corner; north on Schleicher County Line to the corner; west on Irion County Line to the corner; north on the Irion County Line to the corner; east on the Irion County Line to the corner, the point of beginning.

7. ST THERESA OF THE CHILD JESUS, PARISH, JUNCTION

This parish covers the entirety of Kimble County.

8. SACRED HEART, PARISH, MENARD

This parish covers the entirety of Menard County.

9. ST. THOMAS, PARISH, MILES

This parish extends over the southwestern part of Runnels County.

Begin at the intersection of Highway #158 and Highway 2111; thence south on Highway #2111 to Highway #2133; southwest on Highway #2133 to Highway #67; southwest on Highway #67 to River Rd; south on River Rd until it becomes N Farm to Market #1692; south on N Farm to Market #1692 to the Runnels County Line; west on the Runnels County Line to the corner; north on the Runnels County Line to Highway #158; east on Highway #158 to the intersection with Highway #2111, the point of beginning.

10. ST BONIFACE, PARISH, OLFEN

This parish extends over the south-central part of Runnels County.

Begin at the intersection of Highway #67 and S Hickory Hill Dr; thence southeast on S Hickory Hill Dr until it becomes Highway #114; southeast on Highway #114 to Highway #83; south on Highway #83 to the Runnels County Line; west on the Runnels County Line to Highway #1678;

north on Highway #1678 to Highway #67; northeast on Highway #67 to the intersection with S Hickory Hill Dr, the point of beginning.

11. OUR LADY OF PERPETUAL HELP, PARISH, OZONA

GOOD SHEPHERD, MISSION, SHEFFIELD

This parish extends over the majority of Crockett County, and a small portion of Pecos County. Begin at the northeast corner of the Crockett County Lines; thence south on the Crockett County Line to the corner; west on the Crockett County Line to the corner; north on the Crockett County Line until you reach the intersection between Crockett County, Terrell County, and Pecos County; west on the Pecos County Line to Highway #349; northeast on Highway #349 to Southern Street (in Sheffield), west on Southern Street to Ave. K; north on Ave. K to Highway #349; northwest on Highway #349 to Interstate 10; southeast on Interstate 10 to the Crockett County Line; north on the Crockett County Line to Highway #190, east on Highway #190 to Highway #33; north on Highway #33 to the Crockett County Line; east on the Crockett County Line to the corner, the point of beginning.

12. ST JOSEPH, PARISH, ROWENA

This parish extends over the southwestern part of Runnels County.

Begin at the intersection of Highway #67 and Highway #1678; thence south on Highway #1678 to the Runnels County Line; west on the Runnels County Line to River Rd (N Farm to Market #1692); north on River Rd (N Farm to Market #1692) to Highway #67; northeast on Highway #67 to the intersection with Highway #1678, the point of beginning.

13. HOLY ANGELS, PARISH, SAN ANGELO

This parish extends over the west-central part of San Angelo and of Tom Green County. Begin in the City of San Angelo at the intersection of W Houston Harte Expressway and N Howard St.; thence southeast on Howard St. to Sherwood Way; east on Sherwood Way to S Jackson St.; south on S. Jackson St. to Knickerbocker Rd.; southwest on Knickerbocker Rd out of San Angelo to the city of Knickerbocker where the road becomes S Farm to Market Rd 2335; north on S Farm to Market Rd 2335 to Highway #67; west on Highway #67 to the Tom Green County Line; north on the Tom Green County Line to Highway #853 Arden Rd; east on Highway #853 Arden Rd to Mercedes St; northeast on Mercedes St. to Glenna St; south on Glenna St. to Houston Harte Expressway; east on the Houston Harte Expressway to the intersection with N Howard St., the point of beginning.

14. SACRED HEART CATHEDRAL, PARISH, SAN ANGELO

This parish extends over the north-east part of San Angelo and Tom Green County.

