8th SYNOD

Archdiocese of New Orleans

1987
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The following appendices are of two kinds. Some are recommended policy statements of the National Conference of Catholic Bishops for the church in the United States. Their inclusion here serves simply to reaffirm them as suitable guidelines. Others are policy statements previously enacted for the church of New Orleans and reaffirmed by the Synod. As such they continue in force with the same binding power with which they were originally endowed. The provenance of each of the documents is indicated in the title or preliminary description.

In the course of time, it may well be necessary for the Archbishop to modify, whether by addition or deletion, either the Synod document itself or its appendices. For this reason, the entire text has been issued in loose-leaf form. It will thus be possible to introduce any such modifications in the appropriate places.

A. Pastoral Plan for Pro-Life Activities
B. Plan of Pastoral Action for Family Ministry: A Vision and Strategy
C. A Vision of Youth Ministry
D. Guidelines for Continuing Education of the Clergy Committee
E. Sabbaticals for Priests, Archdiocese of New Orleans
F. Faculties for Priests of the Archdiocese of New Orleans
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O. Deanery Organization, Archdiocese of New Orleans
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Q. Ecumenical Guidelines for the Archdiocese of New Orleans
R. Policy and Guidelines for Religious Education, Archdiocese of New Orleans
S. Constitution and By-Laws, Archdiocese of New Orleans School Board
T. Directives from the Archbishop Concerning the Revised Rite of Penance (1977)
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PROMULGATION OF THE SYNOD

The Apostolic Constitution promulgating the present Code of Canon Law in 1983 began with this statement, "During the course of the centuries, the Catholic Church has been accustomed to reform and renew the laws of canonical discipline so that in constant fidelity to its divine founder, they may be better adapted to the saving mission entrusted to it." The Apostolic Constitution also noted that the prior Code of Canon Law was promulgated on the Feast of Pentecost in 1917.

The last Synod of this Archdiocese, held in 1949, was promulgated with a declaration expressing the purpose set forth in the Apostolic Constitution.

The Constitution also stated that the reform of the Code of Canon Law was owed not only to the changes in world society but also the changes in the Church discipline resulting from the II Vatican Council, extending from 1962-1965. Likewise, the implementation of the Council's provisions have effected many changes in the Archdiocese. Our society has also undergone notable changes in the past decades which should be addressed for the forwarding of the Kingdom of Christ in this part of His Vineyard.

An Archdiocesan Synod is the instrument normally used by the Church to renew the life of the people of God by setting forth regulations accommodated to the needs of the time. Accordingly, I have consulted with the members of the Priests' Council concerning the preparation for and convocation of a Synod, as required by Canon Law (Canon 461.) It was decided to include in the committees preparing for the Synod a representative number of priests, religious and laity as authorized also by Canon Law (Canon 460.) In preparing the material for the Synod it was agreed that we would also consider the results of the various consultations and meetings of the people of God held in the past few years as valid expressions of their wishes and aspirations.
Under the dedicated leadership of Monsignor Earl Gauthreaux and the Central Committee, the various committees have worked assiduously in submitting their suggestions for synodal statutes. I am deeply grateful for their efforts which have reflected a refulgent faith in Jesus Christ and a devotion to His people. These suggestions included many statements of ideals and convictions which exceeded the parameters of synodal law. Obviously, there were also differences of opinion which necessitated a resolution of opposed views, each supported by just reasons and of equal good faith. Nevertheless, I have included some of the expressions of ideals as introductions to the relevant synodal law to give the statutes a frame of reference which will enhance their meaning.

Trustingly therefore in the strength of the grace of God and with confidence in the collaboration, loyalty and obedience of the people to the common good and the glory of Christ, I hereby promulgate and declare that these Synodal Statutes will have the force of law as provided in the Code of Canon Law effective as of the Feast of Saints Peter and Paul, June 29, in the Year of Our Lord 1987.

+ Philip M. Hannan
Archbishop of New Orleans

Dated in the Archbishop's Office
June 9, 1987
The first synod of New Orleans was called by Bishop Louis Dubourg early in 1821. The seventh synod was held by Archbishop Joseph Francis Rummel in June 1949 and went into effect on October 15 of that year. Since that time the Archdiocese has seen momentous changes in the local church under Archbishops John P. Cody and Philip M. Hannan. In the universal church the Second Vatican Council and the 1983 Code of Canon Law have developed far-reaching new concepts of ecclesiology. These innovations and developments have understandably necessitated certain policy and procedural changes as well as a new vision of church. They have been gradually incorporated into the local church and find their authoritative expression in this Eighth Synod of the Archdiocese of New Orleans.

The consultative process employed took place in two phases.* It was in the first phase that the remote preparation was achieved. This began with town hall-type meetings in 1980. The following year, an Archdiocesan Assembly addressed the needs of the faithful, after which the Pastoral Council, together with the Priests’ Council, recommended goals, objectives, and programs based on the outcome of that Assembly. From 1982 through 1984 an executive committee met regularly to make specific recommendations for the implementation of those findings.

The second phase began on September 20, 1984, when Archbishop Hannan, in consultation with the Priests’ Council, determined the need for a synod to address the needs of the local church and to catalog the policies, procedures, and norms presently in use in our Archdiocese. At that time the Archbishop appointed me Chairman of the Synod, with instructions to direct and facilitate the entire process. This responsibility included overseeing the operations of the several committees and preparing the draft of the final document.

It was the responsibility of a central committee to help select the appropriate subcommittees from among persons who were considered especially knowledgeable about particular needs and areas of concern. These persons were appointed by the Archbishop with specific mandates on December 14, 1984. Prior to this, on November 20 and 21, the Archbishop and the Synod Chairman had met with the clergy to provide them with an understanding of the Synod and its objectives. Another meeting with all the clergy took place a year later, on 4 and

*A graph diagramming this process is found on page xvii.
5 November. At this time a series of twelve articles was published in the Clarion Herald, official weekly news organ of the Archdiocese. In these articles the faithful were invited to give their opinions and reactions with regard to the various parts of the Synod.

Only after many committee meetings and much discussion were the first drafts received on September 9, 1985. An editing committee was set up to collaborate with the Chairman in the monumental task of condensing, correcting, and rewriting, when necessary, the rough drafts provided by the committees. It is to the credit of this group that they uniformly adopted a neutral stance and consistently refrained from any effort to impose their own ideas or to eliminate any substantial suggestions which had been presented.

The edited first drafts were sent to the central committee and to the subcommittees on October 22, 1985. Then they were edited a second time and sent to all priests and deacons, to religious superiors, the Pastoral Council, and to heads of the archdiocesan departments on January 24, 1986. Discussions were held in all the deaneries and departments and a deadline was set for the end of April of that year.

All the suggestions received from the deaneries, religious, and departments were given detailed consideration by the Priests' Council together with the Archbishop and were voted upon in monthly meetings from June 1986 through March 1987. It was the role of various committees of this Council to eliminate duplication, superfluous considerations, and unsuitable demands. The Council also provided specification for the policies and norms which were to be mandated or recommended by the Synod.

Final consultations were then held with the central committee and all the subcommittees, as well as with the priests and deacons, religious superiors, department heads, and with the Pastoral Council. This period lasted from the beginning of April until the middle of May 1987.

Archbishop Hannan, satisfied that all the preliminary work had been successfully completed, called for the promulgation of the Synod on June 9, 1987 in Saint Louis Cathedral. Mass of the Holy Spirit was celebrated, after which the Archbishop officially promulgated the Eighth Synod of New Orleans, declaring that it would become effective June 29, the feast of the Apostles Peter and Paul.

According to Church law, the Bishop of a diocese is the sole legislator for the faithful under his care. This Synod, therefore, is our Archbishop's statement, his promulgation of policies, procedures, and norms for the church of our
Archdiocese. Yet, although the Synod speaks to the faithful, it also speaks for the faithful and represents a voice from the faithful. The local church is indeed reflected in this document, which is for that reason a valuable historical statement. This Synod exemplifies the fruitful activities as well as the philosophy of the church of New Orleans at this time. It mirrors the wealth and variety of good being achieved by all of us, the people of God, as we struggle to become a holy people.

I am grateful to the hundreds of people who have collaborated in the preparation of the Synod, especially to all the committees for their zeal and cooperative spirit. This document could hardly have come to fruition without the aid of Tom Finney and his secretary, Laverne McDow. His was the enormous task of casting the raw material into a uniform style and format. Special thanks are also owing to Father Gerald E. Hindman, O.S.B., a canonist, for his precise editing, phrasing, and polishing of the document at all stages of the process. Most of all, I must thank Eva Hodgson, who served as general secretary for the entire Synod. Her responsibilities included being present at all meetings of the central committee and keeping the minutes; the care of documents, records, and correspondence; the typing of the finished document. All this, along with the many mailings that were necessary, was a task over and above her regular duties as secretary and notary in the Tribunal. Her contribution to this Synod has been inestimable.

I deeply appreciate Archbishop Hannan's having put his trust in me to accomplish this task under his guidance. His challenge provided me with the opportunity for further pastoral work among the flock of Christ. May God be glorified, his Son's work of redemption be achieved, and the Holy Spirit continue to sanctify all of us through the intercession of Mary, Mother of the Church.

Earl Gauthreaux, J.C.L.
Chairman of the Synod

New Orleans, Louisiana
9 June 1987
ARCHDIOCESAN SYNOD

- Final consultation (2nd draft) - all priests, deacons, department heads, religious superiors, APC - April 21-May 15, 1987.
- Final consultation of Central Committee and sub-committees - April 1-30, 1987.
- Suggestions from deaneries, religious, departments sent to Priests' Council & Archbishop for consensus or majority opinions - deadline September 1986.
- 1st Drafts re-edited sent 1/24/86 to all priests, deacons, APC, heads of departments (c. 600) - deadline April 30, 1986.
- 1st Drafts edited October 22, 1985 - sent back to Central Committee and sub-committees.
- 1st Drafts - September 1985

Central Committee
(Mandated December 1984): 9 major sections (28 people)

Subcommittees: 56 sections (200+ people)

PHASE I
- 1980 - Town Hall Meetings - Deaneries and regions
- 1981 - Archdiocesan Assembly (clergy, religious, laity)
- 1982-1984 - Executive Committee for Implementation
  APC and Priests' Council - recommended goals, programs
- 1984 - Archbishop calls for Synod

PHASE II
Consultative Process used in preparation for the 8th Synod of the Archdiocese of New Orleans
CHAPTER I
THE PEOPLE OF GOD

Part One
THE LAITY

Introduction

People are by nature spiritual and social beings. They are motivated by an urgent need to exercise a voice in the functions of the societies to which they belong. Grace does not frustrate human nature; rather, it supports, builds upon and perfects it. Therefore, the Archdiocesan Synod supports the participation by members of the laity in meaningful roles of consultation and, where possible, of decision making in the life of the Archdiocesan community.

The concepts contained in this section are intended to supplement the general provisions of the Code of Canon Law by addressing the specific needs and aspirations as well as the responsibilities of the laity in this Archdiocese.

A. THE CHURCH AND THE FAMILY

1. Pro-Life

The mission of being the primary vital cell of society has been given to the family by God Himself (Decree on the Apostolate of Lay People). The family is what may be regarded as the domestic Church (Pastoral Constitution on The Church in the Modern World).

Any reference to Church and family begins with the concept that the family is where life, both spiritual and physical, begins and is
nurtured. Our concept of Pro-Life must convey our concern for safeguarding life in all its forms. It must be a concern which lasts from conception until death, embracing at all levels both the quality of life and the dignity of life. The defense of the right to life and the dignity of life of even the weakest among us must be equally discernible in support of the old as well as of the unborn.

With these concepts in mind, the Synod mandates that:

1. The U. S. Bishops' "Pastoral Plan for Pro-Life Activities (1975)" be hereby reaffirmed and endorsed (Appendix A).

2. Pro-Life activities within the Archdiocese embrace all phases of life from conception until death.

3. The Archdiocese continue to review school policies regarding student pregnancies in the light of its Pro-Life stance.

The Synod also recommends that:

4. The Archdiocese encourage programs dealing with Pro-Life activities in parishes, schools, institutions and agencies.

2. Role of the Church in Parenting

The family finds in the plan of God not only its identity but also its mission. In God's plan the family has been established as an intimate community of life and love. Hence the family has the mission to guard, reveal, and communicate love; this is a living reflection of a real sharing in God's love for humanity and the love of Christ for the Church (The Family in the Modern World).

It is within the family that a person learns to live in community, to know the living God, to serve life, to participate in the development of society, and to share in the life and mission of the Church.
Because the form of the family and of the world itself is rapidly changing today, the Synod mandates that:


The Synod also recommends that:

2. Special attention be paid by the archdiocesan and parish Family Life Ministries to
   (a) single-parent families and families in which one or both of the parents have been remarried;
   (b) families with disabled parents or children;
   (c) minority families; and
   (d) working mothers.

3. Curricula on Marriage and Family Living be instituted at the elementary and high school levels; and that the beauty and goodness of human sexuality be a primary focus of such curricula.

3. Reaching and Involving Young People

Youth Ministry, as understood in terms of mission and ministry of the Church, should enjoy a high priority in the Archdiocese. Study after study of family life in America reveals the effects which the changes in our society are having on young people. The consequences of divorce and single parenting, the presence of drugs, alcohol, and physical abuse in the home, and the heavy emphasis on sex and violence on television all add up to confuse and distress our youth. Young people are crying out for love, understanding, and guidance.

Despite all these negative influences confronting them, we find the vast majority of youth developing their gifts and potentials. We see them building friendships, growing in empathy for the less fortunate, and turning back to traditional family values. Pope John Paul II expressed his trust and confidence in young people when he said "We are
all looking to you, for all of us, thanks to you, in a certain sense become young again... You young people are the bearers of the yearning for brotherhood and widespread solidarity." (To the Youth of the World, 1985)

In full commitment to our Ministry to Youth, the Synod mandates that:

1. The U. S. Bishops' document "A Vision of Youth Ministry (1976)" be hereby reaffirmed and endorsed as central to youth ministry in the Archdiocese (Appendix C).

The Synod also recommends that:

2. Seminaries offer training in Youth Ministry to seminarians as part of their formation; pastors and associates encourage and support Youth Ministry in their parishes; and youths who are handicapped or disadvantaged, as well as youths who are students in public schools, be included, as far as possible, in archdiocesan and parish youth programs.

3. Efforts be made to afford opportunities for young people throughout the Archdiocese to gather for social, educational, spiritual, and athletic activities.

4. Parishes become aware of the developmental faith stages of youth and include them, at the appropriate time, in the liturgical and community life of the parish.

4. Ministry to Single/Widowed/Divorced/Remarried

As a caring and healing body, the Church must minister to all her people. Because of the traumatic effects on the faithful resulting from separation or divorce or from the death of a spouse, the Church must exert every effort to provide comfort and healing for widowed, divorced and remarried Catholics in a ministry of compassionate love.

With a view to achieving this, the Synod mandates that:

1. The Archdiocese endorse and continue the work of its existing ministry to single, widowed, divorced, and remarried Catholics.

The Synod also recommends that:
2. This ministry communicate to those affected that their Church shares in their anguish and welcomes them into the life of the parish community.

5. The Extended Family

Christians are called upon to respect and support the inherent dignity of each person in every family situation. The gifts and contributions of elderly and handicapped family members cannot be ignored, nor can the situation of those without any family connections.

In many nations of the world, the elderly enjoy a unique position in society. Far from being outcasts from the family, or merely tolerated as a useless burden, such persons continue to be present and take, as far as they can, an active and responsible part in family life. The life of the aging helps us better to understand a certain scale of human values. It shows the continuity of generations and marvelously demonstrates the interdependence of all God's people. The elderly often have the charism which enables them to bridge generation gaps: how many children, for instance, have found understanding and love in the eyes and words and caresses of the aging? And how many old people have willingly subscribed to the inspiring thought that the crown of the aged is their children's children?

There also exist countless people who, for one reason or another, cannot in any sense claim membership in a family. Yet Pope John Paul II reminds us: "For those who have no natural family, the doors of the great family which is the Church must be opened even wider. The Church is a home and a family for everyone, especially those who labor and are heavy laden" (The Family in the Modern World).

With these precepts in mind, the Synod mandates that:
1. The Archdiocese and its parishes clearly recognize in concrete actions the value and gifts which the elderly, the handicapped, and those without family bring to society, to the Church and to the family.

The Synod also recommends that:

2. The role of grandparents in the formation of grandchildren be encouraged.

6. Associations in the Church

The life and work of the Church must be grounded in a deep spirituality and the People of God must look to their priests as examples for growth in holiness. The administrative role in parish life should be a shared and cooperative effort of all. It does not serve the Church's mission and purpose to have its priests so occupied with administrative duties that they cannot exercise their role as spiritual leaders.

Associations within the Church (those distinct from Institutes of Consecrated Life and Societies of Apostolic Life), allow the Christian faithful, both clergy and laity, to strive by common effort to promote a more perfect life and foster public worship and Christian doctrine. The purpose of these associations is to engage in efforts toward evangelization, to exercise works of piety and charity, and to animate the temporal order with the Christian spirit.

B. WOMEN IN THE CHURCH

A basic tenet of our faith is that woman and man are made in the image and likeness of God. The Church when considered as the primordial sacrament reveals an image of God which is characterized in both its life and mission by the mutuality of man and woman. It is within
the creativity of this mutuality that the fullness of the image of God is most completely expressed (Gen. 1:27).

The Son of God became man and called all people to a life of freedom grounded in love and justice. "You have clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal. 3:26-28).

In the Church there is diversity of ministry but unity of mission. To the apostles and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power. But the laity are made to share in the priestly, prophetical and kingly office of Christ; they have, therefore, in the Church and in the world, their own assignment in the mission of the whole People of God (Decree on the Apostolate of Lay People).

Pope John XXIII recognized the changing role of women when he said in the encyclical Pacem in Terris: "Human beings have the right to choose freely the state of life which they prefer, and therefore the right to establish a family, with equal rights for man and woman" (n. 15).

It goes without saying that women have worth as human beings, and as such their gifts and talents should be utilized in the service of the Church. Women should be thought of and treated with equal dignity. (Pope John Paul II, Christian Family in the Modern World, n. 23)

Through us all, Christ gives life to the world. All women have a role to play in this life-giving process. They offer themselves as women of God, grounded in prayer and seeking to discern the movement of the Spirit in their lives. Seeking cooperation, women give themselves in service to the Church and to each other.
Holding fast to the everlasting love that God has for each one of us, the Church must proclaim and give expression to its belief in the unique dignity of each person. It must listen to the voices and concerns of all of its members and give leadership to the institutional changes that must follow shifts in consciousness. It must be a Church which actually seeks the talents of its individual members; a Church which places these talents at the service of humanity; a Church which thus shows more clearly the true image of God.

In view of the common anointing in Baptism by which we share in the mission of Christ as priest, prophet and king (Rite of Baptism), the Synod mandates that:

1. Continued efforts be made toward the recruitment and hiring of women to teach religion at every level of Catholic education.

2. All positions in the Archdiocese be based on qualifications, regardless of gender, as permitted by Canon Law.

The Synod also recommends that:

3. Every effort be made to use, where possible, inclusive language in archdiocesan and parish documents.

4. The leaders in the Church today continue to uphold the dignity of women in every respect.

5. As we enter into a new era of awareness regarding the role of women, studies of the contribution of women to the life of the church and of society be encouraged.

C. MINORITIES IN THE CHURCH

1. Racism and Discrimination

Catholics in the Archdiocese of New Orleans appreciate and support the richness of the varied cultures which make up our area. Just as support and a sense of identity were given to European immigrants
through the presence of the Church in past decades, so today this attitude and approach should be updated and applied with regard to our three largest minorities: Blacks, Hispanics and Vietnamese.

Because minority Catholics have experienced many hardships and have, as a result, been drawn together, they are blessed with the spirit of community in a special way. Although no evidence of racism or discrimination, whether economic, social, or cultural, is to be found in the Church's official stand, the attention of the clergy and the faithful alike is called to the fact that the manifestation of prejudice and indifference has by no means died out. Any lack of social justice in this area is a contribution toward a particularly dangerous evil of our age. All Catholics are called upon to raise their level of consciousness and to explore methods of countering such evils at the parish level so that true social justice for persons of all races and ethnic backgrounds may be more effectively preserved.

Against this background, the Synod mandates that:

1. Within the limitations of the approved guidelines, the language, cultural heritage, and liturgical expression of particular groups be respected in their very diversity within the parishes of the Archdiocese.

2. Particular attention be given to the elimination of prejudice or indifference toward minorities.

2. Representation in Decision Making

The Church and its parishes must guarantee racial and ethnic minorities equal access to all aspects of Church life and should openly welcome those who seek a place there. Forced isolation by race or ethnicity cannot be tolerated. With this observation in mind, the Synod mandates that:
Scrupulous attention be paid at every level of the Archdiocese to ensure that minority representation be implemented and involve authentic sharing in responsibility and decision making.

