

SECTION 1

HELPFUL INFORMATION FOR PASTORAL LEADERS

**SECTION 1- General Information for Parish Leaders
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(Updated September, 2005)

SECTION 1

GENERAL INFORMATION FOR PARISH LEADERS

ADOPTION

Adoption information is available from Catholic Human Services, Inc. Contact the Administrative Office at 231-947-8110.

ADOPTION RECORDS

See separate section entitled "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records."

ADORATION OF THE BLESSED SACRAMENT (Guidelines)

Guideline 1: Eucharistic devotions, which consist of prayers offered to the Lord present in the Eucharist, by definition do not require the presence of the blessed sacrament. These devotions are encouraged and may take place anywhere and anytime.

Guideline 2: Eucharistic adoration, which is adoration rendered to the Lord present in the Eucharist which is reserved in the tabernacle in a canonically-erected church or chapel, may take place anytime. This could be either done by an individual or in a communal setting. When it is done communally, the difficulties involved in the decision to keep a church open throughout the day and night might put limits on the times available for such Eucharistic adoration in a particular church or chapel.

Guideline 3: Eucharistic adoration of the blessed sacrament which has been taken from the tabernacle and placed in a monstrance or ciborium which is put on the altar or on a pedestal by the appropriate minister in such a way that the faithful might actually see the consecrated host (exposed blessed sacrament) may take place in the following forms:

- A) Holy Hour which would include some of the faithful of the parish and take place while the blessed sacrament is exposed. The ritual should include communal prayers, scripture reading(s), music, homily, and a concluding blessing with the sacrament. Parish can schedule such holy hours as the parish desires, but they are only to take place with some reasonable part of the faith community being present. This form of Eucharistic adoration is strongly encouraged.

- B) Forty Hours yearly celebration. Traditionally, this has been a quasi-continual celebration that is spread over the better part of three days. Time is given to communal celebrations which generally include instructions on the Eucharist, Masses as well as hours for personal and communal adoration before the exposed blessed sacrament. In

this ritual, the general rule that the blessed sacrament is never exposed while Mass is being celebrated in the church is to be observed.

- C) Extended hours of adoration before the exposed blessed sacrament can take place, according to the decision of the parish, on certain days; e.g., First Fridays, Fridays of the month or on another day selected for reason by the parish. This extended hours celebration usually is for the private adoration of the faithful but out of respect for the Eucharist always presupposes that a reasonable number of the faithful will be present. It may not be during the celebration of Mass and should be brought to a conclusion before the reasonable number of faithful leave the church.
- D) More than one period of extended hours of adoration before the blessed sacrament during the same day may also take place in a parish. When this is done, there should be a special reason, it should be done when a reasonable number of the faithful are present and never when Mass is being celebrated. It also should conclude before the reasonable number of the faithful leave the church.

Guideline 4: Adoration of the exposed blessed sacrament may never take place during the Easter Triduum of Holy Week; that is, from the beginning of the Mass of the Last Supper after vespers on Easter Sunday.

Guideline 5: Perpetual adoration, meaning adoration before the exposed blessed sacrament and lasting around the clock, is not envisioned by the documents of the church which govern this practice and therefore is not permitted within the parishes of the diocese. Perpetual adoration is only permitted according to the documents to certain religious communities that have adoration of the blessed sacrament as part of their life and to certain pious associations that have such a practice in their constitutions. No such pious associations exist in our diocese. The documents do not envision parish communities as pious associations.

During any of the above-indicated celebrations or practices, the appropriate ritual of the Church is to be used when exposing or reposing the blessed sacrament. (Guidelines effective January 2, 1998)

ALCOHOL USE POLICY - Also see "Parish Liquor Liability"

Any event sponsored by a church-related group or held on diocesan or parish property lends itself to legal obligations on the part of the Diocese. The obligations are founded in legal principles and common law which basically dictate that one provide a safe premise to protect the invitees or attendees.

Some of these events include the sale or serving of alcohol, which imposes additional legal obligations under Michigan's Dram Shop Act and the Host Liquor

Liability Statutes. The basic premise is that the host has an obligation not to serve minors or persons who are visibly intoxicated.

If alcohol is to be served, the Secretariat for Administrative Services requires notification of the event. This will insure that proper documentation and planning are in place so as to comply with diocesan policy. (Approved September 15, 1988)

ANNULMENTS

The Tribunal, while part of the Church's ministry to the separated and divorced, exists to uphold and preserve the integrity of the Sacrament of Matrimony. Any person previously married and divorced, regardless of *religious affiliation* and wishing to contract marriage within the Catholic Church, must petition the Tribunal for a possible declaration of ecclesiastical nullity. The circumstances of each individual case will determine how the case is processed.

TYPES OF CASES: 1) Documentary; 2) Formal; 3) Dissolution.

1) DOCUMENTARY ____: Documentary cases, by nature, prove the validity or invalidity of marriage through documents; e.g., baptismal certificate, civil marriage record(s) and divorce decree(s). Documentary cases fall under two categories: A) Lack of Canonical Form; B) Impediment cases.

- A) Lack of Canonical Form - cc. 1124-1129
Latin and Oriental Rite Catholics are bound to enter marriage according to Catholic Form; namely, they must be married in the presence of a qualified bishop, priest (or deacon for Roman Catholics only) and two witnesses. A Catholic who contracts marriage outside of the Catholic Church, whether in the presence of a non-Catholic minister or civil authority, without first receiving a dispensation from canonical form, contracts marriage invalidly. (A dispensation from canonical form is never given for a marriage between two Catholics unless a dispensation is obtained from the Congregation for the Sacraments in Rome.)

One also contracts marriage invalidly when a Catholic priest or deacon officiates *outside the territorial boundaries of his parish* and does not receive permission from the pastor of the place in which the marriage is celebrated.

Finally, a marriage is invalid when the priest or deacon does not receive the consent of both parties in the wedding ceremony. In this age of ecumenism, the non-Catholic party may want his/her minister to participate in the wedding ceremony. If the Catholic priest or deacon does not receive the vows of *both* the bride and the groom, the marriage is invalidly contracted.

B) Impediment Cases - cc. 1083-1904

An impediment to marriage is a circumstance or condition which directly affects a marriage in such a way that the law forbids such a marriage. It is a circumstance which is directly related to a person. It may arise from the person's relationship to another or it may rest in his or her very nature.

If one of the following impediments is present at the time of marriage, without the necessary dispensation, the marriage is invalid. A thorough reading of the canon describing each impediment can usually

determine its presence or absence in a particular marriage case. The following is a list of the impediments along with their corresponding canon number:

- (1) Age (c. 1083)
- (2) Antecedent and Perpetual Impotence (c. 1084)
- (3) Prior Bond (*Ligamen*) (c. 1085)
- (4) Disparity of Cult (c, 1086)
- (5) Sacred Orders (c, 1087)
- (6) Public Perpetual Vow of Chastity (c, 1088)
- (7) Abduction (c, 1089)
- (8) Crime (c, 1090)
- (9) Consanguinity (c, 1091)
- (10) Affinity (c, 1092)
- (11) Public Propriety (c, 1093)
- (12) Adoption (c, 1094)
- (13) Spiritual Relationship (1917 CIC, cc. 1079 and 768 -- for marriages that took place before 1983 only)

- 2) FORMAL: A marriage freely entered into by both parties in the absence of any known impediment and performed in accordance with civil law and church law is considered a valid marriage. Since marriage is a gift from God and each person has the natural right to marry, the marriage of two Protestants, as well as two non-baptized individuals, is considered to be as binding for life as it is for the marriage of two Catholics. The only difference between a Protestant and Catholic marriage is that Catholics are bound by canonical form. Protestants are not bound by canonical form and marry validly in any place by any type of recognized civil official or minister. In both instances, however, a decree of nullity from the Catholic Church is required prior to contracting marriage within the Catholic Church.

If the marriage in question is the first marriage for both parties and, in the case of a Catholic, canonical form has been observed, the usual procedure to follow in applying for an ecclesiastical annulment is simply called a "formal case." In formal cases, a possible declaration of nullity relies on the testimony of the petitioner, the respondent (former spouse) along with witnesses to their marriage.

Procedure in Formal Cases:

- A) The petitioner should contact his/her parish priest, deacon or pastoral administrator (*sponsor*) and ask for an interview to obtain an application for annulment. No one should be discouraged from seeking an annulment. The parish sponsor should approach the request pastorally and state that it is up to the Tribunal to accept or reject the petition based upon the information contained in the application.
- B) The sponsor is to explain the questions contained in the application to the petitioner and inform him or her of the need for adequate testimony and witnesses. Included with the application must be baptismal certificates (if Catholic), the civil marriage record and the judgment of divorce.
- ▶ The Tribunal of Gaylord normally has the ability to hear a case (*competency*) if the marriage took place within the boundaries of the Diocese of Gaylord or if either party now resides within these canonical boundaries. When special circumstances arise such as one party resides outside the continental USA and the marriage was celebrated outside the USA, please consult the Tribunal.
 - ▶ It is important to note the Rite of both parties. If the marriage occurred in another ritual Church and both parties are Eastern Rite Catholics, the Gaylord Tribunal may not be able to process the application. Once again, please consult the Tribunal.
 - ▶ Church law requires that we notify the other party (*respondent*) of the annulment proceedings and offer them an opportunity to participate should they wish to do so. This is a matter of justice since marriage involves two individuals. Simply reporting that the respondent's address is unknown is insufficient. Examples of concrete efforts to discover the respondent's address must be demonstrated and presented to the Tribunal in writing.
- C) The Petitioner is to complete all questions asked in the application using complete sentences and examples. Simple "yes" and "no" answers are not acceptable. The application is structured to be a personal interview on paper. As such, each question is meant to provoke thought and reflection in order to provide a complete description of events surrounding the marital life so that a ground of nullity may be surfaced and evidence may be provided.
- D) After the petitioner has completely answered all questions and obtained the necessary documents, he or she should make an appointment with the sponsor. The sponsor is to review the information for completeness. The sponsor may inform the petitioner of the availability and function of field advocates at this time.

- E) The sponsor is to sign the application and compose a letter of recommendation. The application, letter of recommendation and appropriate documents are then sent to the Tribunal. Please note: It may be wise to make copies of the aforementioned in case of postal error.
- F) Upon receipt of the application and documents, the Tribunal will review the information for any technical errors or omissions (*introductory stage*).
- G) If the application is sufficiently complete, the petitioner will be asked to schedule an appointment for an intake interview. A letter informing the petitioner that we have received the case and requesting that he or she call to schedule the intake interview will normally be sent within four (4) weeks.
- H) Once the interview has occurred, the case is formally accepted. The case is assigned a protocol and computer number and tentative ground(s) are established.
- I) The case then enters the *probatory stage* which includes contacting the respondent, obtaining medical and/or psychological records and contacting witnesses.
- J) When sufficient testimonies have been obtained, a letter is sent to the parties informing them of this fact.
- K) During the *discussion stage*, the Defender of the Bond reviews the case prior to the judge arriving at a decision and writes argumentation testifying to problematic areas in the marriage or procedures in the case.
- L) During the *decision stage*, the first decision is rendered by the Gaylord Tribunal (Court of 1st Instance). The parties are so informed by letter and advised of their right to appeal. Fifteen (15) days after the date of that letter, all affirmative decisions, whether or not there is an appeal, are sent to the Court of 2nd Instance (Archdiocese of Detroit) for review. This review process is usually accomplished within 4-6 weeks.
- M) In the case of an affirmative decision that has been reviewed and ratified by the Court of 2nd Instance, the Gaylord Tribunal receives notification of this fact. The Gaylord Tribunal then notifies the parties and issues the "Definitive Decision Decree." *This decree also carries any stipulations that must be addressed prior to contracting marriage in the Catholic Church.*

Stipulations:

There are two types of stipulations which may be placed on the petitioner and/or respondent at the conclusion of a case: *Restrictions* and *Monitums*.

- ▶ A “restriction” against remarriage in the Catholic Church is sometimes placed upon one or both parties by the judge. In light of the past marital experience, the Court notes the pattern and severity of the difficulties encountered in the marriage. By placing a restriction, the judge calls into question whether or not these same difficulties may still be a part of the present relationship and may cause the same problems in a future marriage. Since most of the restrictions are placed because of psychic/emotional problems or a pattern of dysfunctional behavior or beliefs, a professional assessment of one’s ability to enter into marriage must be performed by a professional counselor prior to entering into a marriage within the Catholic Church. In order to lift a restriction, the priest, deacon or pastoral administrator/parish life coordinator preparing the individual for marriage MUST contact the Tribunal.
- ▶ A “monitum” (caution) is placed on an individual and it is the responsibility of the priest, deacon or pastoral administrator/parish life coordinator preparing the individual for a subsequent marriage in the Catholic Church to adequately address the questions presented by the Court during the course of the pre-marriage preparation. In order to lift a monitum the priest, deacon or pastoral administrator/parish life coordinator preparing the individual for marriage MUST contact the Tribunal.

Because it is inconsistent with Church Law and sound pastoral practice, NO ONE MAY BE ASSIGNED A WEDDING DATE with the Church (tentative or firm) until such time as they present a Definitive Decision Decree from a legitimate Ecclesiastical Tribunal or Chancery. A restriction or monitum must be removed prior to assigning a wedding date as well.

3) DISSOLUTIONS:

The following titles - Pauline Privilege and Privilege of the Faith - follow a completely different format from the previous processes for nullity. In all previous cases, a marriage was considered “null” from its very beginning on the basis of the consent of one or both parties. In these two instances, however, a marriage is “dissolved” on the basis of the non-baptism of one or both parties at the time of marriage.

Pauline Privilege: A Pauline Privilege is based upon the 1st Letter to the Corinthians (7:12-15). It concerns the dissolution of a non-sacramental marriage between two non-baptized persons. The forms needed in order to petition for a Pauline Privilege are available by contacting the Tribunal.

Privilege of the Faith: A Privilege of the Faith can be requested when the

marriage involved one person who was baptized and the other person who was *certainly* not baptized at the time of their marriage. Petitions for a Privilege of the Faith Case may be obtained by contacting the Tribunal. A word of caution to priests, deacons and pastoral administrators/parish life coordinators who are dealing with such cases --- If the petitioner wishes to be received into the Roman Catholic Church, whether they are already in a second marriage with a Catholic or not, that person is *not* to be baptized until the case is completed and the rescript has been received from Rome permitting the present marriage to be celebrated or convalidated.

If there are any questions concerning any of the processes outlined, please contact the Tribunal for assistance at 989-732-5147.

ARCHIVES

Calls regarding diocesan archives should be directed to the Pastoral Center at 800-727-5147. Inquiries may be sent to: Archivist, Diocese of Gaylord, 611 W. North Street, Gaylord, MI 49735. Also see separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records."

ASBESTOS

All projects involving removal or repair of asbestos in parish buildings must be done in consultation with the Diocesan Secretariat for Administrative Services and proper records need to be kept on file with the appropriate regulatory agencies. The Diocesan Secretariat for Administrative Services may be contacted at 800-727-5147.

ATTORNEY, DIOCESAN

The Diocesan Attorney should be consulted regarding **ALL** legal matters. In all Human Resource matters **contact should be made with the Human Resource Director before calling the attorney at 800-727-5147.**

BAPTISM, ADULT

(An adult is **anyone** over the age of reason, about 7 years old.)
See "Rite of Christian Initiation of Adults" for children of catechetical age. Also see separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records."

BAPTISM, INFANT

The Rite of Baptism calls for the sacrament to be celebrated by the community into which the person is baptized. Except in case of danger of death, baptism should not be celebrated in private houses. Unless the Bishop decides otherwise, baptism should not be celebrated in hospitals except in cases of emergency or for some other pastoral reason of a pressing nature. Care should always be taken

that the parish priest or pastoral administrator is notified and that the parents and godparents are suitably prepared beforehand.

When the parents are not yet prepared to profess the faith or to undertake the duty of bringing up their children as Christian, it is for the parish priest/pastoral administrator, keeping in mind whatever regulations may have been laid down by the conference of bishops, to determine the time for the baptism of infants. In the Diocese of Gaylord, infant baptism is never refused, but infant baptism may be delayed until the parents are prepared to accept their obligation to raise the child in a faith-filled environment. They should be provided with suitable means such as books, instructions, and catechisms written for families. The parish priest/pastoral administrator should make it his/her duty to visit them, or see that they are visited, as a family or as a group of families, and prepare them for the coming celebration by pastoral counsel and common prayer.

To bring out the paschal character of Baptism, it is recommended that the sacrament be celebrated during the Easter vigil or on Sunday (Baptisms are not normally celebrated during Lent) when the Church commemorates the Lord's resurrection. On Sunday, Baptism may be celebrated even during Mass so that the entire community may be present and the necessary relationship between Baptism and Eucharist may be clearly seen, **but this should not be done too often.**

In the actual celebration, the people of God (represented not only by the parents, godparents and relatives, but also, as far as possible, by friends, neighbors and some members of the local church) should take an active part.

Pastors/Pastoral Administrators/Parish Life Coordinators should see to it that the godparent, chosen by the family, is qualified to carry out his/her proper liturgical functions as specified: be mature (at least 16), have received the three sacraments of initiation (baptism, confirmation, and the Eucharist); be a member of the Catholic Church, canonically free to carry out this office. (Canons 873-874)

After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child he/she has become, to receive confirmation and to participate in the holy Eucharist. In this duty they are again to be helped by the parish priest/pastoral administrator/parish life coordinator by suitable means.

BAPTISMAL RECORDS - See separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records." An "Affidavit to Establish Catholic Baptism" form is included in Section 4 - Exhibits.

BOILER INSPECTION

Hartford Steam Boiler is contracted with Michigan Catholic Conference to insure the boilers and machinery in churches and schools in Michigan. For inspection contact:

Hartford Steam Boiler
17199 N. Laurel Park Dr., Suite 401
Livonia, MI 48152 Telephone: 800-833-4658 - FAX 313-591-9405

BOILER POLICY

The following was implemented through the Secretariat for Administrative Services:

- 1) The average life is considered to be 20 years. This assumes consistent and good maintenance. Notwithstanding, a major repair and/or burner-control update should be anticipated during the life of the boiler. It is important that each parish identify all of their boilers and develop plans with funding to maintain, upgrade and eventually replace this equipment. This is essential for all boilers, but especially those which have reached the age of 25 years or greater.
- 2) The importance of boilers dictates that one or more parish personnel become familiar with the parish boilers. This knowledge should include the type, age, function, operation, care and maintenance requirements, inspection schedules, etc.
- 3) New boiler or boiler replacement projects require the review and approval of the Diocesan Building Commission. Due to the absolute necessity of complying with applicable safety codes and regulations, the Building Commission will require documentation by a licensed Professional Engineer so that plans for the project meet all statutory requirements. This minimum requirement must be presented to the Building Commission before the project will be authorized.
- 4) Boiler installations, new or replacement, represent not only a large capital expenditure, but also a 20-30 year commitment to future operating and maintenance expense. In no case shall expenditures be authorized prior to notifying the Building Commission and receiving direction and authority to proceed.

BOOKSTORE (See Rose Resource Center)

BUILDING AND RENOVATION / DIOCESAN BUILDING COMMISSION

Purpose of the Diocesan Building Commission

To aid and assist parishes in implementing the various projects which they may undertake in the construction of and renovation of all parish buildings, the construction of parking lots and the major renovation or construction of churches. The Commission will make recommendations to the diocesan bishop with regards to all parish building and renovation projects which the bishop or his delegate deems necessary, including any project which exceeds \$50,000 and any project that involves the worship space at the church. No such project may be undertaken without having been reviewed by this Commission. The Bishop of the Diocese of Gaylord is the final authority with regards to all building projects.

Process for Proposed Parish Building Project Checklist:

Name of parish _____

City _____

Date _____

- 1) Organizing and educating for the proposed project:
 - ___ A) Pastor with parish pastoral and finance councils discerns need for the project.
 - ___ B) Pastor contacts Bishop in writing for a meeting to discuss the proposed project.
 - ___ C) Contact Secretariat for Worship and Liturgical Formation to begin liturgical education of parish. (This is for worship space only)
 - ___ D) The Secretariat for Worship and Liturgical Formation conducts an educational program in parish (for projects concerning worship space only).
 - ___ E) Parish planning committee organized.

- 2) The Discernment Process:
 - ___ A) Collection of data on parish membership, community, history, traditions, and needs assessment completed.
 - ___ B) Meeting of pastor, parish planning committee, and Secretariat for Worship to discuss proposed project, appropriate liturgical space, and steps to be taken (for worship space only).
 - ___ C) Meeting of pastor, parish planning committee, and Secretariat for Justice and Peace to discuss accessibility for persons with disabilities.
 - ___ D) In the case of renovation, schedule an on-site visit with the Secretariat for Worship and Liturgical Formation (for worship space only).
 - ___ E) Have architect on limited contract for discernment phase only. Contact Secretariat for Administrative Services for form.
 - ___ F) Begin education of parish in church architecture, liturgical space and accessibility for pastor, parish planning committee and architect by

the Director of the Secretariat for Worship and Liturgical Formation (for worship space only).

- ___ G) Study of church documents by pastor, parish planning committee and architect by Director of Secretariat for Worship and Liturgical Formation.
- ___ H) Pastor and parish planning committee meet with parishioners to discuss the proposed project.
- ___ I) Proposed project description completed.
- ___ J) Approval of proposed project description by parish pastoral and finance councils.
- ___ K) Forward to Secretariat for Administrative Services the proposed project description.
- ___ L) Diocesan Building Committee reviews proposed project description.
- ___ M) Letter from Bishop to the pastor giving preliminary approval for the project and permission to proceed with project design process by entering an AIA contract with architect. The contract must be approved by the diocesan attorney.

3) The Project Design Process:

- ___ A) Continue education of parish in church architecture, liturgical space and accessibility (for worship space only).
- ___ B) Pastor, parish planning committee, and architect proceed with design of proposed project.
- ___ C) Share design information with parishioners. Designs may be displayed for observation.
- ___ D) Two weeks prior to meeting with Diocesan Building Commission, the pastor sends ten (10) sets of modified preliminary design plans to the Secretariat for Administrative Services, which will distribute them to other appropriate diocesan offices and persons on the Diocesan Building Commission.
- ___ E) Design plans reviewed by offices and persons on the Diocesan Building Commission.
- ___ F) Pastor, architect and parish building/planning committee meet with Diocesan Building Commission.
- ___ G) Parish modifies design plans to reflect recommendations of Diocesan Building Commission.
- ___ H) Two weeks prior to meeting with the Diocesan Building Commission, the pastor sends ten (10) sets of designs reflecting recommendations to the Secretariat for Administrative Services for distribution to offices and persons on the Diocesan Building Commission.
- ___ I) Pastor, architect and parish building/planning committee meet with the Diocesan Building Commission with the **final** plans.
- ___ J) Chairman of the Diocesan Building Commission will write a letter to the Bishop recommending that the Bishop accept the recommendations of the Commission and approve the plans.
- ___ K) Bishop gives final approval.
- ___ L) Bids are let for contractors.

- _____ M) Bids are opened. When contractor has been chosen, contracts are to be approved by the diocesan attorney and signed by the Bishop.
- 4) The Construction Process:
- _____ A) Before construction begins, certificates of insurance must be sent to Secretariat for Administrative Services.
 - _____ B) Pastor and architect inform Bishop and Secretariat for Administrative Services of any changes during construction. If the worship space is altered, the pastor, architect and planning committee are to meet again with the Diocesan Building Commission for approval of new plans (for worship space only).
 - _____ C) Pastor and architect maintain listing and price of permanent fixtures.
 - _____ D) Pastor and architect maintain inventory of movable contents.
 - _____ E) Pastor and architect notify Secretariat for Administrative Services of completion of project.
 - _____ F) Architect sends "as-built" plans to both Secretariat for Administrative Services and pastor within 30 days of completion of construction.
- 5) The Celebration of the Project Completion:
- _____ A) Contact the Secretariat for Worship and Liturgical Formation as needed for appropriate ritual text to be used regarding dedication or re-dedication of a church or a blessing of a parish hall.
 - _____ B) Celebration of the completion of the project, involving as is appropriate the ministry of the diocesan Bishop.

BUILDING AND RENOVATION WORSHIP SPACES - RESOURCES

- 1) Constitution on the Sacred Liturgy; Sacred Art and Sacred Furnishings, Chapter VII
- 2) General Instructions of the Roman Missal (2002); Chapter V
- 3) Art and Architecture: Diocesan Process
- 4) Paragraphs from Built of Living Stones; Bishop makes determinations. Built of Living Stones is a document approved by the United States Conference of Catholic Bishops.
- 5) Praenodanta (Introduction) to each liturgical rite
 - A) 34. Bishops "are the high priests, the principal dispensers of the mysteries of God, and the directors, promoters and guardians of the entire liturgical life of the particular bishop, either in person or through the priests who assist him. Within the process of building or renovating a church, the diocesan bishop has an irreplaceable role and final responsibility. The construction of a new church requires the permission of the bishop, who must consult and determine that the building will contribute to the spiritual welfare of the faithful, and

that the parish has the necessary means to build and care for the church.

In the Diocese of Gaylord: In order to fulfill his responsibilities, the Bishop has determined that each parish contemplating either building or renovating a parish church, including changes of the worship space, must go through the process outlined in the diocesan publication, Art and Architecture (2001).

- B) 46. The church building houses the community of the baptized as it gathers to celebrate the sacred liturgy. By its practical design and beauty it fosters the full, dignified, and graceful celebration of these rites. The primary concern in the building or renovation of a space for worship must be its suitability for the celebration of the Eucharist and other liturgical rites of the Church. Consequently, the fundamental prerequisite for those engaged in the building or renovation of a church is familiarity with the rites to be celebrated there. (See the Praenotanda [Introduction] of each Rite)

- C) 57. In the United States it is permissible to use materials other than natural stone for a fixed altar, provided these materials are worthy, solid, properly constructed, and subject to the further judgment of the local ordinary. Parishes building new churches must follow the directives of the diocesan bishop regarding the kind of altar chosen and suitable materials for new altars.

- D) 74. The bishop is to determine where the tabernacle will be placed and to give further direction. The bishop may decide that the tabernacle be placed in the sanctuary apart from the altar of celebration or in a separate chapel suitable for adoration and the private prayer of the faithful. In making his determination, the bishop will consider the importance of the assembly's ability to focus on the Eucharistic action, the piety of the people, and the custom of the area.

In the Diocese of Gaylord: Each church should have one and only one tabernacle for the permanent reservation of the Blessed Sacrament. In the construction of a new church, provision should be made for a chapel suitable for adoration of the Blessed Sacrament and the private prayer of the faithful. In the renovation of churches, the first choice is to establish a separate chapel for the Blessed Sacrament. When this is not feasible, a space is to be reserved for the Blessed Sacrament either within the sanctuary or outside of it. In either case, the placement of the tabernacle should not be in the same line of vision as the altar. The area should promote prayer and have seating, kneelers, and appropriate space. In all instances, the place of reservation should be highlighted so that the space is readily visible to all those entering the church. This can be accomplished by

the placement of a sanctuary lamp of appropriate size and color.

- E) 75. In exercising his responsibility for the liturgical life of the diocese, the diocesan bishop may issue further directives regarding the reservation of the Eucharist. Before parishes and their liturgical consultants begin the educational component and the discussion process, it will be important for all those involved to know what specific directives or guidelines the diocesan bishop has issued.
- F) 77. The diocesan bishop may direct the parish to reserve the Blessed Sacrament in a chapel separate from the nave and sanctuary but “integrally connected with the church” and “conspicuous to the faithful.”
- G) 87. There are no universal norms regarding fixed or flexible seating but the diocesan bishop may issue further directives in this area.

In the Diocese of Gaylord: Both in the building of a new church and the renovation of existing churches, seating is to be permanent with kneelers attached. In situations where a larger number of people would be expected, additional seating of a flexible nature can be included. Such flexible seating would be removed for the regular occasions when there is no overflow situation. If this flexible seating is used often, the flexible seating should be replaced with pews that are permanent with kneelers.

- H) 92. If the bishop of the diocese celebrates, seven candles may be used.
- I) 116. When the celebration of Mass on Sunday is not possible in a given parish and the people have no reasonable alternatives, the diocesan bishop can permit the celebration of the Liturgy of the Word or the Liturgy of the Hours or one of these combined with a communion service.

In the Diocese of Gaylord: At this time, the bishop does not permit this option. In case of an emergency, e.g., priest fails to show for Mass, he would permit a service of the Word and/or Liturgy of the Hours, but without the distribution of Holy Communion, according to the Ritual, Sunday Celebration in the Absence of a Priest.

- J) 120. When the people of the parish community gather to dedicate their new church building or to celebrate its renovation, they will have made many decisions, balanced a variety of needs, and overcome a multitude of challenges. As the diocesan bishop celebrates the Rite of Dedication and receives the church from his people, the connection between the diocesan church and the parish community is particularly evident.

- K) 165. Conferences of bishops may make further determinations regarding the appropriate style and material for sacred vessels and vestments to be used in the celebration of the liturgy. Likewise the diocesan bishop can make further determinations regarding the suitability of the materials or the design for vessels and vestments, and in cases of doubt, he is the judge of what is appropriate in this regard.

In the Diocese of Gaylord: We will follow the determinations that are found in the General Instructions of the Roman Missal, including the adaptation for the church in the United States.

- L) 166. To insure the protection of worn or used sanctuary furnishings, vessels, and other liturgical artifacts, many diocesan bishops have issued directives about their proper disposition when they are no longer suitable for worship.

In the Diocese of Gaylord: Contact can be made with the Secretariat for Worship and Liturgical Formation to obtain different ways in which these objects can be shared with others, such as Missions or destroyed if unusable.

- M) 167. In addition, bishops have exercised their responsibility as stewards of the Church's artistic resources by encouraging pastors and diocesan personnel to consult with experts and to create an inventory of historic churches and of objects in any church that have artistic or historical value.

- N) 168. Objects of great artistic or historical value or those donated to the Church through a vow may not be sold without special permission of the Holy See. When such objects are not to be sold but disposed of in some other way, the diocesan bishop should be contacted so that the concerns of donors and the requirements of canon law are fulfilled.

- O) 178. As the Code of Canon Law states, "No church is to be built without the express written consent of the diocesan bishop ... after having heard the Presbyteral Council and the rectors of the neighboring churches." (See Footnote in Built of Living Stones, 183)

- P) 179. In some dioceses the first step in any building or renovation process is a meeting of the pastor, and possibly, the liturgical consultant with the diocesan bishop or his representative to discuss any diocesan parameters. Such early consultation can prevent confusion and unrealistic expectations or diversions later.

In the Diocese of Gaylord: The diocesan guidelines are to be followed in every case.

- Q) 211. Every person should be welcomed in the worshipping assembly with respect and care ... the bishops of the United States have stated that “it is essential that all forms of the liturgy be completely accessible to persons with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together.”

In the Diocese of Gaylord: These concerns are addressed in the diocesan guidelines.

- R) 243. There are times, however, when the materials are no longer suitable, either because they are worn or because they no longer serve the needs of liturgy. In such cases, pastors and committees need to consult with the diocesan worship office or the chancery regarding any policies governing the disposal of such items.