Begin at the intersection of Pulliam St (Highway #380) and Highway #306; thence south on Highway #306 to Paint Rock Rd. (Highway #388); east on Paint Rock Rd. (Highway #388) to Farm to Market 1692 S; north on Farm to Market 1692 S to Highway #380; east on Highway #380 to the Tom Green County Line; north on the Tom Green County Line to the corner; west on the Tom Green County Line to the corner; north on the Tom Green County Line to the corner; west on the Tom Green County Line to Highway #208; south on Highway #208 to E 14th St.; west on E 14th St. to Pecan St; south on Pecan St. to Highway #67; west on Highway #67 to N. Howard St; south on N Howard St. to Sherwood Way; east on Sherwood Way to S. Jackson St.; south on S Jackson St. to Knickerbocker Rd.; north on Knickerbocker Rd to Austin St.; North on Austin St. to W Ave. N; east on W Ave. N to Bryant St. (Highway #87); north on Bryant St.

(Highway #87) to E. Washington Dr.; east on E Washington Dr. to S Oakes St.; north on S Oakes St. to E Concho Ave.; east on E Concho Ave to Bell St.; north on Bell St. to Pulliam St (Highway #380); east on Pulliam St. (Highway #380) to the intersection with Highway #306, the point of beginning.

15. ST. JOSEPH THE WORKER, PARISH, SAN ANGELO

This parish extends over the north-west part of San Angelo.

Begin in the City of San Angelo at the intersection of Armstrong St. #208 and #2105; thence south on #208 to E 14th St; west on E 14th St. to Pecan St; south on Pecan St. to Highway #67; west on Highway #67 to Glenna St.; north on Glenna St. to Mercedes St.; west on Mercedes St. to Arden Rd. #853; west on Arden Rd #853 to Highway #2288; north on Highway #2288 to Highway #87; east on Highway #87 to #2105; east on #2105 to the intersection with Armstrong St. #208, the point of beginning.

16. ST. MARGARET OF SCOTLAND, PARISH, SAN ANGELO

This parish extends over the east part of San Angelo.

Begin at the intersection of Pulliam St. (Highway #380) and Highway #306; thence south on Highway #306 to Highway #87; west on Highway #87 to Christoval Rd (Highway 378); north on Christoval Rd. (Highway 378) to Highway #388; east on Highway #388 to S Bell St.; north on Bell St. to Pulliam St. (Highway #380); east on Pulliam St. (Highway #380) to the intersection with Highway #306, the point of beginning.

17. ST MARY'S, PARISH, SAN ANGELO

This parish extends over the south part of San Angelo and southwest part of Tom Green County.

Begin at the intersection of E Concho Ave and S Bell St.; thence south on S Bell St. to Paint Rock Rd.; west on Paint Rock Rd. to Christoval Rd.; south on Christoval Rd to Highway #277; south on Highway #277 to the Tom Green County Line; west on the Tom Green County Line to the corner; north on the Tom Green County Line Guinn Rd; east on Guinn Rd until it becomes Torres Rd; east on Torres Rd until the first unnamed road going north; north on the unnamed Rd. to Franco Rd; west on Franco Rd to Highway #2335; north on Highway #2335 until it becomes Knickerbocker Rd.; northeast on Knickerbocker Rd to Austin St.; northwest on Austin St. to W Ave. N; east on W Ave. N to Highway #87; north on Highway #87 to E Washington Dr; east on E Washington Dr to S Oakes St.; north on S Oakes St. to Concho Ave.; east on Concho Ave. to the intersection with S Bell St., the point of beginning.

18. ST ANN, PARISH, SONORA

This parish covers the entirety of Sutton County.

19. ST AMBROSE, PARISH, WALL

HOLY FAMILY, MISSION, MERETA

This parish extends over the southeast part of Tom Green County.

Begin at the intersection of Highway #380 and the east Tom Green County Line; thence south on the Tom Green County Line to the corner, west on the Tom Green County Line to Highway #277; north on Highway #277 to Highway #87; east on Highway #87 to Highway #306; north on Highway #306 to Highway #388; east on Highway #388 to Highway #1692; north on Highway #1692 to Highway #380; east on Highway #380 to the east Tom Green County Line, the point of beginning.

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