3. Training of Clergy and Religious to Minister to Minorities

At times Catholic parishes in America have reacted to the presence of minority racial and ethnic groups and their cultural expressions and celebrations. These reactions are rooted in unfounded fears for the unity of their parish. Convinced that such fears are without foundation, the Synod mandates that:

The training for the priesthood and permanent diaconate include at least a survey of the history and contributions of minorities as well as an appreciation of their liturgical expression.

4. Openness in Liturgy

"The Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples" (The Constitution on the Sacred Liturgy). There is an intimate relationship between the building of community and the celebration of the liturgy. New forms of worship should be developed, in accordance with the Church's legislation on liturgy, with minorities in mind. Such development should complement the formation of community and its expression of fellowship and sharing. The parish community should be a center of life and of support. Any mentality of competition within and between parishes should be changed to one of cooperation and responsibility. Based on these concepts, the Synod strongly urges that:
1. Within the limits of the rubrics and liturgical directives, creative liturgies and other forms of worship which emphasize cultural gifts be encouraged; and that such liturgies make provision for bilingual worship according to the traditions and customs of the people served.

2. A communal sense of responsibility for the goods of the Church be inculcated as part of the sense of belonging and of ownership by all members of the parish community.
The Code of Canon Law considers ordained ministers first as members of the Christian faithful incorporated in Christ through Baptism. They share with other members in the priestly, prophetic and royal office of Christ and are called upon to work together with all members to fulfill the mission of Christ in the world. Only after establishing the close bond of unity which exists among all members of the Christian faithful does the Code distinguish the roles of clerics and laity. This concept follows the teaching of Vatican Council II: "Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchial priesthood are nonetheless ordered one to another; each in its own way shares in the one priesthood of Christ" (Dogmatic Constitution on the Church).

Clerics are men who have been ordained for the service of the Church as deacons, priests and bishops. Although there has existed a close working relationship between priests and deacons in the Archdiocese since the inception of the permanent diaconate program, the structures for recruitment, formation, assignment and policy development have been distinct. Accordingly, priests and deacons are treated in separate sections in the material which follows.
A. PRIESTS

1. Recruitment

All members of the Christian community are responsible for the promotion and development of priestly vocations. Families, educators, religious and clergy have a special role to play in this effort. The ultimate responsibility for the structure of the development of such vocations rests with the Archbishop.

The Archdiocesan Vocations Office was established to assist the Archbishop in the development of priestly vocations. Since its foundation, this office has accepted the further responsibility for developing other types of religious vocations. Its stated purpose is "to develop within the Church priests, brothers and sisters who will provide quality leadership and service to the People of God today and in the future." The Vocations Office staff includes part-time priest-coordinators to promote vocations within certain racial and ethnic groups.

With these purposes in mind, this Synod strongly recommends that:

1. The entire Christian community accept the responsibility to foster vocations to the priesthood. (c. 233)

2. Priests in particular recognize their duty to encourage boys and men to consider the priesthood as a vocation. (c. 233)

The Synod also mandates that:

3. The Archdiocesan Vocations Office
   (a) conduct an aggressive recruitment program for priestly vocations in parishes, in elementary and secondary schools, and in colleges and universities;
   (b) Assist in the discernment process of those who are considering a religious calling; and
   (c) accept and oversee the formation of archdiocesan seminarians.
2. Formation Prior to Ordination

The Code directs that candidates for the priesthood be given suitable spiritual formation and training in seminaries in order to prepare them for the ministry. In the Archdiocese of New Orleans, two seminaries exist for the preparation of men for the priesthood, Notre Dame Seminary, which traces its origins to 1923, and St. Joseph Seminary College, established in 1891.

The Synod recommends that:

1. Every effort be made to maintain a complete seminary training program within the Archdiocese.

The Synod also mandates that:

2. Seminaries under the Archbishop's jurisdiction adhere to the precepts set forth in documents of the Sacred Congregation for Catholic Education, and by the National Conference of Catholic Bishops, as well as to appropriate canons of the Code of Canon Law pertaining to seminary training and formation.

3. Continuing Education of Priests

The Code of Canon Law includes new dimensions for the education of priests following ordination. Further clarification and implementation of post-ordination education has also become available in the United States through a number of documents prepared by the Committee on Priestly Life and Ministry and the Committee on Priestly Formation of the National Conference of Catholic Bishops.

In the Archdiocese of New Orleans, the continuing education and formation of priests is fostered through the Priests' Council which has established the Continuing Education of the Clergy Committee. (See Appendix D)

To affirm, strengthen and further the cause of post-ordination
education of priests, the Synod mandates that:

1. The committee of priests known as The Continuing Education of the Clergy Committee (CEC) continue to arrange and implement a program of continuing education for the priests of the Archdiocese.

2. Archdiocesan priests participate in CEC-sponsored programs; that religious priests be invited to participate; and that religious priests with parish responsibilities participate in programs which are of a pastoral nature.

3. The committee have responsibility for arranging and scheduling annual priest retreats, seminars, one-day workshops and other programs of interest to priests.

4. The committee develop policies and screen candidates for sabbaticals. (See Appendix E)

5. Group retreats for archdiocesan priests be required in odd numbered years; and that in even numbered years individual priests be allowed, with the approval of the Archbishop, to choose retreats other than an archdiocesan group retreat.

6. The costs of CEC-sponsored programs, including retreats, be borne by the parish or agency to which the priest is assigned; and that if the parish or agency cannot afford the expense, the matter be presented to the Vicar for Finance and Administration for solution.

7. Retired archdiocesan priests be exempt from payment at CEC-sponsored functions and events.

4. Incardination and Loss of Clerical State

The Code of Canon Law requires that every cleric be legally attached to a diocese or to a religious institute or society that has been canonically constituted to accept ordained ministers. A candidate for the diocesan priesthood is normally incardinated into the diocese in which he is to serve at the time of his ordination as a deacon. He remains attached to that diocese permanently unless he personally requests and is authorized to change his legal affiliation, or unless
he loses the clerical state either by a decree of the invalidity of his ordination, by legal dismissal, or by a rescript of the Apostolic See.

The acceptance of priests from other dioceses or from religious communities for incardination into the Archdiocese of New Orleans is of special concern to the New Orleans presbyterate. The Synod, therefore, mandates that:

1. Priests from other dioceses or from religious communities be considered for incardination into the Archdiocese of New Orleans only after they have served at least three (3) years in the Archdiocese.

2. A written petition for incardination be addressed to the Archbishop.

3. Upon notification that a petition has been received, the Personnel Board provide the priest seeking incardination with an application form to be completed and returned to the Office of Priest Personnel, together with a letter from the priest's proper bishop or superior approving his request for incardination.

4. The Personnel Board conduct the necessary investigation of the applicant by seeking information from all those under whom the priest has served concerning his vocational fitness, health and personal qualifications.

5. The applicant be interviewed by the Priest Personnel Director and the Personnel Board.

6. Based upon its findings, the board recommend to the Archbishop the approval or rejection of the application; and that the board may recommend the priest be allowed to continue working in the Archdiocese for an additional trial period not to exceed two (2) years.

5. Obligations and Rights of Priests

Priests share in the obligations and rights of the Christian faithful which are found throughout the Code. In their ministerial role they incur the obligations and rights of their office (Cf. below, Hierarchical Structure of the Church). The obligations and rights
listed herein pertain to priests as clerics without regard to their particular office.

Among the obligations of priests are reverence and respect for the Supreme Pontiff and their Archbishop (c. 273); unity and cooperation among themselves (c. 275); the pursuit of holiness with particular attention to the use of scripture, the celebration of the Eucharist and the recitation of the liturgy of the hours (c. 276); the observance of celibacy (c. 277); participation in continuing education and formation (c. 279); cultivation of a simple style of life (c. 282); wearing suitable ecclesiastical garb (c. 284); and neither running for public office nor taking an active role in political parties (c. 285, 287).

In keeping with these regulations, the Synod strongly recommends that:

1. Priests commit themselves to spiritual growth and renewal which will enable them to become more effective spiritual leaders and models for the faithful.

2. Priests support one another through prayer, mutual concern and fraternal gatherings.

The Code likewise ascribes certain rights to clerics including the right to associate with others for the purpose of promoting their welfare as clerics (c. 278); the right to appropriate remuneration (c. 281); the right to assistance in time of illness, incapacity or old age (c. 281); and the right to a vacation each year (c. 284).

In keeping with these rights, the Synod further stipulates that:

1. A priest be entitled to an appropriate monthly salary even if the parish is unable to pay it.

2. A priest be entitled to
   (a) complete medical coverage, including physical, psychiatric and dental coverage; and
(b) adequate rest and recreation including one (1) month annual vacation, one (1) day off per week, and adequate time off daily to engage in a reasonable amount of recreational activities. (cc. 283, 533, 550)

3. A priest be entitled to participate in Priest Support Groups and/or Mentor Programs in which newly-ordained priests select an older more experienced priest as spiritual director, teacher, guide and advocate.

4. A priest be entitled to
   (a) privacy and reasonable comfort of surroundings in the rectory;
   (b) the services of parish secretary and/or housekeeper when advisable; and
   (c) a voice in the purchase and preparation of the dietary component of the rectory.

5. A priest be entitled, but not required, to apply for sabbaticals according to archdiocesan guidelines. (Appendix E)

6. A priest be entitled to retire at a set age approved by the Archbishop with adequate provision for the retiree's care as set forth in the Policy for Retirement of Diocesan Priests. (Appendix G)

B. PERMANENT DEACONS

1. General

The restoration of the order of the Permanent Diaconate by Vatican Council II has ushered in a new experience for the Church. In the Archdiocese of New Orleans the program was initiated in the early 1970's and the first group of men were ordained in 1974. Permanent Deacons are men 35 years or older, married or single, who come from all walks of life and who are ordained in Holy Orders. They are authorized to baptize, preach, distribute Holy Communion, officiate at weddings and funerals, conduct religious devotions and educational programs, and perform other pastoral duties. They can not offer Mass, hear
confessions or anoint the sick. Permanent Deacons bring to the ministry of the Church a variety of gifts and talents for service to the People of God.

The Permanent Diaconate program is administered by a director who is responsible for the recruiting, training and supervising of all Permanent Deacons and candidates for that office. The Permanent Diaconate Advisory Board, appointed by the Archbishop, recommends policy matters and, in general, advises the Archbishop and the Office of the Permanent Diaconate. The Permanent Diaconate Personnel Board is responsible to the Archbishop in all matters concerning personnel and assignment. In the assignment of Permanent Deacons due consideration is given to the family and employment of each deacon and to whatever geographical restrictions may be involved.

2. Recruitment and Screening

Aspirants for the Permanent Diaconate are identified through the recommendations of their pastors or through Archdiocesan agencies. Applicants are subjected to a screening process which includes psychological testing, interviews and references. Among the criteria employed in the selection process are leadership ability, record of ministry or service to the Church, stability in marriage and employment, and one's personal health record.

3. Formation

Candidates for the Permanent Diaconate spend three and one-half (3-1/2) years in a training program which includes both academic and spiritual formation. The academic formation includes courses in Sacred
Scripture, dogmatic theology, moral theology, liturgy, the sacraments and other courses. Deacons also undergo a comprehensive Clinical Pastoral Education Program. In the case of married men, their wives are included in all appropriate phases of the formation program. Both during formation and following ordination, Deacons are required to attend an annual retreat designed especially for them. Following ordination Deacons are required to participate in Continuing Formation Programs.

4. Remuneration

Permanent Deacons, for the most part, serve on a voluntary basis and receive no remuneration from the Archdiocese. The employment of Permanent Deacons in non-ecclesiastical positions is governed by the Employment Policy for Permanent Deacons of the Archdiocese. The employment of Permanent Deacons in paid ecclesiastical positions in the Archdiocese takes into consideration the provisions of the team ministry concept, in which cases their salaries are established by the Archbishop in consultation with the Permanent Diaconate Personnel Board, the Permanent Diaconate Advisory Board, and the Vicar for Finance.

5. Participation in Archdiocesan Structure

Permanent Deacons are represented on most Archdiocesan Committees and Boards. The Permanent Diaconate program is conducted in compliance with the newly revised "Permanent Deacons in the United States: Guidelines for Their Formation and Ministry" and under its own "Policy Manual for the Permanent Diaconate in the Archdiocese of New Orleans"
recently approved by the Archbishop. Because of this, the Archdiocesan Synod recommends that:

1. The "Policy Manual for the Permanent Diaconate in the Archdiocese of New Orleans" be hereby reaffirmed as policy governing the Permanent Diaconate (Appendix H).

2. Permanent Deacons honor the Archdiocesan Commitment Agreement, which stipulates the following:
   (a) attendance at continuing education courses presented or approved by the Office of the Permanent Diaconate;
   (b) a written agreement with the pastor and/or agency establishing mutual understanding of the duties and services of the Deacon. This agreement shall be submitted for approval to the Office of the Permanent Diaconate and will be reviewed as part of the annual evaluation;
   (c) an annual evaluation of the ministry of the Deacon;
   (d) attendance at an annual retreat for Deacons; and
   (e) daily recitation of at least a part of the Divine Office.
CHAPTER I
THE PEOPLE OF GOD

Part Three
INSTITUTES OF CONSECRATED LIFE
AND
SOCIETIES OF APOSTOLIC LIFE

Introduction

Institutes of Consecrated Life, including Religious Institutes and Secular Institutes, and Societies of Apostolic Life, offer to the People of God of the Archdiocese the witness of a vowed life lived in community as well as the variety of ministries needed to serve this local Church. While the history and charism of each Institute or Society are unique, the call of the Gospel translated into today's world brings with it renewed efforts on the part of each member and each group to be a vital part of the mission of Jesus for our times. Basic principles for this revitalization of the church, as well as significant proposals pertinent to all institutes, are herein described.

A. RELIGIOUS INSTITUTES: LIFE & WORKS
1. Renewal of Religious Life

A religious institute is a society in which members profess public vows which are perpetual and live a common life. (c. 607) In the Religious Institute formation is a lifelong process concerned with the spiritual, professional, and personal growth of every member. The gifts for religious leadership are to be found at all age levels of community members. Vocation development, then, calls for collaboration
among Religious Institutes from the early stages of discovering and nurturing the call through the later stages of aging and retirement. With these principles in mind, the Synod recommends that:

1. Time and opportunities for ongoing formation be provided to religious men and women on a regular basis, including, in some cases, the development of second and third careers, when approved by the appropriate religious superior.

2. Leadership of Religious Institutes include all age brackets of their membership.

3. Religious Institutes continue to collaborate in the ministry of vocation development.

4. Religious Institutes explore new ways in which the traditional values of religious life may be lived in our day by men and women of contemporary upbringing.

5. Religious Institutes search for ways in which they may be of mutual assistance in providing for their retired, sick and elderly members.

2. The Individual and the Institute

As Christians and Catholics, we hold sacred the principle that each human being is of inestimable worth. Individuals sometimes meet their needs for interpersonal relationships by organizing themselves into corporate bodies. As individuals and corporate bodies change and grow, creative tensions may develop. Based on these concepts, the Synod recommends that:

Ongoing efforts be made by religious to develop lay leadership, to encourage lay men and women to take their rightful place in the Church as those baptized into the Body of Christ, and to collaborate with the laity in ministering to the People of God.

3. Communication and Collaboration

Men and women are called by God to the religious life in order
to contribute their gifts to the Church through their Religious Institutes. Although each Institute has its particular purpose and spirit, all Institutes and religious are called upon to contribute to building the Body of Christ on earth. The Synod therefore recommends that:

1. Because the works of many Institutes are similar or complementary, the knowledge and techniques of each should be shared with others for the benefit of the Church.

2. Because religious serve the Archdiocese and/or Church parishes, cooperation and communication with the clergy must be maintained to achieve common goals.

3. Because of the increasing role of the laity in the work of the Church and in the work of Religious Institutes, education of the laity on the purposes and spirit of the Institutes should be promoted.

4. Increased communication be fostered by Religious Institutes for the purposes of explaining diversity of ministries, lifestyles, dress, etc., as found among various Religious Institutes.

5. Individual religious who minister to young people foster among youth the concept of belonging to a faith community at the individual parish level.

4. Autonomy and Accountability

Institutes of Consecrated Life (as well as Societies of Apostolic Life) and their members experience the delicate balance between autonomy and accountability. In order to maintain this balance, while at the same time allowing for individual growth and corporate advancement, the synod recommends that:

Institutes/Societies and their members maintain a cooperative relationship with ecclesial authorities as each attends to the pastoral concerns of the Archdiocesan family and the local parish faith community.
B. SECULAR INSTITUTES

A Secular Institute is an Institute of Consecrated Life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within (c. 710). The Synod recommends that:

1. In the overall promotion of vocations this style of consecrated life be considered.

2. It be recognized and accepted that the Institute must always preserve in its way of life the distinctive secularity of its vocation.

C. SOCIETIES OF APOSTOLIC LIFE

Societies of Apostolic Life whose members without religious vows pursue the particular apostolic purpose of the society, and leading a life as brothers or sisters in common according to a particular manner of life, strive for the perfection of charity through the observance of the constitutions (c. 731). These societies understand that it is in total fidelity to their own charism in the service of the local Church that their mission attains fulfillment. Their uniqueness, derived as Christ calls each by name to serve the diverse needs of His people, finds unity with Him in His Body, the Church. Recognizing these principles the Synod recommends that:

1. Societies of Apostolic Life recognize and acknowledge the mission of the local bishop and the apostolic nature of his charism by working together with him in order to accomplish their joint purposes.

2. Societies of Apostolic Life look toward the bishop, as successor of the Apostles, for leadership, direction and guidance in order to attain a deeper realization of their commitment.
D. NEW FORMS OF COMMUNITIES

There are a great variety of faith communities emerging in the Church today, many of which seek the affirmation and support of the local bishop and clergy. With due regard for traditional Church structures and authorities, the Synod recommends that:

Covenant communities of laity, religious and clergy be prudently discerned and encouraged for the fuller expression of the prophetic dimension of the Church.

E. MUTUAL RELATIONS BETWEEN BISHOPS AND INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

Religious men and women serve the local Church in a manner that bespeaks and builds collaboration with the local bishop and other designated Church authorities. Dialogue and mutual trust among persons in leadership (as well as among all members of the Archdiocese) are crucial factors in the revitalization of the Church in all areas, specifically in the mission of reconciliation and justice. With these principles in mind, the Synod recommends that:

1. The dialogue meetings between local bishops, vicars for religious and the major superiors of Louisiana, initiated in 1980, be continued.

2. Bishops and major superiors continue to collaborate in efforts to match church needs and ministerial gifts.

3. The dialogue meeting between local bishops, vicars for religious and major superiors be complemented by meetings between archdiocesan clergy and religious, such meetings to be organized along deanery lines.

4. Greater collaboration be initiated to develop continuing education programs for diocesan clergy and religious in order to bridge the gap resulting from differences in vision, education and values.
5. The vicar for religious continue to function as liaison between the Archbishop and all other Religious Brothers' and Sisters' Institutes in the Archdiocese, with continuing collaboration and representation being primary to this office.

6. As a service to religious in the Archdiocese, the vicar for religious and a team of associate vicars act as facilitators in resolving disputes with Religious Institutes or their members and the local church; and that such involvement by the vicars for religious be initiated only after all other avenues for resolving the dispute have been exhausted.

7. Religious ministering in parishes, and in archdiocesan offices
   (a) serve under written contract;
   (b) the contract be an agreement among the religious minister, the parish, the Archbishop (or his delegate) and the Religious Community; and
   (c) the contract be signed by the religious minister, the parish representative, and the superior of the Religious Congregation.

8. The Archdiocese establish the regulations governing salaries for religious employed by the Archdiocese and its parishes. The regulations are to be established by the Archbishop in consultation with the Vicar for Finance, the Archdiocesan Finance Committee, and the Vicar for Religious, and representatives of the religious institutes. A parish or office of the Archdiocese is not permitted to deviate from these regulations without the written consent of the Archbishop.

The Synod mandates that:

9. When a religious house is to be erected, the previous written consent of the Archbishop be obtained.

10. The Archbishop and the local pastor must grant permission in the event of a change of purpose or ministry of a religious house serving a parish need.

11. If service to a parish or an archdiocesan office is to be terminated, prior notice must be given to the Archbishop and to the pastor in sufficient time to arrange for replacements.
CHAPTER I
THE PEOPLE OF GOD

Part Four
THE HIERARCHICAL STRUCTURE OF THE CHURCH

Introduction

The hierarchical structure of the Church gives guidance and direction to the various offices and members so as to promote an efficiency of activity with the best results in carrying out the essential work of the Church. Through the various structures of the Archdiocese, the laity and clergy are afforded the means of communication and cooperation with the Archbishop and in turn receive his guidance and direction. The organizational plan of the Archdiocese provides for the coordination of the work of both clergy and laity to advance the Kingdom of God on earth.

A. RELATIONSHIP OF THE BISHOP TO HIS CLERGY

With his priests the bishop shares a common priesthood, and with them constitutes the one presbyterate of the Archdiocese. In the spirit of the Gospel, all must see themselves as fellow servants in the Church's mission of making Christ present to all.