In the Diocese of Gaylord: The importance of the liturgy requires that each parish maintain materials, vessels and books that are used in the liturgy in a condition worthy of what is being celebrated. Well-worn materials, vessels and books should be replaced whenever their appearance detracts from the liturgy. For the disposal of the above items, parishes may contact the Secretariat for Worship and Liturgical Formation.

- S) 247. In exercising his responsibility for the liturgical life of the diocese, the diocesan bishop may issue specific directives regarding the reservation of the Eucharist and the placement of the tabernacle.

In the Diocese of Gaylord: See above statements (74) regarding the placement of the tabernacle.

BURIAL GUIDELINES - Also see “Cremation”

Guidelines, approved by the National Council of Catholic Bishops may be applied in the Diocese of Gaylord. Copies may be obtained from the Secretariat for Worship and Liturgical Formation. Some of the main points include:

- 1) The ideal is for Catholics to be buried in a Catholic cemetery.
- 2) The 1987 Order of Christian Funerals is to be followed.
- 3) The Rite consists of three main parts: the vigil (wake), the funeral service, and commitment in a blessed grave or tomb. Each part has its distinct role and each must reflect the circumstances of both the deceased and the mourners.
- 4) The vigil (wake) service should be appropriate to the age, personality, and religious background; may be conducted in the funeral home or the church;

may be conducted by a priest/pastoral administrator/parish life coordinator, deacon or lay person; and should have the participation of the community. The praying of the rosary is not to replace the vigil (wake).

- 5) The parish church of the deceased is the usual place for the funeral Mass (Mass of Christian Burial). Mass is not to be celebrated in the funeral home.
- 6) The Mass of burial may be celebrated on any day except Solemnities that are Days of Obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent and the Easter Season.
- 7) White is the usual color for vestments.
- 8) Parish lectors and Eucharistic Ministers should function as such unless a family member is a lector or Eucharistic minister. Communion under both species is strongly encouraged.
- 9) Non-Catholics may serve as pall bearers.
- 10) The casket should be closed with the liturgical pall over the casket in remembrance of the white baptismal garment. The national flag may not cover the casket in Church.
- 11) Suicide, continued neglect of the sacraments, and invalid marriage are not necessarily grounds for denial of Christian Burial.
- 12) In the case of a baptized Catholic for whom a funeral Mass will not be celebrated, a prayer service may be conducted (usually in the funeral home). A memorial Mass should be celebrated in the parish as soon as possible.
- 13) A prayer service may be conducted for the non-Catholic relative of a Catholic at the request of the Catholic.
- 14) Catholics may be buried in non-Catholic cemeteries for sufficient reasons.
- 15) Non-Catholics may be buried in Catholic cemeteries if they are related to a Catholic by blood or marriage.
- 16) Cremation may be allowed for hygienic, economic or other valid reason(s); if it is the choice of the individual before death; if the remains are treated with respect and placed in consecrated ground; and if cremation is not chosen as a denial of Christian dogma or hatred for the Church. (See "Cremation")
- 17) The Order for Christian Funerals envisions that the funeral rites (except the committal) will take place before the body of the deceased is cremated.

Sometimes the rites are celebrated after cremation and the ashes are brought to church.

The urn of ashes may be placed by the Paschal Candle on a small table in the front of the Assembly, before the liturgy begins. A picture of the deceased may also be placed there. Since the body of the deceased is not present, the sprinkling with holy water and the placing of the pall are to be omitted. The ashes are to be brought to the cemetery for burial. The prayers of the Rite of Committal are to be used at this time, especially the prayer for the burial of ashes.

CAMPAIGN FOR HUMAN DEVELOPMENT (CHD)

CHD is an action-education program sponsored by the Catholic Bishops of the United States. It funds projects throughout the country that aim to attack the basic causes of poverty and empower the poor. Funds are allocated on a non-denominational basis. For pre-application/application information, contact the Secretariat for Justice and Peace at 800-727-5147

CANTORS

Cantors have a role at all liturgical rites, those celebrated at Eucharist as well as those celebrated outside of Mass. Like all liturgical ministers, they are to be well prepared. Contact the Diocesan Secretariat for Worship and Liturgical Formation at 800-727-5147 for information.

CATECHESIS - A handbook containing all policies for the religious education program is available from the Secretariat for Faith Formation of Children and Youth. Call 800-727-5147.

CATHOLIC HUMAN SERVICES, INC.

Administrative Offices are located at:

1000 Hastings Street
Traverse City, MI 49686
231-947-8110
FAX: 231-947-3522

CATHOLIC SCHOOLS - All policies for schools are printed in the "School Policy Book" provided by the Diocesan Secretariat for Faith Formation of Children and Youth. Call them at 989-732-5147 to request a copy. Also see "School Endowment Trust Funds" and "School Financial Support by Neighboring Parishes."

CATHOLIC SERVICES APPEAL DEFICITS

During a fiscal year, parishes will be billed quarterly for the difference between the current CSA assessment and the total pledged by the parishioners. In March, at the end of the drive, the parish will be billed for the difference between the assessment and the total paid by the parishioners. If the shortfall is not paid by June 30, it will become an interest bearing loan as of July 1 of the next fiscal year at the interest rate paid on savings by the Deposit and Loan Program. A twelve-month amortization schedule will be provided and the parish is expected to make regular monthly payments.

CATHOLIC SERVICES APPEAL PARISH SURPLUS CHECKS

Beginning in October of each year, CSA surplus checks will be issued each quarter to parishes with a surplus.

CATHOLIC SERVICES APPEAL PARISH TARGETS

- 1) The total diocesan target is set by the Diocesan Finance Council.
- 2) The total "ordinary income" of all parishes is determined from the annual financial report submitted to the Diocese in August. The amounts used for this purpose are Sunday and Holy Day envelopes, loose collection and children's offering.
- 3) The total number of diocesan families is determined from the report submitted by each parish to the Secretariat for Financial Development in December of each year.
- 4) The diocesan target is divided by the total diocesan ordinary income as determined in #2. This will yield the percent of ordinary income required to meet the diocesan target.
- 5) The diocesan target is divided by the total diocesan families determined in #3. This will yield a dollar amount needed per family to reach diocesan target.
- 6) The amounts determined in #4 and #5 are applied to the individual parish numbers as determined in #2 and #3. In each parish this will yield two possible targets each of which by themselves would yield the diocesan target.
- 7) The two targets from #6 are totaled for each parish and divided by two in order to reach an average target.
- 8) The average target as determined in #7 is presented to the Vicars of the Diocese during a Spring meeting. At that time they may make changes to an individual parish target based on their knowledge of the parish. Any

change made by a Vicar must be absorbed by the other parishes in his region.

CATHOLIC WEEKLY

The Gaylord edition of the “Catholic Weekly” is a weekly news publication available to all parishes and persons in the Diocese of Gaylord. Subscription information should be directed to:

Catholic Weekly
P.O. Box 1405
Saginaw, MI 48607
989-793-7661

Article submissions are due the Friday before the Friday publication date and should be directed to:

Secretariat of Communications
Diocese of Gaylord
611 West North Street
Gaylord, MI 49735
989-732-5147
FAX: 989-705-3589

CEMETERY - See “Parish Cemeteries”

CENSUS RECORDS - Also see separate section for “Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records”

Parishes should strive to keep their census data current at all times; taking into account deaths, people moving out of the parish, and new parishioners. Census data generally refers to sacramental records, birth dates, education, talents, etc.

CENTER FOR CATHOLIC STUDIES (CCS)

The Center for Catholic Studies began in June, 2003, and is a combining of most adult catechetical programs in the Diocese under one umbrella. The Center offers instruction and catechetical faith formation for the people of the Diocese, both for people in leadership roles within the Diocese and for other Catholics and non-Catholics who wish to advance their knowledge and understanding of Catholicism. Students may take courses “for audit” or “for credit” in one of the programs that offer “certification” in order to obtain staff titles such as Director of Religious Education, Liturgical Coordinator, Youth Group Director, etc. The programs “for credit” are: Worship and Liturgical Formation, Catechist, Marriage Enrichment, Permanent Diaconate, Deacon Formation, Religious Education, Justice and Peace, Christian Discipleship, Youth Ministry, and RCIA Director. For those seeking certification, there is a “core curriculum” that must be taken. The Center for Catholic Studies is funded through the efforts of the Diocese of Gaylord, student tuition and grants that have been awarded. Most classes are held at the Pastoral Center in Gaylord. Class listings, registration, payment, book orders and

other information may be obtained through mailings, telephone (989-732-5147), and e-mail (ccs@dioceseofgaylord.org)

CHILD ABUSE POLICIES AND PROCEDURES - See "Protection of Children"

CHRISTIAN LEADERSHIP INSTITUTE (CLI)

The CLI is a one-week camp for Catholic high school age teens to experience church, community, leadership and fellowship. Contact the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

CLERGY AUTOMOBILE INSURANCE

Group auto insurance is available to active and senior priests incardinated in the Diocese of Gaylord and transitional deacons. A summary of benefits is as follows:

Liability:	\$500,000
No Fault Benefits:	Statutory (Excess PIP Benefits)
Uninsured Motorists:	\$300,000 per person
Comprehensive:	\$250 Deductible
Broad Form Collision:	\$500 Deductible*
Road Service/Towing:	\$50 maximum per occurrence
Rental Reimbursement:	\$30 per, up to 30 days (covered peril only)

*Broad Form Collision allows deductible to be waived if insured is not at fault.

Premiums:	Premiums are billed July 1 and January 1 (note: subject to increase July 1 of each year)
Additional Autos:	A second automobile may also be insured

All claims are reported to:

Gallagher Bassett Services, Inc.
P O Box 1448
East Lansing, MI 48826-1448
Tel 1-800-926-1819 or 517-351-3100x225
Fax 517-351-5528

Applications can be requested from the Director of the Secretariat for Administrative Services or by contacting MCC, P.O. Box 10157, Lansing, MI 48901 or calling 800-395-5565, Attention: Marlene Sumervill.

CLERGY COMPENSATION (Revised July 12, 2004)

Compensation Policy

The compensation policy and schedule for the priests of Gaylord is created with the understanding that diocesan priests must provide for their own needs in a reasonable manner. These needs fall under five general categories: personal, continued education and formation, works of charity, transportation, and

recreation. Consequently, the amount of money made available for these needs ought to be considered “reasonably sufficient.”

Procedural Matters

This revised schedule was made specifically with diocesan priests in mind, but it is to be applied also for the priests of religious communities who work in the Diocese of Gaylord. All priests will take the full stipend and fringes provided. If the priest contributes a portion of his salary back to the parish, this will occur by means of a formal contribution rather than a shortfall of salary. The parish should be aware of and accustomed to budgeting for the full compensation schedule. Many changes have occurred over the years in the priests’ compensation schedule. The current method uses an all-inclusive stipend and certain reimbursement opportunities. This method maximizes tax advantages for priests and also maximizes flexibility to use his income as he deems appropriate. It is important to note that the current schedule of base stipend and increment include amounts given in the past as transportation allowance or mileage, automobile insurance, and social security contributions.

Compensation Schedule

Base Salary - \$27,452 (2010-11)

The base salary is to be increased annually based upon the Cost of Living Allowance (COLA) as determined by the U.S. Government.

Increments: Each priest will receive \$220 for each year of active ministry. There is no cap on the number of years of service. All increments will start with the first day of the fiscal year.

Mileage: “Ministry” mileage, as defined below, must be logged and will be reimbursed by the parish/institution at the current IRS rate per mile. “Ministry” mileage includes any miles driven to conduct the work of the particular parish or diocesan assignment(s) such as spiritual and physical assistance to parishioners, hospital and prison ministry, parish administration, diocesan meetings. By IRS rules, it cannot include personal matters such as meals out, entertainment, visiting relatives, etc; mileage expenses for presentations and conferences with groups not related to the parish or diocese should be reimbursed by the outside group.

Spiritual growth and professional education: Priests are expected to attend convocations, overnights and to make an annual retreat up to one week in duration. The parish/institution will pay the fees for mandated convocations, overnighter, and an annual retreat. Reimbursement for the retreat will not be greater than the cost of the diocesan retreat. In addition to the above, up to \$1,000 per year will be reimbursed by the parish/institution for the cost of workshops, books, and other educational or ministry-related materials. All other educational events will be the responsibility of the individual priest.

Vacations: All priests are encouraged to take an annual vacation. According to Canon 533, Par. 2, priests may be absent from the parish on vacation for at most

one continuous or interrupted month of 30 days of vacation (four weekends) per year. Every priest is entitled to a vacation regardless of the availability of substitute help. Efforts should be made to provide a substitute for weekend Mass and reconciliation. The cost of this provision is to be borne by the parish or institution at which the ministry is exercised. If it is impossible to obtain a substitute, the problem should be referred to the regional vicar.

Each priest is also encouraged to take a twenty-four hour day off weekly.

Substitutes or occasional help compensation: The following rates are applicable for priests who provide assistance to parishes; for example, senior or disabled priests, religious priests, priests from other dioceses:

Weekend help (Saturday/Sunday Masses and confessions): \$75 per Mass plus mileage at the current IRS rate.

Weekly help (Monday through Friday parish coverage; i.e., vacations, illness, etc.): minimum of \$150 plus mileage at the current IRS rate.

Individual daily Masses: minimum of \$25 plus mileage at the current IRS rate.

Medical-hospitalization-dental insurance coverage: The parish/institution will pay the premium for medical-hospitalization-dental insurance coverage under the group plan for the Province of Detroit through the Michigan Catholic Conference.

Auto insurance: The parish or institution will pay the premium for auto insurance if the vehicle owned or leased by a priest is covered under the Michigan Catholic Conference auto insurance plan. If the priest obtains insurance from another source other than the Michigan Catholic Conference, he will pay the premium for this.

Room and Board: The parish/institution will provide housing and pay for items of household supplies and maintenance.

Food allowance: The parish/institution will also provide up to \$500 monthly allowance to each priest to cover food and meals. Priests are required to furnish appropriate invoices or receipts for moneys expended for food allowance. These must be given to respective bookkeepers to be kept on file and to receive reimbursement.

Retirement: The Diocese of Gaylord supports a three-pronged program for priests' retirement which is comprised of:

- 1) The benefit paid from the Priests' Retirement Fund
- 2) Social Security benefit
- 3) Contributions to personal savings program.

Any priest who retires and chooses not to participate in Social Security benefits

will be personally responsible for the difference in premium between Medicare supplement and full health insurance coverage.

Parish Income: All Mass offerings and stole fees for baptisms, weddings and funerals are income for the parish that pays the priest's salary. Mass stipends are to be maintained in a separate account until the obligation has been satisfied. Priests who do not waive their personal right to Mass stipends and stole fees must reduce their parish salary by the amount of income received from these sources.

Multiple Assignments: For priests who are assigned to more than one parish the diocesan policy will determine the compensation and expenses of priests. The diocesan policy is: the primary parish will pay the full compensation and will be reimbursed by the other parish(es) for their pro rata share. The reimbursement will include mileage at the current IRS rate for travel between assignments. This mileage reimbursement will be paid to the priest by the primary parish. This arrangement will apply to priests who take on an additional assignment as a sacramental minister to a parish served by a pastoral administrator/parish life coordinator.

For priests assigned to a diocesan or chancery position, the Diocese of Gaylord will reimburse the priest for mileage at the current IRS rate and travel expenses, including meals. The Diocese of Gaylord will reimburse the parish on a per diem basis for the priest's service.

Review of the Schedule of Compensation for Priests: An ad hoc committee of the Diocesan Presbyteral Council will be appointed every three years to review priests' compensation. If appropriate, the committee will recommend a percentage change to the base stipend, which reflects the needs of priests and information about priests' compensation being paid in reference group dioceses. That suggested modification will be reported to the Presbyteral Council and sent to the priests of the Diocese of Gaylord for their consultation and suggestions prior to the Council giving its recommendations to the Bishop. This review will be done under the direction of the same ad hoc committee of the Diocesan Presbyteral Council following whatever hearings it may wish to hold.

Other Procedural Matters

Priests are required to furnish appropriate invoices for money expended for formation/education purposes, the monthly food allowance and mileage sheets stating miles traveled for purposes of priestly ministry. These must be given to the parish/institution bookkeeper in order to receive reimbursement and be retained on file. These invoices are necessary for the regularly-scheduled audit reports.

Each parish/institution is required to establish a reimbursement system for priests' continuing education, ministry mileage expenses and the monthly food allowance. Questions concerning parish expenditures will be addressed as per diocesan policy and procedure.

CLERGY CONTINUING EDUCATION - Also see #4 under “Clergy Compensation.”

There are three times within the calendar year that the priests gather for continuing education. One is for a yearly retreat which is required both by the needs of ministry and urged by Canon Law. Priests who wish to make their retreats at other times and at other places may do so but are requested to share that information with the Bishop. The second gathering is an overnight in June for educational/informational purposes. The third gathering will be a convocation held in the Fall which all priests are expected to attend. The parish or employing organization will be responsible to pay the fees for these gatherings.

CLERGY FACULTIES

Faculties granted to priests serving in the Diocese of Gaylord:

- 1) To baptize one who has completed the fourteenth year of age without previously referring the matter to the diocesan bishop, provided that the requirements of the “Rite of Christian Initiation of Adults” or its diocesan-approved equivalent have been met. (Canons 863 and 866)
- 2) To administer the Sacrament of Confirmation to those persons who have attained the use of reason and whom they baptize in accord with the requirements of the “Rite of Christian Initiation of Adults” or its diocesan-approved equivalent. (Pastors enjoy this faculty by virtue of office.) (Canons 866 and 833.2)
- 3) To administer the Sacrament of Confirmation to those persons who have attained the use of reason and who are already baptized in another church or ecclesial community, on the occasion of their profession of faith and admission into full communion with the Catholic Church in accord with the requirements of the “Rite of Christian Initiation of Adults” or its diocesan-approved equivalent. (Canon 883.2)
- 4) To administer the Sacrament of Confirmation to Catholics who, although baptized earlier, have not been reared in the Catholic Church, on the occasion of their reconciliation with the Catholic Church provided that such individuals have participated in the catechesis of the “Rite of Christian Initiation of Adults” or its diocesan-approved equivalent.
- 5) To celebrate the Eucharist twice on weekdays for a just cause and, if pastoral necessity requires it, three times on Sundays and holy days of precept. (Canon 905, Par. 1; Canon 1248, Par. 1)
- 6) To dispense, in individual cases and for a just reason, from the Eucharistic abstinence. (Canon 919, Par. 1)
- 7) The faculty to hear confessions: For a priest incardinated in any diocese of the Ecclesiastical Province of Detroit, this is a habitual faculty (Canon 967,

Par. 2; Canon 973). For a priest who is not incardinated in any diocese of the Ecclesiastical Province of Detroit, this is a non-habitual faculty (Canon 971). The use of this faculty in a house of a religious institute requires at least the presumed permission of the superior of the institute. (Canon 969, Par. 1 and Par. 2)

- 8) The faculty is granted to confessors to remit in the internal and the external forum an automatic (*latae sententiae*) penalty established by the law but not yet declared by lawful authority as having been received, provided the remission is not reserved to the Apostolic See. This faculty may be exercised within the confines of the Ecclesiastical Province of Detroit and on behalf of any person regardless of the person's residence or the place where the penalty occurred. (Canon 1355, Par. 2)

When this faculty is used on behalf of someone who has incurred the penalty for leaving the Catholic Church as a result of a formal act, the remission must be done in the external forum (Canon 1364, Par. 1). Also notification must be sent to the church of baptism for entry into the baptismal register. These requirements are imposed *ad validitatem*.

- 9) Parochial vicars are granted the faculty to assist at marriages within the boundaries of the vicariate to which they are assigned as a parochial vicar. They are also granted the faculty to sub-delegate another specified priest for a specific marriage within those same limits. (Canon 1111; 137, Par. 3)
- 10) Pastors and parochial vicars are granted the faculty to witness the marriages of those who are bound by some natural obligations toward another party or toward children as a result of a previous union, provided that the parties are canonically free to contract marriage. This faculty may be used only when there is proof that such obligations are fulfilled. (Canon 1071, Par. 1.3)
- 11) To dispense, in individual cases and for a just reason, from the obligation of observing a day of precept or a day of penance, or to commute the obligation into other pious works. This faculty may be exercised on behalf of an individual parishioner or family, or on behalf of a person visiting within the boundaries of the diocesan bishop who granted the provincial faculties (Canon 1245). This faculty is limited to individual persons and may not be used to dispense the entire parish.
- 12) To dispense in individual cases and for a just reason from the obligation of participation at Mass on Sunday or on a day of precept, or to commute the obligation into other pious works. This faculty may be exercised on behalf of an individual parishioner or family, or on behalf of a person visiting within the boundaries of the diocesan bishop who granted the provincial faculties. This faculty is limited to individual persons and may not be used to dispense the entire parish.

- 13) To use the Rite of Christian Burial for an unbaptized child, provided that the parents had intended to have the child baptized. (Canon 1183, Par. 2)
- 14) To permit church funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community, provided such services clearly are not contrary to the wishes of the deceased and provided that a minister of the faith of the deceased is not available. (Canon 1183, Par. 3)
- 15) In accord with liturgical law, the diocesan faculties are also hereby granted for truly pastoral reasons:
 - A) To celebrate on Holy Thursday a second Mass in the evening or, in the case of genuine necessity, even in the morning, but only for those who are in no way able to take part in the evening Mass of the Lord's Supper.
 - B) To celebrate on Good Friday an additional liturgical service, if the size or nature of the parish indicates a true pastoral need.
 - C) Even though it is never permitted to celebrate the entire Easter Vigil more than once in any given church nor to anticipate the Mass of Easter before the Vigil, to celebrate on Holy Saturday evening, for pastoral reasons, an additional Mass after the Mass of the Easter Vigil in accord with the liturgical norms (cf. Sacramentary, p. 170, #3).

CLERGY HOSPITALIZATION AND DENTAL INSURANCE

Hospitalization and dental insurance shall be paid for by the parish or employing organization. All diocesan priests should be enrolled in the MCC Plan. Religious order priests may be enrolled in the MCC group or other plan as provided by their order.

CLERGY MILEAGE REIMBURSEMENT

Miles driven for parish ministry travel are reimbursed at a maximum rate per IRS rules. Information concerning the current rate is available from the Secretariat for Administrative Services. See "Expense Report" in Section 4 Exhibits.

CLERGY ORDINATION

Priestly ordinations are generally scheduled annually on the second Saturday of June. They are held at Saint Mary Cathedral in Gaylord, usually at 11:00 a.m. Deacon ordinations are scheduled by the Bishop and may be celebrated at the local parish at a regularly-scheduled weekend Mass.

CLERGY PERSONAL PROPERTY INSURANCE

As part of the Diocesan Protected Self-Insurance program, personal possessions are covered (on or off the premises) for up to \$7,500 with a \$200 deductible per

loss. Covered individuals include all diocesan priests and male and female members of the religious community, provided that they are an employee of the Diocese and residing in a diocesan facility which is insured through the Protective Self-Insurance program. Certain special items, for example, antiques, jewelry, guns, and collectibles (stamps, etc.) are not covered under this policy. Claims may be made by calling 1-800-926-1819, or writing:

GALLAGHER-BASSETT INSURANCE SERVICE
330 W. Lake Lansing Rd., Suite #2
East Lansing, MI 48823

CLERGY RETIREMENT PROGRAM (Summary from Michigan Catholic Conference)

A. Introduction

The purpose of the Plan is to provide financial assistance during clergy retirement years. Eligibility for the Plan benefits requires satisfaction of certain service requirements which are described in this Summary Plan Description. The Plan is a defined benefit plan that provides a normal retirement benefit based on Years of Credited Service, providing a retirement benefit that recognizes and rewards clergy service to the Diocese of Gaylord (the "Prior Plan"), and all obligations of that non-qualified plan have been assumed by this new qualified Plan.

This summary of the Plan is written in non-technical language. It does not give full details of the Plan, nor does it cover every part of the Plan. The actual rules of the Plan are stated in the formal document entitled "Diocese of Gaylord Priests' Retirement Plan and Trust Agreement" which will be referred to in this Summary as the "Plan Document." The Plan Document is the legal agreement that controls all of your rights and benefits under the Plan. Answers to questions not found in this Summary Plan Description may be obtained from the Secretariat for Administrative Services, Diocese of Gaylord.

B. Basic Plan Information

1. Name of Plan: Diocese of Gaylord Priests's Retirement Plan.
2. Name and address of Employer/Plan Sponsor: Diocese of Gaylord, 611 W. North Street, Gaylord, MI 49735-8349.
3. Type of Plan: Defined Benefit Pension Plan
4. Name and address of Plan Trustee: Priests' Retirement Fund Board, Diocese of Gaylord, 611 W North Street, Gaylord, MI 49735-8349.

C. Plan Participation

1. **Who is eligible to participate in the Plan?**
You are eligible to participate in the Plan if you are a priest who is ordained or incardinated in the Diocese of Gaylord and serve the Employer as a priest, even if you served the Employer before January 1, 2004 and terminated service before January 1, 2004.
2. **May I elect not to participate in the Plan?**
Subject to the approval of the Bishop, you may elect not to participate in the Plan. This election is irrevocable and will prevent you from receiving any benefits under the Plan.

D. Rules for Earning Credited Service

1. **What is Credited Service?**
For the time you provide service to the Employer as a priest, including service before January 1, 2004, you will earn Credited Service. This Credited Service will be calculated in years and months, with a full month credited for each month of service. If you were a priest of the Diocese of Grand Rapids or the Diocese of Saginaw incardinated to the Diocese of Gaylord by virtue of Pope Paul VI's Apostolic Letter "Qui Universa Ecclesiae" dated December 19, 1970, your service prior to 1971 will be Credited Service under the Plan. Additionally, effective December 12, 1994, contributions, benefits and service credit with respect to qualified military service will be provided in accordance with the Internal Revenue Code.
2. **May I purchase additional Credited Service?**
You may purchase up to five years of additional Credited Service, but you must request such purchase from the Michigan Catholic Conference and pay the true cost of such Credited Service to the Plan with after-tax dollars in an amount determined by the Plan actuary. This purchased Credited Service will not be considered in determining your eligibility for a Normal Retirement Benefit or a Deferred Withdrawal Retirement Benefit, but it will be considered in determining the amount of your benefit, if you become eligible for a Plan benefit. If you purchase Credited service under this Section and cease to participate in the Plan for reasons other than death or Disability before you are vested in a benefit under the Plan, your payment will be refunded.

E. Eligibility for Retirement Benefits

1. **When am I eligible for a Normal Retirement Benefit under the Plan?**
You are eligible for a Normal Retirement Benefit after you reach age 65 and have completed fifteen or more years of Credited Service. Your rights to this benefit will be non-forfeitable on and after the date you are eligible. If you elect to receive a Normal Retirement Benefit

after attaining age 65 but before you terminate employment with the Employer, you will not earn any additional Credited Service under the Plan while you are receiving a Normal Retirement Benefit.

2. **When am I eligible for a Deferred Withdrawal Retirement Benefit under the Plan?**

If you are not eligible for any other benefit under the Plan, you are eligible for a Deferred Withdrawal Retirement Benefit if you complete fifteen or more years of Credited Service and terminate employment with the Employer (other than as a result of death) before your 65th birthday. This benefit will commence on or after the first day or the month following your 65th birthday.

3. **Does the Plan provide a benefit in the event that I terminate employment on account of my Disability?**

If you terminate service with the Employer due to Disability, you are eligible for a Disability Retirement Benefit under the Plan. A Disability is a physical or mental disability that renders you totally and permanently incapacitated for duty as a priest, as determined by the Priests' Retirement Fund Board based on a written opinion of a licensed physician. The Priests' Retirement Fund Board may request that you submit to one or more medical examinations, to be made by or under the direction of a physician designated by the Board. If you refuse, the Priests' Retirement Fund Board may suspend your benefit until you agree to the medical examination. If your refusal continues for one year or more, the Board may terminate and revoke your rights to a Disability Retirement Benefit. If upon a medical examination it is determined that you have recovered from your disability, your Disability Retirement Benefit will be terminated. If you do not again become a participant within 90 days after your benefit is terminated, you will be eligible for a Deferred Withdrawal Retirement Benefit without regard to the service requirement for that benefit.

F. Amount of Retirement Benefits

1. **What is my Normal Retirement Benefit under the Plan?**

The Plan is intended to provide you with a source of income when you retire from your Employer at your Normal Retirement Date. This benefit will be a monthly benefit for your lifetime in the amount set forth on Schedule A to the Plan, as amended from time to time by action initiated by the Priests' Retirement Fund Board and approved by the Bishop. If you were drawing a pension benefit under the Prior Plan prior to January 1, 2004, you will receive a monthly benefit for your life from the Plan in the amount you were receiving under the Prior Plan as of January 1, 2004.

2. **What is my Deferred Withdrawal Retirement Benefit under the Plan?**

Your Deferred Withdrawal Retirement Benefit under the Plan is a monthly benefit for your lifetime in an amount equal to the Normal Retirement Benefit payable to a participant with 30 years of Credited Service, multiplied by a fraction (not to exceed one), the numerator is your years of Credited Service, and the denominator is 30. This amount will be determined under the Schedule A to the Plan that was in effect at the time of your termination of employment with Employer.

3. **What is the amount of Disability Retirement Benefit provided under the Plan?**

If you terminate employment with the employer due to disability, your Disability Retirement Benefit will be a monthly benefit for your lifetime in an amount equal to the Normal Retirement Benefit payable to a participant who has completed 15 years of Credited Service, or if more, the actual number of years completed by you. Your Disability Retirement Benefit will be reduced by the amount of any Social Security Disability Benefits and any amounts paid to you for personal services in any gainful occupation, which you receive during your period of Disability.

G. Distribution of Benefits

1. **In what form will my Plan benefit be distributed?**

All benefits payable under the Plan will be paid as a monthly benefit for the lifetime of the Participant. The last payment will be the one falling due on the first day of the month in which you die. The Plan does not provide any death benefits.

2. **How do I apply for benefits under the Plan?**

To begin receiving benefits, you must submit a written application to the Priests' Retirement Fund Board on a form or forms provided by the Board. Applications should be filed not less than 60 days before your benefits are to commence. You may be required to provide the Priests' Retirement Fund Board any information reasonably necessary for the proper administration of the Plan, and if you fail to provide such information, the Priests' Retirement Fund Board may compute your benefits on any reasonable basis. You will not receive benefits for any period before the Priests' Retirement Fund Board receives your application, unless the delay was not due to your negligence.

3. **When will my benefits begin?**

The date your benefits begin will depend upon which type of retirement you seek and whether you properly apply and are eligible for the benefit. Your Normal Retirement Benefit will commence as of

the first day of the month following your 65th birthday, or, if you have not terminated service with your Employer, as of the first day of any later month you elect. Your Deferred Withdrawal Retirement Benefit will commence as of the first day of the month following your 65th birthday. Your Disability Retirement Benefit will commence on the first day of the month determined by the Priests' Retirement Fund Board, but not earlier than the first day of the month following the completion of their days after the onset of the disability.

Your retirement benefits may not begin later than April 1 of the calendar year after you reach age 70 ½, or if later, the calendar year in which you retire.

4. **How will acceptance of assignments after my retirement affect my Plan benefit?**

As a retiree, you may accept assignments from the Employer without losing benefits, although you may not earn additional Credited Service if you are in pay status under the Plan.