While the relationship between the bishop and his priests is necessarily hierarchical, it should embody a distinctly fraternal charity rooted in the values of Christ: mutual trust, respect, empathy, cooperation and open communication. This truly evangelical mutuality will be a sign of unity, concern and spiritual support for the local Church. "The relationship between the bishop and his diocesan priests
should rest above all upon the bonds of supernatural charity so that the harmony of the will of the priests with that of their bishop will render their activity more fruitful" (Decree on the Bishop's Pastoral Office in the Church). The Archbishop relates to his priests not only as chief shepherd, but also as brother, friend, servant, model and teacher.

With these ideals in mind, the Synod mandates that:

1. The Vicar for Clergy
   (a) be given responsibility of making known to the Archbishop the spiritual, psychological, physical and financial needs of the priests;
   (b) consult with the Archbishop at least monthly;
   (c) be available for arbitration in matters of differences among the clergy; and
   (d) assist in promoting clergy morale.

2. The Clergy Personnel Board established in 1967 be a permanent part of the archdiocesan structure to assist the Archbishop in the appointment of priests and that the Priest Personnel Policies be reaffirmed. (See Appendix I)

3. In an effort to promote accountability between the Archbishop and his priests
   (a) deans meet regularly with the Archbishop; and, in turn, meet regularly with the priests of their respective deaneries; and
   (b) the Archbishop publish an annual report in the Clarion Herald detailing the spiritual condition of the Archdiocese.

B. COUNCIL OF PRIESTS

In order to provide consultation between the Archbishop and all his priests, the Archdiocese has established a Priests' Council. This body, in addition to the provisions of Canon Law pertaining to its functions, has its own constitutions and by-laws which are available for review by any priest serving the Archdiocese. The by-laws are
subject to periodic change by the Priests' Council, with the approval of the Archbishop.

The Synod, therefore, recommends that:

For effective consultation between the Archbishop and his priests through the Priests' Council, the Council's constitution and by-laws be reaffirmed. (Appendix J)

C. COLLEGE OF CONSULTORS

The Code provides for the establishment of a College of Consultors whose functions include the election of an archdiocesan administrator when the see is vacant or impeded. The consultors are to render advice in the hiring of a financial officer. Their consent is required for acts of extraordinary administration, and in the alienation of certain church property.

In former times the role of consultors was discharged by a body of clerics known as canons, who were also entrusted with certain liturgical responsibilities in the cathedral. Although the office of canons no longer exists in the United States, an immemorial custom still in effect allows the Archbishop to designate honorary canons. Such persons would not, in virtue of their appointment, belong to the College of Consultors, and whatever insignia would be accorded them could be lawfully used only within the territory of the Archdiocese. (v. 7th Synod of New Orleans, n. 35)

D. PASTORAL COUNCIL

A Pastoral Council was founded within the Archdiocese of New Orleans in 1977 with the express purpose of making recommendations to
the Archbishop in the area of pastoral ministry so that the Church may better live and preach the Gospel of Jesus in the world.

The Synod mandates that:

The constitution and by-laws of the Archdiocesan Pastoral Council be reaffirmed. (Appendix L)

E. PARISHES, PASTORS, ASSOCIATES

A parish is a definite community of the Christian faithful established on a stable basis within a particular church (diocese); the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop. (c. 515)

Established in the priestly order by ordination, all priests are united among themselves in an intimate sacramental brotherhood. In a special way they form one presbyterate in a diocese to whose service they are committed under their own bishop. Although priests are assigned to different duties they still carry on one priestly ministry on behalf of God's people. "Every priest, therefore, is joined to his brother priests by a bond of charity, prayer, and every kind of cooperation. In this manner, they manifest that unity with which Christ willed His own to be perfectly one, so that the world might know that the Son has been sent by the Father" (Decree on the Ministry and Life of Priests). (Cf. Job Description of Priests, Appendix K)

In view of the foregoing, the Synod mandates that:

1. Faculties for priests of the Archdiocese of New Orleans, issued December 6, 1983, be reaffirmed. (Appendix F)

2. The open listing policy be followed for pastors and special ministries whenever vacancies occur, but consideration not be limited to those who apply.
Furthermore, the Synod recommends that:

3. Information and formation programs be established for the training of deacons, religious and lay persons as administrators of parishes whenever deemed necessary by the Archbishop.

4. A public rite of installation of a pastor be held at a principal Mass on a specified Sunday by the Dean.

5. Regarding living arrangements
   (a) the normal place of residence for a priest in archdiocesan ministry shall be the parish house or rectory or its equivalent; and
   (b) whenever possible a clear separation be established between private and suitable living quarters for priests and areas for parish administration.

6. A parish Council or similar consultative body be established in each parish to assist the priests in the pastoral care of the parish. The Parish Council or its equivalent enjoys a consultative vote and is governed by the norms established by this Archdiocese. (Appendix M)

F. VICARS

In the Archdiocese there are Vicars who have delegated powers either in a geographical section of the diocese or in certain areas of pastoral or temporal concern of the Church. (Appendix N)

To facilitate their function as advisors to the Archbishop within their particular areas of concern, the Synod recommends that:

1. Vicars meet twice annually with directors of organizations or programs under their supervision; and that Vicars and directors report to the Archbishop subsequent to these meetings.

2. Vicars prepare and submit by January 31 an annual written report to the Archbishop on the status, activities and achievements, as well as needs of organizations within their respective ambit.

G. VICARS FORANE (DEANS)

The Code of Canon Law provides for the appointment of Vicars
Forane, or Deans, whose function it is to promote and coordinate the common pastoral activity of parishes within areas of the Archdiocese; to see to it that the clerics of their districts lead lives which are in harmony with their state and perform their duties properly; that religious functions are celebrated in accord with the prescriptions of the sacred liturgy; and that pastors be true shepherds for their people.

The parishes of the Archdiocese are divided into ten (10) vicariates, or deaneries, by geographic areas. They include the Cathedral Deanery, City Park–Gentilly Deanery, Uptown Deanery, Inner City Deanery, East Jefferson Deanery, St. John-St. Charles Deanery, West Bank Deanery, Algiers-Plaquemines Deanery, St. Bernard Deanery and St. Tammany-Washington Deanery. The parishes within each Deanery are listed in Appendix O.

The Code outlines several other areas of the rights and responsibilities of Deans, and the local bishop is afforded discretion in assigning them additional duties within their areas. In the Archdiocese of New Orleans, these duties are specified.

The Synod therefore recommends that:

The duties and responsibilities of Deans outlined in "Role and Accountability of Deans" be hereby reaffirmed. (Appendix P)

H. CHAPLAINS

Chaplains are entrusted with the pastoral care of particular communities or groups who, because of their special condition or state of life, require separate attention to their spiritual need. The Code of
Canon Law envisions chaplains as priests and, indeed, many priests serve the needs of most of these groups in either full-time or part-time capacity. However, more and more permanent deacons, religious and lay persons are involved as chaplain associates in a variety of ministries and still more are expected to enter this area of ministry in the future.
CHAPTER II
THE TEACHING OFFICE OF THE CHURCH

Introduction

The privilege and the responsibility of teaching the mysteries of salvation have been entrusted by Christ Himself to the Church, especially to the college of Bishops and, in a preeminent way, to the office of the Bishop of Rome. This magisterium, or teaching body of the Pope and Bishops, has the right and duty to speak out not only on matters of faith but also of morals, individual and social, when these morals are related to fundamental human rights or to the salvation of souls. Furthermore, the Church is to use social communication media suitable to the proclaiming of Gospel values so that everyone may have the opportunity freely to choose and then to pursue God's saving plan for the salvation of mankind.

Solemnly defined teachings of the Roman Pontiff, or of the college of Bishops in an ecumenical council with the Holy Father, or teachings commonly taught as definitive by the entire college of Bishops throughout the world, are infallible, i.e. irrevocable and beyond question of doubt or error. "The religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra." (Lumen Gentium) Special attention is to be paid to the constitutions and decrees of the Holy Father or of the college of Bishops, whether these pronouncements proclaim the Christian message or denounce whatever is opposed to it.
A. ECUMENISM


The Spirit of the Lord is at work in the present-day ecumenical movement to promote and restore the unity of all Christians. "All people are called to be a single new people, confessing one Jesus Christ Savior and Lord, professing one Faith, and celebrating one Eucharistic mystery that the world may believe that You have sent Me" (Decree on Ecumenism).

The Code of Canon Law, then, recommends consultation with members of ecclesial communities which are not in full communion with the Catholic Church (c. 463). With these concepts in mind, the Synod recommends that:

"Ecumenical Guidelines for the Archdiocese of New Orleans" be reaffirmed. (Appendix Q)

B. PREACHING

The ministry of proclaiming the Word of God is essential to fulfilling the command of Christ to "teach all nations" and to fulfill the message of the Church in our world today. Priests and deacons should come to a deeper understanding of the great privilege that is theirs in preaching the Word of God and consider it among their principal duties as ministers of the Church. With these facts before us, the Synod recommends that:

1. Formation programs in Seminaries for both priests and deacons
(a) stress the primary role of the minister as proclaimer of the Word of God;
(b) require adequate courses in Scripture as well as a suitable practicum in Homiletics; and
(c) stress the importance of careful homily preparation through prayer and study.

2. Continuing Education for priests and deacons include Homiletics.

3. Homilists should
   (a) "propose those things which one ought to believe and do for the glory of God and the salvation of mankind. They are also to impart to the faithful the teaching which the magisterium of the Church proposes concerning the dignity and freedom of the human person, the unity and stability of the family and its duties, the obligations which men and women have from being joined together in society and the ordering of temporal affairs according to God's plan." (c. 768)
   (b) be attentive to the needs of society and address those needs in language suitable to each generation and group of their audiences. (cf. cc. 769, 771)
   (c) be careful not to present one's own opinions as the Word of God but to remain faithful to the Scriptures, the mysteries of faith, and the teachings of the magisterium of the Church.

4. The homily should not only explain the truths of faith and the Word of God, but also motivate the faithful by providing examples of living the Word of God in daily life; such examples should be specific and applicable to the local community.

5. In Sunday liturgies which observe certain themes, such as Family Life, Mission Sunday, Catechetical Sunday, Vocations, Stewardship, etc.
   (a) the appropriate Archdiocesan office provide homiletic aids to priests and deacons; and
   (b) homilists relate the theme to the Sunday readings, if appropriate.

6. The parish priest, in consultation with the Parish Council,
   (a) consider some special form of spiritual renewal, such as Lenten Mission, Scripture Study, Parish Retreat, etc., at least every two (2) years;
   (b) invite youth and adult parishioners to take part in planning such programs; and
(c) invite non-practicing Catholics and those of no religious affiliation to such programs where applicable.

C. RELIGIOUS EDUCATION

Because catechetical formation, along with preaching, always holds the primary place in the ministry of the Divine Word, the Archbishop exercises his responsibility as overseer in this area through an archdiocesan office which provides norms concerning catechetics and suitable instruments for catechesis. The Archdiocesan Office of Religious Education has as its primary resource documents The National Catechetical Directory ("Sharing the Light of Faith," 1979) and The General Catechetical Directory (1971). The Church recognizes the position of parents as the primary religious educators of their children. Cognizant of this fact the Church urges pastors to enable parents to discharge their obligation by word and example.

In view of the pastor's special obligation of catechetical instruction in the parish, the Synod mandates that:

1. The pastor be responsible for choosing the catechetical materials used in the parish and for their conformity to the teaching of the magisterium. (c. 773)

2. The pastor also be responsible for the selection of the teachers of catechetics and that in the discharge of this duty he must respect the regulations made by the Archbishop concerning such selection.

In order further to catalog the duties of pastors, catechists and parents, the Synod recommends that:

1. The "Policy and Guidelines for Religious Education, Archdiocese of New Orleans" be hereby reaffirmed. (Appendix R)

2. All catechists and catechetical administrators in
parishes and schools be certified or working toward certification. Parishes and schools have a duty to provide adequate funding to enable their catechetical personnel (especially volunteers) to obtain certification.

3. The responsibility for catechesis resides in the pastors of souls. Initial and on-going formation of the clergy should include continual updating in catechetical matters, primarily in Church documents and current catechetical practice.

4. Parishes working together in the deanery or the diocese itself provide programs for adult catechetical formation and opportunities for parents to understand their own faith development along with their essential role in the faith development of their children.

5. Parishes working together in a deanery or the diocese itself provide suitable catechesis over a period of time for
   (a) parents and sponsors prior to the Baptism of their children, unless they have previously received such instruction;
   (b) parents and children prior to the first reception of the sacraments of Penance and Eucharist; and
   (c) parents, sponsors and young people prior to the reception of the sacrament of Confirmation.

6. Parishes working together in a deanery or the diocese itself develop a process to enable the laity to respond to their Christian vocation by engaging in various parish ministries for which they are suited, and that appropriate formation programs be provided for these ministries.

7. Parishes working together in a deanery or the diocese itself develop a process for seeking out and assessing the needs of the physically and mentally handicapped within their parishes; provide special religious education programs for them; and when possible integrate these persons into existing programs.

8. That parishes and schools study and utilize "Giving Light to the Message: Guide for Continuous Progress in Religious Education", developed and published according to the guidelines set by the Office of Religious Education, in planning and evaluating their catechetical programs.

9. Parishes and schools provide reasonable funding for the acquisition of catechetical resources, including teaching aids and audio-visual materials.
10. Pastors foster appropriate collaboration between catechetical ministers and other parish ministers responsible for the faith development of youths and adults.

11. Non-parochial and private Catholic schools provide sacramental catechesis according to the guidelines set by the Office of Religious Education (Appendix R); and that parishes integrate this catechesis into their established sacramental preparation programs.

12. Religious Institutes and Societies of Apostolic Life provide catechetical formation within their communities according to the guidelines and policies of the Archdiocese.

D. EVANGELIZATION

Because the Church is "missionary by her very nature," all Christians, in obedience to the mandate of the Church's founder, are called to proclaim the gospel "to the whole of creation." (Mt. 16, 15) They do this in various ways. Some--ordained ministers, professed religious, and lay persons--serve in foreign countries, among other cultures, or among the unchurched or non-practicing in the United States--wherever there are people to be evangelized. Others do so by their generosity and support of home and foreign missionary societies. All have an obligation to promote the growth of the kingdom by constant prayer and personal sacrifice. (National Catechetical Directory) The Synod recommends that:

1. Formation programs for the priesthood, diaconate and religious life offer studies in mission activities.

2. The Archdiocesan Office of the Society for the Propagation of the Faith and the Pontifical Association of the Holy Childhood be provided with personnel to coordinate mission education and evangelization in Catholic schools, in adult and youth religious education programs.

3. The Archdiocesan Office of the Society for the Propagation of the Faith be responsible for encouraging people to respond to the needs of missionaries in foreign countries, in the United States and in our local missions.
4. Once each year a missionary be assigned to preach in each parish for the purpose of fostering mission awareness, seeking financial resources for the missions, and encouraging missionary vocations and volunteers.

5. Mission Sunday be observed on the date designated by the Holy Father as a World Day of Prayer for Missions.

6. The Archbishop, in consultation with the Clergy Personnel Committee, give serious consideration to requests from Archdiocesan clergy wishing to serve as missionaries in foreign countries.

7. The Archdiocesan Office of Lay Development:
   (a) collaborate with other Archdiocesan offices to foster the understanding of and the responsibility for evangelization in each of the parishes of the Archdiocese.
   (b) assist the laity in recognizing and exercising their baptismal responsibility to evangelize through their daily activities.

8. Parish Councils include a committee on Evangelization and Renewal to foster evangelization efforts and spiritual renewal in the parish. Where no parish council exists, that a parish staff person be assigned these responsibilities.

E. EDUCATION

1. Schools

Catholic education is one expression of the mission entrusted by Jesus to the Church he founded. (cf. Declaration on Christian Education; Sapientia Christiana) Because of this, it is of paramount importance to have the genuinely Catholic character of the schools emphasized by programs of formation for students and teachers. Programs of religious education are strengthened by including such courses on the same basis as secular subjects.

The important issues of human sexuality, family, and human rights are deserving of special attention from the Catholic point of view. It
is imperative that the Church provide the service of educational ministry today, because no other institution has the unique resources of vision and values entrusted to the Church by Jesus Christ.

The Christian community has every reason for hope in confronting the challenge of educational ministry today. As Christians, we are confident of ultimate success because we trust not only in ourselves but in Jesus Christ, who is at once the inspiration, the content, and the goal of Christian education. The outstanding contributions to Catholic education in the colonial days of Louisiana by priests and religious women are a precious heritage which must always be recognized.

In an effort to achieve the goals of Catholic education, the Synod mandates that:

All Catholic elementary and secondary schools maintain the study of the Catholic religion on an equal basis with other academic subjects, i.e. in the amount, frequency and priority of class time, and in the quality of courses and instruction. Religion shall be taught to every student for a full class period every day, or, in the case of modular scheduling, the equivalent.

The Synod recommends that:

1. The "Constitution and By Laws, Archdiocese of New Orleans School Board" be hereby reaffirmed. (Appendix S)

2. The "Handbook of Policies and Regulations for Elementary Schools of the Archdiocese of New Orleans" be hereby reaffirmed; and that a similar handbook for secondary schools, currently in preparation, be completed and submitted to the Archbishop through the Archdiocesan School Board for approval.

3. The Archdiocesan Office of Education, in collaboration with the Office of Religious Education, develop
   (a) a program for the spiritual formation of students in order to make their faith living, conscious and active through the light of instruction;
   (b) a program for the administrators of Catholic schools, with primary attention to spiritual
leadership, concept of role and service, professional preparation and continuing education through in-service;
(c) a program of spiritual formation in the Catholic faith for all Catholic teachers in schools.

4. Catholic school administrators engage the services of a Religion Coordinator for their schools to develop and enhance the spiritual formation of all teachers and to direct the religious education program for all students.

5. The Archdiocesan Office of Education, in collaboration with the Office of Religious Education, develop a program on the subject of peace and justice to be implemented and integrated into all Catholic schools, kindergarten through twelfth grades. (Cf. below Social Mission, H, 1)

6. The Archdiocesan Office of Education, in collaboration with the Office of Religious Education and Family Life Apostolate, develop policies and implement programs on Catholic doctrine regarding human sexuality for both students and parents of students in Catholic elementary and secondary schools.

7. The Archdiocesan Office of Education study and report to the Archbishop on the need for alternative schools in the Archdiocese. The studies should include, but not be limited to, the needs of the urban sector, evening programs offering basic skills to drop-outs, adult programs toward high school diplomas, and vocational education. Such schools, if developed, must be unmistakably recognized as Catholic.

8. The Superintendent of Catholic Schools be established, by written directive of the Archbishop, as the proper juridic person with authority over the operations of secondary schools owned and administered by the Archdiocese.

2. Colleges & Universities

For centuries the Church has fostered the development of institutions of higher learning as integral to her mission of bringing the Gospel to every area and culture. In this country the Church has been assiduous and successful in the development of institutions of higher learning. She has been especially mindful of the goals of Catholic education set forth by the II Vatican Council:
The Church likewise devotes considerable care to higher-level education, especially in universities and faculties. Indeed, in the institutions under its control the Church endeavors systematically to ensure that the treatment of the individual disciplines is consonant with their own principles, their own methods, and with a true liberty of scientific enquiry. Its object is that a progressively deeper understanding of them may be achieved, and by a careful attention to the current problems of these changing times and to the research being undertaken, the convergence of faith and reason in the one truth may be seen more clearly. This method follows the tradition of the doctors of the Church and especially St. Thomas Aquinas. Thus the Christian outlook should acquire, as it were, a public, stable and universal influence in the whole process of the promotion of higher culture. The graduates of these institutes should be outstanding in learning, ready to undertake the more responsible duties of society, and to be witnesses in the world to the true faith. (Declaration on Christian Education, n. 10)

Therefore, because the Code of Canon Law seeks to assure the integrity of Catholic teaching wherever it is offered as an academic discipline, and because it is in the interest of the Church in this country to promote the existence of and enrollment at these non-ecclesiastical colleges and universities which have for many years functioned effectively, the Synod recommends that:

1. The Archbishop and the Archdiocese acknowledge that Catholic colleges and universities within the Archdiocese are deserving of support by the faithful and of funding from both private and public sectors.

2. The study of religion and Catholic doctrine be offered in all Catholic colleges and universities within the Archdiocese.

3. Catholic colleges and universities be encouraged to provide courses in religious education, including catechetical methods, in order to prepare students for the Catholic educational ministry in parishes and schools.

4. The Archbishop exercise supervision over the teaching of Catholic doctrine in those Catholic colleges and universities which are not directly subject to the legislation of the Code, in order that the presidents of such institutions fulfill their responsibilities. (cf. c. 812)
5. The Archbishop encourage those Catholic colleges and universities within the Archdiocese to develop fair and equitable procedures for the appointment, promotion, tenure and dismissal of faculty at these institutions.

6. Catholic colleges and universities foster among all Catholic members of their communities a spirit of loyalty and service to the Church.

3. Campus Ministry

By their mission and character, colleges and universities under Catholic auspices are eminently suited to the apostolate of campus ministry. However, because the overwhelming majority of Catholics seeking higher education are enrolled in institutions which are not in any manner associated with the Church (e.g., private sectarian, private non-sectarian, or public colleges and universities), special attention must be given to the needs of Catholic students, as well as faculty, administration and staff of these institutions. A strong impetus to promote Catholic campus ministry at these schools was given in the conciliar document "Declaration on Christian Education" (#10). Reinforcement of the Church's commitment to these institutions of higher learning is also found in the Council's "Decree on the Pastoral Office of Bishops in the Church" and in the "Decree on Ecumenism."

Motivated by the Church's concern for the many Catholics attending these colleges and universities, the Synod recommends that:

1. The Archbishop provide only carefully chosen and adequately trained priests, deacons, religious and lay personnel to staff Catholic campus ministry.

2. The Archdiocese provide adequate financing to maintain Catholic campus ministry.

3. Centers of Catholic campus ministry
   (a) be established at institutions where the need is justified;
   (b) be canonically established with territorial
(a) independence from neighboring parishes or as personal parishes; and
(c) evidence leadership in the area of ecumenism and social justice.

F. COMMUNICATION

The 1983 Code of Canon Law authorizes the right to prior censorship by competent ecclesiastical authority of publications dealing with the Sacred Scriptures, theology, canon law, church history, catechetical instruction, etc. It also includes canons dealing with the rights and responsibilities of the Church in making use of the instruments of Social Communications in the teaching ministry of the Church. Based on these canons, the Synod recommends that:

1. The Archbishop and the Archdiocese make full use of the instruments of social communication in preaching the Word of God. (By social communications are meant the mass media, including the Catholic and the secular press, cinema, radio and television.)

2. The Clergy and the laity
   (a) cooperate with the Archbishop in the use of the instruments of social communication; and
   (b) support, both through their expertise and through their resources, the work of Catholic-sponsored newspapers, periodicals, radio, television and other outlets which exist in the Archdiocese.

3. The Archbishop exercise vigilance and call attention, where warranted, to those writings and broadcast materials which are seen to be harmful to the faith or to morals as taught by the Church.

4. The Catholic faithful
   (a) educate themselves on the official teaching and precepts of their faith;
   (b) share with the Archbishop the obligation of remaining vigilant with regard to defamatory writings or programs so that these may be addressed by the appropriate ecclesiastical authority;
(c) support programs which provide educational and cultural material as well as wholesome entertainment; and
(d) support organizations which monitor the secular media for defamatory writings and programs, and seek membership in such organizations.

5. Catholic-sponsored newspapers, periodicals, radio, television and other outlets which exist in the Archdiocese cooperate with the Archbishop in the teaching mission of the Church by presenting materials which contribute to a maturity in spiritual formation and to a knowledgeable Christian response to current issues in the Church and in the world.
CHAPTER III
THE SANCTIFYING OFFICE OF THE CHURCH

Introduction

The wonderful works of God among the people of the Old Testament were but a prelude to the works of Christ Our Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death, and rising, restored our life."

To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations. The liturgy is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In it full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members.

The purpose of the sacraments is to sanctify men and women, to build up the body of Christ, and finally, to give worship to God. Because they are signs, they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them disposes the faithful most effectively to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the greatest importance that the faithful
should easily understand the sacramental signs, and should eagerly frequent those sacraments which were instituted to nourish the Christian life. (Excerpts from Vatican II, The Constitution on the Sacred Liturgy, 5, 7, 59)

A. SACRAMENTS OF INITIATION

The sacraments of Baptism, Confirmation and Eucharist, taken together, are called the sacraments of initiation because the Trinitarian life of the faithful is begun in Baptism, strengthened in Confirmation, and nourished through the Eucharist, which is the ultimate symbol and cause of our unity in Christ.

The Second Vatican Council, in its call for a restored catechumenate leading to the Rite of Christian Initiation of Adults (RCIA), has reemphasized the unity of the sacraments of Baptism, Confirmation and Eucharist, once given all together on the single occasion of the Easter Vigil. At the same time, pastoral motives stressing that Confirmation is the sacrament of Christian maturity have tended to move the time of conferral to a more advanced age. The following legislation reflects both these developments.

With these concepts in mind, the Synod calls to the attention of all the following canons of the Code of Canon Law:

1. Baptism be administered in accord with the order prescribed in the new Rite of Baptism and only true water used. (c. 849, 850)

2. Children enrolled in a parochial school outside the territory of their parish be permitted to receive First Communion or Confirmation in the parish of the school they attend, should their parents so wish.

3. Every parish have an RCIA program for candidates wishing to enter the Catholic Church; that adult candidates
be admitted into the catechumenate and proceed in the midst of the community of the faithful through the stages of evangelization, catechumenate, purification and enlightenment, initiation, and post-baptismal catechesis; and that children above the age of seven (7) be admitted into a catechumenate which has been suitably adapted. (c. 851, 852, 865, 866)

4. Parishes provide suitable catechesis for parents and sponsors of those being baptized. (c. 851) (Cf. above, The Laity, A, 2, 9)

5. Parents contact the parish to make arrangements for the Baptism preferably before the birth of the child; that parishes insure Baptism is offered frequently enough so parents are not forced to wait an undue length of time; and that baptismal seminars be conducted for parents prior to the birth of the child whenever possible. (c. 867) Parents are not required to attend more than one such series of seminars.

6. For the conferral of Baptism there be a founded hope that the infant or child will be brought up in the Catholic religion. The criterion should be applied with pastoral sensitivity; and that invalid marriages or the failure of parents to register in or contribute to a parish does not necessarily preclude Baptism for a child. (c. 868)

7. Priests instruct the faithful on the meaning of the rituals, symbols, and parts of the Mass, and of the importance of celebrating Mass and receiving the Eucharist frequently. (c. 897, 898)

8. Members of the faithful may be appointed as Special Ministers of Communion and Ministers of Communion for the sick; that appointments must be requested of and approved by the Archbishop; and that priests may appoint individuals in emergency situations. (Cf. below, The Sanctifying Office, D, 5) (c. 910, 911)

9. Non-Catholic Christians not be invited to share in the Holy Eucharist without special permission of the Archbishop. (c. 912)

10. Proper catechesis be provided to children before they receive the Eucharist for the first time; and that special provisions be made for the handicapped children. (c. 913)

11. Catechesis for the Sacrament of Reconciliation be provided for children before they receive First Eucharist. (c. 914)

12. Individuals abstain from food and drink, exclusive of water or medicine, for one (1) hour prior to receiving
the Eucharist; and that the sick and elderly be excused from any abstinence. (c. 919)

13. The Eucharist be celebrated with bread and with wine into which a small amount of water has been added; that the bread be made of wheat and water only; and that the wine be natural, i.e. of the grape. (c. 924)

14. Under normal circumstances Confirmation be conferred upon a youth in the eighth (8th) grade unless permission be granted by the Archbishop to confer the sacrament upon a youth at a higher grade level; that the Archbishop and bishops are the ordinary ministers of Confirmation; that priests may be delegated by the Archbishop to share in this ministry; and that any priest may confirm an individual who is in danger of death. (c. 882, 883, 884, 891)

15. Adult converts and other adults being baptized are to be confirmed immediately by the priest performing the Baptism; adult Catholics previously baptized may be confirmed by a priest without special permission from the Archbishop; that an adult may choose to be confirmed by the Archbishop at the annual ceremony of conferral for adults; and that pastors make every effort to assure that all eligible parishioners are confirmed, including young and older adults. (Cf. Faculties for Priests, Appendix F) (c. 883, 890)

16. Sponsors be confirmed, practicing Catholics; and that in those cases where it is possible, Confirmation sponsors be the same persons who were sponsors for the Baptism of the individual in order to demonstrate the continuity of the Sacraments of Initiation. (c. 893)

B. HEALING SACRAMENTS

Every Christian experiences alienation from God at various stages of his or her life. The selfishness of sin wounds and ruptures the unity of Christian life with the Father. The Lord presents himself through the Sacraments of Reconciliation and the Anointing of the Sick. He who has suffered because of our offenses now becomes the sign of the Father's forgiveness and love.
Through the Sacraments of Healing the Church community confesses the human condition of woundedness which the Lord's grace alone can and does make whole as the merciful Father continues to welcome his children home with open and loving arms.

The Synod, therefore, recalls here, for the guidance of all, the following canons of the Code of Canon Law:

**Penance**

1. "Directives from the Archbishop concerning the revised Rite of Penance (1977)" be hereby reaffirmed. (Appendix T) (c. 961)

2. The recommendation of a candidate for the presbyterate by the seminary faculty where he has concluded his priestly formation be considered adequate examination for the faculty to hear confessions. (c. 970)

3. Every church in the Archdiocese have a suitable area for the hearing of sacramental confessions both of anonymous penitents as well as of those who prefer to confess face to face with the priest. (c. 964)

4. All parishes make special provisions for hearing confessions of the physically impaired.

5. Pastors should provide regular and adequate times for confessions on a weekly basis.

**Anointing of the Sick**

1. Suitable candidates for this anointing are those who are:
   
   (a) experiencing serious illness, either physical or emotional; this includes children who have reached the age of reason;
   (b) preparing to undergo serious surgery;
   (c) elderly, and notably weakened because of their age. (c. 1004)

2. The faithful be instructed as to the appropriate time and conditions for the administration of this sacrament. (c. 1001)
3. As far as possible health professionals receive instruction through some appropriate archdiocesan agency regarding the nature of the sacrament and the appropriate time and conditions for its administration. (c. 1001)

4. Care be taken to preserve the communal nature of the sacrament, whenever this is feasible, e.g., including the presence of family and friends at the time of the anointing. (c. 1000)

5. The practice of indiscriminately anointing large numbers of persons simply because they are ill or of advanced age be avoided. (c. 1002)

6. Communal anointing be held in each parish from time to time, preferably in conjunction with the celebration of the Eucharist, but only to those whose health is seriously impaired by sickness or old age. (c. 1002)

7. For those in danger of death who have already been anointed, the proper sacrament to be administered is Viaticum. Priests are regularly to remind the faithful of this. (c. 1000)

C. MARRIAGE

The intimate partnership of life and the love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws. Christ has made this union of Christians a sacrament, making this union and partnership uniquely sacred. This partnership is rooted in the covenant of its partners, that is, in their irrevocable personal consent. Marriage is an institution confirmed by the divine law and receiving its stability, even in the eyes of society, from the human act by which the partners mutually surrender themselves to each other.

For the good of the partners, of the children, and of society this sacred bond no longer depends on human decision alone. God himself is the author of marriage and has endowed it with various benefits
and with various ends in view. All these factors have an important bearing on the continuation of the human race, on the personal development and eternal destiny of every member of the family, and on the dignity, stability, peace and prosperity of the family and of the whole human race.

By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring, and it is in them that it finds its crowning glory. The man and woman, who "are no longer two but one" (Mt. 19:6), help and serve each other by their marriage partnership; they become conscious of their unity and experience it more deeply from day to day. The intimate union of marriage, as a mutual giving of two persons to each other, and the good of the children demand total fidelity from the spouses and require an unbreakable unity between them.

In order that Church ministers may provide persons with the proper preparation for entrance into this sacred covenant, the Synod recommends that:

1. The "Marriage Preparation Policy, Catholic Dioceses of Louisiana" be hereby reaffirmed. (Appendix U)

2. Marriage preparation for a couple concerned with the possibility of impediment by reason of impotence be undertaken with great sensitivity and care, and that competent medical and ecclesiastical authorities be consulted. In doubtful cases of impotence, the marriage is not to be impeded.

3. When the priest does not speak the language of one or both parties to the marriage, the priest should
   (a) locate a priest conversant in that language for the purposes both of marriage preparation and of the performance of the ceremony; and
   (b) if this not be possible, choose a married couple conversant with the language to assist in the marriage preparation and in the marriage ceremony.
4. A council of clergy and married couples under the direction of Family Life Apostolate be established to review and to update guidelines for marriage.

D. DIVINE WORSHIP

"It is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church...It marvelously increases their power to preach Christ and thus show forth the Church, a sign lifted up among the nations." (The Constitution on the Sacred Liturgy, #2)

The liturgy of Christians consolidates the people of God. It offers us an opportunity for contact with God and the community of believers. As our common prayer, it should express and cultivate a corporate vision of faith.

Since Vatican II, we have witnessed a series of reforms of liturgical structures and texts. Dioceses and parishes have invested considerable effort toward the instruction of those involved in liturgical ministries in order to express more fully the theology of Church as taught by the Council Fathers.

It is only because so much good has been accomplished that now we can focus our attention on additional areas of concern in order to further the development of liturgical theology and its expression in our worship.

With this in mind, the Synod recommends that:

1. The "Duties of the Office of Worship, Archdiocese of New Orleans" be hereby reaffirmed. (Appendix V)
2. Pastors in consultation with the priests of their deanery arrange the schedule of Masses on Sundays and holy days so as to care for the needs of their parish; pastors should not schedule more Masses than those required for the adequate care of the faithful in their parish.

3. An interval of at least an hour and a quarter intervene between Masses, preferably an hour and a half.

4. The celebration of marriages or funerals, whether with or without Mass, be prohibited on Sundays. Exceptions to this regulation require the permission of the Archbishop.

5. The "Guidelines for Special Ministers of the Eucharist" be reaffirmed. (Appendix W) (Cf. above, The Sanctifying Office, A, 8)

6. The Office of Worship be directed to furnish assistance to parish priests, choir directors and organists with regard to appropriate music for liturgical settings, especially weddings.

7. Care be taken to assure that the faithful be fully informed about the administration of sacramentals, such as the blessing of ashes, palms, etc.; that such sacramentals be administered only by those authorized to do so; and that the approved ritual always be used. (c. 1167)

8. Lay persons be authorized to assist the priest or deacon in the distribution of ashes at Mass on Ash Wednesday or at a Service of the Word held in church, or to the sick and shut-ins at home, in hospitals or other health care facilities. (c. 1167)

9. Pastors promote devotion to the Blessed Sacrament by making available
   (a) benediction of the Blessed Sacrament, particularly at the closing of Bible devotions or readings;
   (b) Forty-Hours Devotions or adaptations thereof;
   (c) appropriate adornment of the Tabernacle to encourage devotion to the Blessed Sacrament, including prayers and visits; and
   (d) exposition of the Blessed Sacrament for special occasions.

10. Parish priests acquaint parishioners with the proper use of Morning, Midday and Evening Prayer from the Liturgy of the Hours, and that, when feasible, this be done by praying those hours with the community in the parish church. (c. 1174)

11. Special emphasis be given to the celebration of
Evening Prayer or Vespers on Sundays and feast days, particularly during the major liturgical seasons; that this be done by scheduling a separate service or combining the Liturgy of the Hours with the celebration of the Eucharist according to the proper liturgical directives; and that the Sacred Triduum be brought to a close with Evening Prayer on Easter Sunday wherever such an arrangement is considered opportune. (c. 1174)

E. FUNERALS AND CEMETERIES

The Resurrection of Jesus is the cornerstone of the Christian faith. Because of the hope of our own resurrection, the Christian's experience of death and burial does not linger in sorrow and grief, but looks toward the bright promise of immortality.

The burial experience is significant in teaching this important tenet of our faith. The ritual of Christian burial and the reverence given to burial places speak clearly our belief that, in death, "life is changed, not ended" and that we await the coming of our Savior Jesus Christ filled with hope.

With this in mind, the Synod recommends that:


F. HOLY DAYS AND DAYS OF Penance

The People of God are called to celebrate the Paschal Mystery of Death and Resurrection of the Lord on all Sundays of the year, as well as on certain Holy Days of Obligation which are special to the Catholic community as we observe the feasts of the Lord, of his Mother, and of all the Saints of God.
God's people are also called by divine law to acknowledge their sinfulness and to symbolize their sorrow in a special way on certain penitential days. These expressions may include special prayer, works of piety, charity and self-denial. Our Church encourages us to do this freely as need arises in our lives, and to do so in union with other members of our faith community on the specially designated days.

The Synod, therefore, recommends that:

1. The celebration of vigil Masses of Sundays and holy days not begin before 3 p.m.

2. If a priest be unavailable, a deacon, pastoral assistant or special minister of communion lead the faithful in the Liturgy of the Word and a Communion Service on holy days.

3. Pastors periodically instruct the faithful concerning the need for and the value of performing acts of penance as an integral part of Christian living.

4. Priests and parents be encouraged to educate and develop proper appreciation of penance in young children even before they are bound by the laws of fast and abstinence.

5. When a holy day is on a Saturday or a Monday, the obligation of observing that holy day be dispensed by the Archbishop, with the exception of Christmas.
CHAPTER IV
SOCIAL MISSION OF THE CHURCH

Introduction

Jesus calls us to love of neighbor and even aliens, and to do works of charity. Jesus calls us to be one in him and to love our brothers and sisters as ourselves. Jesus also calls us to the ministry to labor for the well-being of the community.

All people are called together by God into the one family of his children. The call of Jesus asks us to seek the good of others as we would seek it for ourselves. Love of our neighbor and the alien, works of charity, service to the community -- all are manifestations of our total love for God. As Jesus says: "You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind. This is the greatest and first commandment. The second is like it: You shall love your neighbor as yourself" (Matt. 22:37-39).

When we see our neighbor homeless, naked, hungry, sick or thirsty, we should show our love for God by caring and responding to whatever the need might be. By responding to our neighbor in need, we respond to Jesus himself who said: "I assure you, as often as you did it for one of my least brothers, you did it for me" (Matt. 25:40).

A. PERSONS WITH DISABILITIES

The central meaning of Jesus' ministry is bound up with the fact that he sought the company of people who, for one reason or another, were forced to live on the fringes of society. The church finds its true identity when it fully integrates itself with these "marginal"
people, including those who suffer from physical or psychological disabilities (U. S. Bishops' Pastoral Statement on the Handicapped).

A large percentage of the population (of a diocese or a parish) have some type of disability. This segment of the Christian community has particular needs as well as the rights and duties common to all Christians. Regarding persons with disabilities, the goal is full participation and integration into the whole of the church. This requires: an awareness of the needs and gifts of persons with disabilities by persons who are not disabled, i.e. attitudes and openness and welcome; services, structures or guidelines that will enable full participation in the life of the church; and architectural modification and specialized equipment.

The Archdiocese has long been a leader in providing services in institutional settings for persons with disabilities. There remains, however, a need for a greater awareness and pastoral services on the diocesan and/or parish level. Parishes vary greatly in their adaptation of existing facilities to accommodate physically disabled persons who use wheelchairs or need railings or other assistive devices.

The U. S. Bishops in their 1978 Pastoral addressed some of these concerns and recommended specifically that "Dioceses should make every effort to establish offices that coordinate and support parish efforts (n. 34). The most obvious obstacle to participation in parish activities...is the physical design of parish buildings. Structurally inaccessible buildings are at once a sign and a guarantee of their (persons with disabilities) isolation from the community.

With these considerations in mind, the Synod recommends that:
1. The U. S. Bishops' "Pastoral Statement on the Handicapped (1978)" be hereby reaffirmed, and should be used for study. (Appendix Z)

2. (a) An Archdiocesan commission be created to assist disabled individuals and their families by working collaboratively with federal, state, and local governments to improve services and to provide spiritual and emotional support to the families of the disabled; and that the goal of this commission be to seek out, welcome, and incorporate all persons with disabilities into church-related activities.

(b) Those in charge of facilities for public gatherings in the Archdiocese (as parish buildings, institutions, etc.) are to make arrangements, where possible, for the accommodation of the disabled. This regulation applies particularly to facilities under construction and those to be planned.

3. All new church facilities be constructed in accord with the standards of the American National Standards Institute (A.N.S.I.); that in regard to existing facilities, the "Minimum Requirements for Accessibility by the Disabled" (Appendix Z-1) be adopted for use by the Archdiocesan Building Commission and administrators of parishes, schools and institutions; and that every effort be made by parishes to make existing facilities accessible to the handicapped within a reasonable period of time.

B. EDUCATION

The Catholic faithful are exhorted by the Code of Canon Law to provide for the Catholic education of their children, preferably through the Catholic school system (c. 789). The serious nature of this call for a spiritual dimension in the education of Catholic youth can never be overemphasized, and members of the clergy should provide parents with constant reminders of this fact.

There are 122 Catholic elementary and secondary schools serving some 58,000 children within the Archdiocese of New Orleans (1987). Many of these students are from minority families and many
others are from non-Catholic families. This indicates that a great number of families are willing to make the extra financial sacrifice of paying tuition for a Catholic education for their children. It also demonstrates that our schools are respected for the quality of their academic and religious instruction by a sizable number of families who are not of our faith.

Some of the issues which face our schools today are intimately associated with the social justice ministry of the Church. With this in mind, the Synod recommends that:

1. Pastors, principals and the staff of the Archdiocesan Office of Education explore ways and means of further improving the quality of education in Catholic urban schools; and that inner-city schools be given priority in this regard.

2. Teachers' salaries be comparable with those of teachers in the public schools; and persistent efforts be made to bring Catholic school teachers' salaries to at least seventy-five percent (75%) of public school salaries in the respective civil parishes.