H. Funding of Retirement Benefits

1. **How is the Plan financed?**

The Plan actuary will make an annual actuarial valuation of the Plan's assets and liabilities and determine the total amount of employer contributions necessary to provide the benefits promised under the Plan and to maintain the Plan in sound financial condition. From the information provided by the Plan actuary, the Bishop will determine the amount each employer that is a part of the Diocese of Gaylord must contribute to the Plan for each plan year. Each non-retired participant is responsible for securing from his parish or Diocesan institution the annual contributions required to be made by it.

I. Prohibition on Alienation of Plan Benefits

1. Can my benefit under the Plan be alienated?

Your interest in your Plan benefit may not be alienated. This means that your interest in the Plan may not be sold, used as collateral for a loan, given away, or otherwise transferred. In addition, your creditors may not attach, garnish or otherwise interfere with your Plan benefit. Any attempt to alienate your Plan benefit will be void.

J. Plan Amendment or Termination

1. Can the Plan be terminated?

The Bishop expects to continue the Plan indefinitely, but he reserves the right to terminate it at any time, subject to the written consent of the Priests' Retirement Fund Board.

2. Can the terms of the Plan be amended?

The Bishop may amend the Plan in any manner and at any time, with the written consent of the Priests' Retirement Fund Board. An Amendment to the Plan must be made in writing, signed by the Bishop and an authorized officer of the Priests' Retirement Fund Board.

K. Retiree Health Benefits

1. Who is eligible for a Retiree Health Benefit?

You are eligible for a Retiree Health Benefit made available through the Michigan Catholic Conference if you have retired from active duty as a priest after reaching age 65 and are eligible for a Normal Retirement Benefit or Disability Retirement Benefit. Payments of Retiree Health Benefits under this section will be determined under the guidelines of the Plan.

2. How are Retiree Benefits funded?

The employers within the Diocese of Gaylord will make contributions to the Retiree Health Accumulation Fund maintained as part of the Plan's trust in such amounts and at such times as determined by the Priests' Retirement Fund Board and approved by the Bishop.

3. Can the Retiree Health Benefit be changed or terminated?

The Retiree Health Benefit may be changed or terminated under the same procedures as apply to amending the Plan.

L. Plan Administration

1. How is the Plan administered?

The Plan is administered by the Priests' Retirement Fund Board. The decisions of the Board in matters within its jurisdiction are final, binding and conclusive upon each participant and retirant. The Plan Administrator is responsible for interpreting the Plan, deciding disputes that arise under the Plan, maintaining records of the Plan and its participants, recommending changes to the terms of the Plan to the Bishop, and in general, directing the administration of the Plan. The Plan gives the Plan Administrator all power and authority (including the ability to use its discretion in the exercise of that power and authority) which are necessary to convenient to enable it to carry out its duties under the Plan.

2. Who serves on the Priests' Retirement Fund Board?

The Priests' Retirement Fund Board has seven members; four members elected by the active and retired priests of the Diocese from the active and retired priests of the Diocese, two members-at-large, either priests or lay people, appointed by the Bishop, and the Bishop himself, as an ex-officio member. The elected and appointed members of the Board will serve terms of three years, and their terms will be staggered so that the terms of two Board members expire each year. The Board will hold regular meeting, at least semi-annually.

3. Who holds the assets of the Plan?

The assets of the Plan are held in trust by the Trustee, which is the Priests' Retirement Fund Board. The Trustee and the Plan Administrator utilize professional investment managers for the investment of the Plan assets. (Contact the Diocese for a copy of the Plan.)

CLERGY RETREAT/CONVOCATION - See "Clergy Continuing Education"

CLERGY SABBATICAL POLICY FOR PRIESTS INCARDINATED WITH THE DIOCESE OF GAYLORD

Each diocesan priest who is incardinated with the Diocese of Gaylord shall be entitled to a four-month personal sabbatical leave after each ten-year period of ordained service in the Diocese of Gaylord. This sabbatical leave time shall not be cumulative. Another application for a sabbatical can be submitted ten (10) years after the previous sabbatical. Such a leave might include institutes offered by universities and centers of renewal, independent study, retreats or houses of prayer experiences, or personal growth experiences. That each priest take a sabbatical leave is something strongly encouraged by the Bishop and priests of

the Diocese of Gaylord.

Financial support: During a priest's sabbatical leave, his parish or diocesan office shall be responsible for continuing all of salary and fringe benefit payments. The salary of the substituting clergy shall be paid with funds from the Catholic Services Appeal and/or the Diocese of Gaylord. Up to \$7,500 of the expenses of the sabbatical (room, board, tuition) shall be paid by the Diocese of Gaylord. The actual payment shall be made to the institute or facility providing the program. The priest will pay for the transportation involved.

Procedure:

- A) Request for a sabbatical leave is to be made in writing to the Bishop twelve (12) months prior to the proposed sabbatical leave.
- B) Following approval of the request by the Bishop, the priest is to consult with the delegate for pastoral care of priests concerning his sabbatical program. After consultation, the priest will submit his sabbatical program, including the costs involved, to the Bishop for approval.
- C) Final approval of the sabbatical will be made by the Bishop.
- D) Replacement will be determined by collaborative efforts of the Bishop of the diocese and the individual priest.

Each priest returning from a sabbatical leave is to submit within thirty (30) days a written summary of his sabbatical experience to the Bishop of the diocese. Such summaries may be shared with the clergy.

While the Diocese of Gaylord commits itself to providing for priest sabbaticals, requests for a sabbatical must also be evaluated in the light of personnel and financial resources available to the Diocese of Gaylord for the time of the proposed sabbatical.

A total of two priests shall be permitted to take sabbatical leave during one calendar year.

Requests for sabbatical leave by religious priests serving in the Diocese of Gaylord are to be made through the superior of the religious order of the priest.

In order to provide the financing of the sabbatical policy, each parish of the Diocese of Gaylord will contribute to a fund established for the support of sabbaticals. While every parish does not have a diocesan priest as pastor, every parish in the diocese does benefit from the ministry of the priests incardinated with the Diocese of Gaylord. For that reason, every parish will contribute to the fund established for the support of clergy sabbaticals. The amount of contribution will be determined through proportionate giving of every parish each year in order to build up a sabbatical fund which will be separate from the Catholic Services Appeal. The amount will be a total of thirty thousand dollars (\$30,000). The

amount contributed will be determined by using the percent of determining CSA targets for each parish. This fund will be separated from the CSA budget. The Diocese will cover the costs of the priest substitute. This policy will be reviewed by the Presbyteral Council on an annual basis.

(Policy promulgated July 1, 2002)

CLERGY WEEKEND HELP - See "Clergy Compensation."

CLERGY WILLS / FUNERAL ARRANGEMENTS

It is the policy of the Diocese that all diocesan priests shall have a will. A copy of this will is to be placed on file in the Bishop's office. It is also helpful to have funeral arrangements written out and on file in the Bishop's office.

CLOISTER NEWSLETTER

The Cloister Newsletter is a production of the Diocesan Secretariat for Worship and Liturgical Formation and is directed toward shut-ins. For information or to place someone on the mailing list, contact the Secretariat at 989-732-5147.

COMMUNICABLE DISEASES

Catholic parishes and schools in the Gaylord Diocese will work cooperatively with local, county and state agencies to enforce and adhere to the state health codes for prevention, control and containment of communicable diseases in their buildings.

Parish and school staff will exclude a child who is out of compliance with the required immunization schedule. Program personnel will complete and coordinate all immunization data, waivers and exclusions including the necessary immunization assessment program forms to provide for preventable communicable disease control.

Parish and school staff may exclude students and/or personnel from classes who are suspected or diagnosed with a communicable disease, or whose exposure to a communicable disease may threaten the well being of that individual. All reportable communicable diseases will be referred to the local health unit by the parish or school staff.

The decision to close a program due to a communicable disease outbreak is at the discretion of each local administration. Consultation on such decision should be sought from the pastor, Secretariat for Education and Formation, and/or local health officials.

Communicable disease is a serious concern in the community. The afflicted individual may be asked to submit information to appropriate administrators and/or health officials.

In the event of a major concern regarding epidemic control with a communicable disease occurrence, local administration is encouraged to form a Communicable Disease Review Panel. The purpose of this panel is to serve as a resource to the parish and/or school for specific communicable disease instruction and procedures.

The Communicable Disease Review Panel should be comprised of:

- 1) School Principal/DRE/CRE/Youth Minister
- 2) Designated School Nurse/Public Health Nurse
- 3) Physician with expertise in the related disease

In addition, one or more of the following may be added to the panel:

- 1) Local Health Unit Director or Designee
- 2) Associate Director, Secretariat for Education and Formation, Diocese of Gaylord
- 3) Physician(s) treating the individual(s)
- 4) Parent/Guardian of the afflicted individual
- 5) Legal Counsel for afflicted individual
- 6) Legal Counsel for affected parish/school

Diseases which may be communicable and may call for application of this procedure include but are not limited to:

- 1) AIDS - Acquired Immune Deficiency Syndrome
- 2) ARC - AIDS Related Complex
- 3) HELV III/LAW - Human T-cell Lymphotropic Virus/Lymphadenopathy Associated Virus
- 4) Hepatitis B
- 5) Mononucleosis
- 6) Other like diseases that may be included by the local health unit which may present potentially serious health problems for those who come in contact with the disease and/or the disease carrier

Each communicable disease case will be judged on its individual merits and consequences.

CONFIRMATION

Within the boundaries of the Diocese of Gaylord, as of **January 1, 2003**, the sequence for the initiation process for children will be baptism, confirmation and first Eucharist. The time for the celebration of the sacraments will be as follows: baptism normally celebrated near the birth of the child, the celebration of confirmation and First Eucharist in the same ceremony at about the age of reason.

Parishes are to put in place the necessary process of formation for the sacraments and continuing parish program for faith development as a lifelong process for parents and children. Such a formation process must be family-centered, scripturally-based and carried out in a mystagogical mode. (A Pastoral Letter: The Sequence for the Celebration of Sacraments of Initiation of Children in the Diocese

of Gaylord by the Most Reverend Patrick R. Cooney, January, 2001.)

Confirmation is a part of the initiation process by which one enters the Catholic Church so it is an Easter sacrament and ought to be a significant celebration held during the Easter Season; i.e., from Easter Monday to Pentecost. With permission, pastors may confirm in the absence of the Bishop. The vicar general and vicar may also confirm. A mailing containing forms asking for the Bishop to confirm or asking for the faculty to confirm is sent out in the early Spring. The most recent trend has been to schedule as many confirmations on weekends as possible so that more family members may attend.

The Secretariat for Worship and Liturgical Formation mails information to those scheduled for confirmation about one month in advance of the scheduled date. Questions may be directed to the secretariat at 800-727-5147.

Clarification on the Confirmation of Baptized Catholics

Our provincial faculties grant to priests in our province the faculty "To administer the Sacrament of Confirmation at the Easter Vigil to Catholics who, although baptized earlier, have not been reared in the Catholic Church, on the occasion of their reconciliation with the Catholic Church provided that such individuals have participated in the catechesis of the 'Rite of Christian Initiation of Adults' (RCIA) or its diocesan-approved equivalent."

It is not necessary to write for faculties to confirm baptized Catholics who fit the above description. **Note:** This applies only to those baptized Catholic as infants, and when Confirmation is celebrated at the Easter Vigil.

To confirm any others who do not fulfill these requirements, the usual following letter seeking ad hoc delegation is still needed:

Dear Bishop ---

In accord with Canon 884.1 of the Revised Code of Canon Law, an ad hoc mandate is requested for the pastor (or the name of the priest scheduled to preside at the Mass) of _____ parish to administer the sacrament of confirmation to: Name - Name - Name

She/He/They are baptized Catholics of the Roman Rite who desire to complete sacramental initiation within the parochial celebration of (e.g., the Easter Vigil, Pentecost, etc.)

We will be sure to note these confirmations along with the special authorization in our parish records and in the baptismal registers of the churches where Name, Name, Name were baptized.

Sincerely,
Pastor/Pastoral Administrator

Reminder: Priests are to confirm every person from the age of reason (at about seven years of age) when baptizing them. They are to confirm those who were baptized in other Christian churches but are being received into the Catholic Church during the Easter season or when they are ready. (See Rite of Christian Initiation of Adults.)

CONFIRMATION LITURGY PREPARATION GUIDELINES

In the Diocese of Gaylord Confirmation will take place at the same Mass at which children receive their First Eucharist. The age for Confirmation and First Eucharist is the age of reason. (See First Eucharist)

CONFIRMATION RECORDS - See separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records."

CONSULTORS

The Bishop has appointed members of the Presbyteral Council to serve as Diocesan Consultors according to Canon Law. Contact may be made through the Bishop's Office.

CONTRACT POLICY

All contracts, conditional sales agreements, promissory notes, or any other agreements obligating the parish to pay money to another party in excess of \$10,000 must first be submitted to the Diocese in writing, with all accompanying documents, for the Bishop's approval **before** the parish has actually signed or entered into such agreements with any third party. Any subsequent modifications to such agreements shall also be submitted in advance to the Diocese for the Bishop's approval in the same format as stated above. (Adopted August 9, 1994)

CONVALIDATION

Catholics who enter into marriage are bound by canonical form. A Catholic who contracts marriage outside of the Catholic Church, whether in the presence of a non-Catholic minister or civil authority, without first receiving a dispensation from canonical form, contracts marriage invalidly. That same union may be validated in the Catholic Church either through a simple convalidation (cc. 1156-1160) or a radical sanation (cc. 1161-1165).

Convalidating a civil union requires giving *new consent* in the presence of two witnesses and the Church's minister. (It is NOT a renewal, blessing or confirmation of a prior consent.) The marriage becomes sacramental and binding from the time of the new consent. The standard pre-nuptial investigation must be completed and pre-marriage preparation appropriate to the circumstances should occur. The marriage is to be recorded in the marriage register of the place of marriage with both the date of the civil marriage and date of convalidation recorded. Church(es) of baptism for Catholic party(ies) must be notified of the convalidation.

Since few Americans share the Church's understanding of "new consent," pastoral practice would suggest a preference for a *sanatio in radice*.

A *sanatio in radice* (literally "healing in the root") is in fact a retroactive validation. No renewal of consent is required although the original consent, though juridically invalid, must still exist on the part of each spouse. Radical sanation has three effects: 1) The invalid consent is made valid from the very moment it was exchanged; 2) the impediment which made the consent invalid is automatically dispensed; and 3) the canonical effects of a valid union are applied retroactively to the beginning of the union. A *sanatio in radice* would apply in situations where either party would consider new consent either unnecessary or inappropriate in light of his or her own conscience or belief system. Petitions for a radical sanation are to be sent to the Tribunal Office.

COPYRIGHT LEGISLATION

It is important to understand the Copyright Law and its many legal implications.

The circled C "©" followed by a date and the publisher's or composer's name means that the composition is protected by one of the oldest laws on the federal statute books and reproduction is legally restricted. The law is designed with a twofold protection in mind: (1) to protect the composer or author and the fruits of perhaps a lifetime study, writing and financial outlay; and (2) to protect the publisher who has invested from hundreds to perhaps thousands of dollars in making an edition available to the public.

It is an infringement of the copyright law to print or duplicate in any form or manner whatsoever any copyrighted material unless written permission has first been obtained from the copyright holder. When this permission is granted, the owner of the copyright usually requires that a notice of this permission appears in the publication.

All English liturgical texts (Mass texts, sacramental rites, etc.) are copyrighted by the International Committee on English in the Liturgy, Inc. For reprint permission, write to: Secretariat, I.C.E.L., 1330 Massachusetts Avenue, NW, Washington, D.C. 20005.

Permission is also required to print or duplicate the words and/or music of copyrighted songs. This applies to recordings as well as to printed copy. The name of the copyright owner and usually the address will appear with the publication or recording which contains the song.

COUNSELING

Catholic Human Services, Inc., offers various types of counseling: AIDS, family, individual, marriage, parent/child, pregnancy, adoption, substance abuse, mediation and dispute.

There are three regional CHS offices:

Gaylord Service Office
1665 W M-32 Hwy
Gaylord, MI 49735
989-732-6761

Alpena Service Office
154 South Ripley Blvd.
Alpena, MI 49707
989-356-6385

Traverse City Service Office
1000 Hastings
Traverse City, MI 49686
231-947-8110

CREMATION - Also see "Burial Guidelines"

In May, 1963, the Vatican's Holy Office (now the congregation for the Doctrine of Faith) lifted the prohibition forbidding Catholics to choose cremation. This permission was incorporated into the revised Code of Canon Law of 1983 (Canon 1176), as well as into the Order of Christian Funerals. It then became standard practice to celebrate the funeral liturgies with the body and then take the body to the crematorium. Most recently the National Conference of Catholic Bishops and the Holy See have authorized the celebration of a Catholic funeral liturgy with the cremated remains when the body is cremated before the funeral.

No permission is necessary for cremation, but it is a good idea to discuss the reasons with the pastor/pastoral administrator/parish life coordinator or other parish minister.

1) Time of Cremation

The Church prefers that cremation take place after the full funeral liturgy with the body. However, in the American culture, cremation often takes place immediately or soon after death. In these cases, therefore, it is not possible for the body to be present for the Funeral Mass. When extraordinary circumstances make the cremation of a body the only feasible choice, pastoral sensitivity must be exercised by all who minister to the family of the deceased. (Order of Christian Funerals, Appendix II)

2) Embalming

When cremation follows the funeral liturgy, embalming is usually necessary. When cremation is to follow soon after death, embalming is not necessary. Each state has its own regulations in this matter, but generally the rule is that a deceased human body that is not buried or cremated within 24 to 48 hours is to be embalmed or refrigerated. However, simple embalming and the use of a cremation casket need not involve excessive costs.

3) **Casket**

It is not necessary to purchase a casket for cremation. The only thing required is a simple container in which the body can be transported and placed in the cremation chamber. If the choice is to have the body present for Mass, with cremation to follow, rental is an option. Many funeral directors offer regular caskets for rent, as well as the special cremation or shell caskets which may be purchased.

4) **Container for Cremated Remains**

Appropriate, worthy containers (not necessarily expensive) or urns are proper for the cremated remains. At the present time the National Council of Catholic Bishops Committee on the Liturgy has determined only what is not a proper container. Although jewelry, dishes, statuary and space capsules are examples of designer containers now being offered, they are unacceptable in Catholic funeral practices. It is also unacceptable to have cremated remains made into jewelry, dishes and the like.

5) **Transportation of Cremated Remains**

Transportation of cremated remains is a matter of personal choice. Individuals personally carrying a deceased person's ashes will often have the added responsibility of packing and transporting the urn. Using the principle of respect for the body, the container may be wrapped with the possibility of sending it as accompanying baggage or take along as carry-on luggage. Some states do regulate the transport of cremated remains. The airline office or the state's Department of Public Health may be consulted for specific information about the region of travel before preparing the cremated remains for transport by air. Where no legal regulations exist regarding transport of cremated remains, most cremationists ship cremated remains in a standard shipping container by U.S. Mail, UPS or other common carriers.

6) **Burial of Cremated Remains**

Respectful final disposition of cremated remains involves internment or entombment. Burial options include a family grave in a cemetery marked with a traditional memorial stone or an urn garden, a special section in a cemetery with small, pre-dug graves for urns.

7) **Columbarium**

A common practice is the entombment of the cremated remains in a "columbarium." It is an arrangement of niches, either in a mausoleum, a room or wall into which an urn or other worthy vessel is placed for permanent memorial.

8) **The Scattering of Ashes**

The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (Order of Christian Funerals, Appendix II)

9) **The Burial of Ashes at Sea**

Burial at sea of cremated remains differs from scattering of ashes. An appropriate and worthy container, heavy enough to be sent to its final resting place, may be dropped into the sea. The burial of cremated remains at sea, in this manner, seems to be an appropriate alternative to the long-standing and revered custom of a traditional burial at sea. Consult the local government for environmental regulations (See Order of Christian Funerals, #405.4)

10) **The Addition of Other Cremated Remains**

The principle of respect for the cremated remains of a deceased Christian embraces the deeper belief in the individuality of each baptized person before God. Throughout history, the mingling of remains of other persons, pets, or other objects has never been an accepted practice, except in extraordinary circumstances when the remains of persons may be combined..

11) **The Decision to Cremate**

In most cases the person himself/herself makes the decision to be cremated. However, the survivors may decide to have the body cremated due to special family circumstances, but rarely against the will of the person who is now deceased.

If a person wishes to be cremated, that person can make those wishes known in the will and in documents designed to help plan and prepare the funeral.

Out of respect for loved ones, the wishes of the deceased concerning funeral services are to be honored if they are in keeping with Church practice. Keep in mind the therapeutic value to the family of celebrating the full funeral liturgy with the body present. This may significantly outweigh the reasons for cremation before the funeral liturgy.

12) **Funeral Rites**

All the usual rites which are celebrated with a body present may also be celebrated in the presence of cremated remains. The National Conference of Catholic Bishops has written new prayers and has printed them as an appendix to the Order of Christian Funerals.

The Following Rituals May be Celebrated:

- A) Prayers After Death - This ritual is used immediately after death. The presence of the minister, the readings, and the prayers can be of great comfort to the family (Order of Christian Funerals #101-108)
- B) Gathering in the Presence of the Body - This ritual can also be of great comfort to family members and friends. It allows for a time of simple prayer and shared silence. (Order of Christian Funerals #109-118)
- C) Vigil for the Deceased - If cremation has already taken place, friends and family may still gather to pray. While it has been a tradition in some regions to pray the rosary, the Vigil for the Deceased is a

Liturgy of the Word service, which includes prayer for the deceased and recognition of his/her Christian life. (Order of Christian Funerals #54-97)

- D) Funeral Mass or Funeral Liturgy Outside of Mass - The Church prefers cremation after the Funeral Mass, however, if it is not possible for the body to be present at the Funeral Mass, an indult has been granted by the Holy See which provides for the celebration of the Mass with the cremated remains in church. Prayers have been written for these circumstances. (Order of Christian Funerals, Appendix II #432-438)

This indult granting the diocesan bishops of the United States authority to permit a funeral liturgy in the presence of cremated remains (in place of the body) requires two things: 1) the diocesan bishop must authorize this practice for his diocese; 2) each individual case requires permission. However, given the intent and spirit of the indult, permission will be readily granted. The pastor will seek the permission or may have already been given the necessary permission by the local bishop.

Time Between Cremation and the Funeral Mass - A journey which began at baptism comes to conclusion as we enter into eternal life. Significant attention should be given to the primary symbols of the Catholic funeral liturgy as stated in the Order of Christian Funerals and its commentaries. The Paschal Candle and sprinkling with holy water are primary symbols of the Catholic funeral used during the funeral Mass, however, the pall is not used. Photos and other mementos may be used at the vigil, but are not appropriate for the Mass. During the Mass, the cremated remains should be treated with the same dignity and respect as the body. They are to be sealed in a "worthy vessel." They may be carried in procession and/or placed on a table where the coffin normally would be, with the Paschal Candle nearby.

13) **Rite of Committal**

The body is always laid to rest with solemnity and dignity. So too, the Order of Christian Funerals provides for the interment of cremated remains. (Order of Christian Funerals #438)

CRIMINAL BACKGROUND CHECK POLICY

Effective October 1, 2003, church personnel (clergy, religious and lay) who have regular contact with minors must have a criminal history background check. The background check shall commence prior to employment or service with the diocese, parish or school as outlined below and may be repeated at the discretion of the diocese. Individuals currently employed by the diocese, parish or school must also comply with this requirement. Failure to do so will result in the loss of employment or volunteer position.

- A. Regardless of position, all diocesan, parish and school paid staff

(including those paid by stipend) shall have a fingerprint criminal background check through the Michigan State Police.

- B. Church and school volunteers who are expected to have regular contact with minors eight (8) or more hours each month shall have a fingerprint criminal background check through the Michigan State Police.
- C. Church and school volunteers who are expected to have regular contact with minors less than eight (8) hours per month shall have a criminal background check utilizing the Internet Criminal History Access Tool (ICHAT) through the Michigan State Police.
- D. Minors who wish to volunteer to assist with children's programs shall be requested to complete a statement of their background.

When applying for a position of employment or requesting to volunteer, an authorization form for the background check is to be completed. If the individual is to be hired or accepted for service after normal interview and reference checks, arrangements should be made to conduct the background check by the hiring entity or parish business manager. Copies of necessary forms are available through the Diocesan Secretariat for Administrative Services and in the Diocese of Gaylord Standard Operating Procedures Handbook.

Copies of results of each background screening are to be forwarded to the Diocesan Secretariat for Administrative Services and the original is to be retained with the personnel records of the requesting entity.

Cost for performing the appropriate background check is to be covered by the requesting entity.

If a background check reveals an arrest or criminal conviction, the Director of the Diocesan Secretariat for Administrative Services is to be informed and final determination regarding employment will be made in consultation with the representative of the requesting agency and legal counsel.

1. All Catholic school personnel who were not previously required to undergo a criminal background check are now required to do so under diocesan policy. In addition, principals of Catholic schools are responsible to assure compliance with all Michigan laws regarding school personnel.

2. An outside firm will be utilized to provide criminal history background checks outside the State of Michigan.

DEACON FACULTIES

Deacons assigned to service in the Diocese of Gaylord enjoy the faculties granted by the Bishop:

- 1) In accord with Canon 757, deacons serve with the people of God in the

ministry of the Word in communion with the Bishop and his presbyterate. Deacons, therefore, share in the teaching office of the church exercised throughout the Diocese.

- 2) In accord with Canon 764 and with due regard for the special permission needed to preach to religious in their churches or oratories (Canon 765), deacons possess the faculty to preach everywhere. This faculty may be exercised in accord with the direction of the Bishop anywhere in the Diocese with the at least presumed consent of the rector of the church.
- 3) Deacons are to carry out with the Bishop or priests all the roles in the liturgical rites which the ritual books assign to deacons and for which they have faculties.
- 4) Deacons may also celebrate the rite of bringing a baptized child to the church.
- 5) Deacons are listed among the ordinary ministers of Holy Communion (Canon 910) and they may exercise this ministry throughout the Diocese.
- 6) Deacons, in accord with Canon 943, may serve as ministers of exposition of the Most Holy Sacrament and Eucharistic Benediction.
- 7) Deacons may preside at the public celebration of the Liturgy of the Hours. Deacons may also preside over other devotional services, prayers and scripture services when there is no priest present and to the degree permitted by the rites of the Church.
- 8) Deacons are also to share with generous love in the general pastoral care for the sick, in accord with Canon 529.
- 9) Deacons, with the at least presumed permission of the pastor, may in ordinary circumstances and must in cases of necessity administer Viaticum to the dying. In accord with Canon 911, Par. 2, deacons should later notify the proper pastor of those cases of necessity when they have proceeded in virtue of this faculty.
- 10) In connection with the ministration of Viaticum or in the pastoral care of the dying, deacons are to assist dying persons and those with them by celebrating the rite for the commendation of the dying, including the prayers to be recited after death.
- 11) Deacons may preside at the wake, funeral, and burial rites of the church according to the approved rituals.
- 12) With due regard for Canon 530.5, deacons may allow church funeral rites for an unbaptized child, if the parents had intended to have the child baptized.

- 13) With due regard for Canon 530.5, deacons may allow church funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community, provided this is not clearly contrary to the wishes of the deceased and provided a minister of the faith of the deceased is not available.
- 14) Deacons may dispense individuals in the external forum and for a just reason:
 - A) From the obligation of a day of precept or a day of penance.
 - B) From the requirements of Eucharistic abstinence.
- 15) Deacons are to share in the pastoral obligation of furnishing preparation for marriage and assistance after marriage to the Christian Faithful, so that the matrimonial state is maintained in a Christian spirit and makes progress toward perfection by the various means outlined in Canon 1063,1-4.

Other Responsibilities of Deacons:

- 1) Deacons exercising their ministry in the Diocese of Gaylord are reminded that because of Baptism, Confirmation and Eucharistic fellowship, they share in the duties of all the Christian Faithful. Deacons are specifically reminded here of some of these more important duties:
 - A) In accord with Canon 211, deacons have the duty and the right to work so that the divine message of salvation may increasingly reach the whole of humankind in every age and in every land.
 - B) In accord with Canon 222, Par. 2, deacons are also obliged to promote social justice and, mindful of the precept of the Lord, to assist the pastor from their own resources.
 - C) In accord with Canon 233, Par. 1, deacons share with the entire Christian community the duty to foster vocations and further, in accord with Canon 233, Par. 2, deacons share with priests and bishops the duty to be solicitous that men of a more mature age who consider themselves called to the sacred ministries are prudently assisted in word and in deed and duly prepared.
- 2) Deacons in the Diocese of Gaylord are also called to share in the duty of the Bishop mentioned in Canon 383, Par. 3, to act with kindness and charity toward those who are not in full communion with the Catholic church, fostering ecumenism as it is understood by the Church.
- 3) Deacons must be especially mindful of the obligations they have as clerics; namely, in accord with Canon 275, Par. 1, they are to be united by the bonds of brotherhood and prayer with other deacons and presbyters, and they are to work cooperatively toward one end, the building up of the Body of Christ. Further, they are to acknowledge and promote that mission which lay persons exercise in their own way in the Church and in the world.
- 4) Deacons, in accord with Canon 276, are especially bound to pursue

holiness because they are consecrated to God by a new title in the reception of orders as dispensers of God's mysteries in the service of His people. They are faithfully and untiringly to fulfill the duties of pastoral ministry and they are to nourish their spiritual life from the twofold table of Sacred Scripture and the Eucharist. Deacons are earnestly invited to participate daily in the offering of the sacrifice of the Eucharist. Deacons aspiring to priesthood are obliged to pray the Liturgy of Hours daily in accordance with the proper and approved liturgical books and permanent deacons are to do the same to the extent possible. Deacons are also bound to make a retreat at least annually. They are to be conscientious in devoting time regularly to mental prayer, in approaching the sacrament of penance frequently, in cultivating special devotion to the Virgin Mother of God, and in using other common and particular means for their sanctification.

- 5) Deacons, even after their ordination, are to continue to pursue sacred study.
- 6) Community of life among deacons and priests is highly recommended whenever possible and to the extent possible.
- 7) Deacons are not to leave the Diocese for a notable period of time even if they do not have residential office, without the at least presumed permission of their proper ordinary, but they are entitled to a due and sufficient period of vacation each year and are encouraged to take such.
- 8) Deacons are to refrain completely from all those things which are unbecoming to their state and they are not to assume public offices which would entail a participation in the exercise of civil power.
- 9) Deacons are always to foster that peace and harmony based on justice which is to be observed among all persons. They are not to take an active role in political parties and in the direction of labor unions unless the need to protect the rights of the Church or to promote the common good requires it in the judgment of the competent ecclesiastical authority.

DEACONS, PERMANENT

Men interested in the formation program to prepare for the possible ordination to the Permanent Diaconate Program may contact the Coordinator for Deacon Formation by calling the Diocese of Gaylord, 1-800-727-5147. The program of formation consists of three years of Spirituality. After the first year of Spirituality, they will enroll in courses in Theology, Scripture, Liturgy and Canon Law. During this time men are expected to complete at least ten (10) hours of service a month in a ministry assigned by the Bishop of the Diocese. After the successful completion of the above courses, the men complete several practica to prepare them for their diaconal ministry. After ordination they will have a course on preaching skills before receiving faculties to preach.