3. The Archdiocese continue and increase its program of providing supplements for teachers' salaries in schools that require it.

4. Catholic universities be encouraged to continue providing affordable continuing education courses, workshops and institutes for Catholic school teachers.

5. Special programs be encouraged in both elementary and secondary Catholic schools to teach the dangers and results of drug, alcohol and other chemical abuses; and that counseling be provided to those students who become victims of substance abuse.

6. The existing school transfer policy be enforced as written.

7. The Office of Religious Education provide materials and curriculum guidance for instruction on Social Justice. (Cf. above, Teaching Office, E, 1, 5)
C. ELDERLY

The Archdiocese of New Orleans has been the leader among private organizations in providing facilities, programs and services for the elderly. It is best known, of course, for its extensive housing program for the elderly in which more than 3,000 senior citizens are being cared for in 22 residences and nursing homes throughout the eight civil parishes which comprise the Archdiocese. In addition, the Social Apostolate operates a neighborhood-based housing program for the elderly and provides free Commodity Supplemental Foods to 14,000 elderly each month. Associated Catholic Charities, through its Division of Elderly Services, operates group homes and day care centers for the aged and sponsors senior citizens groups. The work done on behalf of the elderly by individual members of the St. Vincent de Paul Society has been a great source of pride for Catholics of this Archdiocese for decades.

The population of persons sixty years of age and older, however, is escalating at a rapid rate and available services for the aging are not keeping pace with the increasing needs. The public social service system is becoming increasingly unable to address the concerns of this segment of the population in a comprehensive and meaningful way. There is a tremendous body of research and expertise being developed in this community by and among persons concerned with those who are aging and the problems associated with this phenomenon. This research must be tapped and this expertise must be coordinated.

It is incumbent upon the Church to view services to the elderly as a continuum of care. In the field of housing, for example, only both ends of the spectrum have received attention. We provide facilities
for those elderly who can maintain independent living and we provide nursing home care for those requiring it. But alternatives to institutionalization should be considered for both humanistic and economic reasons.

In another area, there is a lack of outreach activities and advocacy programs. There is also confusion among the elderly population as to their rights to benefits and services under government entitlement programs, including Social Security, Supplemental Security Income, Medicare and Medicaid. These and a host of other problems are part of the daily psychological stress which older Americans endure.

With these realities before us, the Synod recommends that:

1. The Archdiocese, through its existing agencies, continue to review all Archdiocesan programs and services with a goal of providing for the elderly a continuum of care and to review the particular needs of the elderly.

2. Parish Social Ministry teams establish informational programs for the elderly; and that such programs include forums on financial, medical and other benefits which are available to the elderly.

3. Formation programs in seminaries for priests and permanent deacons, and continuing education programs for clergy include adequate coverage of the area of gerontology.

D. HEALTH

The public ministry of Jesus demonstrates his concern for the whole person. We see in the cure of the paralytic that Christ responds first to the need for spiritual healing, "Your sins are forgiven you," and immediately administers a physical healing, "Get up, pick up your stretcher and walk" (Mark 2:1-12).

The Church continues to carry out this healing ministry of Jesus
by its concern for both needs. Its traditional role in providing health care facilities through clinics and general hospitals, infirmaries and nursing homes is acknowledged by both the Catholic and non-Catholic communities as well. In recent years group mental health facilities for youths and adults have been created, and both Associated Catholic Charities and the Social Apostolate provide information and referral services for persons requiring health care. Victims of domestic violence, who suffer physically or emotionally, can now find care and therapy through the facilities of Associated Catholic Charities.

At the neighborhood level, more and more parishes are providing support groups to meet the needs of individuals and families in distress.

There are, however, a great number of unmet needs in the fields of health and nutrition which the Church can address because of its unique position in the community. With due recognition and appreciation of all the Church has accomplished both past and present, the Synod recommends that:

1. Archdiocesan social service agencies providing human care through institutions and programs continue to work collaboratively with federal, state and local governments to increase nutrition, health and mental health services to the poor and disadvantaged.

2. The Archdiocese continue its efforts to solicit organizations, associations and societies of health care professionals -- including doctors, nurses, counselors and social workers -- to make a voluntary commitment to Church-sponsored programs which address the health needs of the poor and elderly.

3. Parish Social Ministry teams, in conjunction with Family Life committees and others, establish support groups to assist the bereaved and families of the terminally ill.

4. All parishes establish conferences of the St. Vincent de Paul Society or their equivalent, to work cooperatively with the parish Social Ministry teams in identifying
and assisting families with special health needs.

E. HOUSING

Our Catholic tradition recognizes that decent housing is a basic human right. The Second Vatican Council, in its document on The Church in the Modern World, teaches that "there must be available to all men and women everything necessary for leading a truly human life, such as food, clothing and shelter." But only a decade ago, the U. S. Bishops, in their pastoral "The Right to a Decent Home," stated that millions of American families continue to live in poor housing and unsuitable environments.

The Catholic community of the Archdiocese feels a responsibility of taking effective action to help fill the needs of those who lack adequate housing. There are five primary avenues for Church involvement in the field of housing: awareness, advocacy, services, stewardship and community building. The Archdiocese, religious communities of men and women, and lay organizations are involved in all these areas. At present the Archdiocese operates the third largest housing program among Catholic dioceses in the nation and is the largest private provider of housing for low income families and elderly in Louisiana. With over 3,800 individuals in Catholic-sponsored housing, there has accrued to the Archdiocese a great body of knowledge and expertise in this area which it is willing to share with other religious and charitable organizations seeking to enter this field.

But there is more that can be done every by our own Catholic people, and the Synod recommends that the Archdiocese:

1. Continue to cooperate with federal, state and local
agencies in programs designed to provide decent and adequate housing for low income elderly and families.

2. Serve where possible as facilitator for the establishment of community organizations dedicated to improving housing conditions and training neighborhood workers and volunteers to help address these needs.

3. Continue assisting low income persons to own their homes through such concepts as limited equity cooperatives, mutual housing associations, land trusts, etc.

4. Employ its resources, including print and broadcast media, parishes, schools and social service agencies, to increase awareness on the part of the public concerning housing needs and on how these conditions impact the well-being of neighborhoods and the community.

5. Continue to serve as advocate for decent and affordable housing with framers of public policy at the local, state and national levels; and that it monitor and initiate, where appropriate, legislation on housing for low income families and elderly.

F. HUNGER

The words of Jesus, "For I was hungry and you gave me to eat," call us, the members of the community of believers, to feed our brothers and sisters not only the bread of spiritual life but also the bread of the body. This is not just a duty. It is also a privilege, for it allows us to do what Jesus did.

From the time of Jesus to the present day, Christians have made extensive efforts to meet the needs of the poor. The Acts of the Apostles describe how the early Christians generously assisted those in need: "None of their members was ever in want, as all who owned land and houses would sell them and bring the money and present it to the Apostles; it was then distributed to any members who might be in need" (Acts 4:32-35). As the world's population grew and human societies became more complex, the institutional Church found it necessary to
create structures to deal with the sufferings of the poor.

Today the needs of the poor are especially acute. Because of the spiraling growth of the poor in our cities, it is necessary for the Church to continue modifying its structures so as to foster more cooperation with government and the private sector in dealing with this issue. Already, through Food for Families and the Elderly Commodity Supplemental Food Program, the Archdiocesan Social Apostolate each month is reaching over 38,000 women, infants, children and elderly who are in desperate situations. Second Harvest provides millions of pounds of food to non-profit local agencies which feed the poor and the institutionalized. Ozanam Inn, operated by the St. Vincent de Paul Society, solicits donations and commodities from businesses and individuals to feed the most forgotten among us. These are examples of how the public, private and religious sectors can join hands to address what seems to many an insurmountable problem.

But even with these noble efforts, there is overwhelming evidence that hunger and malnutrition are on the rise in New Orleans and surrounding areas. Reports show that hunger in our country is becoming a national epidemic. In Louisiana, nearly one-half of those living in poverty reside within the eight civil parishes which comprise the Archdiocese of New Orleans.

With these realities before it, the Synod mandates that:

1. Archdiocesan programs, such as Food for Families, Elderly Commodity Supplemental Food Program, Second Harvest and Ozanam Inn be continued and, where possible, expanded to assist even greater numbers.

The Synod also recommends that:

2. The Archdiocese continually remind Catholics of
their responsibility to influence the political process on issues dealing with poverty and hunger; and the Archdiocesan media, both print and broadcast, provide on-going educational programs in this area to help Catholics arrive at informed decisions.

3. Pastoral letters of the U. S. Bishops and Vatican documents on the family, freedom under God, responsibility, and on justice and peace issues be part of the religious formation of Catholic students, both those in Catholic schools and in religious education programs.

4. Clergy and laity be educated so that they are predisposed to listen and respond from a rightly formed social conscience.

6. JOBS AND EMPLOYMENT

The Archdiocese of New Orleans has made significant strides in recognizing its obligations to its employees. It must continue to examine its institutional conscience to pursue other needed reforms and improvements.

In seeking to order God's creation righteously, we must remember that example is the most effective teacher. Our first responsibility is for the institutions under the direct and immediate authority of the Archdiocese. In ordering and administering our institutions, we must not only observe the letter and spirit of the Church's teachings, but go beyond mere observance. Salaries, wages, fringe benefits and grievance procedures for all employees whether lay, religious, or clergy, must be addressed. Our concern must extend also to those who are hired indirectly through contractors and subcontractors. Concern for those working through contractors is an excellent opportunity for the Church to preach the social teachings of Christ to others. Because official
Church teaching recognizes the dignity of each person and the right to a decent job, no form of discrimination resulting from race, creed, age, nationality, or sex can be permitted.

The goal of full employment, of course, cannot be attained without involvement of the private corporate sector. Since investment in a skilled work force is a prerequisite both for sustaining economic growth and achieving greater justice, the obligation to contribute to this investment falls on both government and business.

The Synod therefore recommends that:

1. The Archdiocese, through pastoral statements, homilies and the use of mass media at its disposal,
   (a) promote sustained efforts to provide adequate job training and suitable employment opportunities for all qualified workers;
   (b) champion the rights of all persons in the work force, especially as regards their just compensation and all reasonable benefits, as well as joining unions if they wish; and
   (c) to provide additional day-care centers as deemed necessary within this context.

H. JUSTICE AND PEACE

"Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Christian's mission for the redemption of the human race and its liberation from every oppressive situation" (Justice in the World). This statement of the Bishops brings home to us the realization that Catholics throughout the world have a duty and responsibility to take part in the social ministry of the Church.

Catholic social teaching is based upon scripture, tradition and moral doctrine. In the Old Testament we read "They shall beat their
swords into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again" (Is. 2:4). The prophecies of the Old Testament are fulfilled in the New. Jesus makes clear his mission when he states "He has sent me to bring Good News to the poor, to proclaim liberty to captives, and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Luke 4:18-19).

Throughout the early Church, this call to do the work of freedom, justice and peace continues. In their pastoral letters during the sixty years following Pentecost, the apostles John and Paul continually insist on the primacy of justice and peace. This rich tradition has come down to us through the centuries. Over the past one hundred years, the Church has developed a systematic and organized body of social teaching which relates the Gospel teachings and the Catholic tradition to the realities of modern life. In a series of papal encyclicals, pastoral letters and conciliar documents, the Church's social teaching has touched upon a wide variety of subjects: education, family life, the evil of communism, personal responsibility, social and economic justice, international justice and peace founded on the recognition of all human rights.

Catholic social teaching provides principles by which the Church as an institution, and Catholics as individuals, can work to attain the most desirable goals in all these areas.

Because of the numerous problems which face us today, the Church must provide a plan of action for her people if we are to achieve freedom, justice, and peace in our world. Pope Paul VI addressed this
topic on the eightieth anniversary of Rerum Novarum when he stated: "In the face of such widely varying situations it is difficult for us to put forth a solution which has universal validity...It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teachings of the Church."

With these concepts in mind, the Synod recommends that:

1. Human rights and duties be taught in accord with the teachings and pronouncements of the Church, those of the Popes as well as those of the Bishops of this country, especially in regard to the rights of all peoples to freedom under God, freedom from aggression, and the right to justice and peace.

2. The Archdiocese encourage frequent prayer for the enjoyment of human rights by all peoples, especially those living under communistic oppression or other despotic forms of government.

J. POVERTY

The Church offers to the poor the hope and assurance of God's love and of their own worth. The poor offer to us an opportunity to evangelize ourselves, to commit ourselves to a compassion and caring rooted in the Gospel message.

As an integral part of her mission to serve all mankind, the Church in our Archdiocese has always been involved in meeting the basic humanitarian needs of the poor. Historical documents dating from the 1700's illustrate a pattern of Catholic social intervention. Today the Archdiocese continues to carry out its Christian mandate to serve
the poor through established structures such as Associated Catholic Charities, the Archdiocesan Social Apostolate, Christopher Homes, St. Vincent de Paul Societies, the Latin American and Vietnamese Apostolates.

Despite all that is presently being done, the needs of the poor in our midst remain great. The present structure of the local economy is conducive to poverty. The seasonal work on the docks and in the tourist industry do not provide full-time employment for many people. A more diversified industry is needed, taking advantage of available natural resources to provide more steady and lucrative job opportunities. The lack of adequate education of youth is another major factor contributing to poverty in our area. More than one-half of black students who enter the ninth grade fail to graduate.

Poverty in the midst of plenty is more devastating than in a society where most individuals are poor. Prolonged poverty can destroy human dignity and can break the human spirit. The lack of meaningful and well-remunerated work deprives the individual of a sense of self-worth or of contribution to the community. Poverty and income inequity lead to reduced or total lack of access to adequate food and nutrition, health care, housing and education.

Improvement in education and the reduction of poverty require concerted effort by the family, and it is there that the nurturing of discipline and other virtues should begin. "The family is the first school of those social virtues which every society needs." (Christian Family in the Modern World, nn. 36, 42)

The Church in New Orleans must work together with government and
organizations, through individuals, families, and parishes, in a planned and organized approach to serving the needs of the poor. Toward this end the Synod recommends that:

1. The Archdiocese teach the necessity of developing talents by education, discipline, and personal responsibility.

2. The Archdiocese continue to bring the full force of its moral persuasion to establish a commitment to the poor on the part of the faithful; and that this be accomplished through homilies and pastoral letters, through parish-based programs and committees, and through the use of the mass media at the disposal of the Archdiocese.

3. The Archdiocese continue to use its moral persuasion to influence the political process by supporting:
   (a) equitable tax policies which reduce the tax burden on the poor and the revision of these policies which are oppressive;
   (b) public budgets which provide adequate funding for human services programs, including economic development programs;
   (c) fiscal policies at all levels of government which provide for higher quality public education and equitable support for non-public education;
   (d) legislation which provides increased day care services for the low income families already in the work force or seeking to enter it.

4. The Parish Twinning concept be strengthened to include not only the sharing of financial resources but also the sharing of human resources, e.g. talents and professional expertise.

5. All Archdiocesan parishes and social service agencies which presently sponsor programs for the poor and disadvantaged continue to expand their work in order to accommodate greater numbers; and that these agencies coordinate their efforts in order to avoid duplication and conserve resources.

K. PRISONS

When Christ preached his doctrine of charity toward all those
in need, he likened himself to the hungry, the thirsty, the stranger and even the imprisoned: "I was imprisoned and you came to me" (Matt. 26:36). The Church has responded to this call and has for centuries extended its pastoral care to those who have strayed from the law. In the Archdiocese of New Orleans, chaplains minister at six correctional facilities where they provide comfort and assistance to prisoners and care for the pastoral needs of the entire prison community.

The overcrowding of prisons constitutes an urgent problem and the impact on the state because of this condition is a grievous one. The growth in the number of prisoners has created an economic hardship, and public safety has been endangered because law enforcement officials must defer the serving of arrest warrants since they have no place to put additional prisoners. Further, the purpose of imprisonment is defeated when overcrowding dehumanizes inmates, who become more dangerous to themselves and to others while in prison, and to society itself if they are eventually released.

The criminal justice system, then, must be improved to help rehabilitate the prisoner, to exercise good stewardship of its scarce resources, to support law enforcement officials in the discharge of their duties, and to assure the safety of our communities. Creative and imaginative alternatives must be found for dealing with such complex problems.

With this as background, the Synod recommends that:

1. The Archdiocese remain an advocate for the establishment of halfway houses for a substantial number of inmates to effect reconciliation and in an effort to reduce the rate of recidivism; and that such halfway houses should provide basic needs to former prisoners for their becoming productive, independent citizens.
2. Support linkage provided by halfway houses (in #1 above) for those still in prison include
   (a) legal aid and research, preferably in conjunction with area law schools;
   (b) assistance with immigration matters for aliens;

3. The Archdiocese consistently advocate those activities and measures which aid in the rehabilitation of prisoners, and that it support, through the office of Vicar for Community Affairs, programs which will improve the criminal justice system.

L. RACISM AND DISCRIMINATION

The Archdiocese of New Orleans lays proud claim to the very rich cultural and ethnic foundation upon which it is built. Our foundation is the result of a coming together of a variety of influences and our future will be even richer through the full sharing of the many diverse ethnic, cultural and racial groups that constitute our local church.

We are called to be one family of God's children in the Body of Christ. In the one Body, we are reminded that differences and distinctions are to be set aside (Gal. 3:25). The love of God is extended to each person as precious in the sight of the Lord. God, in Jesus, calls us to show our love for him by the way that we care for one another.

If at some time in the past we have failed to exemplify the unity that should be ours, then we must rededicate our energies and direct them toward the achieving of harmony. We are challenged to commit ourselves to seek a full share in the life of the community for all the racial and ethnic minorities in our midst.

With these principles in mind the Synod recommends that:
The U. S. Bishops' pastoral "Brothers and Sisters to Us," and the Black Bishops' pastoral "What We have Seen and Heard," be reaffirmed and that the clergy of the Archdiocese be urged to study and preach from these and similar documents relating them to realities in our local community. (Appendix Z-2)

M. REFUGEES

The basis for ministry by the Church to refugees and immigrants is well defined in many documents of the Second Vatican Council and the U. S. Bishops. The Decree on the Pastoral Office of Bishops in the Church, from Vatican II, reminds us that "special concern should be shown for those members of the faithful who, on account of their way of life are not adequately cared for by the pastoral ministry of the parochial clergy or are entirely deprived of it; these include many immigrants, exiles and refugees."

The Catholic Church in New Orleans has resettled thousands of refugees and immigrants since its early involvement after the end of World War II. During the past four decades, pastoral and social services have been provided to large numbers of Eastern Europeans, Hungarians, Cubans, Southeast Asians, Latin Americans, Haitians, as well as Ethiopians and Afghans. Presently, this work is being carried on through the refugee programs of Associated Catholic Charities, the Latin American Apostolate, and the Vietnamese Apostolate.

Against this background, the Synod recommends that:

1. The Archdiocese recommit itself to the work of these existing Archdiocesan agencies which have and are providing hospitality, care and concern for immigrants and refugees.

2. Additional programs be established where necessary to
(a) encourage parishes to develop sponsorship of refugees;
(b) overcome discriminatory practices towards immigrants by individuals and institutions at the local, state and national levels; and
(c) help parishes solve problems between parishioners of different races, cultures and nationalities.

3. In the event of serious cutbacks or total withdrawal of government funding for refugee programs, the Archdiocese, as far as possible, commit itself to continue its work in this area.
CHAPTER V
THE TEMPORAL GOODS OF THE CHURCH

Introduction

No society or institution can exist without the means sufficient to attain its purposes and goals. Although the Church's ultimate purpose transcends both this material world and its history, still it is very much a part of them. Personnel and resources are necessary for the Gospel message to be proclaimed and the sacraments to be celebrated and administered. Among these resources are possessions, including income and property, and the freedom to employ these properly for the purposes of the Church.

The 1983 Code of Canon Law establishes certain universal principles for the administration of the temporal goods of the Church, but allows other decisions regarding Church income and property to be decided at the local, or Archdiocesan level, employing the principles of subsidiarity and sound business practices.

A. ORGANIZATIONAL STRUCTURE OF THE PARISH

Diocesan bishops are charged with the conscientious administration of all Church goods and properties. Because of this responsibility, they have the right to determine the organizational structure of each Church parish within their jurisdiction. The Synod recommends that:

All Church parishes, whether or not they are incorporated, shall enjoy the same status, be operated in the same fashion and be subject to the same general rules and regulations.
B. PARISH FINANCE COUNCILS

The Code of Canon Law requires each parish to have a Finance Council. This council, governed by the norms of the Code, allows the Christian faithful to be of assistance to the pastor in the administration of parish goods. The Synod mandates that:

1. The Parish Finance Council
   (a) include a minimum of three (3) members;
   (b) members be appointed by the pastor and serve a term of three (3) years; and
   (c) initial appointments be staggered to provide continuity of membership.

2. Members of the Parish Finance Council
   (a) be Catholics in good standing and, preferably, members of the parish;
   (b) be skilled in the areas of finance, law or administration; and
   (c) not be related to employees of the parish nor have extensive business relationships with the parish.