DEATH RECORDS - See separate section on “Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records”

DEPOSIT AND LOAN FUND

A Deposit and Loan Fund for the Diocese of Gaylord is hereby established so that the capital and operational needs of individual parishes and institutions of the Diocese, as well as those of the Diocese itself, may be funded from those pooled common resources which exceed one month’s operational needs. Therefore, parishes, the Diocese of Gaylord General Fund and all institutions of the Diocese of Gaylord may not have any commercial savings accounts, nor borrow any commercial or other private funds.

BYLAWS OF THE FUND

Governance of the Fund

- 1.1 The Diocesan Finance Council, hereafter called the Council, duly established according to the directives of Canon Law, shall serve as the governing board of the Deposit and Loan Fund, hereafter called the Fund.
- 1.2 The Council shall meet at least on a quarterly basis, with an annual meeting in the Fall.
- 1.3 The Council shall determine all such matters as are necessary for the responsible fiscal operation of the Fund.
 - 1.31 The Council shall appoint an Administrator of the Fund and shall establish an annual stipend for these services.
 - 1.32 The Council shall prepare a job description for the Administrator detailing the scope of the Administrator’s responsibilities.
 - 1.33 The Council shall contract for an annual audit and shall publish annual audited financial statements reporting the full financial condition and fiscal operation of the Fund.
 - 1.34 The Council shall approve the forms to be used for lending agreements including the form of Promissory Note.
 - 1.35 The Council shall establish any committees it deems necessary.
- 1.4 The Council shall have the power to recommend amendments to policies and procedures established for the Fund, which are reviewed by the Presbyteral Council of the Diocese of Gaylord. (Cf. 5.1)
- 1.5 The Council, at its annual meeting, shall review the rates of interest to be paid to depositors and rates of interest to be charged to those who receive approved loans. Any change in the established rates shall be reviewed by

the Presbyteral Council of the Diocese of Gaylord. (Cf. 5.1)

- 1.6 At its annual meeting, after determining the needs of the Fund, the Council shall direct the Administrator of the Fund to disburse some or all of the net proceeds of the Fund to depositors in proportion to the average of their investment during the period involved.

Deposit Procedures

- 2.1 An account shall be established in the Fund for each parish, mission and institution of the Diocese, as well as for the General Fund of the Diocese.
- 2.2 On the last Monday of each month, all funds in excess of the next month's estimated cash needs shall be sent to the Diocesan Secretariat for Administrative Services for deposit in the Fund. The only exception shall be the Mass Stipend Account in those parishes where the pastor, in accord with other established diocesan salary policies, reserves the Mass Stipend Account to himself in lieu of full salary.
- 2.3 Receipt of any marketable securities shall be referred to the Administrator of the Fund who shall make the proper consultations regarding directions for retention or sale of such instruments, and make such recommendations available to the Council for decision.
- 2.4 Deposits to the Fund shall earn interest from the day of deposit to the day of withdrawal. Interest shall be compounded and paid or credited semi-annually on June 30 and December 31.
 - 2.41 Any and all interest accrued directly to the Fund from the investment of its un-loaned balance shall be retained in the Fund, and disposition of this interest income shall be made by the Council.

Withdrawal of Funds on Deposit

- 3.1 Any depositor may withdraw up to \$10,000 for ordinary expenses upon two business days notice in writing, or by telephone. If notice is given by telephone, the return of a receipt signed by the depositor is also required.
- 3.2 Larger sums may be withdrawn upon seven business days notice in writing, in accord with other approved policies of the Diocese of Gaylord regarding extraordinary expenditures.

Loan Procedures

- 4.1 Any parish or institution of the Diocese planning new construction or extensive remodeling and seeking a capital loan in any amount beyond that which it has on deposit shall submit a request to the Council describing the purpose of the loan, present financial status of the parish or institution of the diocese and the ability of the borrowing entity to amortize the loan over a

period not to exceed ten (10) years. In exceptional cases, the Council may approve a longer repayment schedule not to exceed fifteen (15) years.

- 4.11 The Council shall ordinarily require one-third (1/3) to one-half (1/2) of the total needs for any capital project to be on deposit with the Fund before application for the loan is presented for consideration. Exceptions to this policy need the prior written approval and recommendation of the diocesan Bishop.
- 4.2 Any parish or institution of the Diocese seeking a loan for operational deficits shall first approach the Diocesan Administrator for evaluation, suggestions and remedial measures to be taken and must demonstrate adequate fiscal changes which would merit a recommendation for approval to the Council. The Council, then, following its usual procedures, will approve or not approve the application.
 - 4.21 Loans for operational deficits must be isolated from capital loans and amortized over a period not to exceed three (3) years. In exceptional cases, the Council may approve a longer repayment schedule, not to exceed five (5) years.
- 4.3 Each diocesan entity receiving a loan shall execute a proper note to the Fund reflecting the principal amount loaned. An amortization schedule setting forth minimum payments shall constitute a part of the note.
 - 4.31 For construction and remodeling projects, partial notes shall be written during the construction period as draws upon approved total loans become necessary. Upon the completion of the project, a single final note shall be written for the principal sum approved and all interest due to date and the appropriate amortization schedule shall be designed by the Council as part of the terms of the final note.
 - 4.32 Repayment of loans by the borrowing entity shall be made in fixed installments of principal and interest, according to the schedule established by the Council.
 - 4.33 There shall be no penalties for prepayment, but no prepayment shall affect the amount of the fixed installment payments.
 - 4.34 Any additional capital loans required and approved shall require the writing of a new note and the development by the Administrator of the Fund of a new amortization schedule reflecting the combined old balance due and the new amount loaned.
- 4.5 If the assets of the Fund are not sufficient to meet approved loan requests, funds will be borrowed in the commercial market at the best available rates. In this event, the Council will determine the spread of the service charge to

cover these additional costs to the Fund, subject to the approval of the Presbyteral Council.

- 4.6 In cases in which the Council finds the borrower to be in default, the Council shall make alternative arrangements for repayment. The Council may refer the default to the Diocesan Administrator for evaluation, suggestions and remedial measures for the Council's consideration.

Amendments and Terminations

- 5.1 Amendments to the Policy and Bylaws may be made only by a two-thirds (2/3) vote of the Presbyteral Council in session, subject to ratification by the diocesan Bishop.
- 5.2 Termination of the Diocesan Deposit and Loan Fund may only be effected by a two-thirds (2/3) vote of the Presbyteral Council in session, subject to ratification by the diocesan Bishop.

LOAN PROCEDURES

- 1) Parishes are to submit a letter of all the details of the loan request to the Diocesan Finance Council requesting a loan through the Administrator of the Deposit and Loan Fund.
 - A) For construction loans, this letter should be submitted at least three months in advance of the date on which a first draw of funds will be needed.
 - B) For operational deficit loans, this letter should be submitted with the understanding that the Administrator, in evaluating the request, must follow the Bylaws of the Fund.

- 2) The letter shall be accompanied by the following:
 - A) A financial report for the current fiscal year to date; i.e., if the request is made in March, a report from July 1 to February 28/29 must also be attached.
 - B) An additional copy of the financial report as submitted to the Diocese for the preceding fiscal year.
 - C) For construction projects, a copy of the Bishop's letter of approval for the project.
For operational loans:
 - (1) A statement of policies which would reflect those changes made by the parish or organization so that the "problems" will not re-occur.
 - (2) A letter from the Administrator stating that the operations of the parish or organization have been reviewed by the diocesan accountant and that the Administrator has approved the new corrective policies and endorses the loan request.
 - D) Proposed method of repayment.
 - (1) Where funds for repayment will come from fund drives, current offertory collection, etc.

- (2) The amounts expected to be available for monthly payments.
- E) The total amount of the requested loan and whether or not the draw of funds is to be made all at one time or at various intervals.

The Fund Administrator will:

- 1) Examine the financial statements to determine if the method of repayment is feasible.
- 2) Examine the prior year's statement to determine if the current financial statement shows any marked differences.
- 3) Determine if the request meets all the Deposit and Loan Fund requirements.
- 4) Prepare and submit to the Council a statement of feasibility.

Loan Procedures

The Deposit and Loan Fund will have two types of loan procedures -- formal and informal.

Formal procedures will differ from informal procedures only in that the Council may require personal contact with the pastor/pastoral administrator/parish life coordinator and/or members of the Parish Finance Council in formal procedures.

Formal procedures will be required for any construction loan in excess of \$200,000 or any operating loan in excess of \$10,000. An informal loan will be considered to have become formal when a parish or organization reaches a cumulative total equal to the \$10,000 for operations or \$200,000 for construction.

For example, parishes wishing to borrow \$5,000 in January to meet operating deficits would follow the informal procedures. However, if in March a second request for an additional \$6,000 was made, then formal procedures would be followed.

DIOCESAN COLLECTIONS

The principal diocesan collection is the Catholic Services Appeal (CSA). This collection provides for the support of the diocesan offices and includes contributions to the following national collections: Bishops' Overseas Relief, Campaign for Human Development, Catholic Communications Campaign, Catholic University, Eastern European Collection, Holy Land, Latin America, Peter's Pence, Racial Minority & Native American, Papal Support and the United States Catholic Conference.

State and local organizations supported through the CSA are: Augustine Retreat Center, Catholic Human Services, Diocesan Council of Catholic Women, Habitat for Humanity, Madonna House of Prayer, Northwestern Michigan College Campus Ministry and Saint Mary Cathedral.

In addition to the collections covered by CSA, there are a number of other collections that are taken up separately. The following is a listing of those collections: (Please note that some have specific deadlines and instructions.)

- Religious Retirement Fund - Second Sunday of December

Please send these checks directly to Secretariat for Administrative Services, 611 W. North Street, Gaylord, MI 49735

- Operation Rice Bowl - During Lent

Send checks in no later than May 30 to the Secretariat for Administrative Services, 611 W. North Street, Gaylord, MI 49735

- World Mission Sunday - Taken up on the 3rd Sunday of October - the 4th Sunday

in years when there are five Sundays in October

Send checks in no later than November 30 to Society for the Propagation of the Faith, % Guardian Angels Parish, 371 Fifth Street, Manistee, MI 49660.

DIOCESAN FINANCE COUNCIL

The Diocesan Finance Council is established by Canon Law and is responsible for oversight of the temporal affairs of the Church. Consisting of members appointed for five-year terms, the Diocesan Finance Council not only is advisory to the Bishop, but has by Canon Law the power of consent in major fiscal decisions. In addition to the concerns of the budget for the diocesan offices and fiscal accountability, the Finance Council's role also relates to matters affecting the entire Church of Gaylord.

It is the policy of the Diocese of Gaylord that a certified audit be conducted annually of all monies that fall under the direct responsibility of the Diocesan Director of the Secretariat for Administrative Services or held in the name of the Diocese. These audits are reviewed by the Diocesan Finance Council and are available to the public upon request. Meetings are held on a quarterly basis.

DIOCESAN OFFICES

The Diocesan Pastoral Center is located at 611 W. North Street, Gaylord, MI 49735. Office hours are from 8:00 a.m. to 4:30 p.m., Monday through Friday. The phone number for the switchboard is 989-732-5147; FAX is 989-705-3589.

DIOCESAN PASTORAL COUNCIL

The Diocesan Pastoral Council of the Diocese of Gaylord is a community of servant leaders, ordained and lay, who are in touch with the life of the Church of Gaylord. The purpose of this body is to assist the bishop in discerning, through prayer and study, how the diocese can best carry out the mission of the Church. The council is a consultative body which:

- 1) Receives and studies pastoral needs of the diocese.
- 2) Formulates recommendations concerning the pastoral needs of the diocese.
- 3) Plans for quinquennial meetings of the Diocese of Gaylord.

4) Evaluates the implementation of diocesan goals.

Canon Laws that pertain to the Diocesan Pastoral Council:

Can. 511 - In each diocese, to the extent that pastoral circumstances recommend it, a pastoral council is to be established whose responsibility it is to investigate under the authority of the bishop all those things which pertain to pastoral works, to ponder them and to propose practical conclusions about them.

Can. 512, ¶1 - The pastoral council consists of Christian faithful who are in full communion with the Catholic Church, clerics, members of institutes of consecrated life and especially lay persons, who are designated in a manner determined by the diocesan bishop.

¶2 - The Christian faithful who are appointed to the pastoral council are to be so selected that the entire portion of the people of God which constitutes the diocese is truly reflected, with due regard for the diverse regions, social conditions and professions of the diocese as well as the role which they have in the apostolate, either as individuals or in conjunction with others.

¶3 - No one except Christians of proven faith, good morals and outstanding prudence are to be appointed to the pastoral council.

Can. 513, ¶1 - The pastoral council is to be established for a period of time according to the prescriptions of the statutes which are issued by the bishop.

¶2 - When the see is vacant the pastoral council ceases to exist.

Can. 514, ¶1 - It pertains exclusively to the diocesan bishop to convoke the pastoral council according to the necessities of the apostolate and to preside over it; the pastoral council enjoys only a consultative vote; it is for the bishop alone to make public what has been done in the council.

Can. 514, ¶2 - The pastoral council is to be convoked at least once a year.

DISPENSATION/PERMISSION FOR DISPARITY OF CULT, MIXED RELIGION AND CANONICAL FORM

Dispensations and/or permissions must be granted before a marriage takes place. Under normal circumstances, requests are granted by the bishop or his delegate. **(Requests should be mailed to the Tribunal Office.)** The vicar may grant permissions in his region for the marriages of two baptized persons, one of whom was baptized in the Catholic Church and the other of whom belongs to a church or ecclesial community not in full communion with the Catholic Church. In “emergency situations” the regional vicar may dispense from the impediment of disparity of worship, provided the marriage is to be celebrated in the proper canonical form. Regional vicars do NOT have the faculties to grant dispensations from canonical form.

Permissions: (cc. 1124-1126)

A mixed marriage is one in which one party has been baptized in the Catholic faith

and the other party has been *baptized* into another Christian denomination. For the Catholic, baptism alone is required, not the fact of having been raised in the practice of the faith. The non-Catholic is one who has been validly baptized in another Christian denomination according to Catholic standard (Trinitarian Formula). This includes both Protestants and Eastern Orthodox.

Please note: Those who were members of the Catholic Church, but have departed by a formal act, are not bound by this legislation just as they are not bound by the requirement of canonical form. Consequently, they need not obtain permission to marry non-Catholics. On the other hand, Catholics who marry former Catholics who have departed by a formal act must obtain permission since these marriages are considered to be mixed marriages (cf. C. 1071, §2). To determine if a person has left the Church by a “formal act,” please consult the Tribunal.

Permission for mixed religion can be sought through the local ordinary, the local ordinary of the place where the Catholic party is staying temporarily or the local ordinary of the place where the marriage is to take place.

Dispensation from Disparity of Worship: (c. 1129)

Marriages in which one party is a baptized Catholic and the other party is *non-baptized* are impeded by the impediment of disparity of worship unless a dispensation from the impediment is obtained.

Dispensations from disparity of worship can be sought through the local ordinary, the local ordinary of the place where the Catholic party is staying temporarily or the local ordinary of the place where the marriage is to take place.

Dispensation from Canonical Form: (c. 1127, §2)

The Catholic party in a mixed marriage or disparity of worship marriage has a right to petition his or her local ordinary for a dispensation from canonical form. If granted, the marriage may take place validly before a non-Catholic minister or civil official.

When canonical form is dispensed, the non-Catholic officiant acts as the official witness and receives the exchange of consent according to the particular religious or civil form. If a Catholic priest or deacon is present, he may assist to some degree but he *MAY NOT ask for and receive the consent*.

The competent authority to grant a dispensation from canonical form is the local ordinary of the Catholic party, that is, the ordinary of the place where he or she has domicile or quasi-domicile. If the marriage is to take place in another diocese, the local ordinary of that diocese DOES NOT grant the dispensation.

Registration of Marriage (c. 1121-1123)

All marriages are to be properly recorded in the marriage register and also the baptismal register(s). Notification of the marriage is to be sent to the parish(es) of baptism as soon as possible. If a dispensation from canonical form has been

granted, the marriage is to be registered in the parish of the Catholic party.

EUCCHARISTIC MINISTERS

An Extraordinary Minister of the Eucharist is commissioned whenever a minister specified by Canon 910 of the Code of Canon Law is not available; whenever the ordinary minister is unable to administer communion conveniently because of poor health, advanced age, or the demands of pastoral ministry; whenever the number of the faithful who wish to receive communion is so great that the celebration of Mass would be unduly prolonged.

A qualified person who has been chosen by the parish to administer communion must receive a mandate from the bishop of the diocese or his delegate as specified in the Rite of Commissioning a Minister. This mandate is for a particular parish and for a period of three years. At the end of this three-year period, this request must be repeated if the person is to continue as an Extraordinary Minister of the Eucharist. Those chosen for this office should distribute communion according to the liturgical norms.

The indult permits priests to designate additional Extraordinary Ministers of the Eucharist for a specific occasion when a genuine need arises.

An application form should be filled out and sent to the bishop or his delegate indicating the need, the formation, and the names of the proposed ministers.

A person being considered for commissioning as an Extraordinary Minister of the Eucharist must be mature (in the Diocese of Gaylord this is 18 years or a senior in high school), a person of good character and a faithful Roman Catholic.

FIELD TRIP POLICY

The approved field trip policy is included in the "Parish Religious Education Handbook." A "Parent Permission Form for Field Trip Participation," "Medical Treatment Release Form," and "Volunteer Driver Information Sheet," and "Incident/Injury Form" are also included. Questions regarding field trips may be directed to the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

FIRST COMMUNION - See "First Eucharist"

FIRST COMMUNION RECORDS - See separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records."

FIRST EUCHARIST

Within the boundaries of the Diocese of Gaylord, as of **January 1, 2003**, the sequence for the initiation process for children will be baptism, confirmation and First Eucharist. The time for the celebration of the sacraments will be as follows: baptism normally celebrated near the birth of the child, the celebration of confirmation and First Eucharist in the same ceremony at about the age of reason.

Parishes are to put in place the necessary process of formation for the sacraments and continuing parish program for faith development as a lifelong process for parents and children. Such a formation process must be family-centered, scripturally-based and carried out in a mystagogical mode. (A Pastoral Letter: The Sequence for the Celebration of Sacraments of Initiation of Children in the Diocese of Gaylord by the Most Reverend Patrick R. Cooney, January, 2001.)

For adults (over the age of reason) receiving the Sacraments of Initiation at the Easter Vigil, they are to receive First Eucharist at that time also. There is to be no "holding back" of a child so he/she may receive First Eucharist with "class members" who are already baptized and/or confirmed.

The celebration for First Eucharist, individual and corporate, should normally be during the Easter season and, ideally, at a regular weekend liturgy. It helps to strengthen the meaning of the Easter season.

See also: Penance, Rite of

FLAGS IN CHURCH

When Catholics assemble for worship, they bring with them their cultural, ethnic and national identities. These traits should not be devalued or denied unless, of course, there is something in them which is truly inimical to the Gospel of Christ. Still, the liturgy of the Church which is expressed in the various cultures of the people must always reflect a Church which is truly Catholic.

As an expression of the principle, Environment and Art in Catholic Worship, #101, states: "Although the art and decoration of the liturgical space will be that of the local culture, identifying symbols of particular cultures, groups, or nations are not appropriate as permanent parts of the liturgical environment. While such symbols might be used for a particular occasion or holiday, they should not regularly constitute a part of the environment of common prayer."

FOCUS MATERIALS - See "Marriage Forms"

GERONTOLOGICAL SERVICES

Services for the aged are available from Catholic Human Services, Inc. Contact the Gerontological Service office at 231-929-7070.

HABITAT FOR HUMANITY

Habitat for Humanity is an ecumenical Christian housing ministry that works in partnership with God and people everywhere to build decent, affordable houses. Habitat's goal is to eliminate poverty housing and homelessness from the face of the earth. Contact the Secretariat for Justice and Peace at 989-732-5147.

HARASSMENT AND WORKING ENVIRONMENT (See Personnel Policies - Section 5)

HOLY DAYS OF OBLIGATION

At their November, 1991, meeting, the U.S. Bishops set the following policy for Holy Days of Obligation: When the feasts of All Saints (November 1), Assumption of Mary (August 15), and Mary, the Mother of God (January 1) fall on a Monday or Saturday, the obligation to participate in the Eucharist is dispensed. The Mass of the feast is to be celebrated with due respect and honor and the people are encouraged to participate.

The Feast of the Ascension of the Lord is transferred to the Seventh Sunday of Easter. The Feast of the Birth of the Lord, Christmas, and the Feast of the Immaculate Conception are always Holy Days of Obligation. The only exception is when the Feast of the Immaculate Conception falls on a Sunday and is transferred to Monday. It remains a Holy Day but the obligation to participate in the Eucharistic Liturgy is abrogated.

HOSPITALS, CATHOLIC

There are three Catholic affiliated hospitals located in the Diocese of Gaylord:

Mercy Hospital
Oak and Hobart Streets
Cadillac, MI 49601
231-779-7200

Mercy Hospital
1100 Michigan Avenue
Grayling, MI 49738
989-348-6851

Saint Joseph Health Center
200 Hemlock, PO Box 659
Tawas City, MI 48764
989-362-3411

INCARDINATION OF ORDAINED PRIESTS

Occasionally a priest from another diocese or from a religious institute may want to seek incardination and serve in the Diocese of Gaylord. In order to provide for the continued strength of the presbyterate as well as for the need of the Diocese of Gaylord for ordained priestly ministry, the following process shall be used:

Preliminary application and initial review:

- 1) All preliminary requests for incardination must be in writing to the bishop of the diocese. The bishop decides whether to approve the preliminary request.
- 2) If the preliminary request is approved by the bishop, the diocese sends an application package to the applicant, including:
 - A) Description of the Diocese
 - B) Description of the Application Process
 - C) Application
- 3) Applicant returns the following:
 - A) Curriculum Vitae
 - B) Completed Application
 - C) Letter of permission from Bishop or Religious Superior for a one-year temporary transfer to the Diocese of Gaylord
 - D) List of all ministerial positions
 - E) List of continuing education
 - F) Any published materials
 - G) Taped homilies
 - H) Recent photo

Every applicant is also encouraged to present any other background materials which might be helpful in getting to know him better.

- 4) The applicant is to have a complete physical examination and psychological evaluation with diocesan-approved professionals. Copies of the results of these assessments are to be sent to the bishop and shared by him with the three designated vicars. If the applicant has had a complete physical within the prior year or a psychological evaluation within three years and can supply acceptable reports to the bishop, one or both of these requirements may not need to be repeated.
- 5) Priests of religious institutes must also apply for the necessary three-year exclaustation *ad experimentum* through their religious superiors.
- 6) The diocese will also make its own inquiries into the background of the priest applicant.
- 7) After all the background materials and necessary letters are presented, the bishop will share them with three members of the Presbyteral Council

designated to meet with the applicant and formulate an initial recommendation to the Council as a body.

- 8) The Presbyteral Council will then discuss the application and related materials and advise the bishop to enter or not to enter into the two subsequent stages leading to incardination. If the response is negative, the bishop will notify the applicant.

A period of one-year temporary transfer before the specific process leading to incardination:

- 1) After the bishop has decided to pursue the possibility of incardination, he will meet with the applicant and arrange for a one-year parish assignment in the Diocese of Gaylord. The applicant will receive compensation (salary and benefits) according to the diocesan priests' salary scale.
- 2) Before the assignment takes effect, the necessary document of exlaustration *ad experimentum* for a religious priest, as well as the document of temporary transfer (Canon 271) agreed to by the bishop of Gaylord and the applicant must be on file.
- 3) During the one-year temporary transfer, the three designated vicars should make efforts to support and introduce the applicant to the presbyterate.
- 4) One other priest of the diocese is to be appointed by the bishop to act as "sponsor" for the applicant. The sponsor should agree to meet at least once a month with the applicant to listen and encourage him in his discernment.
- 5) The priest applicant shall make every effort to get to know and to be known by the priests of the diocese.
- 6) Before the completion of this period, the three appointed vicars are to meet with the applicant to discuss possible incardination.
- 7) The three designated vicars are to make their report to the other vicars and the bishop about possible incardination for the applicant. The bishop then will inform the applicant of his decision.
- 8) The applicant may withdraw at any time during the process by submitting a letter stating that he no longer wishes to be considered for incardination.

An additional two-year period of ministry in the Diocese leading to incardination:

- 1) At the completion of the one-year temporary transfer period, after receiving input from the vicars, the bishop may decide to move toward incardination. If advisable, he should discuss an alternative assignment for the applicant.
- 2) At the beginning of this period, the priest applicant must submit a formal letter requesting incardination by the bishop into the presbyterate of the

diocese. He must also inform his bishop or religious superior of his intent.

- 3) The applicant should continue his monthly meetings with his priest "sponsor." If necessary, the bishop may assign another sponsor. It may also be necessary for the bishop to designate other vicars to continue the efforts to get to know, to welcome and support and to continue to introduce the applicant to the presbyterate.
- 4) The priest applicant and his "sponsor" together will formulate a semi-annual written report to the bishop concerning the applicant's assimilation into the presbyterate and his success in ministry.
- 5) At the completion of the two years of ministry, the three designated vicars are to make their recommendations to the bishop.
- 6) If the bishop decides not to incardinate the applicant, he should meet personally with the priest applicant to inform him of his decision.
- 7) If the bishop decides to incardinate, he and the applicant should meet and agree on a date for the incardination.
- 8) Once the proper letters of excardination for a diocesan priest or permanent exclaustation and dispensation from vows for a priest of a religious institute are received, the decree of incardination into the presbyterate of the Diocese of

Gaylord is to be issued by the bishop with the formal written acceptance by the applicant.

JAIL MINISTRY

The Diocese of Gaylord sponsors a Jail Ministry program to meet spiritual, personal, and social needs of current/former jail/prison inmates, their families, correctional personnel, and those involved in ministry to prisoners. Contact the Secretariat for Justice and Peace at 989-732-5147 for information.

KNIGHTS OF COLUMBUS - GUIDELINES FOR LITURGICAL PARTICIPATION BY FOURTH DEGREE COLOR CORPS

While the role of the Knights of Columbus and their Fourth Degree Color Corps in liturgical celebrations is not, strictly speaking, a liturgical one, their participation is welcomed and appreciated. Over the years the Knights of Columbus have been of great support in the life of the Church -- in our parishes, in our diocese, and in our nation. In order that their participation in the Eucharist might be as appropriate as possible in light of our sensitivities to the form of the celebration of all sacraments and, in particular, of the Eucharist, these guidelines for the Diocese of Gaylord are established:

Guideline 1: In order to facilitate the necessary transfer of detail, the Order of the Knights of Columbus take part only when advance permission (preferably several days prior) has been received from the pastor or pastoral administrator/parish life coordinator in charge of the ceremony.

Guideline 2: At the Eucharist celebration (Mass), the Color Corps may lead the procession into the church and be a part of the procession out of the church. During these times the swords will remain sheathed in the scabbards. This guideline is to bring our practice into conformity with Article 32 of the *Constitution on the Sacred Liturgy* and into conformity with the realization that the Eucharist is an icon of the Kingdom of God “in which there will be no swords”.

Guideline 3: The Color Corps will refrain from any special activity during the Eucharistic Prayer. This means that there is no movement of any kind. The Knights are expected to be a part of the unified assembly gathered as God’s people, praying as one.

Guideline 4: With regard to head cover and gloves: the Knights are expected to practice the same courtesies that are expected of the other faithful present. This would include removal of the chapeaus when the Knights have reached their place of seating; from the time they have entered their seats until it is time to exit the church at the end of the celebration except under the rare circumstance when a member of the Color Corps is bringing up the gifts at the Presentation of the Gifts.

Guideline 5: During the celebration of the Eucharist, the Knights of Columbus are requested to be one with the assembly in conscious, active participation throughout the entire celebration.

These guidelines are effective as of August 12, 2002, throughout the Diocese of Gaylord. These guidelines affect the participation of the Knights of Columbus and their Color Corps at the celebrations of the Eucharist and the other sacraments.

KNIGHTS OF COLUMBUS - SPECIFIC PROCEDURES FOR CORPORATE COMMUNION

- 1) Notify the parish secretary as well as the pastor of the dates requested for Corporate Communion so that there is no conflict with other parish events.
- 2) Notify the pastor or appropriate person of the number of participants that will be coming so that pews can be reserved. This should be done well in advance of the event.
- 3) All participants should arrive at church early. Those in procession (Color Guard, Grand Knight and other dignitaries) shall remain at the entrance of the church.
- 4) All Knights and their families who are not in the procession may be seated together in reserved pews before Mass begins.
- 5) **The Order of Procession:**
 - A) The Cross Bearer (at times led by the Thurifer with incense and, at times, candles)

- B) The Color Guard
 - (1) Flag Bearers
 - (2) Remainder of Color Guard
 - C) Servers with candles (to accompany the Word of God)
 - D) Reader or Deacon with Gospel Book
 - E) Concelebrating priests (if any are present)
 - F) Presider
- 6) The Cross Bearer will proceed to his/her appropriate spot.
 - 7) Flag Bearers will proceed to stand next to where the flags will be placed in their stands. (*The flags should remain visible but not in the sanctuary as to detract from the view of the altar, ambo, or in some places the baptismal font.*)
 - 8) The Color Guard will follow and line the main aisle (if room permits). The Grand Knight and other dignitaries will follow the Color Guard. As they approach their assigned seating, they will bow to the altar and immediately enter the pew(s).
 - 9) Other liturgical ministers will proceed to their regular places for the beginning of Mass.
 - 10) After the procession has passed, the Color Guard will move directly to their assigned seats, preferably in the first row(s) of pews.
 - 11) The Knights and family members will participate in the liturgy as usual.

Presentation of the Gifts

When arranging dates for Corporate Communion, ask if it will be possible for Knights to bring up the gifts. If it is possible, the following will occur:

- 1) The selected Knights, family members, etc., will go to where the gifts are waiting to be brought to the altar. (*The gifts that are brought up are the wine, the bread and the collection. Nothing should be added just so that more people can carry something to the altar. If there are more than three people selected to carry the gifts [such as two married couples], then others will simply fold their hands and proceed with those carrying the gifts. If one of the persons presenting the gifts is a Color Corp member, he may wear his chapeau only if he is carrying one of the gifts.*)
- 2) When approaching the altar, the presider or deacon will accept the gifts.
- 3) After the deacon or priest has turned to go to the altar, the selected gift bearers will bow together and return to their seats.

At the End of Mass

- 1) After the final blessing, the liturgical ministers (servers, cross bearer, presider, etc.) will come to the front of the sanctuary and bow at some point during the recessional song.
- 2) The Color Guard will then exit their seats to lead the ministers out of the church. The order for the recessional is the opposite of the procession:
 - A) The cross bearer
 - B) The Color Guard led by the Flag Bearers
 - C) The Grand Knight and other dignitaries
 - D) Servers with candles
 - E) Deacon (if one is present)

- F) Concelebrating Priests
 - G) Presider
- 3) All remaining Knights and their families may exit the church along with the rest of the assembly after the recessional song has ended.

General notes for All

- The Fifteen Minute Rule applies. Anyone who is to be in the procession must be at the church 15 minutes early.
- If the church uses some type of worship aid, the Flag Bearers and Color Guard must see that the worship aids are in their pews for use during Mass.
- All other guidelines from the *General Guidelines for Liturgical Participation of the Knights of Columbus and Their Color Corps for Various Celebrations* are to be followed during Corporate Communion celebrations.

These guidelines are effective on August 12, 2002, throughout the Diocese of Gaylord. These guidelines affect the participation of the Knights of Columbus and their Color Corps at the celebrations of the Eucharist and the other sacraments.

LAY EMPLOYEE HOSPITALIZATION

Hospital and medical insurance shall be made available for all employees working 20 hours or more per week under the Choices Plus plan offered by the Michigan Catholic Conference (MCC). The Michigan Catholic Conference should be contacted for further information and details. The MCC nationwide toll free number is 800-395-5565. The Blue Cross Blue Shield of Michigan Personalized Inquiry Service number is 800-422-9148.

LAY EMPLOYEE RETIREMENT BENEFITS

All employees working 20 or more hours per week five or more months of the year are to be enrolled in the retirement plan of the Michigan Catholic Conference and contributions forwarded on a quarterly basis to MCC on the forms available from the Secretariat for Administrative Services.

LAY EMPLOYEE UNEMPLOYMENT INSURANCE

Unemployment insurance is to be provided for all lay employees, full or part time. The premiums are billed quarterly through the Michigan Catholic Conference. Whenever an employee is laid off for lack of work, quits, or is discharged, a Separation Report must be completed and sent immediately to MCC. (See Section 4 on Exhibits for form)

The administration of the Unemployment Program is handled by the Michigan Catholic Conference Service Department. All correspondence, notice of termination and/or questions regarding unemployment, individual claims, administrative hearings, etc., should be directed to:

Manager, Unemployment Services
Michigan Catholic Conference

510 S Capitol Ave
Lansing, Michigan 48933
800-395-5565, 517-372-9310

Also, the Michigan Catholic Conference has made arrangements with the Michigan Employment Security Commission (MESC) to assume the task of reporting quarterly wages for all locations under one MESC reporting number. Since all wages from all locations will be reported under one reporting number it is extremely important that parishes return quarterly wage reports to the MCC within two weeks from the day it is received.

LEGAL COUNSEL

In **ALL** instances (parish or diocesan) where there is a problem, concern or potential for a claim or litigation the Diocesan Director of the Secretariat for Administration Services should be contacted. The director will serve as a clearing house for such concerns and see that appropriate legal counsel is sought. Matters related to business, insurance, personnel, civil actions, discrimination or criminal matters should be directed to the Diocesan Director of the Secretariat for Administrative Services at 989-732-5147.

LITURGICAL FORUM NEWSLETTER

The "Liturgical Forum" is a publication sent to anyone who is interested and directed to those who are involved in the area of parish liturgy. Information is available from the Secretariat for Worship and Liturgical Formation, 989-732-5147.

MADONNA HOUSE OF PRAYER

The Madonna House of Prayer is a house for praying and listening. It is located at:

309 Lockwood
Alpena, MI 49707
989-354-4073

MARRIAGE FORMS

The Pre-Nuptial Form (formerly the "A Form") contains the pre-marital investigation questions, the permission request for mixed marriage (Catholic and a baptized non-Catholic) the dispensation request for disparity of worship (Catholic and a non-baptized person), delegation to officiate and the dispensation request from canonical form. This form can be obtained by contacting the Tribunal Office.

FOCUS Materials must be ordered through the Diocese of Omaha at the following address:

Diocese of Omaha
Family Life Office
3214 North 60th St.

MARRIAGE GUIDELINES

Uniform guidelines for marriage were adopted for the Province of Michigan in 1981, and underwent a revision and re-write by the Bishops of Michigan in 1993. The principal purpose of the new guidelines is two-fold: first to promote proper marriage preparation and second, to help couples celebrate their marriage in an authentic Christian way.

In regard to preparation for marriage, the policies set forth in the guidelines are presented here. Additional information and commentary are contained in the guidelines themselves. Copies have been provided to all priests, pastoral administrators/parish life coordinators, deacons and additional copies are available from the Secretariat for Marriage Enrichment at 989-732-5147.

In addition to complying with the provincial marriage guidelines, the Diocese has also adopted a policy that marriages should take place in a church building, as opposed to a park or some other less formal surroundings.

The guidelines for liturgical celebration are intended to complement the 1969 Rite of Marriage and the 1983 Revised Code of Canon Law. Specific suggestions regarding the preliminaries, the entrance procession, liturgy of the Word, intercessions, music, etc. are provided in the guidelines. Due to the length of these materials, the text is not duplicated here. Additional copies of the entire document, however, are available from the Secretariat for Marriage Enrichment at 989-732-5147.

Provincial Marriage Policies:

- 1) The pastor or parish life coordinator is obliged to see to it that his/her own ecclesial community provides personal pastoral care to the engaged couple and assists them in their immediate preparation for marriage (Canon 1063).
- 2) Those involved in the immediate preparation of couples for marriage are to be sure that nothing stands in the way of the valid and licit celebration of any given couple's marriage (Canon 1066).
- 3) Couples contemplating marriage in this Province are to approach their pastor at least six months before the date on which they wish to marry.
- 4) A date should be set as soon as possible. However, no date should be given until the pastor is sure that both parties are free to marry in the church.
- 5) The Pastor will keep a file on each marriage and will record the marriage in the appropriate sacramental book(s).

- 6) Couples contemplating marriage in this Province will participate in a marriage preparation process, in the parish, vicariate or diocese.
- 7) In mixed marriages involving the presence of the non-Catholic minister, the priest or deacon is to advise the minister of the non-Catholic party regarding: (a) the requirements of the Catholic form of marriage; (b) the diocesan +guidelines for such marriages; and (c) the aims and goals as well as the details of the procedure.
- 8) In mixed marriages, care must be taken to inform the non-Catholic party at an appropriate time of the promises which the Catholic party has to make, and to instruct both parties on the essential ends and properties of marriage which are not to be excluded by either party (Canon 1125, 2 and 3).
- 9) When one or both parties of a couple presenting themselves for marriage is a minor, special care and concern must be given to them, and these guidelines should be closely followed.
- 10) Since there is such a high incidence of divorce among such couples, every effort should be made by both parents and pastors to dissuade the couple from entering marriage until they are properly prepared and motivated.
- 11) Except in the case of necessity, no one is to assist at the marriage of a minor child when the parents are unaware of it or are reasonably opposed to it, without the permission of the local ordinary (Canon 1071, 6).
- 12) Although he may consult others, the pastor must reach the final decision concerning the readiness of the couple for marriage.
- 13) In the case of pregnancy, a request for marriage in the Church will be considered following the same general guidelines for preparation as any other request.
- 14) The pregnancy, in and of itself, will not be considered sufficient reason to omit or abbreviate the normal preparation process.
- 15) A couple who married contrary to the laws of the Church can have their marriage convalidated only after their freedom to marry has been established and they have completed all the requirements for a sacramental marriage as described in these guidelines.
- 16) A pastor may not forbid a marriage if the couple is free to marry; but pastors, after consulting with the local Ordinary or his delegate, can delay a marriage for a just cause.
- 17) Whenever there is a just cause for delay, it is the responsibility of the pastor to assist the couple to reach the degree of preparedness necessary for the reception of the sacrament, when possible.

- 18) If a pastor decides to delay a marriage, the engaged couple has the right to appeal this decision by recourse to the local Ordinary or his delegate who can review the matter.
- 19) The pastor is to inform the couple of their right to appeal.
- 20) If the local Ordinary consents to a delay, no priest may proceed, knowingly, with the marriage without the consent of the local Ordinary or his delegate.
- 21) The pastoral minister is to treat a cohabiting couple with sensitivity, recognizing this as a unique, teachable moment. Statistics show that the longer a couple co-habitates, the less likelihood they will have a successful marriage.
- 22) Special marriage preparation is required to meet the unique needs of a couple requesting marriage following a previous union of one or both of them.
- 23) When a person approaching the church for marriage has a chemical dependency of any kind, it must be evident that this individual is in a state of recovery.
- 24) The pastor needs to show care and concern when an individual who is physically, mentally or developmentally disabled presents him/herself for the sacrament of marriage. It is of the greatest importance to treat each situation on an individual basis and oftentimes the counsel of experts should be sought.
- 25) Pastors have the responsibility to see to it that older adults who present themselves for the sacrament of marriage have preparation appropriate for their state of life.

MARRIAGE RECORDS - See separate section on "Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records." It should be noted that Act 96, Public Acts of 1955, requires that an accurate record of all marriages performed in the parish be kept. Also note that the notice of marriage has to be sent to the parish of baptism when the marriage does not take place in the parish of baptism. An "Affidavit to Establish Catholic Marriage" Form is included in Section 4 - Exhibits.

MASS STIPENDS/ COLLECTIVE MASS STIPENDS/MASSES FOR THE PEOPLE (Pro Populo)

The primary canons covering *Offerings for the Celebration of Mass* are #945-958.

All Mass offerings are the property of the Church and the parish for the intention of supporting the works of the Church including the care of the ministers. All offerings received for Masses should be carefully recorded in the Mass Intention

Register and the money accounted for separately. Periodically the offerings for Mass intentions which have been satisfied should be transferred to the general fund of the parish or religious institution. Mass offerings would not be kept on hand which cannot be satisfied within one year from the date of acceptance..

Excess Mass offerings are to be forwarded to the diocese to distribute to retired priests or missionaries that can fulfill the obligation.

Canon 948 clearly states that “*separate Masses are to be applied for the intentions of those for each of whom an offering, even if small, has been made and accepted.*” This means that the number of Masses celebrated is *equal* to the number of stipends accepted.

In 1991, the Congregation of the Clergy issued a decree regarding so-called “multi-intentional” or “collective” Masses being celebrated in some parts of the world (*Mos lugiter 22.11.1991: AAS 83(1991) 443-446*).

This decree affirms that the fundamental **norm** remains **A Single Mass for a Single offering**, while allowing a priest to celebrate one Mass for several donors. Four conditions/principles are set down. They require a strict observation of all the conditions since the same decree re-affirms the “single Mass/single offering” principle. In order to combine Mass offerings, the following must be observed:

1. The faithful (donor) must knowingly and voluntarily agree to have their intentions combined in a single celebration;
2. The date, time and place of this celebration is to be publicly announced;
3. The practice may not be observed more than twice a week.
4. The celebrant may retain for himself only what amounts to the offering determined within the diocese for a single Mass. The remainder must be forwarded to the Ordinary as **determined in Canon 951.1**. The Ordinary will send these monies to the retired priests or to missionaries.

Canon 945 encourages priests to celebrate Mass for the intentions of Christ’s faithful, especially those in need, even if they do not receive an offering. **Canon 946** explains the purpose of the offering which “contributes to the good of the Church, and by that offering they share in the Church’s concern for the support of its ministers and its activities.” This canon may require educating the faithful to the purpose of a stipend. In light of the General Instruction of the Roman Missal (GIRM), this question becomes opportune since we are to teach that the offering language refers primarily to the faithful offering themselves along with the spotless Victim.

Canon 952 asks that provincial Bishops’ meetings determine by decree what the offering for Mass is to be. A priest may accept less by never demand more. The priest “may accept for the application of a Mass, an offering voluntarily made, which is greater than that which has been determined.”

Canon 953 places an obligation not to accept more offerings than can be celebrated by the priest himself within a year.

Canon 955 makes the priest who is transferring Masses to another celebrant responsible for seeing that the obligation has been met within the canonical year. The total stipend must be transferred.

The Code presumes the existence of a record book which contains a record of stipends, the donor, the intention, the date given and the date satisfied.
Canon 955.3 & 4

Canon 956 covers the situation in which priests may not be in charge of parishes or others arrange for Masses. All persons who accept Mass intentions are bound to the record keeping required by Canon 955.

CANON 534 obligates pastors or administrators of a parish to offer one Mass for the intention of the parishioners **on all Sundays and Holy Days of Obligation. (Pro Populo)**

MEDICAL TREATMENT RELEASE FORM

A form for parents to sign authorizing the treatment of their child in an emergency is included in Section 4 - Exhibits. Also included is an "Incident/Injury Form." One may also call the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

MENTOR PROGRAM FOR PRIESTS

While recent studies indicate that Catholic priests for the most part are a happy and well-adjusted group of men, still there is a consistent call for support in ministry. Priests look to their bishop and other priests with the expectation that they will find in them a source of support and encouragement. Jesus knew the need for mutual support and provided for it when he so wisely sent out his disciples two by two. We read in the Gospel of Luke 10:1 that our Lord, "sent them in pairs before him to every town and place he intended to visit." Jesus knew first hand the need for companionship and support and often singled out Peter, James, and John to be with him at important moments of his public ministry.

The mentor program is designed to follow the Lord's example and give support and friendship to fellow priests who, like the disciples of old, are called forth to special ministry. They, like the disciples, are told to remember that they are being sent "as lambs in the midst of wolves." (Luke 10:3) They are to be men of peace and on entering any house they are to say, "Peace to this house." (Luke 10:4) To be a man of peace and to handle the "wolves" of life necessitates that the priest have personal serenity. Support in ministry is the key to this serenity and to ministerial success.

The Mentor Concept

In the Diocese of Gaylord a mentor will be selected and/or appointed to: (1) each newly-ordained priest; (2) priests who are seeking incardination in the Diocese; and (3) newly-appointed pastors. Generally speaking, the term of the mentor will be from two to three years.

To forestall any possible confusion of roles between the mentor and the pastor for a newly-ordained priest or a priest who is in an incardination process, it is to be clearly understood that the pastor sets the direction for the parish and the responsibilities he wants his associate to follow. The mentor would not interfere in this. If the mentor should observe a major problem, he certainly is free to talk in an informal way with the pastor so that the well-being of the priest in question may be sustained.

In the publication entitled "A Shepherd's Care," the National Conference of Catholic Bishops reflected on support in pastorate assignments, stating, "Once a pastor has assumed a new assignment and even in cases where there has been care in his preparation, efforts to sustain and underpin his ministry are still helpful." As an extension of a pastor-preparation course, a diocese could initiate a "pastor-mentor" program. The "mentor" is an experienced pastor who serves as counselor, friend and guide to the newly-appointed pastor. The competence and commitment of the mentor are key in the success of this structure; but just as essential are formal structures of meetings and a pre-set agenda of issues to explore. (From "A Shepherd's Care -- Reflection on the Changing Role of Pastors")

The bishops see a mentor as "someone who gears the priest in his care toward success in ministry." Through regular contact, the mentor discusses life's successes and failures with the priest. He listens and, if appropriate, offers advice. The two men share diocesan practices and assistance is offered in making pastoral decisions. A mentor is not a confessor or spiritual guide, although in the process there may be a reviewing of intellectual and spiritual growth. Their meetings can be both informal and formal with definite goals and objectives.

The Program

- 1) Mentors are to be selected by the bishop and will be part of a pool of mentors to be assigned to specified priests. They are to be experienced pastors.
- 2) A mentor will be assigned to a priest for two years. The priest and/or mentor can ask for a change of assignment after the end of the first year if desired. Another mentor would then be assigned for the second year.
- 3) Mentors will be assigned to newly-ordained priests, new pastors, and those seeking incardination or re-entering active ministry.
- 4) Mentors and priests are encouraged to meet and/or call one another on a regular basis. The meeting arrangements are to be made between the two involved. They ought to meet at least monthly.

- 5) The agenda for meetings would involve the priest's adjustment to ministry, his spiritual and intellectual growth/needs and his psychological and physical well-being.
- 6) If the priest is not acquainted with the diocese and the members of the presbyterate, the mentor would take the responsibility of introducing and familiarizing him to the diocese and its history, policies and schedule of events; e.g., diocesan retreat, convocation, etc.
- 7) A mentor shares with the priest his own life, his hopes, failures and successes and tries to guide the priest toward success. He must be a good listener and one who can give comfort and understanding.
- 8) A pastor should not be the mentor for an associate pastor assigned to him.

The Role of the Bishop

The bishop is the chief mentor of the presbyterate of the diocese. He guides and sponsors his priests by his own example and expectations. He reaches out to all of his priests as a friend, serving as the "priest's priest." He provides continued spiritual and intellectual opportunities for growth and enrichment and encourages friendship and support within the membership of the presbyterate. Since it is physically impossible for an individual bishop to personally mentor each of his priests, the mentor program is an extension of his "Shepherd's care."

The bishop selects mentors, assigns them to particular priests, and may consult with the individuals to enable a good match. The bishop encourages and meets with the mentors perhaps on a yearly basis just to see how things can be improved, but he would not intervene in the relationship between the new priest and mentor. The bishop may also choose to meet with those who are being mentored on a yearly basis.

The Challenge

The Lord tells us in the Gospel of John that he calls us friends and that it was he who chose us for the special ministry that is ours. Should we not in turn do all we can to support those who have been so specially called by God to priesthood? Should we not also be able to call one another "friend?" A presbyterate of true, Christ-like friends would offer a powerful witness for evangelization. It would attract others to our membership and it could be a helpful ingredient for fidelity in priestly commitment. (Effective August 9, 1994)

MICHIGAN CATHOLIC CONFERENCE

The Michigan Catholic Conference is a service organization that promotes advocacy in the public forum regarding Catholic issues and cares for Catholic employee and clergy benefits and property casualty insurance. Contact them at:

Michigan Catholic Conference
510 South Capitol Avenue
Lansing, MI 48933

517-372-9310
800-395-5565
FAX: 517-372-2911 for insurance
FAX: 517-372-3940 for public policy

MISSION STATEMENT (October, 1996)

The Father, through his Son, Jesus the Christ, has poured forth the Holy Spirit and made us into a “holy nation, a royal priesthood, a people set apart.” Inflamed by the vision of what that reality means for us and for our world, we -- the laity, religious, and clergy of the Diocese of Gaylord -- feel compelled, with God’s help, to become that to which we have been called.

Therefore, in an authentic spirit of thanksgiving, we will work to bring about in all Catholics such an enthusiasm for their faith that they freely share it with others and thereby truly become an evangelizing people. We will also endeavor to build our families, our parishes, our diocese and our world into that faith community whose compassionate ministry to the world embodies and witnesses to God’s power that works to heal and save all humankind.

We recognize that alone we cannot fulfill these desires; but we know we are not alone, God is with us always. Therefore, we are committed to receive His nourishment and power in evermore conscious and active celebrations of His sacraments. We will be open to His saving truths which lead to personal and communal conversion which we find in our love for and study of both the Scriptures and the teachings of the Church. We will respond to His love by giving our time, talent and treasures in pursuit of gospel justice and peace which will be our personal and communal part in the continuing mission of the Risen Lord.

We, through all our thoughts and actions, want to be an authentic, effective and visible sign of His goodness to us and thereby be a wonderful sign of hope for all.

MIXED MARRIAGE - See “Dispensation/Permission for Disparity of Cult, Mixed Religion and Canonical Form.”

MONASTERIES

There are two monasteries for women religious located in the Diocese:

Infant Jesus of Prague Carmelite Monastery
3503 Silver Lake Road
Traverse City, MI 49684
231-946-4960

The Sacramentine Monastery of Perpetual Adoration
P.O. Box 86
Conway, MI 49722

MUSICAL COMPOSITIONS FOR THE LITURGY (Effective November 10, 1996)

The following policy was approved by the Bishops' Committee on the Liturgy on November 10, 1996. This policy will be used by the Secretariat for Worship and Liturgical Formation in decisions concerning the release of liturgical texts for musical compositions.

- 1) No official approbation is required for hymns, songs, and acclamations written for the assembly, provided they are not sung settings of the liturgical texts of the Order of Mass. Nevertheless, the Committee on the Liturgy has always encouraged composers of hymns, songs, and acclamations to "select texts that truly express the faith of the Church, that are theologically accurate and liturgically correct."
- 2) Liturgical texts from the Order of Mass, however, must be approved by the Secretariat for the Liturgy of the USCCB before copyright agreements may be drawn up with the International Commission on English in the Liturgy (ICEL) or the United States Catholic Conference (USCC). The composer of such texts "must respect the integrity of the approved text. Admittedly, not all texts, as approved by the episcopal conference, easily lend themselves to musical composition because of their style, length or translation. Nevertheless, composers may not alter the prescribed texts of the rites to accommodate them to musical settings. The Church is always concerned about the use of the approved liturgical texts be they written, spoken, proclaimed, or sung."

Minor grammatical adaptations may, however, be made in isolated instances with the prior approval of the Secretariat. Likewise, composers may compose appropriate tropes for Form C of the Penitential Rite and for the Lamb of God and the Great Amen may be augmented and repeated. Finally, the addition of refrains to the Glory to God is permitted, provided the refrains encourage congregational participation.

Further alternations to liturgical texts from the Order of Mass, including the composition of new texts for acclamations during the Eucharistic prayer, will not be authorized.

- 3) All musical settings of liturgical texts from the Order of Mass, must be submitted to the Secretariat during the final steps of editing before being submitted to ICEL for a contract for release of copyright. After a determination of the accuracy and suitability of the liturgical text has been made by the Secretariat, the publisher will be authorized to use the phrase: *Published by the authority of the Bishops' Committee on the Liturgy*. The publisher will also be required to submit three copies of the published work to the Secretariat for its archives. Only those musical settings of liturgical texts from the Order of Mass which have received the approval described in

this paragraph may be used in the liturgy in the United States of America.

- 4) The Secretariat for Worship and Liturgical Formation of the USCCB also assumes the responsibility for approving both the text and musical settings for ministerial chants. Approval will permit the publisher to include the phrase: *Published by the authority of the Bishops' Committee on the Liturgy.*
- 5) All liturgical books or significant excerpts from liturgical books must be submitted to the Secretariat of the USCCB for the required *concordat* before being submitted to ICEL for a contract for release of copyright. The publisher will also be required to submit three copies of the published work to the Secretariat for its archives. Only those liturgical books which have received the approval described in this paragraph may be used in the liturgy in the United States of America. In addition to this approval, the publisher will be required to negotiate a contract with USCCB, ICEL, and any other bodies holding copyright interest on the material before being permitted to place the *concordat* in the publication.

NORTHERN MICHIGAN CATHOLIC FOUNDATION

The Northern Michigan Catholic Foundation strives to promote the strength and vitality of the Catholic faith in the Diocese of Gaylord by establishing long-term endowments and special project funding for ministries of Word, Worship, Religious Formation and Works of Charity. The Foundation is governed by a Board of Trustees that works collaboratively with the Bishop of the Diocese to ensure both a continued strong Catholic presence and the future growth of church programs and outreach throughout the Diocese of Gaylord. The primary purpose of the Foundation is to create permanent endowments, thus offering benefactors an opportunity to give a gift that will continue for future generations. Members of the Board of Trustees are volunteer lay people whose tasks include distributing grants for special projects, managing and growing the assets of the Foundation. The hope and vision of the Northern Michigan Catholic Foundation is to provide special funding for projects beyond the scope of general parish and diocesan budgets. Gifts to the Northern Michigan Catholic Foundation will be placed in permanent endowments. Each year, grants will be distributed from the interest gained on the funds and not more than six percent of the principal, thus ensuring a continuing source of income for generations to come.

Persons who want to be partners in the vision of the Northern Michigan Catholic Foundation may send donations to the Diocese of Gaylord with specific notation that it is for the Foundation. Any donor may place reasonable conditions on gifts to the Foundation, so long as the conditions are not inconsistent with the charitable, educational or religious purposes of the Foundation.

NORTHERN MICHIGAN CATHOLIC RADIO PROGRAM

This weekly radio program is produced by the Secretariat for Communications. It

can be heard throughout the Diocese on Sunday mornings at 7:00 a.m. on WFDX/WFCX 92.5 and 94.3 and on WKJC 94.9 and 104.7 at 8:30 a.m. Call 800-727-5147 for further information.

ORGANIZATIONS IN THE DIOCESE

Beginning Experience for Northern Michigan

Contact: Marilyn Perski, 231.723.4318 or Lucy Cowles 231.536.2994

Catholic Daughters of the Americas

Contact: Marion Johnson, Regent

83 Grant Street, Manistee 49660-1421 231-723-9568

Manistee Court No. 496

Contact: Carol A. Fitzgerald, Regent

Traverse City Court #1391

862 Barlow Street

Traverse City, MI 49686

Charismatics - All Michigan Catholic

Contact: Paul Marciniak,

315 North Indiana, Gaylord, MI 49735

989-732-3068

Christ Child Society of Northern Michigan, Inc.

Contact: Rev. Betty Carlson

Box 132, 192 West Third Street

Harbor Springs, MI 49740

231-526-7271

Cursillo

Contact: Reverend Paul Megge

Saint Mary-Saint Charles Parish

P.O. Box 40

Cheboygan, MI 49721

231-627-2105

Daughters of Isabella

Contact: Lucile P. MacArthur, State Regent

9126 North Straits Highway

Cheboygan, MI 49721-9066

Diocesan Council of Catholic Women

Contact: Diane Laseck, President

3284 Piper

Alpena, MI 49707-4731

989.354.2304

Equestrian Order of the Holy Sepulchre of Jerusalem

Contact: Thomas McCabe
2350 Schiller Avenue
Wilmette, IL 60091

Habitat for Humanity

Contact: Diocese of Gaylord
611 W. North Street
Gaylord, MI 49735
989-732-5147

Interfaith Marriage Encounter

Contact: Brian and Rene Holmes, 989-471-2454

Knights of Columbus

Membership East
Contact: John Kraft
9855 Chase Blvd.
Roscommon, MI 48653
989-821-8240

Program East
Contact: Michael J. Stanchina
937 Joyce Court
Mio, MI 48647
989-848-5322

Membership West
Contact: Dennis Rathnaw
1905 South Walden Court
Suttons Bay, MI 49682
231-271-3101

Program West
Contact: James Thomas
12196 Sutter Road
Kewadin, MI 49648
231-264-8737

Natural Family Planning - Billings Method

Physician Contact: Jaci Fitzgerald, M.D.; 989-736-6020

Certified Trainers:

Julie Kowalski; 989-356-0427
Lynn L. Swan, M.D., 231-938-8938

Notre Dame Club of Northern Michigan

Contact: Timothy Clulo, President
231-941-8048
clulo@traverselaw.com

Parish Nurse Program

Contact: Jill Cone-Holden, R.N.
231-946-4211

Pax Christi

Contact: Catherine Valovick, Chairperson
231-228-6819

Pre-Marriage Preparation

Contact: Secretariat for Marriage Enrichment, 1-989-732-5147

Presentation Ministries

Contact: Joseph A. Brisson, Holy Fire Leader
P.O. Box 205
Rogers City, MI 49779

Saint Vincent DePaul Society

Contact: Bill Morford, Diocesan Representative
805 West Chisholm, Alpena, MI 49707
989-345-3671

St. Anthony Fraternity of Secular Franciscan Order

Contact: Cora Brodeur, SFO
231-625-2637

Mailing Address: Catholic Shrine Parish, 7078 M-68, Indian River, MI 49749

Serra, International

Contact: Dan Holefca, Serran/MPD; 231-625-2637

Teams of Our Lady

Contact: Ed and Peggy Collins; 231-347-9599

Third Order of Saint Francis (Secular Franciscan Order)

Contact: Dorothy Boden
331 Second Street
Hillman, MI 49746
989-742-2207

Worldwide Marriage Encounter

Contact: Andy and Ilene Taylor, 989.275.5427

PAPAL AUDIENCES

Most pilgrims hope for an audience with the Pope, and this is frequently possible. The Pope holds mass audiences on Wednesday mornings. From March to October, they are held in Saint Peter's Square or at the summer papal residence at Castel Gandolfo; during the winter, they are held in an auditorium. When the Pope is in Rome, he also makes a weekly appearance at the window of the Vatican Palace on Sunday at noon.

Tickets are required and must be applied for in advance. They are available through some tour operators and travel agencies, or requests can be addressed directly to:

Bishop's Office for U. S. Visitors to the Vatican
Via dell'Umilta 30
00187 Rome

Telephone: 011-39-6-690-011

FAX: 011-39-6-679-1448

The letter should include the names, involvement in Church and civic activities, the date of the Wednesday audience or Papal ceremony for which tickets are requested, the exact day of arrival and departure from Rome, and the name of the hotel where they will be staying.

As soon as the applicants arrive in Rome they should contact the Audience Office to confirm their arrival. Rome number is 690-011. Tickets may be picked up at the Audience Office after 3:00 p.m. on the day before the audience. There is no delivery of tickets. The Audience Office is located in the Casa Santa Maria, approximately one block from the Trevi Fountain.

Visitors to churches, particularly Saint Peter's must observe dress codes. While women are no longer required to cover their heads, they must cover bare arms and shoulders. Skirts and dresses should fall below the knees. Neither women nor men may wear shorts. No restrictions apply to the mass papal audiences; for other types of audiences, consult the Vatican Information Office.

PAPAL BLESSINGS

The Diocese of Gaylord requests Papal Blessings from the Elemosineria Apostolica (Office of Papal Charities) in Rome. In order to receive a Papal Blessing in time for your significant occasion, please allow at least 3 months. Please note: Offices in Rome are closed during the month of August, so please figure this in your planning.

There is a \$50 stipend requested at the time of ordering the Papal Blessing. The granting of a Papal Blessing is absolutely free; the stipend is a contribution towards the cost of the parchment, to defray the expenses of shipping and processing, and for the Holy Father's works of charity. Please make check payable to: Diocese of Gaylord. Mail all information along with check to: 611 W. North Street, Gaylord, Michigan 49735-8349 and indicate "Papal Blessing Request." Blessings are unframed.

For all blessings, a letter stating that the person(s) for whom the blessing is being requested is a member in good standing with the Catholic Church. This letter needs to be written on parish stationery and signed by the pastor or pastoral administrator/parish life coordinator where person(s) is (are) registered member(s). (See sample below.)

If you have any further questions, please contact Vicki Looker by phone at 989.732.5147 or via email at vlooker@dioceseofgaylord.org

Weddings: Full Names of Groom & Bride
Name of Catholic Church, City & State
Date of Wedding

Significant Wedding Anniversaries: Full Names of Couple (*i.e., John and Mary Doe – NOT Mr. & Mrs. John Doe*)
Which Anniversary (25th, 50th, 60th, etc.)
Date of Wedding

Confirmation: Name of Person
Name of Church, City & State
Date of Confirmation

1st Communion: Name of Person
Name of Church, City & State
date of 1st Communion

Special Intention: Name of Person
For what reason

Birthday: Name of Person

Which Birthday

Date of Birthday

SAMPLE LETTER sent on Parish Stationery:

Dear Bishop Hebda:

We would like to request an Apostolic Blessing and suitable parchment for:

John and Mary Doe

On the occasion of their 50th wedding anniversary

January 5, 2003

Both John and Mary are members of our parish and are practicing Catholics who are worthy of a Papal Blessing. A check in the amount of \$50 is enclosed.

Thank you for your assistance and we shall look forward to receiving the blessing.

Sincerely,

Signature

Pastor/Pastoral Administrator/Parish Life Coordinator

PARISH AND SCHOOL ACCOUNTING POLICY

Each parish and school should use the Accounting System and Chart of Accounts as recommended by the Diocesan Secretariat for Administrative Services. Any questions or problems which arise should be referred to the Diocesan Parish Bookkeeping Specialist. (See separate section on parish finances.)