3. The role of the Parish Finance Council be consultative. While it is expected that the pastor give due consideration to the advice of the council, the pastor alone, in concert with the pertinent regulations of the Archdiocese, has the ultimate responsibility for all decisions affecting the finances of the parish.

4. Among the duties of the Parish Finance Council are assistance to the pastor in
   (a) the preparation of annual parish budgets;
   (b) the review of periodic financial reports;
   (c) consultation on major capital expenditures;
   (d) advice on fund-raising efforts;
   (e) the review and certification of movable inventories; and
   (f) providing aid and advice in other areas as requested by the pastor.

C. LEGAL DOCUMENTS AND INSTRUMENTS

All pastors are expected to take great care in the safeguard of deeds to Church properties. After deeds have been reviewed and
attested by legal counsel, the deeds and the attestation should be presented to the Vicar for Finance for approval by the Archbishop. Once it has been determined that the deeds meet the requirements of both civil and ecclesiastical law, they are to be deposited in the office of the Vicar for Finance.

Regarding the execution of other legal documents and instruments, the Synod mandates that:

1. Pastors and associate pastors draft a written inventory of their personal movable property located in the parish rectory or elsewhere on parish property; only property stipulated in the written inventory shall be considered the personal property of the priest.

2. Pastors draft an inventory every three (3) years of parish movable property, and that this inventory be reviewed and certified by the Parish Finance Council; and that one (1) copy of the parish property inventory be forwarded to the office of the Vicar for Finance while another be retained in the parish office.

3. Loans to any priest from Church or mission funds, without the prior written consent of the Archbishop, be prohibited; and that such loans, when approved, be made through the Archdiocesan Finance Office.

4. Pastors, associates and administrators shall
   (a) prepare a last will and testament as well as a set of appropriate instructions regarding one's funeral and burial; and
   (b) file either the original or copies of these documents with the Archdiocesan Chancery Office.

5. The diversion or alienation for any purposes of any valuable possessions or properties of the parish, without the prior written consent of the Archbishop, be prohibited.

6. All parishes and institutions under the control of the Archbishop be required to participate in the Archdiocesan Insurance Program and that all insurance programs be structured to provide adequate and reasonable amounts for
   (a) property damage and destruction;
   (b) liability to other parties; and
   (c) workers' compensation as required by law.
7. The parish Church have the right to the collections normally taken up in the parish Church, as well as to monies from the parish school, grants, properties, wills, annual drives, offerings made at Mass or other Church functions, the proceeds from the sale of votive lights and religious articles.

8. Offerings of the faithful on the occasion of the administration of the sacraments, commonly called stole fees, become the property of the parish.

9. Pastors are obliged to comply with the regulations of the Archdiocese concerning the submission of weekly and monthly financial payments to the Archdiocese.

D. OFFERINGS FOR THE CHURCH

As noted above, the offerings on the occasion of the administration of the sacraments become the property of the parish. This Synod establishes the following legislation which should be reviewed every three (3) years by a committee from the Priests' Council, the results of which will be published in the Archdiocesan Chancery Bulletin.

In these matters priests are urged to act in keeping, not only with what Canon Law demands (c. 213), but also with the tact and discretion which charity requires. No parishioner is ever to be refused the sacraments because of economic hardship. With this in mind, the Synod mandates that:

1. Those who administer the sacraments be aware that the established offerings become the property of the parish.

The Synod determines that:

2. With due consideration for the provisions of canons 213 and 848 for those who are financially able to afford them, the offerings be established as follows and include any expenses of the parish, i.e., janitorial services, maintenance, heat, air-conditioning, etc.
(a) Baptisms - $5.00
(b) Weddings - for a parishioner - $100.00
   for non-parishioners - $200.00
   Validations - a free will offering can be
   made to the church.
(c) Funerals - $50.00

3. The offerings for Mass intentions be as follows:
   (a) Individual intentions - $5.00
   (b) Multiple intentions - there be no set offering
       for multiple intentions. The donor of the of­
       fering is to be made fully aware that the Mass
       is to be offered for several intentions.

E. ARCHDIOCESAN FINANCE COMMITTEE

The Archdiocesan Finance Committee is a body of financial
experts, clergy and laity, appointed by the Archbishop with the respon­
sibility of overseeing the finances of the Archdiocese, including a
review of the ordinary income of each of the parishes. With due regard
for the total budget of the Archdiocese, each parish is taxed according
to its means. This tax is the ordinary means of support for all admin­
istrative offices of the Archdiocese, the Tribunal and all other enti­
ties included in the projected Archdiocesan budget.

The Archdiocesan Finance Committee also determines individual
parish assessments for the Christmas and Easter collections, for the
Archdiocesan Development Program, and for any other assessment deemed
necessary by the Archbishop.

In further regard to Church finances, the Synod mandates that:

1. All surplus funds of parishes be deposited with the
   Archdiocesan Finance Office, either as payment on parish
   loans or as funds on deposit with the Archdiocese. Parish
   funds may be withdrawn according to archdiocesan norms.
   (Appendix Z-5)
2. Parishes with loans from the Archdiocese be charged interest; and parishes with surplus funds on deposit receive interest.

3. Pastors, as administrators of parishes,
   (a) not be authorized to make capital expenditures in excess of Ten Thousand Dollars ($10,000.00) for any single project;
   (b) receive permission of the Vicar for Finance for expenditures in excess of Ten Thousand Dollars ($10,000.00), and that this permission be obtained prior to entering into any signed contract; and
   (c) see that their parishes meet all operating expenses, including archdiocesan assessments.

4. Special collections approved by the Archbishop be taken up in all Churches and missions each year; and the faithful be advised in advance of these collections.

5. The Archbishop publish an annual report in the Clarion Herald detailing the financial condition of the Archdiocese.

F. PARISH EXPENSES

Parish secretaries, housekeepers and other persons employed for the efficient operation of the rectory and parish receive their salaries from parish funds. The principles of social justice must always be kept in mind when establishing salary levels for parish employees. In addition, the Synod recommends that:

1. Substitute priests who replace canonically assigned parish priests during legitimate absences be paid from parish funds.

2. All reasonable furnishings for the parish rectory be paid for from parish funds.

And the Synod mandates that:

3. The parish staff not exceed the needs and resources of the parish.
G. MEDICAL INSURANCE PROGRAM

All full-time employees of the Archdiocese, including employees of parishes and schools, may participate in the medical insurance program of the Archdiocese.

H. LAY EMPLOYEE PENSION PROGRAM

The Archdiocese offers to all its full-time employees, including those employed in parishes, schools, institutions and other offices of the Archdiocese, the opportunity to participate in a retirement program. The cost of this program is shared by employer and employee.

J. RETIREMENT OF EMPLOYEES

Pastors and department heads in the archdiocesan administration are urged to establish a mandatory age of seventy (70) for the retirement of employees.
CHAPTER VI
PROCESSES IN THE CHURCH

Introduction

Courts and trials for the promotion and preservation of justice have been part of the Church's life from the very beginning. According to Matthew the Evangelist, it was Jesus himself who drafted what may be seen as the first procedural canon of Church law:

If your brother should commit some wrong against you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won your brother over. If he does not listen, summon another, so that every case may stand on the word of two or three witnesses. If he ignores them, refer it to the Church. (Matt. 18:15-17)

Down through the centuries Church law, addressing such concepts as rights and freedoms, and processes for the redress of alleged infringements of those rights, has been expanded and refined. The present Code of Canon Law includes over 350 canons dealing with processes in the Church. Most of these reflect universal Church law and are, as such, not subject to adaptation at the Archdiocesan level. Others, treating of conciliation and arbitration, are dealt with below.

A. BILL OF RIGHTS AND FREEDOMS

In promulgating the revised Code, Pope John Paul II identified various reasons for Canon Law in the Church. Among these he listed the safeguarding and defining of the rights of each person in the Church. A remarkable feature of papal teaching in the twentieth century has been its concern for the rights of persons. The application of this
concern resonates well with the sensitivities of people today (Code of Canon Law: Text and Commentary).

In all, Canons 208 through 221 establish seventeen (17) rights and freedoms of Baptized Christians:

1. The fundamental equality of all Christians based on baptism, and equality and dignity in action; the right and freedom to cooperate in building up the Body of Christ (c. 208).

2. The right to evangelize the nations (c. 211).

3. The right to petition, that is, to make known to pastors one's needs (especially spiritual) and one's hopes (c. 212, §2).

4. The right to recommend: the right to advise pastors regarding the good of the church, and to participate in public opinion and informing the faithful (c. 212, §3).

5. The right to receive the Word of God and the sacraments from pastors (c. 213).

6. The right to participate in worship in accordance with legitimate norms of one's own rite (c. 214).

7. The right to one's proper spirituality (c. 214).

8. The right to association: the right to found and direct associations with charitable and religious purposes and as an expression of Christian vocation (c. 215).

9. The right to assembly: the right to hold meetings for the same purpose as to associate (c. 215).

10. The right to promote the apostolate and to one's own proper initiative in apostolic work, based on the right to participate in the Church's mission (c. 216).

11. The right to Christian education (c. 217).

12. Academic freedom: the right to lawful research and to publication (c. 218).

13. Freedom from force in choosing one's station in life (c. 219).

14. The right to a good name and reputation (c. 220).
15. Privacy: the right to have others respect what is intimate to one's self (c. 220).

16. The right to vindicate one's rights in Church court and to defend one's rights in Church court (c. 221), §1) with equity and in accordance with law (c. 221, §2).

17. The right to legality regarding sanctions, that is, the right to expect the Church to impose sanctions only in accordance with law (c. 221, §3).

B. CONCILIATION, ARBITRATION, AND APPEAL TO THE ARCHBISHOP

If a member of the faithful feels wronged by some administrative act on the part of someone exercising authority in church matters and has been unable to resolve the issue in face to face dialogue, a request is to be made in writing that the responsible person revoke or alter the offending act. If this request is not granted, it is recommended that the vindication of rights be settled by the process of conciliation, or that it be entrusted to the process of arbitration in order to avoid the formalities of a judicial trial. Based on these recommendations, the Synod mandates that:

1. The Archdiocese establish an Office of Conciliation and Arbitration to
   (a) receive written complaints;
   (b) evaluate the merits of each case; and
   (c) if a case is judged to have merit, determine the manner of settling the dispute.

2. The Office of Conciliation and Arbitration be provided the necessary resources and personnel to carry out its work quickly and efficiently.

3. The norms for Due Process recommended by the National Conference of Catholic Bishops and adopted by the New Orleans Provincial Conference be hereby enacted as the Due Process Guidelines for the Archdiocese of New Orleans. (Appendix Z-3)
4. In matters of dispute in the Archdiocesan School System, the "Procedures for Arbitration Committee of the Archdiocesan School Board" shall serve as the norms for Due Process. (Appendix Z-4)

5. When the procedures of Due Process do not produce the desired results, the aggrieved party be made aware that he/she may appeal to the Archbishop.

6. Every petitioner be made aware that he/she has a right to legal counsel, i.e. a right to the services of one skilled in Canon Law.

C. THE FORMAL TRIAL

In rare instances, primarily when conciliation, arbitration and direct appeal to the Archbishop have failed to produce the desired results, a petitioner has the right to request a formal trial before an ecclesiastical court. It should be emphasized that such a trial should be seen as a last resort and requested only after all other avenues of recourse to remedy the dispute have been exhausted. The canons specifying procedures for a formal trial of this kind belong to the realm of universal Church law.

D. MARRIAGE CASES

The determination of freedom to marry, in the case of a Catholic whose marriage is considered invalid by reason of lack of canonical form, has been entrusted to the Metropolitan Tribunal.

The Tribunal also processes requests for the annulment of marriages according to the documentary procedures or the formal procedures of the Code. An appeal system for the Provinces of New Orleans and Mobile has been established with the approval of the Holy See. Persons involved are reminded that all testimony and records of the Tribunal
are exempt from subpoena by the civil law of the State of Louisiana.

Priests who have received ecclesiastical faculties for the Archdiocese of New Orleans may permit an innocent spouse to separate in accordance with the norms of Canons 1151-1155.
Appendix A

PASTORAL PLAN FOR PRO-LIFE
ACTIVITIES: A REAFFIRMATION

The National Conference of Catholic Bishops, meeting in Washington, D. C., Nov. 11-15, approved a revised pastoral plan for pro-life activities calling for renewed efforts to end abortion. "Because victims of abortion are the most vulnerable and defenseless members of the human family," the plan says, "it is imperative that we, as Christians called to serve the least among us, give urgent attention and priority to this issue of justice." The plan, drafted by the NCCB's Committee for Pro-Life Activities, reflects the call for a "consistent ethic" of life. Within a consistent ethic, the plan says, issues such as abortion, capital punishment and nuclear war are "linked at the level of moral principle because they involve the intrinsic dignity of human life... At the same time each issue requires its own moral analysis and practical response." The plan calls for a public information campaign to promote awareness of abortion, infanticide and euthanasia, the creation of statewide pro-life coordinating committees and diocesan and parish pro-life organizations. The text follows.

"All human beings ought to value every person for his or her uniqueness as a creature of God, called to be a brother or sister of Christ by reason of the incarnation and the universal redemption. For us, the sacredness of human life is based on these premises. And it is on these same premises that there is based our celebration of life--all human life. This explains our efforts to defend human life against every influence or action that threatens or weakens it, as well as our endeavors to make every life more human in all its aspects.

"And so, we will stand up every time that human life is threatened." (Pope John Paul II, homily on the Capitol Mall, Washington, D.C. Oct. 7, 1979)

Respect for human life was declining in our society when the "Pastoral Plan for Pro-Life Activities" was first issued in 1975. In part this reflected a secularizing trend, a rejection of moral imperatives based on belief in God and his plan for creation. It also reflected social trends encouraging individuals to give precedence to their own well-being to the detriment of others. These and other trends had helped bring about laws and judicial decisions which denied or ignored basic human rights and our moral responsibility to protect and promote the common good. Conspicuous in this category were the 1973 decisions of the U. S Supreme Court removing any effective legal protection from unborn children, and the efforts to justify euthanasia which were stimulated by those decisions.

A decade later these destructive trends continue to exert their effect, though resistance to them is stronger than it was 10 years ago. In several later rulings the Supreme Court has reaffirmed and broadened its 1973 abortion decisions, spurring the growth of an abortion
industry which now destroys the lives of over 1.5 million unborn children in the United States every year. This situation in turn has encouraged a trend toward lethal neglect of newborn children with disabilities, a practice sometimes rationalized by appeal to the same "right of privacy" used in the attempt to establish a right to abortion. Increasingly, public debate over "death with dignity" has become a debate regarding the legitimacy of "rational suicide" and the active hastening of death for elderly patients. In other areas of public concern--including nuclear deterrence, capital punishment, immigration policy and social spending for the poor--respect for the intrinsic dignity of human life does not play the central role it deserves.

For these reasons it is highly appropriate not only to revise the original pastoral plan in light of the contemporary situation, but also to reaffirm its central message regarding the dignity of human life while urging intensified efforts to implement this plan.

In fulfillment of our pastoral responsibilities, we the members of the National Conference of Catholic Bishops reaffirm that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, toward self and toward others; and that society, through its laws and social institutions, must protect and sustain human life at every stage of its existence. These convictions grow out of our Church's constant witness that "life must be protected with the utmost care from the moment of conception" (Gaudium et Spes, 51). In stating this principle, and in condemning abortion and infanticide as "abominable crimes," the Second Vatican Council restated a teaching which has been a constant part of the Christian message since the Apostolic Age.

This principle of the absolute inviolability of innocent human life has emerged intact from centuries of discussion, during which some have argued for a compromise of principle in certain cases to serve various aspects of human well-being. The church has always known that the fear and desperation of some who take human life in circumstances of severe hardship can so cloud their conscience as to reduce their moral guilt. Thus it recognizes a need to remove or alleviate those circumstances which may lead otherwise responsible people to choose such actions. But it does not and cannot conclude that any circumstance gives a person the right directly to destroy an innocent human life.

Ultimately, the duty of individuals and society to respect human life is grounded in the dignity of the human person, made in the image of God. Recognition of this duty is thoroughly consistent with the legal traditions of our own nation, whose Declaration of Independence names the unalienable rights conferred by our Creator.

Basic human rights are violated in many ways: by abortion and euthanasia, by injustice and the denial of equality to individuals or various groups of persons, by some forms of human experimentation, by neglect of the underprivileged and disadvantaged who deserve society's concern and support. But society's responsibility to ensure and protect
human rights demands recognition and protection of the right to life as antecedent to all other rights and the necessary condition for their realization. It is unlikely that efforts to protect other rights will ultimately be successful if life itself is continually diminished in value.

Moreover, among the many important issues involving the dignity of human life with which the church is concerned, abortion necessarily plays a central role. Abortion's direct attack on innocent human life is precisely the kind of violent act that can never be justified. Because victims of abortion are the most vulnerable and defenseless members of the human family, it is imperative that we, as Christians called to serve the least among us, give urgent attention and priority to this issue of justice. Our concern is intensified by the realization that a policy and practice allowing over 1.5 million abortions annually cannot but diminish respect for life in other areas. As we said in our pastoral letter "The Challenge of Peace": "Abortion in particular blunts a sense of the sacredness of human life. In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing non-combatants in war?" (No. 285). In a society where abortion is claimed as "a woman's right," the most fundamental right--the right to life--is denied, and the basis for defending the rights of all women and men is thereby eroded. In this pastoral plan we therefore focus attention especially on the pervasive threat to human life arising from the present situation of abortion virtually on demand.

This focus and the church's firm commitment to a consistent ethic of life complement each other. A consistent ethic, far from diminishing concern for abortion or equating all issues touching on the dignity of human life, recognizes the distinctive character of each issue while giving each its proper role within a coherent moral vision. Within this vision, different issues are linked at the level of moral principle because they involve the intrinsic dignity of human life and our obligation to protect and nurture this great gift. At the same time, each issue requires its own moral analysis and practical response. In addressing a specific issue--whether it be abortion, nuclear war, capital punishment, degrading poverty or racism, sexism and other forms of discrimination--the church highlights a particular aspect of the Christian message, without forgetting its place within a larger moral framework. Taken together, the church's diverse pastoral statements and practical programs constitute no mere assortment of unrelated initiatives but a consistent strategy in support of human life in its various stages and circumstances.

Thus, we are fully committed to taking up the many issues touching on the dignity of human life and examining their interdependence. This is already clear from the diversity of concerns we have addressed and continue to address as an episcopal conference through pastoral letters and other statements, and from the range of matters discussed every year in our educational effort known as the Respect Life Program. But in this pastoral plan we are guided by a key insight regarding the linkage
between abortion and these other important issues: Precisely because all issues involving human life are interdependent, a society which destroys human life by abortion under the mantle of law unavoidably undermines respect for life in all other contexts. Likewise, protection in law and practice of unborn human life will benefit all life, not only the lives of the unborn.

In focusing attention on the sanctity of human life, we hope to generate a greater respect for the life of all persons. We are confident that greater respect for human life will result from continuing the public discussion of abortion and from efforts to shape our laws so as to protect the life of all, including the unborn.

This pastoral plan calls into action the resources of the church in three major areas:

1. a public information and education effort to deepen understanding of the humanity of the unborn, the sanctity of human life, the moral evil of abortion and the consistent efforts of the church to witness on behalf of all human life;

2. a pastoral effort addressed to the special needs of women with problems related to pregnancy, of men and women struggling to accept responsibility for their power to generate human life and of all persons who have had or have taken part in an abortion; and

3. a public-policy effort directed to ensuring effective legal protection for the right to life of the unborn.

This pastoral plan is addressed to and calls upon all church-sponsored or identifiably Catholic national, regional, diocesan and parish organizations and agencies to pursue this threefold effort with renewed determination. This plan envisages dialogue and cooperation between the NCCB-USCC and clergy, religious and lay persons, individually and collectively. We seek the collaboration of all national Catholic organizations in this effort.

At the same time, we urge Catholics in the professions to discuss these issues with their colleagues and carry the dialogue into their own professional organizations. We recognize the important role of Catholic health-care professionals, who are called to act as models of responsible stewardship for human life. We also urge those in the legal profession and in research, education and academic life to make an effective presentation of the church's commitment to respect for life at every stage and in every condition.

Dialogue among churches and religious groups is essential and has already proven fruitful. We are grateful that many other religious groups have voiced their strong opposition to abortion in recent years and have actively joined in the effort to restore legal protection for the unborn. We encourage continued national efforts at interreligious consultation and dialogue with other Christian bodies and with Judaism,
as well as with other religious traditions and with those who have no specific denominational allegiance. Dialogue among ethicists is an important part of this effort.

The most effective structures for pastoral action are in the diocese and the parish. While recognizing the roles of national, regional and statewide groups, this plan places primary emphasis and responsibility on the clergy, religious and laity who serve the church through diocesan and parish structures. While the work of informed and committed lay people at the parish level is clearly indispensable to the success of any large-scale pastoral effort, they must be able to rely on the support of religious and ordained ministers. The success of this pastoral plan depends in a special way on the support and encouragement given it by parish priests.