PARISH BUDGETS

It is advisable policy that yearly budgets be prepared and approved by the Parish Council for each parish unit and/or commission. Budget forms are available from the Diocesan Secretariat for Administrative Services. Parishes having prior CSA deficits or loans are required to prepare budgets. (See separate section on parish finances.)

PARISH CEMETERIES - A policy is available from the Oakwood Diocesan Catholic Cemetery in Traverse City. 231-947-7921

PARISH COUNCILS -- FINANCE AND PASTORAL

Parish Pastoral Councils

A pastoral council is to be established in all parishes of the Diocese. Pastors/pastoral administrators/parish life coordinators are to regard pastoral council development as a major parish priority. The pastoral council is a community of servant leaders whose purpose is to assist the pastor in discerning, through prayer and study, how the parish can best carry out the mission of the Church. The pastoral council is the primary consultative body to the pastor/pastoral administrator/ parish life coordinator in the parish, considering all matters of major pastoral concern. In such matters, through prayer and study, policy recommendations are carefully discerned by the pastoral council together with the pastor/pastoral administrator/parish life coordinator. Policy is implemented by the pastor/pastoral administrator/parish life coordinator, pastoral staff, and other members of the community who minister with them. The pastoral

council's responsibilities include calling all to ministry, pastoral planning, stewardship and/or other pastoral concerns that the pastor/pastoral administrator/parish life coordinator designate.

Pastoral councils are called to model the unity of the Body of Christ. Councils should be representative of the diversity of the parish community, yet united in carrying out the one mission of the Church. Methods used to select pastoral council members should promote this unity in diversity. Pastoral councils may form various commissions to assist them in their consultative role. Pastoral councils bear the responsibility for forming their members to carry out their roles of servant leadership. Orientation, in-service education, and skills training should be provided to insure that members are able to fulfill their responsibility as Christian leaders. The pastor's/pastoral administrator's/parish life coordinator's role in this formation is of particular importance and should be clearly recognized. Meetings shape the way in which the pastoral council fulfills its mission. Each pastoral council is required to have a charter. The charter should reflect the guidelines and spell out how the pastoral council will achieve its purpose and fulfill its responsibilities. Once the pastoral council has recommended this charter and the pastor has approved it, the pastor is to forward it to the bishop for his approval. The charter should be evaluated regularly by the parish and periodically by the diocese.

Parish Finance Councils

A parish finance council is to be established in all parishes of the Diocese. Pastors/Pastoral Administrators/Parish Life Coordinators are to regard finance council development as a major parish priority. The finance council is a community of servant leaders whose purpose is to assist the pastor in discerning, through prayer and study, how the goods of a parish can best be administered. The finance council is a consultative body to the pastor/pastoral administrator/parish life coordinator in the parish, considering all matters of major financial concern. In such matters, through prayer and study, policy recommendations are carefully discerned by the finance council together with the pastor/pastoral administrator/parish life coordinator in accord with the regulations of universal church law as well as norms issued by the diocesan bishop. Policy is implemented by the pastor/pastoral administrator/parish life coordinator, pastoral staff, and other members of the community who minister with them. The finance council's responsibilities include the careful stewardship of parish resources, the development of further resource, and the allocation of resources to carry out the goals and objectives established by the pastor with the pastoral council.

Members of the finance council should be committed to the mission of the Church and should possess experience or expertise in business and home finance, planning, administration, and law. Finance councils may form various commissions to assist them in their consultative role. Finance councils bear the responsibility for forming their members to carry out their roles of servant leadership. Orientation, in-service education and skills training should be provided to insure that members are able to fulfill their responsibility as Christian leaders. The pastor's/pastoral administrator's/parish life coordinator's role in this formation

is of particular importance and should be clearly recognized. Meetings shape the way in which the finance council fulfills its mission. Each finance council is required to have a charter. The charter should reflect the guidelines and spell out how the finance council will achieve its purpose and fulfill its responsibilities. Once the finance council has recommended this charter and the pastor/pastoral administrator/parish life coordinator has approved it, the pastor/pastoral administrator/parish life coordinator is to forward it to the bishop for his approval. The charter should be evaluated regularly by the parish and periodically by the diocese.

PARISH FACILITY USAGE/RENTAL - Also see "Special Events Insurance"

To protect the interests of your parish and the diocese in the event of an occurrence which results in property damage, bodily injury or other claims which may arise out of the use of parish facilities, the following procedure should be used for all requests by non-parish/diocesan groups or activities seeking the use of parish facilities:

The non-parish/diocesan group must sign a standard Hold-Harmless Agreement (copies are available from the Diocesan Secretariat for Administrative Services) as indicated thereon and provide you with a Certificate of Insurance which names as "Additional Insureds; the Bishop, the Diocese of Gaylord, and your parish." Liability limits are to be stated on the Certificate and must be for at least \$1,000,000 for any one occurrence; \$500,000 for any one person for bodily/personal injury, and \$500,000 for property damage. The Certificate must also show that their coverage is primarily for their use of your facility and for any activity they have on your premises. If the non-parish/diocesan use of your facility includes their driving of automobiles on your premises, they must also furnish evidence of the Automobile Liability Insurance for at least \$100,000 for each person and \$300,000 for each occurrence.

Questions regarding special events insurance and the hold-harmless agreements should be directed to the Diocesan Secretariat for Administrative Services at 989-732-5147.

PARISH FINANCIAL RESPONSIBILITY

The pastor/pastoral administrator/parish life coordinator, as administrator of the parish, is responsible for the financial administration of the parish. He/she may delegate all or part of this function to an administrator or employee with the understanding that he/she is responsible for all their actions. The parish council is advisory to the pastor/pastoral administrator/parish life coordinator and should be consulted when there is to be a large expenditure, a fund-raising project, or other financial matters which require the support of the people of the parish.

The pastor/pastoral administrator/parish life coordinator should, if at all possible, sign all checks issued from the parish account. In the absence of the

pastor/pastoral administrator/parish life coordinator, pastoral associate or parish administrator appointed by the Bishop, it is required that there be two check signers, one of whom should be a parish employee. **The parish bookkeeper, secretary, or person who prepares the checks should not be authorized to sign them.**

PARISH FINANCIAL REVIEW

It is the policy of the diocese that a financial review be conducted every three years in all parishes of the diocese. This can be arranged by the Diocesan Secretariat for Administrative Services and the pastor/pastoral administrator/parish life coordinator.

PARISH GAMBLING

Games such as bingo, millionaire parties, raffles and charity game tickets are highly regulated by the State of Michigan and pastors/pastoral administrators/parish life coordinators should be aware of the various rules and regulations. The Michigan Catholic Conference has summarized these rules in their publication entitled FOCUS (Vol 17, No.1 dated March 1989). Copies may be obtained by contacting MCC at 517-372-9310.

PARISH INJURIES REPORTING

- 1) Reporting of Claims
Every person associated with a parish or diocesan institution should be aware that there is an obligation to report all occurrences of persons suffering an injury on the premises, and those which occur at parish or diocesan activities off the premises.

It is imperative that Gallagher-Bassett be advised as timely as possible in the event of an injury and that as much pertinent information as possible be available with the initial report. An initial telephone report should be made by calling 800-926-1819 and a written report must be completed and sent to:

GALLAGHER-BASSETT INSURANCE SERVICE
330 W. Lake Lansing Rd., Suite #2
East Lansing, MI 48823

It is particularly important that all student injuries, except minor cuts and bruises be reported to Gallagher-Bassett. A claim for purposes of the reporting arises with the occurrence of an injury. It is not contingent upon the reporter's opinion or evaluation as to responsibility, nor is it related to the nature or seriousness of the injury.

It does not matter whether the reporter anticipates the injured person presenting medical bills for payment, or if the injured person has assured

the reporter they intend to take no further action. For purposes of protecting the interests of the church and the self-insured fund, all injuries except minor cuts and bruises should be reported.

2) **Playground Injuries**

An analysis of injuries reported to have occurred at school reveals that the greatest portion of those injuries happened on the playground. Most often these injuries resulted from the use of playground equipment. The pattern of a child falling onto a hard surfacing material beneath the play apparatus is the most common type of playground injury.

Since 1980, there has been a definite trend in the case law that supports the view that those responsible for the installation and maintenance of playground equipment, as well as those supervising playground activities, should be held negligent if a child was injured falling from that equipment onto a hard surface. The U.S. Consumer Product Safety Commission, in its Handbook for Public Playground Equipment and Surfacing, have pointed out nine major playground hazards. Those are:

- A) Pinch/Crush Parts - Moving parts, especially on gliders and seesaws can pinch or crush fingers. Provide guards for these parts wherever possible.
- B) Rings - Swinging exercise rings with a diameter between five and ten inches entrap a child's head. Remove such rings and discard them.
- C) S Hooks - Open ended hooks, especially S hooks on swings, which can catch skin or clothing, should be avoided. Be certain all such hooks are pinched tight and inspected regularly.
- D) Hard Heavy Swing Seats - These seats can strike a dangerous blow. Replace with lightweight seats, i.e., rubber, plastic or nylon types.
- E) Inadequate Spacing - Install equipment a minimum of six feet away from fences, buildings, walls, walks and other play areas. Provide adequate traffic patterns in and around equipment.
- F) Exposed Screws and Bolts - Most sets include protective caps to cover screws and bolts, or these items are recessed into frame.
- G) Hard Surfaces - Do not install equipment over concrete, brick, blacktop, cinders, or even packed earth. Instead, use sand, pea gravel or safety surfaces designed especially for playground use.
- H) Sharp Edges - Some equipment has sharp edges or points where parts fit together. These can cause lacerations. Look for metal pipes, handholds or footholds that extend behind equipment. Children can get clothing caught on these protrusions and become strangled.

- l) Improper Anchoring - Legs should be set in concrete for stability. However, such anchoring should always be placed well below ground level and remain so to avoid a hard surface and tripping hazard.

PARISH LIQUOR LIABILITY

All parishes and diocesan agencies should remain mindful of their obligations inherent with the serving, furnishing and selling of intoxicating beverages. It has come to the attention of the Michigan Liquor Control Commission that many Special One Day Licensees are jeopardizing their licenses by violating the provisions of the Liquor Control Act and its rules.

Parishes or diocesan agencies may obtain a list of suggested DO'S and DON'TS from either the Secretariat for Administrative Services or Michigan Catholic Conference, which may assist in maintaining a legal and successful operation at their special event.

Michigan Catholic Conference
510 South Capitol Avenue
Lansing, MI 48933
PSI Department, Phone: 800-395-5565

PARISH ORGANIZATIONS CORPORATE STRUCTURE

Parish organizations may not be separately incorporated. This includes: athletic associations, cemeteries, social clubs, or any other organizations operating under the auspices of the parish and using the parish's name for identification purposes.

PARISH ORGANIZATIONS FISCAL POLICY

- 1) All parish organizations must submit (on the form provided) an annual fiscal report to the parish which will be included in the parish's annual report to the bishop.
- 2) All checks written by parish organizations must carry, at a minimum, a double signature.
- 3) All parish organizations (including cemeteries which are operated under the name of the parish) must place on deposit with the Diocesan Deposit and Loan Fund excess funds in accord with the Deposit and Loan Fund guidelines (see policy). Special exceptions will be given to school endowments or foundations if their plans are approved by the bishop and on file with the Diocesan Secretariat for Administrative Services.
- 4) All parish organizations that make a purchase for the parish, or that contribute monies to or underwrite the expense of any parish purchases, must make their checks payable to the parish.

- 5) Parish organizations are part of the overall mission of the parish and should be fiscally accountable to the parish. They are not to be separately incorporated. Such accountability provides the necessary linkage with the source of their existence. They are linked to the parish from a legal and insurance standpoint.

PARISH REPORTS

Each parish shall submit to the bishop of the diocese an annual report on forms provided by the Secretariat for Administrative Services. These reports should be completed and submitted according to the time lines established each year.

PARISH SNOW AND ICE REMOVAL

Each parish and diocesan agency should keep a log of shoveling, plowing, sanding and salting. It is recommended that a calendar or weekly reminder book be used to record these activities. The log should record the date and time these operations were performed, as it becomes a valuable tool should someone claim they fell on church property due to inadequate snow and ice removal, sanding or salting.

PARISHIONER STATUS

All Catholics over the age of 18 are considered to be parishioners and should register with a parish.

- 1) Catholics 18 and over are considered to be parishioners:
 - A) In the parish where they are registered;
 - B) If not registered in a parish, then in the parish within whose boundaries they reside.
- 2) If a Catholic, without moving, requests to register in a parish other than that given above, and/or requests the sacrament of Baptism, Confirmation, First Eucharist, First Reconciliation, or Marriage, the pastor/pastoral administrator/parish life coordinator of the latter parish must discuss the matter personally with the pastor/pastoral administrator/parish life coordinator of the former parish before making a pastoral decision.
- 3) Pastors/Pastoral Administrators/Parish Life Coordinators, associates, and pastoral ministers of each vicariate will be responsible for carrying out this policy.

PARISH VEHICLES

Parish-owned vehicles are to be titled "Diocese of Gaylord - (name of parish)" according to the Michigan Catholic Conference.

PASTORAL ADMINISTRATORS/PARISH LIFE COORDINATORS

We have seen many changes in the Catholic Church as a result of Vatican II. Perhaps there is no single area that is developing as rapidly as that of ministry. Many of the ministries within the church structure are recognized both by special calling forth and academic training. We are accustomed to seeing both women and men in liturgical ministries such as extra-ordinary ministers of the Eucharist and proclaimers of the Word, in catechetical ministries as teachers in adult and children's religious education and sponsors in the RCIA, as well as a variety of other ministries in hospitals and retirement homes. Whatever title they bear they have found themselves called upon to do much of the work we would have said only "Father" could do only a few years ago.

Certain areas of sacramental ministry continue to be limited to the ordained presbyter, however, the entire area of the pastoral responsibility of the parish may be and is being carried out by women and men who are not ordained. In the Diocese of Gaylord, the title we have designated for persons who minister in this role is "Pastoral Administrator" or "Parish Life Coordinator." This ministry is in accord with statutes of Canon Law.

The New Code of Canon Law (Canon 517) allows such recognition:

Par. 1: When circumstances require it, the pastoral care of a parish or of several parishes together can be entrusted to a team of several priests in solidus with the requirement, however, that one of them should be the moderator in exercising pastoral care, that is, he should direct their combined activity and answer for it to the bishop.

Par. 2: If the diocesan bishop should decide that due to a dearth of priests a participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon or to some other person who is not a priest or to a community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care.

This canon allows the appointment of a pastoral administrator/parish life coordinator by the bishop to provide leadership in a parish. The pastoral administrator/parish life coordinator is one who is entrusted with the pastoral care of a parish in the absence of a resident priest. This care includes worship, education, pastoral service and administration (Canons 391, 517). The canonical pastor is the canonical pastor of the parish who is appointed by the bishop to be the priest supervisor of the pastoral administrator/parish life coordinator. The canonical pastor may be the supervisor for a number of pastoral administrators/parish life coordinators. It is not necessary for the canonical pastor to be geographically near the pastoral administrator/parish life coordinator. A sacramental minister is a priest who provides the sacraments in a parish where there is a pastoral administrator/parish life coordinator. Appointed by the bishop, he may be an active or retired priest from the Diocese of Gaylord or another diocese.

PEACE AND JUSTICE ISSUES

For information on political responsibility, children's issues, violence, hunger, abortion, pro-life on the local, national and world stages, contact the Secretariat for Justice and Peace at 989-732-5147.

PENANCE, RITE OF

Children who have reached the age of reason are to be prepared for their first reception of the Sacrament of Penance before they receive their First Communion.

The revised Rite of Penance lists four ways in which the Rite of Penance may be celebrated: Rite for Reconciliation of Individual Penitents; Rite for Reconciliation of Several Penitents with Individual Confession and Absolution; Rite for Reconciliation of Several Penitents with General Confession and Absolution; and a Non-Sacramental Rite of reconciliation.

The Rite for Reconciliation of Several Penitents with General Absolution may only be celebrated in certain circumstances and with the prior knowledge and permission of the local ordinary. If prior permission is impossible to obtain, the local ordinary is to be informed soon after the celebration.

Introduction

These regulations presuppose a familiarity with the revised Rite of Penance dated December 2, 1973. Particular attention is called to those sections which describe the discipline and rite of general absolution. The greatest care must be taken to provide the faithful with an adequate catechesis so that they may understand the concept and extraordinary conditions of general absolution. It is important they see its use, not as replacing individual, integral confession, but as an exceptional response to their needs. Also care should be taken to distinguish general absolution from the penitential rite of the Mass with which it may never be joined. The following points should be kept in mind:

- 1) Reconciliation of Individual Penitents (Form I)
 - A) Every parish should offer the opportunity for a "confessional room" atmosphere for the celebration of penance.
 - B) Times for the celebration of the sacrament should be determined by pastoral needs and the convenience of the people, keeping in mind that "the confessor should always be ready and willing to hear the confessions of the faithful when they make a reasonable request for him." (#10b)
 - C) Every provision must be made that this rite is celebrated in its full form.

- D) Parishes with a resident priest must have **weekly** celebration of Rite I for those who choose to attend. The priest is to be available for at least one hour.

2) Communal Reconciliation with Individual Absolution (Form II)

Every parish is expected to schedule communal celebrations of the Sacrament of Penance (Form II) periodically during the year, especially during Advent and Lent, making ordinary and reasonable efforts to provide an adequate number of confessors for the proper celebration of the rite. This is best planned at the vicariate level so as not to duplicate the Sacrament on the same day in the same vicariate.

3) Communal Reconciliation with General Absolution (Form III)

- A) A communal celebration with General Absolution is not to be scheduled in advance.
- B) A communal celebration with General Absolution is never to be used for the first celebration of Penance.
- C) As indicated in the ritual, the rite should not be attached to the celebration of the Eucharist. Though recent documents allow for confession during Mass, it is usually not possible in our parishes with only one priest.
- D) For the rite to be truly meaningful and significant, the full integrity of the rite of Form III must be maintained.
- E) At every celebration of Form III, the faithful are to be informed of the conditions of its use. (Cf. Part 5 below)
- F) The rite calls for the recipients to manifest some sign of their desire to receive this sacrament. Several approved signs are indicated in Part 4 below.

4) Circumstances in which General Absolution may be given

A) Conditions for General Absolution

The grave need which justifies the celebration of reconciliation with only general confession and absolution involves the simultaneous presence of three conditions:

- (1) A large number of penitents has come for reconciliation;
- (2) Despite one's best efforts there are not enough confessors available to hear the individual confessions properly within a reasonable period of time.

- (3) As a result, the penitents would be deprived, through no fault of their own and for a long period of time, of the sacramental grace or of the Eucharist. (The phrase, “a long period of time,” is to be interpreted broadly for the spiritual benefits of the penitent.)

B) Permission of the Ordinary required

- (1) “The judgment about the presence of the above conditions and the decision concerning the lawfulness of giving general absolution are reserved to the Bishop of the Diocese.” (Decree on Rite of Penance #32)
- (2) Although General Absolution may never be scheduled in advance, a pastor may foresee that a particular situation will arise in which General Absolution might be used. In this case, he must seek the Bishop’s approval **in advance**.
- (3) If situations arise unexpectedly, the priest must apply the norms given above and decide if the conditions of General Absolution are fulfilled.
- (4) **In both instances, i.e., in which approval was obtained beforehand and in which it was not, a report must be sent to the Bishop “of the need and of the absolution which he gave.” (Decree on New Rite of Penance #32) The report should include the place, date and time General Absolution was given, a description of the pastoral reasons why it was given, a statement as to what opportunities are regularly provided in the parish for individual confession. Give an estimate of the number of people who participated in the Rite and the number of priests that were available. Also include what the general reactions of the people to this experience were.**
- (5) If the Bishop is not available, permission may be sought from the Vicar General.

C) Examples of situations in which General Absolution might be used:

- (1) When the priest becomes sick and there are a number of penitents present either for Form I or Form II.
- (2) When a priest ministers to a convalescent home and finds it impossible to hear individual confessions properly.
- (3) When, despite the genuine efforts of the priests to secure an adequate number of confessors, there are large numbers of penitents on the traditional confession days prior to major feasts, pilgrimages or other religious observances.
- (4) When unexpected numbers of the faithful attend a scheduled communal penance service so that the confessors who are present cannot hear the individual confessions within a reasonable span of time.
- (5) In a time of community crisis or natural disaster.

5) Statement to be read at each celebration of the reconciliation of several

penitents with general confession and absolution (The appropriate time to read the statement would seem to be just after the homily.)

We are celebrating the Sacrament of the Penance in a manner where there will be no individual confession of sins to a priest. To avoid any misunderstandings, you should understand the following points:

- A) This is a celebration of the Sacrament of Penance that has been authorized by the Holy See.
 - B) The individual confession of sins to a priest still remains the only ordinary way of celebrating this sacrament.
 - C) Since we are celebrating the Sacrament of Penance, sins are truly forgiven. Those conscious of grave sin are still obligated by the discipline of the Church to confess these grave sins individually the next time they receive the sacrament. Such persons are free to receive Communion since, presuming proper dispositions, the sins are forgiven. Only the obligation of bringing them to a priest remains.
 - D) In order to profit from the sacramental absolution to be given, the proper dispositions must be present; that is, each one must be sorry for his or her sins, and resolve to avoid committing them again. There should be the intention to repair any scandal or harm which has been caused by sin.
 - E) Catholics who for one reason or another are not able to participate in the sacraments may not regard this as the reception of the Sacrament of Penance.
- 6) Sign by which participants indicate their intention to receive the Sacrament (As indicated in the ritual, this is to be expressed at the time of the general confession.)

Celebrant

Those who wish to receive the Sacrament of Penance are asked to give an outward expression of this intention and the proper dispositions. You may do so now by:

- A) Stepping forward and receiving the imposition of hands.
- B) Kneeling in prayer for God's mercy.
- C) Responding aloud, "Lord, hear my prayer" to the following:
I intend to express sorrow for my sins, to try sincerely to change from my sinfulness, and to accept forgiveness and reconciliation from Christ through the ministry of the Church. In expression of this, we pray to the Lord.

PERMISSION FORMS - See "Student Field Trip Policy"

PERSONNEL POLICIES - See Section 5

PERSONNEL RECORDS

The Pastoral Center at Gaylord and each parish, school or other employing unit shall maintain proper personnel records on each of its current and past employees. Personnel files shall contain, at a minimum, the following:

- 1) Signed contracts or offers of employment stating the position, employment date, salary or wage, benefits, etc.
- 2) Signed employment applications.
- 3) Copies of evaluation records.
- 4) Salary or wage history.
- 5) Information regarding changes in employment status.
- 6) Notices of reprimands, disciplinary actions, etc.
- 7) Information regarding terminations, resignations, etc.

All personnel records, including payroll of terminated employees, should be maintained for a minimum of seven years. After that they may be destroyed, however, beginning and ending dates for all employees should be maintained permanently. A permanent record should also be kept of an employee's annual wages for retirement reference.

POLITICAL ACTIVITY

"During an election campaign, tax exempt organizations remain free to address issues of concern to them and to their membership, even when such issues are relevant to the campaign. However, such discourse must focus on issues and not personalities." Mark Chopko, General Counsel, U.S. Catholic Conference, 1988, Section 501(c)(3) of the Internal Revenue Code governs what tax-exempt organizations may and may not do in terms of political activity. While such organizations are prohibited from participation in political campaigns on behalf of or in opposition to candidates, issue-oriented speech -- even that which overlaps campaign issues -- is permissible. Issue oriented speech is a right protected by the First Amendment to the U.S. Constitution. It is a right which extends to churches, as well as to individuals and other exempt organizations.

- 1) Activities in which churches may participate:

- A) Letter-writing campaigns and other efforts to educate legislators about issues of concern and to seek support for legislation.
 - B) Distribution of informational materials about current federal, state or local law, as well as legislative proposals. The names, addresses and phone numbers of pertinent lawmakers to be contacted may be provided.
 - C) Information about public policy issues may be included in homilies and church bulletins during an election year. No reference to or bias for or against any candidate for elective office is permitted.
 - D) Non-partisan voter-registration drives. Again, no bias for or against any candidate for elective office is permissible.
 - E) General voter education. Materials may include candidates' views on various issues based on statements, voting records, or responses to candidate questionnaires provided that the materials are not biased, cover a wide range of issues, and take no position on the issues covered. Editorial comment is not permitted. Voter education materials should state their purpose explicitly and disclaim any intent to endorse or oppose any candidate for elective office. Voter education materials should be reviewed by an exempt organization's legal counsel prior to publication and distribution.
 - F) Non-partisan public forums, debates or lectures. Public forums should include all eligible candidates, and it is advisable that a variety of issues be addressed. The sponsoring group must not, however, indicate its views on the issues being discussed, comment on candidate responses, or indicate a bias for or against any candidate.
- 2) Activities in which Churches May Not Participate:
- A) Distribution of partisan campaign literature or partisan voter education materials.
 - B) Establishment or support of political action committees.
 - C) Provision of financial support -- including volunteers, facilities or mailing lists -- to candidates political action committees or political parties.
 - D) Issuance of statements, whether written or spoken, in support of or in opposition to any candidate for political office.
- 3) Activities in which individuals may participate:
Employees and officials of tax-exempt organizations, acting in their

individual capacities, may participate freely in the political process. Such persons should, however, make it clear that they are acting on their own behalf and not as representatives of any exempt organization.

PRE-MARRIAGE PREPARATION, DIOCESAN

Diocesan Pre-Marriage Preparation involves a two-day session of presentations and group discussions led by married couples to help the engaged think through and share their feelings about marriage and its commitments. The program is directed by the Secretariat for Marriage Enrichment. Contact can be made by calling 989-732-5147.

PRESBYTERAL COUNCIL

The purpose of the Presbyteral Council shall be:

- 1) To provide a forum for the full and free discussion of all issues of pastoral concern in the diocese.
- 2) To aid the diocesan bishop in the governance of the diocese according to the norm of law so that the pastoral welfare of the people of God committed to the bishop with the cooperation of the presbyters may be carried forward as effectively as possible.
- 3) To search for and to propose ways and means for effective pastoral ministry.
- 4) To be representative of the unity and diversity of the priests of the diocese.

Membership:

- 1) The membership shall consist of the diocesan bishop, eight elected members, two ex-officio members, sitting in accordance with 3) below, and three members appointed by the diocesan bishop.
- 2) The elected members shall be elected by mail ballot and serve for a term of five years. The vacancy of any elected member's seat shall be filled by a special election to fill the unexpired portion of the term.
- 3) The ex-officio members shall be the Vicar General and the Delegate for Continuing Spiritual Formation of Clergy, Pastoral Administrators/Parish Life Coordinators and Women Religious.
- 4) The members appointed by the diocesan bishop shall serve for a term of five years. The vacancy of any appointed member's seat shall be filled by the diocesan bishop for the unexpired portion of the term.

Officers:

- 1) The officers of the Presbyteral Council shall be the diocesan bishop, the chairperson, the vice-chairperson and the secretary.

- 2) The diocesan bishop shall have the right to call meetings, 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 official decisions arising therefrom.
- 3) The chairperson shall preside at meetings.
- 4) The vice-chairperson and the secretary shall have the duties prescribed for their respective offices by such standing rules as the Council may adopt.
- 5) The officers other than the diocesan bishop shall be elected by and from the members of the Council for a term of five years. In the event of a vacancy in an elected office, the Council shall elect an officer to fill the unexpired portion of the term.

Meetings:

- 1) The Council shall meet on a schedule adopted by the Presbyteral Council and at the call of the diocesan bishop.
- 2) A simple majority of the members including a majority of the elected members shall constitute a quorum.

Committees:

The Council shall establish committees as needed.

Amendments:

This Constitution may be amended by a vote of two-thirds of the members of the Council provided that the amendment has been submitted in writing at the previous meeting of the Council, and subject to the concurrence of a majority vote by mail ballot of all those eligible to vote in Council membership elections and the approval of the diocesan bishop.

Approval:

This Constitution shall be adopted by a majority of those responding by mail ballot of the presbyterate of the diocese and the subsequent approval of the diocesan bishop, and shall become effective ten days after the date of such approval.

PROJECT RACHEL

Project Rachel, a ministry of healing and reconciliation, seeks to serve anyone who suffers psychologically and spiritually from an abortion. Through the training of clerics, mental health professionals, and interested community members, Project Rachel seeks to form a network of compassionate helpers who work effectively with post-abortive women and men. Further, Project Rachel fosters awareness of the spiritual and psychological aftermath of abortion. For more information on Project Rachel, go to www.projectrachel.org on the internet. That

web site offers an opportunity to become a prayer partner in this ministry and/or to receive the Project Rachel newsletters.

PROPERTIES - BUYING, SELLING, LEASING, OR EXCHANGE

The Diocese of Gaylord is registered with the State of Michigan as a Corporation Sole, a one-person corporation that serves as the incorporation of the office (e.g. bishop) that the person holds and that allows the officeholder to act as a corporation with a legal identity, legal rights, and duties completely separate from his or her personal and individual legal identity.

A "diocese" is defined by canon law as a collegian public juridic person, composed of a portion of the people of God living within a defined geographical area, who are entrusted for their sustenance to the diocesan bishop, with the cooperation of priests working in the diocese.

Therefore, all property associated with the parishes of the diocese shall be held in the name of "Patrick R. Cooney, Roman Catholic Bishop of the Diocese of Gaylord."

All purchases, purchase agreements, lease agreements must have prior approval of the Secretariat for Administrative Services and the bishop. An appointment with the director of the secretariat may be arranged by calling the Pastoral Center at 989-732-5147.

All real estate documents shall be reviewed and/or drafted by the diocesan attorney in consultation with the Secretariat for Administrative Services and the bishop. Please allow adequate time for this process.

Michigan Catholic Conference shall be advised of all additions and deletions of diocesan property.

The following policies are established for the sale or acquisition of real estate or any interest in real estate, such as leases or oil and gas rights. These policies and procedures should be followed in all cases unless special arrangements are approved, in writing, by the bishop.

For Sale of Property:

- 1) The local church should seek approval from the bishop before selling any property. In order to review the matter thoroughly, the bishop will need the following items from the local church:
 - A) Common and/or legal description of the property;
 - B) The approximate size of the property and a description of any improvements located on the parcel;
 - C) The current use of the property (and past use if known);
 - D) The most recent written appraisal of the property. If there is no recent appraisal, the church must obtain a realtor's appraisal for any parcel with an expected value of less than two thousand dollars. The

- church should obtain an independent appraisal from a licensed appraiser for any parcel with an expected value in excess of two thousand dollars;
- E) The potential sale price and anticipated terms (*i.e.*, cash sale, land contract, *etc.*);
 - F) The reasons for desiring a sale and any other information the church feels is pertinent; and
 - G) Any other information requested by the bishop.
- 2) Once the prospective sale is preliminarily approved by the bishop, the church should proceed to obtain a buyer and do the following things:
- A) Request prospective buyer to prepare a purchase agreement;
 - B) The proposed purchase agreement must be reviewed by the Director of the Secretariat for Administrative Services and the diocesan attorney;
 - C) If approved, the purchase agreement will be signed by the bishop and returned to the church for delivery to the buyer.
- 3) The closing will proceed as follows:
- A) Once the purchase agreement has been signed, title insurance will be obtained directly from the appropriate title company and provided to the bishop. The following documents must be prepared and forwarded to the bishop prior to closing: a deed, closing statements and any other transfer documents. These documents can be prepared by the diocesan attorney;
 - B) The closing will take place at the chancery where the purchaser provides the agreed-on consideration and signs the closing documents; and
 - C) If the sale is through a mortgage with a lending institution, the closing will be at the lending institution's office unless otherwise agreed upon. The church should notify the diocese if a lending institution is involved, and instruct the lending institution that the deed will be prepared by the diocesan attorney. Also, the parish should request the lending institution to submit any and all closing documents to the bishop at least 48 hours prior to the scheduled closing date so they can be reviewed by the diocesan attorney and bishop.

For Purchase of Property:

- 1) The local church should seek approval from the Secretariat for Administrative Services and the bishop before purchasing any property. An appointment with the Administrative Services Director may be made by calling 989-732-5147. In order to review the matter thoroughly, the bishop will need the following items from the parish:
- A) Common and/or legal description of the property;
 - B) The approximate size of the property and a description of any improvements located on the parcel;
 - C) The current use of the property (and past use if known);
 - D) The most recent written appraisal of the property. If there is no

recent appraisal, the church must obtain a realtor's appraisal for any parcel with an expected value of less than two thousand dollars. The church should obtain an independent appraisal from a licensed appraiser for any parcel with an expected value in excess of two thousand dollars;

- E) The potential purchase price and anticipated terms (*i.e.*, cash sale, land contract, *etc.*);
 - F) The reasons for desiring the purchase and any other information the church feels is pertinent; and
 - G) Any other information requested by the bishop.
- 2) Once the prospective purchase is preliminarily approved by the bishop, the church should proceed as follows:
- A) Prepare a preliminary purchase agreement form with all of the pertinent terms and submit the purchase agreement to the diocese for review by the Director of the Secretariat for Administrative Services, diocesan attorney and bishop;
 - B) If approved, the purchase agreement will be signed by the bishop and returned to the church for delivery to the seller; and
 - C) The purchase agreement should specifically state that the documents are to be reviewed by the diocesan attorney.
- 3) The closing will proceed as follows:
- A) The church should request the realtor/seller to provide the diocese with closing documents at least 48 hours prior to the scheduled closing date for review by the bishop and an attorney; and
 - B) The closing site will be the chancery or any other convenient location as designated in the purchase agreement. The bishop's designate will appear on behalf of the diocese at all closings.

Leases:

- 1) The local church should seek approval from the Secretariat for Administrative Services and the Bishop before entering into any lease, whether as a lessee or a lessor. In order to review the matter thoroughly for approval, the Bishop will need the following items from the church:
- A) Common and/or legal description of the property to be leased;
 - B) The approximate size of the property and buildings along with a description of the area(s) to be leased;
 - C) The current use of the property and buildings (and past use if known);
 - D) Potential lease price and terms;
 - E) Reasons for desiring to enter into the lease; and
 - F) Any other information requested by the Bishop.
- 2) Once the prospective lease is preliminarily approved by the bishop, the church should proceed as follows:
- A) If property is to be leased by the church as lessee: Obtain a copy of the proposed lease from lessor and send to the diocese for review by

the Director of the Secretariat for Administrative Services, Diocesan Attorney, and the Bishop;

- B) If property is to be leased by the church as lessor: The church should send the names and addresses of the prospective lessees to the diocese along with pertinent terms to be included in the lease and request the diocese to prepare a lease;
 - C) Once prepared and/or approved by the Bishop, the lease will be signed by the Bishop and returned to the church for delivery to the prospective lessor/lessee. No leases can be signed by anyone other than the Bishop unless expressly approved in writing.
- 3) The local church will be responsible for obtaining the signature(s) of the other party(ies) to any lease and return a fully signed original to the diocese.
 - 4) If a church wishes to renew a lease at the expiration of the original lease, the church should again seek approval from the bishop and proceed as outlined in the previous sections.
 - 5) Oil and gas leases should be handled in the same manner as set forth above for other leases.

Gifts and Bequests:

- 1) The same procedures established for the purchase of property by a church must be followed for any real estate interest which is intended to be donated to the church as a gift.
- 2) The following process applies for any real estate interest which has been bequested to the church:
 - A) Provide the bishop with any and all probate documents as soon as they are received by the church;
 - B) The church should gather as much information as possible regarding the bequested property and provide that information to the bishop along with probate documents. This information should include:
 - (1) The common and/or legal description of the property;
 - (2) The approximate size of the property and description of any improvements located on the parcel;
 - (3) The current use of the property and past use if known;
 - (4) Most recent written appraisal of the value of the property, if available;
 - (5) The current yearly taxes for the property in question and a copy of the taxing authority's equalized value if available;
 - (6) Any other information which the church may feel is pertinent to making a decision as to whether or not to accept the bequested property.
- 3) All proposed deeds or other documents of conveyance must be sent to the

diocese for review by the Director of the Secretariat for Administrative Services, the bishop and the diocesan attorney prior to acceptance of the gift or bequest.

Expenses Related To Property Exchanges:

It will be the responsibility of the individual parish to pay for expenses incurred in any property exchange. These expenses may include: attorney fees, title insurance, commissions, recording fees, *etc.* This list is not meant to be comprehensive but lists only a few of the expenses that may be incurred.

Record Keeping:

The original deeds, leases, or other documents of conveyance shall be sent to and stored by the diocese after recording. The local church should retain copies of these documents as well.

PROTECTION OF CHILDREN, POLICY FOR THE (March 1, 2003) (See also the Sexual Misconduct Policy)

- 1) Preamble
The Diocese of Gaylord has a zero tolerance for child sexual abuse. Any form of sexual abuse, sexual misconduct, sexual impropriety or sexual exploitation of a child, male or female, will not be condoned or tolerated. Church leaders are in positions of public trust and influence. They are expected to carry out responsibilities, including ministry, mission, and a way of life, in an appropriate manner. Church leaders are expected to abide by all laws and ethics codes related to personal misconduct and comply with this policy.
- 2) Purpose
The purpose of this policy is to address sexual abuse of minors by those who are leaders in the Church, persons in its employ or persons acting as Church volunteers. The Church is committed to care for the well-being of those who bring such matters to its attention as victims, others who know of the abuse, and also to any clergy, religious and lay persons who are accused of any sexual abuse. Through this policy the Church intends to respond promptly to allegations of sexual abuse of minors.
- 3) Reporting Allegations of Sexual Abuse
 - A) Any cleric, religious, employee, or other person acting with the authority of the Church of the Diocese of Gaylord who knows, or has reason to believe, that an incident of sexual abuse of a minor has occurred shall comply with state reporting requirements, specifically the Michigan Child Protection Law and to the Bishop's Review Board, except for those communications that are canonically privileged.
 - B) In addition to the legal reporting requirements adopted herein, the

Diocese of Gaylord will implement an assistance coordinator within the Secretariat for Communications to receive reports of sexual abuse concerning any cleric, religious, employee, or other person acting with the authority of the Church of the Diocese. An 800-toll-free line will be created to receive such reports.

- C) The assistance coordinator shall be specifically trained in the dynamics of sexual abuse, the civil and canon law relating to the same, and Church policies concerning sexual abuse.
 - D) Any report of sexual abuse of a minor received by any cleric, religious, employee, or other person acting with the authority of the Church of the Diocese shall be immediately referred to the civil authorities in compliance with the Michigan Child Protection Law, and to the Bishop's Review Board on Sexual Misconduct within 72 hours of receiving the same, except for those communications that are canonically privileged.
 - E) If the accused is a member of a religious community, the Bishop will inform the Superior of the Order of the allegation.
- 4) Bishop's Review Board on Sexual Abuse
- A) The Bishop shall establish a Review Board to respond to allegations regarding sexual abuse of children.
 - B) The Review Board, to be appointed by the Bishop in consultation with the Diocesan Pastoral Council and the Presbyteral Council, shall consist of at least five members who are in full communion with the Roman Catholic Church. One member of this Review Board should be a priest who is a respected pastor of the Diocese of Gaylord, one member should be a licensed attorney, and one member should have expertise in the treatment of the sexual abuse of children. The majority of the Review Board should be comprised of lay persons. The members will be appointed for a term of five years which can be renewed.
- 5) Response by Bishop's Review Board on Sexual Abuse
- A) Evaluation of the allegation. When an allegation of sexual abuse of a minor is received, an investigation in harmony with canon law will be conducted promptly and objectively. The Review Board will advise the Bishop in his assessment of the allegations and in his determination of suitability for ministry. The Board can review these matters both retrospectively and prospectively and give advice on all aspects of responses required in connection with these cases. An investigator, who is specially trained in the civil law, canon law and methods of investigating such allegations will assist the Review Board. The investigator shall:
 - (1) Determine if the matter has been reported to the civil authorities

- or agencies regarding the allegations.
- (2) Collect whatever information is available from other authorities or agencies regarding the allegation.
 - (3) Conduct an investigation into the allegation by contacting the alleged victim, accused, and other persons with information or knowledge of the matter (provided said contact does not interfere with any ongoing criminal investigation) to determine the facts.
 - (4) Forward a status report to the Review Board within 14 days of receiving the allegation. Within 30 days of receiving the allegation, the investigator shall provide a final report regarding the claim to the Review Board with a recommendation of substantiated or unsubstantiated, unless good cause may be shown for extending the investigation.
- B) Action by the Bishop's Review Board upon receipt of a report from the investigator:
- (1) If the investigator recommends that the claim is "unsubstantiated," the Review Board shall review the same and either accept, reject or request further investigation.
 - (2) If the investigator recommends that the claim is "substantiated," the Review Board shall review the same and either accept, reject or request further investigation. If accepted, the Review Board shall refer the matter to the Bishop with its recommendations concerning assistance to the victim, the accused and others affected.
- 6) Action by the Bishop
Within 14 days of receiving the report from the Review Board:
- A) When a substantiated allegation is against a member of a religious community, the Bishop will inform the Superior of the Order. When a substantiated allegation is against a diocesan priest or deacon, the Bishop may do any of the following:
- (1) Request further investigation to be completed in a timely manner;
 - (2) Decree an administrative leave with or without pay for the person pending the resolution of the allegation and determine status of faculties;
 - (3) Determine the residence of the accused;
 - (4) Recommend that the accused retain civil and/or canonical legal representation of his or her own choosing and expense;
 - (5) Request an evaluation and/or treatment;
 - (6) Consult with canonical and civil authorities so that questions can be addressed;
 - (7) If the accused does not cooperate, the Bishop will inform the person of his or her canonical status, the Bishop's intentions and consequences thereof.

- B) When sexual abuse of a minor by a priest or a deacon is admitted or is established after appropriate investigation in accord with canon law, the Congregation for the Doctrine of the Faith shall be notified and the offending priest or deacon will be removed from ministry. This includes even a single act of sexual abuse of a minor, past, present or future. That is: He will not be permitted to celebrate sacraments or minister publicly, to wear clerical garb, or to present himself as clergy. In some cases, the priest or deacon may request laicization or the Bishop may seek the penalty of dismissal from the clerical state.
 - C) When there is sufficient evidence that sexual abuse of a minor by a priest or deacon has occurred, the Congregation of the Doctrine of the Faith shall be notified.
 - D) If the substantiated allegation is against a staff member, employee, or other person acting with the authority of the Church, within 14 days of receiving the report, the Bishop will inform the appropriate supervisor and advise the supervisor to remove the accused from his or her assignment or position and place him or her on leave with or without pay. The Bishop may also do any of the following:
 - (1) Request further investigation;
 - (2) Recommend that the accused retain civil and/or canonical legal representation of his or her own choosing and expense;
 - (3) Request an evaluation and/or treatment;
 - (4) Consult with canonical and civil authorities so that questions can be addressed.
 - E) Public communications and media: The Bishop, Diocesan Secretariat for Communications, or other person assigned by the Bishop will respond to any media inquiries made of the Diocese or institutions thereof.
 - F) Follow-up care.
 - (1) The Diocese of Gaylord will assist in the pastoral and professional care, both immediate and ongoing, of the victim and others affected in consultation with the Review Board;
 - (2) The Diocese of Gaylord may request ongoing treatment and evaluation of the accused.
- 7) Amendment
This policy can only be amended by the Bishop of the Diocese of Gaylord in consultation with the Bishop's Review Board on Sexual Abuse, the Diocesan Pastoral Council and the Presbyteral Council. This policy will be reviewed annually.

PROTOCOLS FOR MINISTRY TO MINORS (See also the Sexual Misconduct Policy)

The following Protocols for Ministry to Minors are applicable to all persons (clergy, religious, school/program administrators, school counselors, teachers, catechists, youth ministers, support staff, coaches, school/program volunteers) employed by or a volunteer in any of the parishes and institutions of the Diocese of Gaylord. These protocols are to help in the creation of a safe, appropriate, and Christian environment for minors and their relationships with adults in church ministry. (Adopted May, 1996)

Ministry to Minors:

- 1) Minors should always be viewed -- whether in a social or ministerial situation -- as the restricted individuals they are, that is, they are not independent. Wherever they are and whatever they do should be with the explicit knowledge of the parents or guardian. Also, they are subject to specific civil laws in their own proper state and city which may prohibit certain activities. They are not adults and are not permitted unfettered decisions. Any and all involvement should be approached from this premise.
- 2) Caution and professional attitudes are to be observed in all interactions with minors.
- 3) An adult should attempt never to be alone with a minor in the rectory, parish residence, school or parish facility, or in a closed room.
- 4) In meeting/counseling situations involving a minor, excluding sacramental reconciliation, the presence or proximity of another adult is encouraged. However, in those situations where the presence of another adult is not usual or practical (e.g., piano lessons, disciplinary meeting with administrator, etc.), the doorway should be left opened if at all practical.
- 5) A minor should be allowed only in the professional section of a rectory or parish residence; not in the living quarters.
- 6) Minors should be permitted to work in the rectory, parish residence, school or parish facility only when there are at least two adults present.
- 7) An adult should not engage in games or other sports activities with one minor unless a second adult is present.
- 8) A group of minors should only engage in games or sports activities in the presence or proximity of at least one adult.
- 9) An adult should try to avoid being the only adult in a bathroom, locker room or other dressing area whenever minors are using such facilities.
- 10) Youth group trips should have at least one adult chaperone for every ten minors.

- 11) While on youth group trips, the adults should maintain a professional stature and socialize appropriately with students.
- 12) One adult should never engage in an overnight trip with a minor.
- 13) While on youth group trips, the adults should never stay alone overnight in the same motel/hotel room with a minor, even if there are two beds.
- 14) Adults should take care to avoid the risk of becoming a father/mother figure to a minor.
- 15) Comments of a sexual nature should generally not be made to any minor except in response to a specific classroom, or otherwise legitimate, question from a minor.
- 16) Topics or vocabulary which could not comfortably be used in the presence of parents or another adult should not be utilized in the presence of a minor/minors.
- 17) Adults should never supply or serve alcohol or any controlled substance to minors. On those occasions when alcohol is served or consumed as part of a parish or school social activity, the alcohol must only be served and consumed by adults. Minors present should be supervised and denied access to alcohol.
- 18) Reflection on the words of Christ regarding children is a healthy meditation before any involvement with a minor/minors, and a salutary reflection and examination after each involvement. (Mt. 18:6; Mk 9:42; Lk 17:2; Mk 10:13-16).
- 19) The sacristy door of the church should always be open whenever minors are present within the sacristy.
- 20) The Sacrament of Reconciliation should be celebrated in the place in the church so designated for this purpose. Only extreme inconvenience or impossibility would be an acceptable excuse.

Counseling Minors:

- 1) The counseling of a minor must take place only in the professional portion of a rectory or school/parish facility.
- 2) The office or classroom door should have a window or be left open during counseling.
- 3) If possible, another adult should be in close proximity during any counseling session.
- 4) Unless the subject matter precludes their presence or knowledge, parents

or guardians of minors should be made aware of the counseling session.

- 5) The relationship between adult and minor must always remain professional during the counseling session.
- 6) An adult should try to recognize any personal/physical attraction to or from a minor, and the minor should then be referred to another qualified adult or licensed professional.
- 7) If counseling is expected to extend beyond two sessions, evaluation of the situation should be made with the parents or guardian, an advisor, or licensed professional.
- 8) Careful and appropriate boundaries concerning physical contact with a minor must be observed at all times.

RECEPTION INTO THE CATHOLIC FAITH (after divorce or after divorce and remarriage)

In the parish Rite of Christian Initiation process there are individuals who have already been married and divorced who wish to become members of the Catholic faith. This can pose special difficulties in planning for their baptism or profession within the Catholic Church.

An unbaptized person is not to be baptized until the rescript for a Privilege of the Faith or the Pauline Privilege has been received regarding this individual.

A baptized non-Catholic, who has been married and divorced, and *does not* wish to remarry at the present time may be professed into the Church prior to receiving an ecclesiastical annulment. The annulment process is to be explained to them and the application given to them with the instruction to complete the forms and make an appointment with their pastor, deacon or pastoral administrator/parish life coordinator at their earliest convenience.

A baptized non-Catholic, who has been married, divorced and *is in a new marriage* must have the prior marriage annulled before being professed in the Church.

PLEASE NOTE: The marriages of all persons are considered valid and binding based upon their word. A person in a pre-existing *valid* marriage who later is received into the Church, continues to enjoy a valid marriage in the eyes of the Catholic Church.

RECONCILIATION, SACRAMENT OF (See PENANCE, RITE OF)

RELIGIOUS ITEMS, PURCHASE OF

Contact: F. Lelli Garey

Piazza Farnese 104
00186 Rome, ITALY
Telephone: 011-39-06-688-01890

RELIGIOUS EDUCATION - See the "Parish Religious Education Handbook."

RELIGIOUS RETIREMENT COLLECTION - See "Diocesan Collections"

RELIGIOUS WOMEN - COMPENSATION FOR

Compensation and other benefits for religious women working in the diocese will be determined by each individual community through negotiations with the diocese or employing unit. Individual employing units may also negotiate with the community on specific fringe benefits.

RESOURCE CENTER - Rose Resource Center

RETREAT CENTER

The Augustine Retreat Center is available for various programs and retreats. The Center director should be contacted to make arrangements:

The Augustine Center
P.O. Box 84
Conway, MI 49722-0084
231-347-3657

RICE BOWL - See "Diocesan Collections"

RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)

Policy

- 1) All parishes will implement an active Catechumenate according to The Rite of Christian Initiation of Adults. This may also be done at the vicariate level for small parishes.
- 2) The parish implementation of The Rite of Christian Initiation of Adults will include:
 - A) The period of the pre-catechumenate, culminating with the Rite of Acceptance.
 - B) The period of the catechumenate, culminating with the Rite of Election at the Cathedral on the First Sunday of Lent.
 - C) The period of purification and enlightenment, including the scrutinies, culminating with the Sacraments of Christian Initiation at the Easter Vigil.
 - D) The period of mystagogy and post-baptismal catechesis.

- 3) Normally, each of the periods of the Christian initiation process will last at least a year except the period of purification and enlightenment (which occurs during the eight weeks of Lent) and be carried on in the midst of the community.
- 4) The periods of the pre-catechumenate and the catechumenate will each be offered on an ongoing basis, providing all catechumens with the necessary time for strengthening faith and conversion at their own pace.
- 5) All parishes will assemble a team that will include pastor, parish staff, catechists and support people to implement The Rite of Christian Initiation of Adults.
- 6) All members of the parish team will be properly prepared for their responsibilities and have a proper understanding of the Rite of Christian Initiation of Adults.
- 7) Adults who were baptized as infants either as Roman Catholics or as members of another Christian community will participate in the appropriate process of Christian initiation and will be known as candidates, rather than catechumens.
- 8) When the unbaptized catechumen is ready, he/she will participate in the Rite of Election at the Cathedral on the First Sunday of Lent.
- 9) When the baptized candidate is ready, he/she will be received into Full Communion in the Roman Catholic Church without delay.
- 10) The Rite of Continuing Conversion for baptized candidates preparing for Full Initiation will be celebrated at the Cathedral at a time different from the Rite of Election.

Introduction

The Rite of Christian Initiation is designed for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts. The Rite includes not simply the celebration of the sacraments of baptism, confirmation and Eucharist, but also the rites belonging to the catechumenate including the Rite of Acceptance, the Rite of Election and the scrutinies. For the candidates who are already baptized, the Rite of Welcoming, the Rite of Calling the Candidates to Continuing Conversion, and the Penitential Rite are celebrated.

Structure of the Initiation of Adults

The initiation of catechumens is a gradual process that takes place within the community of the faithful. This journey of conversion includes not only the periods of inquiry and spiritual maturing, but also the steps marking the catechumens' progress as they pass through another doorway or ascend to the next level.

A) Period of evangelization and pre-catechumenate

Although the rite of initiation begins with the admission to the catechumenate, the preceding period or precatechumenate is of great importance and as a rule should not be omitted. The whole period of the pre-catechumenate is set aside for evangelization so that the genuine will to follow Christ and seek baptism may mature. During this period, priests, catechists and other lay persons are to give the candidates a suitable explanation of the Gospel. There must be evidence of the first faith that is conceived with initial conversion and an intention to change their lives and to enter into a relationship with God in Christ. Opportunities should be provided for them to meet families and other groups of Christians. (The Rite of Christian Initiation of Adults #36-40)

B) Rite of Acceptance into the Order of Catechumens

The Rite of Acceptance into the order of catechumens is of utmost importance. Assembling publicly for the first time, the candidates who have completed the period of the precatechumenate declare their intention to the Church and the Church, in turn, accepts them as persons who intend to become its members. The rite consists of the reception of the candidates, the celebration of the Word of God, and the dismissal of the candidates; celebration of the Eucharist may follow. The sponsors should also attend in order to present to the Church the candidates they have brought. (#41-47)

Rite of Welcoming the Candidates

This rite welcomes baptized but previously uncatechized adults who are seeking to complete their Christian initiation through the sacraments of confirmation and Eucharist. The rite acknowledges that the candidates are already part of the community because they are baptized. Now the Church surrounds them with special care and support as they prepare for confirmation and Eucharist. (#411-412)
This may be celebrated more than once a year.

C) Period of the Catechumenate

The catechumenate is an extended period during which the candidates are given suitable pastoral formation and guidance, aimed at forming them in the Christian life. It should be long enough -- several years if necessary -- for the conversion and faith of the catechumens to be strong. In this way, the dispositions manifested in their acceptance into the catechumenate are brought to maturity. This is achieved in four ways:

(1) Catechesis

A suitable catechesis is provided, planned to be gradual and complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the Word.

(2) Prayer

As they become familiar with the Christian way of life, the

catechumens learn to turn more readily to God in prayer, to be witnesses to the faith in all things, to keep their hopes set on Christ.

(3) Liturgical Rites

Liturgical rites help the catechumens on their journey to purify and strengthen them with God's blessing. Celebrations of the Word of God are arranged for their benefit. During Mass they may also take part with the faithful in the liturgy of the Word, being sent forth for further reflection following the homily.

(4) Apostolic Witness

Since the Church's life is apostolic, catechumens should also learn how to work actively with others to spread the Gospel and build up the Church by the witness of their lives through works of charity and by professing their faith (#75-80) The candidates for confirmation and Eucharist have a different status than that of the catechumens since, by baptism, they have already become members of the Church and children of God. Hence, their conversion is based on the baptism they have already received, the effects of which they must develop. Participation in each aspect (except the liturgical rites) of the catechumenate strengthens their ongoing conversion. (#400)

D) Rite of Election and the Enrollment of Names

The election and the enrollment of names closes the period of the catechumenate. The celebration of the Rite of Election, which usually coincides with the opening of Lent, also marks the beginning of the period of final, more intense preparation for the sacraments of initiation. On the basis of the testimony of godparents and catechists, the Church judges the state of readiness of the catechumens and decides on their advancement toward the sacraments of initiation, thus making its "election."

Before the Rite of Election is celebrated, the catechumens are expected to have undergone a conversion in mind and in action and to have developed a sufficient acquaintance with Christian teaching as well as a spirit of faith and charity. Within the Rite of Election, the bishop or his delegate declares in the presence of the community the Church's approval of the candidates. The Rite of Election should normally take place on the First Sunday of Lent and the period of final preparation of the elect should coincide with the Lenten Season. The plan arranged for the Lenten Season will benefit the elect by reason of both its liturgical structure (readings from Cycle A) and the participation of the community. (#118-128)

The Rite of Calling the Candidates to Continuing Conversion may be celebrated with baptized but previously uncatechized adults who wish to complete their Christian initiation through the sacraments of confirmation and Eucharist. Care must be taken to maintain the

distinction between the catechumens and the baptized candidates (#446-547) Therefore, the Call to Continuing Conversion will take place on a day other than the day on which the Rite of Election is celebrated.

E) Period of Purification and Enlightenment

The period of purification and enlightenment customarily coincides with Lent. This is a period of more intense spiritual preparation, with more interior reflection than catechetical instruction. It is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. The celebration of the scrutinies brings about this process of purification and enlightenment and extends it over the course of the entire Lenten season. There are three scrutinies which take place in the midst of the community.

The scrutinies which are solemnly celebrated on Sundays in the presence of the community are rites for self-searching and repentance and have above all a spiritual purpose. They are meant to uncover then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out then strengthen all that is upright, strong and good. The rites should continue the conversion of the elect and deepen their resolve to hold fast to Christ and to carry out their decision to love God above all else.

In order to inspire in the elect a desire for purification and redemption by Christ, three scrutinies are celebrated. The elect are gradually instructed about the mystery of sin and their spirit is filled with Christ the Redeemer, who is the living water (Gospel of the Samaritan woman in the first scrutiny), the light of the world (Gospel of the man born blind in the second scrutiny), and the resurrection and the life (Gospel of Lazarus in the third scrutiny). The scrutinies should take place on the Third, Fourth and Fifth Sundays of Lent; the readings are those given for these Sundays in the Lectionary, Year A. (#138-149)

The Penitential Rite, normally celebrated on the Second Sunday of Lent, can serve to mark the Lenten purification of baptized candidates who are preparing to receive the sacraments of confirmation and Eucharist. This Penitential Rite is intended solely for celebrations with baptized adults and must be kept separate and distinct from the scrutinies, which focus on the approaching baptism of the catechumen. (#459-463)

F) Celebration of the Sacraments of Initiation

The third step in the Christian initiation of adults is the celebration of the sacraments of baptism, confirmation and Eucharist. The usual time for the celebration of the sacraments of initiation is the Easter Vigil.

- (1) The celebration of initiation has as its center and high point the reception of first Eucharist. The celebration of baptism begins with the calling forth and procession of the elect followed by the blessing of the water. Those to be baptized profess their faith in the paschal mystery and express their intention, developed to maturity during the periods of initiation, to enter into a new covenant with Christ. The elect then come forward and receive the immersion in the water. They should be prepared for the rite to insure the clear understanding that this washing is not a mere purification rite but the sacrament of being joined to Christ.
- (2) In accord with the ancient practice followed in the Roman liturgy, adults and children of catechetical age are not to be baptized without receiving confirmation and first Eucharist at the same ceremony. The conjunction of the three celebrations signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection among the three sacraments through which the Son and the Holy Spirit come with the Father to those who are initiated.
- (3) Finally, in the celebration of the Eucharist, as they take part for the first time and with full rights, all the newly baptized reach the culminating point in their Christian initiation. When in communion they receive the body that was given for us and the blood that was shed as a sign of the new covenant, the neophytes are strengthened in the gifts they have already received and are given a foretaste of the eternal banquet. (#206-217)

Candidates for the sacraments of confirmation and Eucharist are to be received according to the Reception of Baptized Christians into the Full Communion of the Catholic Church. (#473-486) According to #32-33 in the National Statutes for the Catechumenate, the reception into full communion is not to take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism. The reception of candidates into full communion of the Catholic Church should ordinarily take place at the Sunday Eucharist in the parish. This may take place whenever the candidates are ready.

G) Period of Postbaptismal Catechesis or Mystagogy

The celebration of the sacraments of Christian initiation is followed by the final period, the period of postbaptismal catechesis or mystagogy. This is a time for the community and the neophytes together to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the Eucharist, and doing works of charity. The neophytes are, as the term “mystagogy” suggests, introduced into the fuller and

more effective understanding of mysteries through the Gospel message they have heard and above all through their experience of the sacraments they have received. Since the distinctive spirit and power of the period of the postbaptismal catechesis or mystagogy derive from the new, personal experience of the sacraments and of the community, its main setting is the Sunday Masses of the Easter Season. "After the immediate mystagogy or postbaptismal catechesis during the Easter season, the program for the neophytes should extend until the anniversary of Christian initiation, with at least monthly assemblies of the neophytes for their deeper Christian formation and incorporation into the full life of the Christian community." (Statute #24) The candidates who complete their Christian formation become fully integrated into the community by going through the period of postbaptismal catechesis or mystagogy with the newly baptized members of the Christian community. (#410)

Ministries and Offices

- A) The People of God, as represented by the local Church, should understand and show by their concern that the initiation of adults is the responsibility of all the baptized. Hence, the entire community must help the candidates and the catechumens throughout the process of initiation.
- B) Sponsors accompany the inquirers when they seek acceptance into the order of catechumens and remain with them as companions during the catechumenate until the Rite of Election; they may also be selected as godparents. Sponsors know and assist the candidates and stand as witnesses to the candidates' moral character, faith, and intention.
- C) Godparent(s) (for each catechumen a godmother or godfather, or both) are chosen by the candidates on the basis of example, good qualities, and friendship, delegated by the local Christian community and approved by the pastor. Chosen before the candidates' election, godparents fulfill this office publicly from the day of the Rite of Election, when they give testimony to the community about the candidates. A godparent, other than a sponsor, may accompany the candidate at the Rite of Acceptance. Godparents accompany catechumens during the rites and periods of election, initiation and mystagogy.
- D) The Bishop, in person or through his delegates, sets up, regulates, and promotes the program of pastoral formation for catechumens and admits the candidates to their election and to the sacraments. The bishop celebrates the Rite of Election, and, if possible, at the Easter Vigil, the sacraments of initiation.

- E) Pastors have the responsibility of attending the pastoral and personal care of the catechumens. With the help of the parish team, they are to provide instruction for the catechumens. Pastors are the link between the entire parish and the catechumenate; they are responsible for forming a team to implement the process of Christian initiation, and they are spiritual directors assisting in the discernment of readiness of candidates for the sacraments of initiation. Pastors should be diligent in the correct celebration and adaptation of the rites throughout the entire course of Christian initiation. They are also to approve the choice of godparents. In the absence of the bishop, the priest who baptizes an adult or a child of catechetical age should also confer confirmation.
- F) The initiation of adults is the concern of all the baptized and not just of a select few. The team formed by the pastor will consist of the following roles:
- (1) The Coordinator of Christian Initiation facilitates the work of the team including scheduling, overseeing the four periods of the initiation process, and providing support to those involved in the process.
 - (2) Catechists are responsible for the instructional and spiritual formation of those seeking initiation. Catechists are to be certified or working toward certification according to the Religious Education Policy of the Diocese and according to the directives of the Secretariat for Worship and Liturgical Formation. Catechists have an important office for the progress of the catechumens and should, whenever possible, have an active part in the rites. They may perform blessings contained in the ritual.
 - (3) The Liturgy Representative assists in the coordination, adaptation and planning of the liturgical rites included in the Rite of Christian Initiation of Adults. The representative does so in conjunction with the parish liturgy commission, the choir and music director, the presider and other liturgical ministers. The assembly, the primary minister, must also be prepared.
 - (4) The Sponsor Coordinator(s) assumes responsibility for sponsors. This responsibility includes: ongoing selection of sponsors, formation of sponsors, appointment of sponsors to a particular catechumen, and the ongoing formation and meeting of sponsors at regular meetings where their issues can be discussed and resolved.