1. Public Information and Education Program

To deepen respect for human life and heighten public opposition to abortion there is need for a twofold educational effort presenting the case for the sanctity of life from conception on.

The first aspect is a public-information effort directed to the general public. This effort creates awareness of the threats to human dignity inherent in evils such as abortion, infanticide and euthanasia, and of the need to correct the present situation by establishing legal safeguards for the right to life. It gives pro-life issues continued visibility, while sensitizing those who have general perceptions of these issues but little firm conviction or commitment. This public-information effort is necessary to inform public discussion and demonstrate the church's commitment to a long-range pro-life effort. It will take a variety of forms: accurately reporting newsworthy events, issuing public statements, sponsoring conferences on pro-life issues, preparing and distributing informational materials, etc.

The second aspect is an intensive long-range education leading people to a clearer understanding of the issues, to firm conviction and to commitment. The church has a duty to carry forward such an effort, directed primarily to the Catholic community. Those engaged in this effort should use the best legal, sociological and medical information available, emphasizing advances in medical technology which call attention to the continuity of human development from conception on. Ultimately, however, moral and theological arguments present the central issue of respect for human life in its most intellectually compelling terms.

This intensive education effort should present scientific information on the humanity of the unborn child and the continuity of human growth and development before birth; the biblical and theological foundations which sustain our commitment to human life and the dignity of the human person; society's responsibility to safeguard the life of the child at every stage of its existence; and humane and morally acceptable solutions to problems that may exist for a woman during and after
A pregnancy.

This effort should be carried on by all who participate in the Church's educational ministry, notably:

- clergy and religious, exercising their teaching responsibility in the pulpit, in other teaching roles, through parish programs and through their public support for pro-life projects;

- all church-sponsored or identifiably Catholic organizations--national, regional, diocesan and parochial--conducting adult-education efforts;

- schools, catechetical programs and other church-sponsored educational agencies providing moral teaching and motivation, bolstered by medical, legal and sociological data;

- seminaries and houses of religious formation conducting academic and pastoral-ministry programs;

- Catholic social-service and health-care agencies conducting educational efforts through seminars and other appropriate programs, including special efforts to publicize programs and services offering alternatives to abortion; and

- lay people instructing each other through discussion of critical public issues, and forming the values of the next generation by their example and parental guidance.

The primary purpose of this intensive educational program is the development of pro-life attitudes and the determined avoidance of abortion. There is need for accurate information regarding the nature of abortion, a compelling explanation of how it violates God's plan for his children and efforts to motivate people to act responsibly toward human life even though they may encounter hardships in doing so. Success will depend in part on promoting a moral and emotional climate in which human persons, human sexuality and the power to generate human life are treated with the respect and sensitivity they deserve. At the same time, ethical consistency requires extending the program to related issues involving respect for human life.

The Respect Life Program, through its program manual and other materials, helps parishes call attention to specific problems and provides appropriate program formats and resources. It highlights the relationships among many of the church's concerns and serves as a model for education on Christian responsibility. It sets abortion in the context of other issues involving threats to human life, such as certain problems facing the family, youth, the unemployed, the elderly and persons with disabilities. It addresses specific issues such as poverty, housing, war, capital punishment, population control, infanticide and euthanasia. While each of these issues demands its own moral analysis and response, the Respect Life Program calls attention to the way in
which each touches on the dignity of human life.

2. Pastoral Care Program

Pastoral care includes the range of services which the church offers people in dealing with their problems. Both spiritual assistance, extended with compassion and dignity, and essential material assistance, including supplementary services beyond those available in the community, express the church's love for all human beings.

Three facets of the church's program of pastoral care deserve particular attention.

1) Prayer and Worship

Responsibility for the least among us transcends all social theories and finds its root in the teaching of Jesus Christ. Appreciation for this responsibility is deepened by prayer and fasting. Participation in the sacramental life of the worshiping Catholic community sustains us in our ministry of service.

In the eucharist, which renews and celebrates the saving mystery of Christ's death and resurrection and his gift of life to the church, we are continually called to reconciliation and new life. Those entrusted with the ministry of preaching the homily should preach the truth about the dignity of all human life, born and unborn, and about the moral evil of abortion and other attacks on life. They should call forth compassion for individuals and families who find themselves in stressful situations, and should motivate the Catholic community to offer practical assistance to help them make life-affirming decisions. The readings of the church's liturgy give ample opportunity to proclaim respect for the dignity of human life throughout the liturgical year.

The Liturgy of the Hours and paraliturgical services also offer opportunities for the celebration of life and instruction in the moral teaching of the church.

2) Service and Care

Respect for human life leads individuals and groups to reach out to those with special needs. With the support of the Catholic community, Catholic organizations and agencies will continue to provide services and care to pregnant women, especially to those who would otherwise find it difficult or impossible to obtain high-quality care. Ideally these programs should include:

- material assistance, including nutritional, prenatal, childbirth and postnatal care for the mother and nutritional and pediatric care for the child throughout the first year of life;

- continued research into and development of prenatal and neonatal medicine;
- extension of agency-sponsored adoption and foster-care services to all who need them, and concerted educational efforts to present adoption in a positive light;

- spiritual assistance and counseling services to provide advice, encouragement and compassionate support for women and men who face difficulties related to pregnancy and parenting;

- opportunities for teen-age parents to continue their education before and after childbirth, including school policies which make it possible for them to complete their high school education;

- special understanding, encouragement and support for victims of rape and other forms of abuse and violence;

- efforts to promote the virtue of chastity and enable young men and women to take responsibility for their power to generate human life; and

- education in fertility awareness for young men and women and expansion of natural family planning services for married couples.

Many of these services, involving the dedicated efforts of professionals and volunteers, have been and will continue to be provided by church-sponsored health-care and social-service agencies. Collaboration with other private and public agencies, with volunteer groups and with local communities, as well as efforts to obtain government assistance, are necessary extensions of the long-range effort.

3) Reconciliation

Christ's redeeming act, the paschal mystery of his death and resurrection, is the cause of human reconciliation in its twofold aspect; liberation from sin and communion with God. The whole church has the mission of proclaiming this reconciliation.

Priests have a privileged opportunity to serve others by offering the unconditional and efficacious love of Christ in the sacrament of penance and fostering conversion and healing in women and men who have been involved in the destruction of innocent human life. Clergy education should reflect this reality, especially by training seminarians and priests to understand the painful experience of women who have had abortions. Many lay people, by God's grace, also serve directly or indirectly in this process of restoration to spiritual, mental and emotional health.

Effective pastoral programs of reconciliation will draw upon these God-given resources to rebuild the penitent's bond with God, with the child, with the family and with the community.
3. Public-Policy Program

Protecting and promoting the inviolable rights of persons are essential duties of civil authority. As Americans and as religious leaders we are committed to governance by a system of law that protects the rights of individuals and maintains the common good. Consistent with our nation's legal tradition, we hold that all human laws must ultimately be measured against the natural law engraved in our hearts by the Creator. A human law or policy contrary to this higher law, especially one which ignores or violates fundamental human rights, surrenders its claim to the respect and obedience of citizens while in no way lessening their obligation to uphold the moral law.

This relationship between morality and law is highlighted in the case of abortion. The abortion decisions of the U. S. Supreme Court violate the moral order and have disrupted the legal process which previously attempted to safeguard the rights of unborn children.

All in our society who are pledged to protect human rights through law have a moral responsibility to address this injustice by seeking the restoration of legal protection to the unborn. While at any given time human law may not fully articulate this moral imperative, our legal system can and must be continually reformed so that it increasingly fulfills its proper task of protecting the weak and preserving the right to life.

A comprehensive public-policy program on behalf of the unborn must include the following long- and short-term goals:

a) a constitutional amendment providing protection for the unborn child to the maximum degree possible;

b) federal and state laws and administrative policies to eliminate government support of abortion and restrict the practice of abortion as much as possible;

c) continual refinement, precise interpretation and ultimate reversal of decisions by the Supreme Court and other courts denying the right to life; and

d) support for legislation that provides morally acceptable alternatives to abortion, including efforts to expand education, health, nutrition and other services for disadvantaged parents and their children.

Implementing this aspect of the pastoral plan will undoubtedly require well-planned and coordinated advocacy by citizens at the national, state and local levels. This activity is not solely the responsibility of Catholics nor should it be limited to Catholic groups or agencies. It calls for widespread cooperation and collaboration. As citizens of this democracy and as leaders of a religious institution in this society, we see a moral imperative for public-policy efforts to ensure
the protection of human life. As participants in the American democratic process, we appeal to our fellow citizens to recognize the justice of this cause. Since our goal is to eliminate violence against the unborn, we oppose any use of violence to achieve this objective.

4. Implementing the Program

Restoring respect for human life in our society is an essential task of the church that extends through all its institutions, agencies and organizations and embraces diverse tasks and local goals. The following schema suggests a model for organizing and allocating the church's resources of people, institutions and finances at various levels to help restore protection of the right to life for the unborn and to foster respect for all human life. We recommend that the Committee for Pro-Life Activities periodically inform the NCCB on the status of the implementation of the plan.

1. State Coordinating Committee

The state Catholic conference or its equivalent should provide overall coordination in each state. Where a state Catholic conference is in process of formation or does not exist, bishops' representatives from each diocese should be appointed as the core members of the state coordinating committee.

The state coordinating committee may be comprised of the director of the state Catholic conference and the diocesan pro-life directors. At this level it is valuable to have one or more persons who are knowledgeable about and experienced in legislative activity. The primary purposes of the state coordinating committee are:

a) to monitor social and political trends in the state and their implications for the pro-life effort;

b) to coordinate the efforts of the various dioceses and to evaluate progress in the dioceses and congressional districts;

c) to analyze relationships within the various political parties and coalitions at the state level as they affect local implementation efforts; and

d) to encourage unity and cooperation among pro-life groups in the state.

2. The Diocesan Pro-Life Committee

The general purpose of the committee is to coordinate activities within the diocese to implement this pastoral plan. In its coordinating role the committee will receive information and guidance from the bishops' Office for Pro-Life Activities, and may also seek advice and assistance from the National Committee for a Human Life Amendment. The committee should be directed by the diocesan pro-life director, who is
appointed by and responsible to the diocesan bishop. Its membership may include: the diocesan pro-life director; the respect life coordinator; representatives of diocesan agencies (family life, education, youth ministry, Catholic Charities, health affairs, etc.); representatives of lay organizations (Knights of Columbus, diocesan Council of Catholic Women, etc.); medical, legal, and public-affairs advisers; representatives of pro-life groups (right to life, emergency pregnancy services, congressional district action committee); and representatives of parish pro-life committees. The committee's objectives are to:

a) provide direction and coordination of diocesan and parish information and education efforts;

b) support ongoing programs provided by Catholic Charities and other groups which counsel and assist women who have problems related to pregnancy, and promote development of new programs where needed;

c) maintain working relationships with local pro-life groups and encourage the development of local lobbying networks;

d) maintain communications with the bishops' Office for Pro-Life Activities and, as appropriate, with the National Committee for a Human Life Amendment regarding federal activity;

e) maintain a local public-information effort directed to print and broadcast media (this includes monitoring the public media's treatment of pro-life issues, seeking response time under the fairness doctrine, etc.); and

f) develop responsible and effective communication with each elected representative.

3. The Parish Pro-Life Committee

The general purpose of the parish pro-life committee is to make parishioners more aware of pro-life issues and needs, and to recruit volunteers to help meet those needs. Whether it is a distinct committee or a part of the parish council or other parish organization, it should include representatives of both adult and youth parish groups as well as those responsible for education and pastoral care.

The parish committee relies on the diocesan pro-life director for information and guidance. The committee should play a vital role in parish life and enjoy the strong support of clergy and other key personnel. Its objectives are to:

a) coordinate parish implementation of the Respect Life Program by promoting it to all groups within the parish, especially schools and religious education programs;

b) promote and assist pregnancy counseling and comprehensive maternity-support services, as well as post-abortion counseling and
reconciliation programs; and

c) foster public awareness of the need for a constitutional amendment and other laws and policies to restore legal protection to the unborn.

4. The Pro-Life Effort in the Congressional District

Passage of a constitutional amendment and other pro-life legislation requires the support of members of Congress. Efforts to persuade them to vote for such measures are part of the democratic process, and are most effective when carried on in the congressional districts or states which legislators represent. Ongoing public information activities and careful, detailed organization are required. Thus it is necessary to encourage the development of identifiable, tightly knit and well-organized pro-life units at the local level. Such a unit can be described as a congressional district action committee or a citizens' lobby; but no matter what it is called, its task is to organize people to persuade their elected representatives to support a constitutional amendment and other pro-life legislation.

As such the congressional district action committee differs from the diocesan, regional and parish pro-life coordinators and committees, whose task includes educational and motivational as well as legislative aspects, and whose range of action extends to a variety of efforts calculated to enhance respect for human life. Moreover, it is an organization of Catholic and non-Catholic citizens, operated, controlled and financed by these same citizens. It is not an agency of the church, nor is it operated, controlled or financed by the church. The congressional district action committee should be non-partisan, non-sectarian and dedicated to influencing public policy. It is complementary to groups primarily involved in educational and pastoral care efforts.

The objectives of a congressional district action committee may include:

a) educating fellow citizens on the destructiveness of abortion to society and the need for a constitutional amendment and other pro-life legislation;

b) helping pro-life citizens to organize more effectively, so their views will be heard and taken into account by party officials and elected representatives; and

c) lobbying elected officials and candidates for public office to support effective legal protection of human life from conception on.

These goals can be effectively pursued by a small, dedicated and politically alert group. It merits financial support from other pro-life groups and individuals. Its greatest need, however, is for encouragement from those who recognize its potential and are prepared to work
with it to achieve such goals.

Conclusion

As a result of the judicial and legislative endorsement of abortion, American society today faces enormous challenges. So do the church and individual Catholics. But this is nothing new, for every age confronts the church with challenges. In our time and nation, restoring respect for human life and re-establishing a system of justice which protects the most basic of human rights constitute not just a challenge but an opportunity for the church to proclaim anew its commitment to Christ's teaching concerning human dignity. This emphasis on restoring protection to the lives of the unborn is part of our commitment to a consistent ethic of life. The special urgency of addressing and ending the evil of abortion is evident in our nation today; our determination to pursue this goal until it is achieved also reinforces our determination to speak and act on behalf of the sanctity of life whenever and wherever it is threatened. Demanding and prolonged as it will be, this work, as it applies to abortion and to the other life-related issues of our times, fully merits our unstinting courage, patience and determination.

In the 10 years since the "Pastoral Plan for Pro-Life Activities" was first issued, much progress has been made. This is due in large part to the dedication and hard work of many women and men of faith who, operating with limited resources, have devoted themselves to its implementation at the parish and diocesan levels. We commend these tireless workers and urge them to recommit themselves to this effort. At the same time, we renew our appeal to the entire Catholic community to join them in fostering respect for human life in our society. For our part we reaffirm our commitment as expressed in this pastoral plan and we pledge all possible support to its continued implementation and ultimate success.

Prayer and sacrifice are essential to every aspect of this program. Without God's merciful assistance, we labor in vain. We therefore invoke that assistance today by entrusting this plan to the intercession of the Virgin Mary, Mother of Jesus Christ and all who have life through him, and we ask all the faithful to pray the Hail Mary daily for the success of this effort.

"I came that you might have life and have it to the full" (Jn. 10:10).
THE PLAN OF PASTORAL ACTION FOR FAMILY MINISTRY

A VISION AND STRATEGY

Changing circumstances in today's world call for a new approach within the Church to pastoral service to families. The Catholic community is becoming increasingly aware of the crucial issues facing contemporary marriage and family life. In view of this reality, a plan of pastoral action is needed so that a genuine renewal might take place in the family ministry of the Church.

At the outset we affirm that the faithful proclamation of the Gospel in word and sacrament is fundamental to all such planning in the Church. Also, integral to this plan of action is the deep conviction that the Church's leadership considers it essential to listen perceptively, trustingly and compassionately to what people are saying about their Christian understanding of marriage, sexuality and family life. The potential for development as well as the problems confronting people in their daily lives will be perceived correctly only if this openness is central to our pastoral outlook and ministry.

Preparatory Steps

The actual process of listening and discernment began over two years ago. At that time a special Ad Hoc Commission was established within the United States Catholic Conference to address the issues of marriage and family life. In addition, family concerns surfaced as a central theme in the hearings that formed part of the Bishops' Bicentennial Consultation. This led in turn to certain recommendations on families in the 1976 Call To Action Conference.

The concerns voiced by married couples, single people and others aware of the needs of young people and families were brought to bear on the work of the USCC Commission on Marriage and Family Life. This Commission composed of bishops, diocesan family life personnel, married couples and scholars, was instructed to devise a "comprehensive strategy" to be carried out at all levels of the Church in the United States in support of marriage and family life.

As a prior step to convening this Commission, diocesan family life personnel in twelve regional meetings were asked to assess the present condition of the family, survey existing programs and articulate issues in family ministry. The Marriage and Family Life Commission then met in late 1976 and early 1977 to analyze the results. It studied various research reports and pastoral surveys. Proposals were developed to deal with the wide range of issues and concerns expressed. To cover the whole span of family pastoral and social needs, the Commission's work culminated in a report with forty-five recommendations.

Certain basic themes run through these recommendations and point to the crucial areas where the Church's mission to young people,
married couples and families must be developed.

The need for research is frequently mentioned. A number of recommendations call for deeper theological study of sexuality and the foundations of family ministry along with a spirituality of marriage and family life. Others recommend research into successful forms of family living as well as problematic areas. The formation of better curricula relating to marriage and family life is indicated as an urgent need. Clearly, interdisciplinary dialogue and scholarly exchange with social scientists are strongly recommended.

The development of programs for all persons engaged in family ministry—priests, deacons, religious and lay people—receives considerable attention. Note is also made of programs for professionals—physicians, lawyers and educators. Affirmative, developmental and preventive programs are proposed that should be adapted to the needs of particular groups and family styles. In such programs the concept of family should include the engaged, newly marrieds, those in the middle and later years of married life, extended families and young singles searching together for a Christian understanding of sexuality and marital commitment. Special attention should be given to military families and minority families with particular racial, cultural and ethnic heritages. Not to be overlooked are the widowed, separated and divorced Catholics and one-parent families.

Certain major issues are identified within the area of family ministry. Particular attention is asked to be given to sexist discrimination and the Christian clarification of men's and women's roles. The pastoral issues arising in the areas of contraception and natural family planning are also pointed to. The importance of assisting families to deal with problems related to technological change and mass media, especially television viewing, is indicated.

Great emphasis is placed on the need to develop family social consciousness. Proposals call for education in family social mission to enable the family members to understand their social role as part of total family ministry, which also includes family-centered prayer and catechesis. The development of ministries for ethnic and racial minority families receives special attention and recommendations that call for a thorough assessment of present approaches, especially those to Hispanic, Black and Native American families. In conjunction with the development of governmental policy for families, the potential of the 1981 White House Conference on Families is cited.

Certain key recommendations call for adequate staffing, funding and structuring of family ministries and programs. Planning and needs assessment at all levels of the Church with continuing consultation of families themselves are urged. Finally, the Commission assigns the highest priority to a comprehensive vision and planning process, a plan of action that would embody a "practical and pastoral" response to family issues. Its intent is to be sensitive, discerning and adaptable to local conditions as well as to draw on grassroots opinion and
scholarly research.

**Planning Process**

This plan of action focuses primarily on a **process** designed to involve the church at all levels. Guided by the teaching of the Church, it is founded on four specific principles, which will help the Church itself to touch the real needs of families. Moreover, since the family is called to be an expression of God's creative and redemptive love, the process unites the spiritual with the material and psychological dimensions of human existence.

First, this pastoral plan seeks to raise the awareness of the Church to the sacramental nature of Christian marriage and to the realities now facing married couples and families. In addition, it aims to help families themselves become aware of their special charisms, talents and potential for self-help and ministry to others.

Such awareness can be encouraged in a variety of ways. First of all, it should come through participation in the liturgical and sacramental life of the Church and prayerful reflection on lived experience. At other times, dialogue, assessment of needs and shared mutual insights into family life are necessary to bring it about. Such consciousness-raising can be assisted by experts and the instruments of professional research properly and sensitively employed.

Secondly, the Church is seeking through this plan of action ways to enable couples and families to be caring. It is concerned with helping family members develop their potential for nurturing and healing each other, for reaching out in active concern to others. This caring involves a participation in God's creative action and the redemptive mission of Jesus.

As it responds to those in need, active caring takes the step beyond mere awareness and reaches out to touch individuals and groups by showing God's loving, renewing presence. The need for such a presence is obvious today. For it to happen, a positive climate is encouraged by this process, an atmosphere of warmth that will enable people to reflect on their experience more deeply, judge it in the light of Gospel values and then make the decision to act.

Thirdly, when we speak of a true and authentic Christian service of families, we speak of a ministry that flows from a sense of Christian mission. This call to real ministry involving the lay person in the family, not only the priest, deacon, or religious, is the genuine realization of Christian vocation and the basis of the apostolate.