Time and Place of Initiation

- A) Proper or Usual Times
- (1) The precatechumenate is ongoing, year-round so that whenever a person expresses his/her desire to become a member of the Roman Catholic Church, the person will be welcomed into the

precatechumenate. The precatechumenate will last as long as necessary for each inquirer.

- (2) The Rite of Acceptance into the Order of Catechumens should be offered several times throughout the year. A year-round catechumenate will welcome the catechumens as they complete their time of evangelization and prepare for the next step.
- (3) The Rite of Election or Enrollment of Names should be celebrated at the Cathedral on the First Sunday of Lent. Depending upon serious circumstances, it may be anticipated or celebrated on a weekday.
- (4) The Scrutinies should take place on the third, fourth, and fifth Sundays of Lent with the readings from Cycle A. Three scrutinies should be celebrated. The Bishop may dispense from one of them for serious reasons.
- (5) The Presentations of the Creed and the Lord's Prayer take place after the scrutinies during the week and are part of the Period of Purification and Enlightenment. The Presentation of the Creed to the catechumens normally takes place during the week after the first scrutiny; the presentation of the Lord's Prayer during the week after the third scrutiny.
- (6) During the day on Holy Saturday, a retreat should be held and the various preparation rites may be celebrated: the recitation or "return" of the Creed by the Elect, the Ephphetha Rite, and the choosing of a Christian name.
- (7) The celebration of the Sacraments of Christian Initiation should take place at the Easter Vigil itself. As a general rule, pastors should celebrate the sacraments of initiation.
- (8) Mystagogy begins on the Sundays of the Easter Season. The readings and the homily are appropriate for mystagogical formation. There also needs to be times when the neophytes meet to reflect on their experiences of the rites and the sacraments. Mystagogy continues for one year. It may take many forms, one being the adult faith formation offered to the entire community.
- (9) If baptized candidates are to be received into full communion on Easter Sunday or another Sunday in Easter, during the Lenten Season penitential services, in particular the Penitential Rite normally celebrated on the Second Sunday of Lent, should be arranged in such a way as to prepare the already baptized candidates for the celebration of the sacrament of penance. (#462) The candidates should make a confession of sins before the celebration of reception into full communion. Baptized candidates are not to be held back to wait for Easter Season. They should be received into full communion whenever they and the pastor deem they are ready.

B) Outside Usual Times

In extreme or grave circumstances, it is lawful to arrange the

schedule for the entire rite of initiation differently. The Rite of Election and the rites belonging to the period of purification and enlightenment may be held outside Lent and the sacraments of initiation may be celebrated at a time other than the Easter Vigil or Easter Sunday. When the time is changed and the Rite of Christian Initiation occurs at a different point in the liturgical year, the structure of the entire rite, with its properly spaced intervals, remains the same. (#26-30)

C) Place of Celebration

The rites should be celebrated in the places appropriate to them as indicated by the ritual.

D) Combination of Rites

The decision to combine the celebrations of the sacraments of initiation with the Rite of Reception into the Full Communion of the Catholic Church must be guided by the theological and pastoral directives proper to each rite. The celebration itself must reflect the different status of catechumens and candidates. Candidates have already been incorporated into Christ in baptism and anything that would equate them with catechumens is to be avoided. Appendix 1 of The Rite of Christian Initiation of Adults provides further information for combining catechumens and candidates and their respective rites. This should be done only in extreme or grave circumstances and should be done with great care.

RITE OF ELECTION OR ENROLLMENT OF NAMES - See RCIA

ROSE RESOURCE CENTER

The Rose Resource Center consists of the *Pastoral Center Bookstore* as well as a library containing books, journals and audio-video materials.

The Rose Resource Center is normally open weekdays from 8:00-4:30. The bookstore offers a wide assortment of current Catholic titles and authors, Bibles and parish resources. Individuals and parishes may “special order” books either in person or over the telephone at 989-732-5147.

Requests to borrow video tapes from the Library are done through a reservation system and must be received in writing. E-mail (rosectr@dioceseofgaylord.org) requests are processed each day. Materials are shipped via UPS and materials may be borrowed for two weeks unless other provisions are made.

SACRAMENTAL RECORDS

The parishes of the diocese must properly maintain the necessary sacramental records as required by the Code of Canon Law. It is the responsibility of the territorial vicar to conduct a regular review of the sacramental records kept in each

parish in his vicariate. (See separate section on “Diocesan Policy and Guidelines for Parish and Diocesan Sacramental Records.”)

SALES TAX (MICHIGAN)

Sales tax applies in all cases except for purchases by the church/school which are paid for from church/school funds and are consumed in operating the church/school. All other purchases are taxable, including those made by religious organizations and societies which are part of the church/school.

If you claim an exemption from the sales tax, a certificate should be filled out for every purchase. The Michigan Department of Treasury Sales and Use Tax Rule 15 spells out what purchases are tax exempt. When you make a purchase, many vendors will require this certificate before allowing tax exemption. Just fill in the name of your parish/school, date and sign it. See tax exempt form in Section 4.

SANATIO IN RADICE - See “Convalidation”

SCHOOLS, CATHOLIC - Policies and rules governing Catholic schools are contained in the “School Policy Book” which is available from the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

SCHOOL ENDOWMENT TRUST FUNDS

If a parish or school desires to establish an endowment or trust fund this should be discussed with the Director of the Secretariat for Administrative Services. If the decision is made that such action is feasible, the parish/school would:

- 1) Proceed with the process keeping the Director of the Secretariat for Administrative Services informed and receiving final approval before final documents are signed.
- 2) A complete balance sheet and income statement should be submitted to the Secretariat for Administrative Services annually.
- 3) A list of officers and/or board members should be filed with the Secretariat for Administrative Services along with a detailed listing of assets.
- 4) Copies of the original trust agreement and any revisions should also be on file at the Secretariat for Administrative Services.
- 5) Information as to where the endowment or trust records are kept and the person(s) who can sign on the account should also be filed in the Secretariat for Administrative Services and updated whenever there is a change.

SCHOOL FINANCIAL SUPPORT BY NEIGHBORING PARISHES

In many cases throughout the diocese, non-Catholics and Catholic children registered in neighboring parishes attend and benefit from a Catholic school. Non-Catholic students shall be charged a tuition based on the school's cost of education per child.

Revenues from Catholic students that are registered in a neighboring parish shall be divided as follows:

- 1) The student/family shall be charged a per student tuition not less than parishioners tuition.
- 2) The sponsoring parish shall invest in the school in the amount of the difference (if any) between tuition and the cost of education per child. A neighboring parish's total investment to a school shall not exceed 40 percent of its annual ordinary income.

SCOUTING - CATHOLIC GIRL/BOY

To inquire about all CATHOLIC scouting program materials and medals, contact the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

SELF-INSURANCE PROGRAM

All parishes of the Diocese of Gaylord are insured under the Self-Insurance Program for the perils of fire, extended coverage, liability, worker's compensation, unemployment, and hospital and medical. Every person associated with a parish or diocesan institution should be aware that there is an obligation to report all occurrences of persons suffering an injury on the premises, and those which occur at parish or diocesan activities off the premises.

As manager of the Protected Self-Insurance Program, it is imperative that Gallagher-Bassett be advised in as timely a manner as possible in the event of an injury and that as much pertinent information as possible be available with the initial report. In case of loss involving fire, extended coverage, liability or worker's compensation notify:

GALLAGHER-BASSETT INSURANCE SERVICE
330 W. Lake Lansing Rd., Suite #2
East Lansing, MI 48823
Phone: 800-926-1819

It is particularly important that all student injuries, except minor cuts and bruises be reported to Gallagher-Bassett. A claim for purposes of your reporting arises with the occurrence of an injury. It is not contingent upon your opinion or evaluation as to responsibility nor is it related to the nature or seriousness of the injury. It does not matter whether you anticipate the injured person presenting medical bills for payment, or if the injured person has assured you they intend to take no further action. For purposes of protecting the interests of the church and the self-insurance fund, all injuries except minor cuts and bruises should be reported.

See injury/incident form in Section 4 Exhibits.

SENIOR PRIEST STATUS - (Also see "Clergy Retirement Fund")

- 1) Priests may request senior priest status at age 65.
- 2) All senior priests are entitled to the benefits outlined in the Diocese of Gaylord Priests' Retirement Plan. (A summary of the bylaws is included in this document.)
- 3) At the discretion of the Bishop, a senior priest may be given an assignment which will be reviewed annually.
- 4) Provision is made for the disability senior priest benefits prior to the prescribed age when supported by medical documentation. Approval of the Bishop is required.
- 5) In cases of need over and above that provided by the Priests' Retirement Plan, application is to be made directly to the Bishop.

SEXUAL HARASSMENT (See Harassment & Working Environment)

SEXUAL MISCONDUCT (See Protection of Children, Policy for)

SPECIAL EVENTS INSURANCE (Also see Section 4)

- 1) Introduction

It is a policy of the dioceses of the Province of Michigan that parishes, schools and institutions that allow either outside organizations or individuals to rent or use their facilities for various one-time "special events" will require those organizations or individuals to purchase the Special Events Insurance protection offered through Michigan Catholic Conference. If an individual or organization wishes to utilize their own insurance, a certificate of insurance listing the unit as ADDITIONAL INSURED must be provided. The phrase ADDITIONAL INSURED is imperative for this certificate to be acceptable in lieu of the Special Events Insurance offered through Michigan Catholic Conference.

- 2) Eligibility

- A) Any individual or organization that wishes to use or rent a unit's facility for an event that is not endorsed or sponsored by the unit should purchase Special Events Insurance. Some examples of this kind of event are:
 - (1) Weddings/bridal showers
 - (2) Retirement, birthday, anniversary parties
 - (3) Banquets
 - (4) Dances, miscellaneous parties

- B) Special Events Insurance is not required when the event is hosted by the unit or an organization that is directly affiliated or endorsed by the unit. Some examples of this kind of event are:
 - (1) Parish meetings
 - (2) Parish festivals, bazaars, dinners
 - (3) Parish plays, open house, etc.
 - (4) Parish affiliated group (Ushers Club, etc.) activities

- C) Events endorsed but NOT sponsored by a parish or institution, may or may not require insurance (discretion should be used):
 - (1) Alcoholics Anonymous, Al-Anon, etc.
 - (2) Girl - Boy Scouts
 - (3) Any non-parish affiliated groups

IF YOU ARE UNSURE OF THE NEED FOR INSURANCE, CONTACT MCC FOR CLARIFICATION 800-395-5565.

- 3) **Benefits**

The Special Events Insurance provides first-line protection for both the user of the facility, as well as the unit. It is intended to provide primary insurance protection prior to any other insurance that the user or unit may have. The following is a basic outline of the terms and conditions of this coverage:
Comprehensive General Liability: \$200,000 Combined (\$250 Property Damage Deductible) Single Limit per occurrence
Real Property-Liability-Fire: \$25,000 each occurrence
Additional Insureds: Included
Bodily Injury: Included
Property Damage: Included
Host Liquor Liability: Included

- 4) **Enrollment**

Special Events Insurance forms may be obtained from Michigan Catholic Conference Special Events Insurance services. One form must be completed for each event held. One form may be used to obtain coverage for an event that is scheduled for more than one day, provided that payment for each 24 hour period is included in the premium to Michigan Catholic Conference.

- 5) **Premiums**

The policy premium for Special Events Insurance is \$75 for a policy period of 24 hours (one calendar day).

- 6) **Billing**

To purchase Special Events Insurance, send all copies of the completed Special Events forms, along with a check or money order made payable to Michigan Catholic Conference Special Events Insurance in the amount of premium due to:

Michigan Catholic Conference
Special Events Insurance Services
510 S Capitol Ave
Lansing, Michigan 48901-0157

Upon receipt, the Special Events Insurance service department will process the form and return two receipted copies to the unit. The completed form and premium payment **MUST BE RECEIVED AT THE MICHIGAN CATHOLIC CONFERENCE AT LEAST 24 HOURS IN ADVANCE OF THE SCHEDULED DATE OF THE EVENT.**

Should an event be cancelled after Special Events Insurance has been purchased, a refund will be issued if Michigan Catholic Conference is notified at least 24 hours prior to the scheduled date of the event.

- 7) How claims are processed
If there is a claim made against the Special Events Insurance, notify the Michigan Catholic Conference Special Events Insurance service department at your earliest convenience by calling 800-395-5565. Please have as much information as possible gathered when calling, such as:
- A) Name, address and phone number of individual filing the claim
 - B) Nature of injury or property damage
 - C) Where and how the injury or property damage occurred
 - D) If personal injury, name and address of hospital or physician

Upon notification of a claim, the Michigan Catholic Conference Special Events Insurance service department will process the proper forms and send all available information to the insurance carrier who is responsible for investigating and adjusting the claim in accordance with the terms and conditions of the policy.

STOCKS AND BONDS

It is the policy of the diocese not to invest in stocks and bonds. Unless otherwise required by the donor, all stocks/bonds should be sold immediately upon receipt. Our corporation structure requires that all stocks/bonds must be sold in the name of the diocese. The proceeds will be endorsed back to the parish where the gift originated. To simplify and speed up this process, please use the following procedures. If not, the sale of stock can be delayed for a month or more at the brokers. The most common delay is caused when the stock or bond certificate is endorsed by the donors at the time they make the gift to the parish/school.

- 1) Have the donor sign an **INSTRUCTION FOR DONATION OF STOCKS** form. (See Section 4 Exhibits) This document transfers the ownership of the security to the diocese.

- 2) Follow the remaining instructions on the form.

Please call the Secretariat for Administrative Services at 989-732-5147 if you have any questions.

STOLE FEES

All stole fees received for the administration of the sacraments are the property of the parish or organization which pays the support of the priest. The entire freewill offering of the faithful for such purposes should be turned over to the parish or organization treasury.

STUDENT FIELD TRIPS (See also the School Policy Book)

The following guidelines for student field trips outline, in detail, procedures which should be followed in all parishes and schools in an effort to reduce the liability exposure in the event of injury. The guidelines would apply, not only to school or parish sponsored field trips and athletic events, but would also include youth group retreats and outings. Class visits to places of cultural or educational significance give enrichment to the lessons of the classroom. To insure the desired outcome of such trips, teachers should prepare the pupils for the place that is to be visited and the things that are to be seen. A discussion should be held regarding the purposes and goals of the trip. An advance trip by the teacher is suggested.

The written consent of parent or guardian (Form is included in Exhibit Section) must be obtained for every child participating in a field trip. Permission slips must inform parents of the following:

- 1) Name, location and date(s) of event.
- 2) Cost to student.
- 3) Mode of transportation to be used.
- 4) Name of supervisor overseeing the activity.
- 5) Parent's responsibility.

No student may participate unless a signed parent permission slip for the specific event is on file with the principal or DRE/CER. Whenever possible bus transportation should be provided. The use of private vehicles is discouraged. If a private vehicle must be used, the following must be verified by the driver:

- 1) The driver must be 21 years of age or older.
- 2) The driver must have a valid, non-probationary drivers' license and no physical disability that may impair the ability to drive safely.
- 3) The vehicle must have a valid registration.
- 4) The vehicle must be insured for minimum limits of \$250,000 per person/\$500,000 per occurrence.

A signed Volunteer Driver Information Sheet (Form is included in the Exhibit Section) must be submitted to the principal or DRE/CER for each vehicle used. Each driver and/or chaperone should be given a copy of the approved itinerary including the route(s) to be followed and a summary of their responsibilities. For

trips other than inter-school athletics, supervision of one (1) adult per ten (10) students is suggested.

Sample policy statements and forms are available from the Diocesan Secretariat for Faith Formation of Children and Youth and additional information may also be obtained from Michigan Catholic Conference.

TELEVISIONING THE LITURGY, GUIDELINES FOR

Guidelines were approved by the National Conference of Catholic Bishops at its November, 1996, Plenary Meeting. The guidelines are offered as a resource for diocesan bishops and communication and liturgy personnel entrusted with the televising of liturgies.

A copy of the guidelines is available from the Diocesan Secretariat for Worship and Liturgical Formation.

TERMINATION OF EMPLOYMENT

When there is a need to terminate the employment of an individual employee (lay, religious or clergy), **IT IS IMPORTANT THAT LEGAL COUNSEL BE SOUGHT PRIOR TO MAKING THAT DECISION.** Even though a person is employed by a parish, Catholic school, diocesan office or separate Catholic agency, the bishop (as Corporate Sole) is legally regarded as the employer. Therefore, it is necessary that there be consultation regarding procedures with the diocese prior to any decision or action to terminate an employee. Pastors, pastoral administrators/parish life coordinators, principals, agency directors and others responsible for such decisions are required to contact the Director of the Secretariat for Administrative Services prior to terminating any employee.

VICARIATE VOCATION RECRUITERS

Vicariate Vocation Recruiters serve the parishes in their particular vicariate to foster an awareness of the need for vocations and to provide ongoing contact with potential seminary candidates. Recruiters are:

Alpena - Reverend T. Patrick Maher, Saint John the Baptist Church, 2550 First Street, Alpena, MI 49707; (989) 354-3019.

Cheboygan - Reverend Paul Megge, Saint Mary-Saint Charles Church, PO Box 40, Cheboygan 49721; (231) 627-2105.

Gaylord - Reverend James K. Gardiner, Saint Luke Church, PO Box 799, Bellaire, MI 49615; (231) 533-8121.

Lake Leelanau - Reverend Michael Janowski, Saint Mary Church, PO Box 340, Lake Leelanau, MI 49653; (231) 256-9676.

Manistee - Reverend James M. Bearss, Saint Mary Church, 260 St. Mary Parkway, Manistee, MI 49660; (231) 723-3345 and Reverend Donald J. Wright, Saint Stephen Church, PO Box 379, Lake City, MI 49652; (231) 839-2121.

Oscoda - Reverend Donald R. Geyman, Holy Family Church, PO Box 472, East

Tawas 48730; (989) 362-3162.

Petoskey -Reverent Gerard Hunko, Saint Mary Parish, 1003 Bridge Street, Charlevoix, MI 49720; (231) 547-6652.

Prudenville - Reverend Joseph A. Blasko, Saint Mary Shrine, PO Box 189, Mio, MI 48647; (989) 826-5509.

Traverse City - Reverend William Lipscomb, Saint Patrick Church, 630 W Silver Lake Rd. S, Traverse City, MI 49684; (231) 943-4633.

The Delegate for Vocations and Pastoral Care of Seminarians may also be contacted: Rev. Joseph A. Blasko, PO Box 189, Mio 48647; (989) 826-5509 or at the Diocese of Gaylord, 611 West North Street, Gaylord, MI 49735; (989) 732-5147.

VICARS FORANE

In order to foster pastoral care in the diocese through common action and cooperative efforts, the parishes of the diocese shall be grouped into geographical regions called vicariates. For each of these vicariates the diocesan bishop shall appoint a vicar forane (regional vicar) nominated by the priests of the region.

The duties of a vicar forane are, above all, of a pastoral nature. He shares in a particular way in the bishop's ministry of teaching, sanctifying, and governing. He is to assist the laity, religious, and clergy of his region to realize, in the common bonds of faith and love, their identity as "a chosen race, a royal priesthood, a consecrated nation, a people set apart." He is to be a unifying force among the Christian faithful of his region, helping to draw all of them together to form a single "priestly presence" in the region.

Just as the bishop is to be a focus of unity for the whole diocese, the vicar forane is to be a focus of unity for his vicariate. He is therefore to promote dialog, to stimulate cooperation, to reconcile differences, and to foster an atmosphere of understanding and mutual support in all the ministerial endeavors in his region. The vicar forane will also serve as a special channel of communication in the region. He must be able to reflect the bishop's concerns and visions for the diocese to the region and in turn reflect the region's needs and aspirations to the bishop.

Canon 553

- 1) A vicar forane, who is also called a dean or an archpriest or some other name, is a priest who is placed over a vicariate forane.
- 2) Unless particular law determines otherwise the vicar forane is named by the diocesan bishop after, in accord with his own prudent judgment, he has consulted the priests who exercise ministry within the vicariate in question.

Canon 554

- 1) For the office of vicar forane, which is not linked to the office of pastor of a certain parish, the bishop is to select a priest whom he has judged suitable after he has considered the circumstances of place and time.
- 2) A vicar forane is to be appointed for a certain period of time determined in

- particular law. (Five years in the Diocese of Gaylord.)
- 3) The diocesan bishop can freely remove a vicar forane from office for a just cause in accord with his own prudent judgment.

Canon 555

- 1) In addition to the faculties legitimately granted him in particular law, a vicar forane has the duty and right:
 - to promote and coordinate the common pastoral activity within the vicariate;
 - to see to it that the clerics of his district lead a life which is in harmony with their state of life and diligently perform their duties;
 - to see to it that religious functions are celebrated in accord with the prescriptions of the sacred liturgy, that the good appearance and condition of the churches and of sacred furnishings are carefully maintained especially in the celebration of the Eucharist and the custody of the Blessed Sacrament, that the parish books are correctly inscribed and duly cared for, that ecclesiastical goods are carefully administered, and finally that the rectory is maintained with proper care.
- 2) Within the vicariate entrusted to him the vicar forane:
 - is to see to it that clerics, in accord with the prescriptions of particular law and at the times stated in such law, attend theological lectures, meetings or conferences in accord with the norm of Canon 279;
 - is to take care that the presbyters of his district have ready access to spiritual helps and is to be particularly concerned about those priests who find themselves in rather difficult circumstances or who are beset with problems.
- 3) The vicar forane is to take care that the pastors of his district whom he knows to be seriously ill do not lack spiritual and material aids, while seeing to it that the funerals of those who die are celebrated with dignity; he is likewise to make provision that when they are sick or dying, the books, documents, sacred furnishings or other things which belong to the Church are not lost or transported elsewhere.
- 4) The vicar forane is obliged to visit the parishes of his district in accord with the regulations made by the diocesan bishop.

Canon 279

- 1) Even after their ordination to the priesthood clerics are to continue to pursue sacred studies; they are to strive after that solid doctrine which is based upon Sacred Scripture, handed down by their predecessors and commonly accepted by the Church and which is contained especially in the documents of the councils and of the Roman Pontiffs; they are to avoid profane novelties and pseudo-science.
- 2) In accord with the prescriptions of particular law, priests are to attend pastoral lectures which are to be held after priestly ordination; at times determined by the same particular law they are also to attend lectures and theological meetings or conferences which afford them opportunities to acquire a fuller knowledge of the sacred sciences and of pastoral methods.
- 3) They are likewise to pursue a knowledge of the other sciences, especially those which are connected with the sacred sciences, particularly insofar as

such knowledge contributes to the exercise of the pastoral ministry.

Faculties granted to vicars forane:

- 1) The vicar forane may witness marriages throughout his region and may delegate other clergy in single emergency instances to witness marriages in the vicariate. The delegation of other clergy made by the vicar forane should be made in writing and a notation of the delegation made in the parish marriage registry.
- 2) The vicar forane may grant permission in his region for the marriage of two baptized persons, one of whom was baptized in the Catholic Church or was received into it after baptism and who has not departed by formal act, and the other of whom 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 of Canon 1125 concerning the affirmation of faith and promises by the Catholic party and the preparation of both parties for the marriage are fulfilled.
- 3) When everything is prepared and last-minute permissions or dispensations for marriages are needed, the vicar forane may grant such permissions or dispensations, provided such marriages are to be celebrated in the proper canonical form.
- 4) When necessary, the vicar forane may grant the existing provincial faculties and the faculties of the diocese including the non-habitual faculties to hear confessions (on a temporary basis) to clergy visiting in his region. The faculties must be granted in writing and notarized.

Vicar permission/dispensation instructions:

The vicar forane has faculties to dispense from mixed religion and disparity of worship for a marriage celebrated *within his vicariate* when everything is prepared and a *last-minute* permission/ dispensation is needed, provided the marriage is to be celebrated in the proper canonical form.

The vicar forane should complete the *Vicar MM2* and the *Vicar Permission and Dispensation Log* when he is requested to grant a *last-minute* permission/dispensation. The information for completing the form will likely be obtained over the telephone. Indicate the permission/dispensation number (#1 being the first; #2 the second, etc.) at the top of the form. Pastoral ministers should be requested to send a copy of the *Pre-Marriage File* to the vicar forane as soon as possible. Upon receipt of this file, the vicar forane should forward the *Vicar MM2* to the pastoral minister and retain a copy to be attached to the *Pre-Marriage File*.

The *Vicar Permission and Dispensation Log* along with the copy of the *Vicar MM2* and *Pre-Marriage File* for each permission/dispensation granted are to be sent to the Tribunal in January of each year or when the vicar forane's term expires. The vicar forane should retain a copy of the log for his personal records.

Note: If the vicar forane receives a request in which the non-Catholic's baptism is

in question, he must grant a Dispensation from Disparity of Worship *ad cautelam*.

Responsibilities for funerals of priests:

The vicar forane shall:

- 1) Inform the chancery and the bishop of the death.
- 2) Assume the administration of a parish with only one priest, both of the parish property and the priest's personal property, until an executor qualified for the latter is available. If there is another priest assigned to the parish, he assumes this responsibility.
- 3) Preside, in the absence of the bishop, as a representative of the bishop at the vigil for the deceased with reception at the church, OCF #82-97.
- 4) Preside, in the absence of the bishop, at the grave side or chapel for the Rite of Committal.
- 5) Select, in the absence of the bishop, the homilist for the vigil (OCF, #82-97) and funeral mass after consulting with the parish priest and family.
- 6) Assist the funeral director with vesting the body in clerical collar, alb, with cincture if necessary, stole and chasuble. All items are to be dignified and clean.

If no other priest is assigned to the parish, the vicar forane shall also:

- 1) Consult with the deceased priest's family on all details.
- 2) Consult with the chancery about place, day, time, etc., of the Mass of Christian Burial. The Mass may take place at the parish church or at the Cathedral.
- 3) Assume the administration of parish property and the deceased's personal property until an executor qualifies for the latter.
- 4) Determine burial provisions from the deceased's will. The chancery should have a copy on hand. If not, **do not** search a priest's personal effects unless the parish priest has good reason to believe that there are funeral plans. If a family member is not available, there must be at least one trustworthy witness present.
- 5) Plan the services, if the Mass is at the parish, according to the *Order of Christian Funerals* and guidelines contained under *Liturgies*. For the liturgies to be celebrated at the Cathedral, the priest or vicar forane should contact the diocesan director of the Secretariat for Worship and Liturgical Formation.
- 6) Arrange for the ministers at all of the services at the parish. At the Cathedral the diocesan director of the Secretariat for Worship and Liturgical Formation is responsible for these arrangements.

Vicars forane should follow the guidelines for funerals of priests in the Diocese of Gaylord.

Procedure for Vicars Dealing with Complaints About Pastors:

- 1) The person must discuss it with the pastor first. [Exception: Sensitive cases; vicar will make judgment.] [Note: If the complaint is not about the pastor, then the pastor is the one who deals with it. If the person does not

think the pastor is dealing with it, then, in effect, the complaint is about the pastor.]

- 2) If unresolved by talking to the pastor (or a sensitive case) ...
 - A) The person meets personally with the vicar (vs. simply a telephone call). The matter may be resolved then and there, e.g., a misunderstanding of diocesan policy, or a matter that is not really of substance, or more a difference of opinion. (Note: People sometimes have the impression that the pastor, vicar, bishop should be able to resolve by fiat any imperfection in the Church. The image of "family" and its realities can be helpful.)
 - B) If it cannot be resolved through A), then the vicar informs the pastor of the concern and the person raising it.
 - (1) In approaching this, the vicar may consult the people at the diocesan offices for advice, including the bishop.
 - (2) If it is a sensitive case, the vicar should consult with the vicar general.
If it cannot be resolved through consultation, the vicar then turns it over to the vicar general.
 - (3) If a complaint refers to the vicar, it is dealt with by the vicar general.

NOTE: All cases of alleged sexual misconduct should be referred to the vicar general. A Review Board is in place for dealing with sexual misconduct.

Summary of expectations of Vicars Forane:

- 1) Oversee vicariate meetings and provide written reports.
- 2) Provide the dates of vicariate meetings to the bishop's office.
- 3) Foster two-way communication between the bishop and pastoral leaders.
- 4) Promote diocesan formation/education events and opportunities for priestly formation/education.
- 5) Conduct annual parish visitations.
- 6) Handle calls/letters of complaint within the vicariate.
- 7) Provide counsel to the bishop on various issues.
- 8) Serve on the Priests' Assignment Board.
- 9) Oversee funerals of priests in his vicariate as outlined.
- 10) Grant permissions/dispensations at appropriate times as listed in Canon Law.

VIGIL MASSES

Vigil Masses may be celebrated between the hours of 4:00 and 8:00 p.m. The Easter Vigil may not be celebrated before sunset on Holy Saturday.

VOCATIONS - See "Vicariate Vocation Recruiters"

The Delegate for Vocations and Pastoral Care of Seminarians is responsible for processing all applications to seminary study and priestly vocations. The Delegate works with Vicariate Vocation Recruiters to keep an awareness of the need for vocations and to foster ongoing contact with potential candidates for seminary studies. Call the Diocesan Pastoral Center at 989-732-5147 for more information.

WEDDINGS, SUITABLE PLACES FOR

- 1) It is important that officiating ministers of weddings carefully consider the policy against celebrating marriages outside of the places where the community gathers for worship in light of the sacred character of the ceremony and in setting precedents for future practice in this regard.
- 2) The ordinary place for the celebration of all marriages is the parish church. (Marriage may not take place outside of a Church or approved Chapel.)
- 3) Suitable places for marriages in reference to Canon 1118.3 is where a parish community gathers for public worship.
- 4) Since chapels where they exist are not considered places in which the parish community gathers for worship, weddings should not be celebrated in religious community chapels, institutional chapels, hospital chapels, without the specific permission of the Ordinary in each case.
- 5) This policy is considered normative for the Diocese of Gaylord.

YOUTH MINISTER FORMATION

Educational opportunities for certification and continuing formation for youth ministers are offered throughout the year through the Center for Catholic Studies. Individual consultation is also available. Contact the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

YOUTH RALLIES - JUNIOR AND SENIOR HIGH

The Diocese sponsors yearly gatherings of Catholic youth from throughout the Diocese. The Senior High Rally is held on the first Saturday of November. Junior High rallies are held in the spring. For further information, contact the Secretariat for Faith Formation of Children and Youth at 989-732-5147.

YOUTH/YOUTH PROGRAMS

Contact the Diocesan Secretariat for Faith Formation of Children and Youth for more information at 989-732-5147.