The call from the Holy Spirit and recognition from the Church community will lead a couple or even a whole family to a deeper sense of vocation as family life ministers. Such a calling must be adequately supported and formed. In this way the Church will come to have deeply motivated, well-trained and competent leadership in this and other
areas of pastoral ministry.

Attention should be given to another factor that will help to form family ministers who can truly serve. Notably we point to the importance of like-to-like ministry, whereby people with similar experience and inclination help others. Examples of this are married couples ministering to engaged or young people interested in marriage; parents; older married couples assisting newlyweds; the widowed or persons with a particular difficulty ministering to others in similar life circumstances.

Fourthly, this plan of action stresses the need to establish structures that will facilitate marriage and family ministry. This is not a call to a multiplicity of new structures for their own sake; it may even require phasing out irrelevant or cumbersome structures. Yet structures that truly facilitate are important for helping the Church as a community care for and effectively serve those in need.

It will first of all be necessary to make sound and wise decisions about the various structures of the Church's operation on the national and regional levels. But more concretely and directly, family ministry committees or advisory commissions on the diocesan and parish levels should themselves sensitively discern the types of structures and programs needed. They should especially have a voice in forming the structures that will make family ministry effective within the everyday lives of people in the thousands of parishes and millions of families in our country.

In summary, this plan of action calls for a process directed to awareness that understands, caring that enables, ministry that serves and structures that truly facilitate.

National Effort for Family Ministry

To begin such a plan we will concentrate on developing resources and program aids. These resources will include a more detailed outline of the approaches to the planning process as applied concretely to diocesan and parish communities. They will also include specific programmatic models which will allow for local application and variations.

To oversee this plan and related family life issues, we have established a new Commission on Marriage and Family Life. Through its membership, consisting of bishops, priests, and married lay people, which will include adequate representation from ethnic and racial minorities, we hope to communicate our concern for the value and vitality of sacramental marriage and Christian family life.

The Department of Education of the United States Catholic Conference has been directed to serve diocesan offices in this area of ministry. It has been instructed to publish the results of its survey on marriage and family enrichment programs in order to encourage further
diocesan efforts. Likewise, the emphasis placed by the National Catechetical Directory on family-centered religious formation are to be encouraged.

The Department has been authorized to develop curriculum guidelines for family living and sexuality education from early childhood through young adulthood. These are to include design principles for teacher and parent preparation with suggestions for diocesan implementation. This Department will involve bilingual-bicultural personnel to assist in curriculum development and the process of implementation.

Several other projects also call for the attention of the Education Department. In consultation with educators and other specialists, educational guidelines are to be developed to help fathers and mothers improve their parenting skills. Resource materials and program information for families with handicapped members are to be provided. Help is to be given to diocesan offices in designing educational programs relating to family social mission and policy. New programs are to be initiated for ethnic groups to meet their special needs.

Because the family always exists in relationship to the wider society, careful attention must be given toward the constructive influence of public policy as it relates to family life. Implicit government policy and explicit government planning and programs can contribute to an erosion of the health and vitality of the family. Examples of this process are urban and neighborhood revitalization developments which favor the wealthy rather than the displaced poor, the creation of suburban sprawl which is determined primarily by the priorities of big business and real estate developers, and the spread of giant agribusiness at the expense of the small family farm.

Comprehensive decisions of a national or regional scope must take into account their impact on family life. Families, especially those whose influence is lessened by poverty or social status, must be allowed their rightful input in those decisions which affect their daily lives. This delicate, yet decisive, relationship between the society and the family, demands careful study, and, where destructive influences on family are apparent, society ought to be challenged in support of the rights of families.

In order to influence the development of family governmental policy based on principles of Christian social justice, an effort will be made to encourage Catholic participation in the White House Conference on Families. This is especially to be effected through the Catholic Coordinating Committee for the White House Conference on Families.

Diocesan Planning for Family Ministry

Planning should be coordinated by the diocesan family life committee or advisory board working in cooperation with other diocesan agencies, such as education and Catholic Charities offices. The diocesan family life office is to take the initiative in this process through
its director, who should oversee the planning process as well as other family-related programs, organizations and movements. Research and consultation with representative families of diverse backgrounds should help the diocese make the necessary allocation of funds and staff.

We pledge to give particularly close attention to leadership formation in family ministry. This training will include both ordained and non-ordained leaders. Unless this takes place, the total implementation of this plan will not be realized in the diocese.

We pledge to foster communication and coordination among various movements and organizations in this field such as Engaged Encounter, Marriage Encounter, Christian Family Movement, Families for Prayer, Teams of Our Lady, Marriage Retorno, Movimiento Familia Cristiano and Cursillo. These and other groups are reminded to pay particular attention to the unity of the family apostolate within the diocese and the needs of the parish community.

To promote sound laws and better public policies pertaining to marriage and family life, we will, where possible, work with our state Catholic conference. State, county and city laws should be evaluated for their impact upon the quality of family life. Full use of the communication media will be encouraged in order to promote support for favorable public policy as well as to publicize this plan of pastoral action.

Parish Implementation

Every parish should begin to undertake its own planning process with appropriate support from the diocesan family life office or bureau. Resource materials, which will help them assess their families' needs, develop a plan for family ministry, select suitable programs and activities, train parish-level leadership and begin to implement their own action plan, will be made available. The Family Year Effort at the parish level will lay the foundation for parish family ministry renewal for the decade.

Emphasis is placed within this entire plan on flexibility so that dioceses, parishes and interrelated institutions, such as Catholic schools, social justice offices, retreat centers, Catholic Charities and health care facilities can proceed in ways that work best for them.

In assessing the pastoral needs of its people, the parish in particular should give attention to six areas of pastoral ministry. These areas are not rigidly divided from one another, but together form a comprehensive approach for building up Christian family life through total family ministry.

1. Ministry for Pre-Marrieds and Singles

To undertake the renewal of marriage and family life the
Church must address the question of its ministry to young people and those who are not married. This begins in the remote preparation of young people for their vocation through quality programs in family living and sexuality education from their earliest years. The proximate preparation for marriage calls for ministry for engaged couples who should be encouraged through their engagement period to deepen their commitment to creative fidelity and sacramental marriage. A number of programmatic efforts already exist, but do not always touch the majority of the engaged, especially at the parish level. These programs should treat all significant topics related to contemporary married life. The need for the development of a sensitive ministry for single persons of all ages is likewise encouraged. This includes ministry programs and activities for middle-aged and elderly people who live alone.

2. Ministry for Married Couples

The need for spiritual growth and continuing development in the marriage relationship is more pronounced today than ever before. Particular attention should be given to helping couples understand communications and practical Christian approaches to questions of economics and sexuality. A special aspect of this ministry is directed to newlyweds, since many marriages end in divorce in the early years. The recent emergence of a number of programs and movements for enriching the relationship of married couples of all ages, including the middle and older years, offers parishes a variety of ways to minister. This ministry needs to touch the lives of many more couples from all economic and cultural backgrounds within the parish.

3. Ministry for Parents

More and better ways are needed for helping Christian parents—including widowed and other 'single' parents—to carry out their responsibilities. Parenting programs are growing in numbers and depth. The need for this ministry extends from expectant parents and parents of very young children to parents of adolescents. The last mentioned often express the need for help in intergenerational communication skills and in understanding cultural change. Special help is needed for parents of children with learning disabilities. All need assistance in their role as the primary catechists of their children.

4. Ministry for "Developing" Families

Families with children of varying ages need different approaches designed to foster Christian family development and enrichment. Special needs are voiced by families just
beginning and families with adolescent members. Supportive association, in the context of a community of faith with other families of like ideals, is a crucial element in family stability and enrichment. Family spirituality needs to be promoted through various approaches involving family sacramental preparation, home prayer formation, family nights, parish family liturgies, and other religious cultural events. Family social ministry programs require particular support in order to encourage the development of a sense of the social mission of the family toward the total human community.

5. Ministry for "Hurtinq" Families

The anguish and fragmentation of so many married couples and family members call for both a preventive and a remedial ministry for families. This includes specialized counseling, and a ministry of reconciliation that touches the psychological, economic and spiritual realities of family life. Clergy and couples engaged in family ministry should be encouraged and helped to acquire specialized skills for dealing with such complex issues as poverty, aging, alcoholism, drug abuse and homosexuality. There is a great need for ministry to separated and divorced persons as well as to children of divorced parents. The needs of families with handicapped members and those with members living in institutions should not be overlooked in this area of ministry.

6. Ministry for Leadership Couples and Families

The need for ministry to families and couples actively involved in family ministry can easily be overlooked. This area of ministry should include parish coordinating couples, family social action couples and leadership people in family movements. These generous, dedicated people deserve help in their efforts to grow spiritually and emotionally through their own experience of marriage and family life, and their involvement in family ministry. They need assistance in learning leadership skills as well as knowledge of how to deepen their understanding of the Christian principles influencing marriage and family life.

In order to plan its own family ministry program, every parish should have a family ministry committee chaired by a volunteer couple or a full or part-time coordinator of family ministry. Responsibility for particular areas of ministry or programs (e.g., marriage preparation, natural family planning, education in human sexuality, parenthood education, marriage and family enrichment, family social education) can then be assigned to designated lay leaders with appropriate training and formation. Parishioners involved in lay apostolic movements should be encouraged to place their talents at the service of the parish.
Existing parish structures and institutions (e.g., parish councils, parish catechetical programs, parochial schools, etc.) are reminded of their potential for marriage and family ministry within their special areas of competence. Parish schools and parent-teacher associations can develop effective home programs and lines of communication with families. Likewise, parish religious education structures can attend to family needs through different types of family-centered approaches. These and other opportunities exist at the parish level and can be acted upon through alert pastors, parish ministry teams, principals, teachers, coordinators and parish councils.

Future Action Areas

That the apostolic concern expressed in this initial effort move ahead, we see a number of other areas that require a response during the coming years.

Candidates for the priesthood and permanent diaconate should receive better preparation for family ministry; this ministry should also be a major element in the continuing education of the clergy.

There is a need for theological reflection on the family's role as an agent of evangelization, as well as for practical steps to involve more family members in the full anostolate of the laity and the renewal of parish life as a whole. There must be careful coordination of evangelization, parish renewal and family life ministry.

Family participation in the liturgical life of the Church should be encouraged, especially through the development of forms of family prayer and sacramental celebration.

Research is needed concerning the factors which influence religiously 'mixed' marriages. This analysis should study the impact of such marriages on the Catholic identity of spouses and children and on ecumenical cooperation.

The high priority need for the Church to investigate appropriate ways of ministering to minority and ethnic families should be recognized and acted upon. Special attention should be given to the familial needs of Blacks, Hispanics, Asians and American Indians. The unique sense of the extended family among Catholic racial and ethnic groups in our national experience should be examined.

Solid research about the impact of sociocultural and technological change on the family should be undertaken and related to the ways in which one generation passes on its beliefs and values to the next.

The role of women in society and the Church requires further investigation. Particular attention should be paid to the phenomenon of a family situation in which both parents work outside the home.
Additional efforts should be made to offer couples education and counseling in the natural methods of family planning and to inform them of the scientific advances in this field.

There is likewise a serious need for deeper study of theological interdisciplinary issues related to human sexuality so as to overcome the present malaise or credibility problem among many Catholic couples and individuals.

While pledging to move forward in these areas, we affirm the need for cooperation with other agencies in society for continued research into and necessary action for the renewal of marriage and family life.

Vital Participation of Families

If this plan of pastoral action does not touch or change the lives of family members and their relationship to the total Church community, then it will have failed in its purpose. The plan's success, however, presupposes efforts on the part of families themselves, supported by others in pastoral ministry. It is crucial that this pastoral vision focus on the need for spiritual renewal and conversion within the lives of families as is indicated in the teaching of conciliar, papal and other documents of the Second Vatican Council and of the Church's magisterium in the times following the Ecumenical Council.4

Wherever possible, husband and wife should set aside time to reflect on their vocation as a couple to make their marriage an effective sign of Christ's self-giving, faithful love. They should examine their ministry to each other, the opportunities they share for spiritual growth; their responsibility as Christian parents to lead their children to Christ; their call as individuals and as a couple to a wider mission within the Church, especially to their parish, and to society with particular concern for their own neighbors. They should explore the possibility of forming a network of friends and neighbors who will mutually reinforce marriage and family ideals.

Likewise, families with children should try to dialogue about their role in witness, worship and service. They should look for opportunities beyond the immediate family to minister to the needs of others, especially needy neighbors, relatives and parishioners. Christian charity and justice call them to go out to serve the physical spiritual needs of others in the local community, the country and the world. Support groups of other families can reinforce their Christian idealism and way of life. Ideally, this family-centered ministry should be based on a perception of the Gospel foundations of the family's own mission. These have been initially elaborated upon in the teachings of the Second Vatican Council5 and in the apostolic exhortation on "Evangelization in the Modern World."6 In these documents the importance of the family's Christian ministry as a witnessing community, a worshipping community and a serving community is communicated.
A Word of Hope

This plan of action provides the framework for far-reaching pastoral renewal. Since it involves commitment to a type of ministering not only to but with people through a particular participation of the family members themselves, it also represents a challenge.

The Fathers of Vatican II in pointing out the importance of family ministry spoke of the family as the "foundation of society." They declared that: "The well being of the individual person and of human Christian society is intimately linked with the healthy condition of that community produced by marriage and the family." More recently Pope Paul VI pointed out: "Today, concern for marriage and family is one of the most pressing duties of any pastoral work...the family is the chief cell, not only of human society, but also of the Church."

The pressures of social change and the ensuing moral crisis are indeed to be acknowledged. However, we see this primarily as a time to be hopeful. What could be viewed as a breakdown of marriage and family life, we hope will be a breakthrough for families and society itself. Our Christian optimism, based as it is on Christ's own victory in the face of apparent defeat, gives us reason to see a time coming when, through the renewal of the Church's ministry, a better world will come about for the entire human family.

References:

2. Ibid., pp. 6-7.
3. Ibid., p. 44.
5. Cf. Lumen Gentium #11, 30-37, Apostolicam Actuositatem #11, Gaudium et Spes #48-50, 52.
7. Gaudium et Spes #52.
8. Ibid. #47.
A VISION OF YOUTH MINISTRY

Preface

In May, 1975, the Advisory Board for Youth Activities, USCC, commissioned a paper on total youth ministry in response to a need for in-depth study of this developing field of ministry. The process designed for producing the paper was based on the belief that any description of youth ministry must grow out of and be confirmed by the lived experience of the persons who exercise this ministry on a daily basis.

Consequently, the paper was developed over 15 months, in three separate stages of writing and consultation. Hundreds of individuals contributed to this process, and their detailed comments substantially refined the paper at each stage. The final version printed here reflects the beginnings of a national consensus on a vision of total youth ministry as it is understood by youth directors, youth, school superintendents, catechists, coaches, members of the academic community, retreat leaders, young adult youth ministers, scouting personnel and others. In the future, this document will be supplemented with materials describing working models of youth ministry and with resources pertaining to the many practical concerns of those involved in youth ministry.

The Department of Education, USCC, is indebted to the many persons who shared their insights and expertise with us out of a common commitment to youth ministry. We gratefully acknowledge their invaluable assistance, and hope for a continuing dialogue as we continue to clarify and strengthen the Church's ministry with youth.

Introduction

From people involved in youth work across the country comes the realization that the Church's ministry with youth is entering a new day. Many young people and adults on the grassroots level are experimenting with and creating new forms of pastoral ministry with youth. They have had the imagination and courage to venture down new roads in their attempt to respond to the needs of young people. Today's youth clearly call the Church to ministry, affirming their right to recognition and responsibility in the faith community and declaring that when the Church fails to respond to their needs and gifts, their right of becoming is denied. The leadership of these adults and youth has given rise to the need for all those involved with young people to give thoughtful consideration to the common foundations of their ministry.

This paper presents a vision that reaffirms and recasts the Church's ministry with youth. It offers a focus for the work of youth ministry, and sets forth an outline of its major components. The paper pays respect to the living reality of youth ministry by avoiding

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a delineation so rigid or detailed as to limit further development. On the contrary, by identifying some of the key concepts related to youth ministry, this paper will serve to stimulate further reflection and creative growth in the ministry of the Church with youth.

I. THE MISSION AND MINISTRY OF THE CHURCH

As one among many ministries of the Church, youth ministry must be understood in terms of the mission and ministry of the whole Church, the community of persons who believe in Jesus Christ and continue his saving work through the action of the Holy Spirit. The Church's mission is three-fold: to proclaim the good news of salvation, to offer itself as a group of people transformed by the Spirit into a community of faith, hope, and love, and to bring God's justice and love to others through service in its individual, social and political dimensions.  

The ministry of the Church is the means through which the Church fulfills its three-fold mission. As it is used in the earliest sources, the word "ministry" implies "the work that is done by those who believe, the service to each other and the world around them that members of the Christian community perform in the name of Christ."  

This ministry of the Church is a common endeavor that unites all Christians in shared responsibility. In the broadest sense, there is no Christian who is not a minister of the Gospel. Each person, however, experiences a particular calling to ministry based on his or her unique gifts. In St. Paul's words, "We have gifts that differ according to the form bestowed on each of us. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for service. One who is a teacher should use his gift for teaching; one with the power of exhortation should exhort. He who gives alms should do so generously; he who rules should exercise his authority with care; he who performs works of mercy should do so cheerfully." (Rom. 12:6-8)  

Paul emphasizes, however, that all of these different qualities are one in their source and in their ultimate goal. "There are many gifts but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good...it is one and the same Spirit who produces all these gifts, distributing them to each as he wills.." (Cor. 12:4, 5, 11)  

Each Christian has a responsibility to use his or her gift for the good of the community and to minister as Jesus did--healing, teaching, guiding, preaching, celebrating, worshipping, enabling, and serving. Ministry is at the very core of Christian life and its essence is expressed with challenging simplicity in the words "A man can have no greater love than to lay down his life for his friends." (John 15:13)
As Henri Houwen expressed the concept in his book, *Creative Ministry*, "Ministry means the ongoing attempt to put one's own search for God, with all the moments of pain and joy, despair and hope, at the disposal of those who want to join this search but do not know how...we lay down our life to give new life...we realize that young people call for Christians who are willing to develop their sensitivity to God's presence in their own lives, as well as the lives of others, and to offer their experience as a way of recognition and liberation to their fellow people."

Because ministry involves the giving of self in relationship to another, the Church's youth ministry must be founded in the radical commitment to lay down one's life in service to the young people whose lives are touched. The primacy of this loving gift of self ensures fidelity to the ministry of Jesus and guides the work of youth ministry in fulfilling the Church's three-fold mission of Word, Community, and Service.

II. A VISION OF YOUTH MINISTRY

As a manifestation of the Church's mission, youth ministry has many characteristics in common with other ministries of the Church. However, youth ministry has its own particular history and process, its own "story" which guides those who exercise this ministry. A gospel account that especially captures the dynamics of youth ministry is the story of the disciples on the road to Emmaus. (Luke 24:13-35)

When Jesus first met these disciples on the road after his death and resurrection, he asked them what it was that they were so deeply involved in discussing. He listened carefully to their reply as they told him of the events in Jerusalem that had troubled and confused them. When they finished, he responded by beginning to interpret the meaning of the events they had witnessed. Their sharing continued until they reached Emmaus, where the disciples persuaded Jesus to join them for supper. Their encounter culminated in the breaking of the bread, in which the disciples recognized their friend as Jesus.

In the same way, youth ministry begins with a presence to the young which engenders the confidence and hope to ask questions. Attentive listening to the concerns of the young person enables the youth minister to understand more deeply the youth's needs and stage of growth. At that point, the youth minister is able to respond, sharing with the young person the help, insights, or values that are the fruit of a life rooted in faith. By drawing out of the youth reflections on the action of God in the events of his or her own life, this sharing enables the young person to begin formulating answers in the light of witnessed tradition and gospel values. The bond created in this relationship is celebrated in community, most fully in the Eucharistic celebration of the Christian community.

If we follow the Emmaus model, youth ministry "is the Church's mission of reaching into the daily lives of modern young people and
showing them the presence of God....It is a return to the way Jesus taught, putting ministry before teaching and people over institutions. In this ministry, religious content is a way of life for the person ministering and the young person touched, through a sequential development of faith, dependent on the readiness and need of the adolescent."5

The Emmaus story is not the only model for youth ministry that is provided by the Scripture narratives. Regardless of the specific gospel story used, however, what is most important is that the vision of youth ministry be understood and carried out in a manner that is grounded in Scripture and gospel values and oriented to persons as fundamentally as Jesus' ministry was.

A. DIMENSIONS OF YOUTH MINISTRY

Youth Ministry is to, with, by and for youth.

Youth ministry is the response of the Christian community to the needs of young people, and the sharing of the unique gifts of youth with the larger community.

Youth ministry is TO youth when the Christian community exercises its pastoral role in meeting young people's needs. Ministry to youth draws on the resources and gifts of the adult community to provide opportunities for growth that young people need but cannot always attain on their own. Some ways in which the ministry to youth is currently being carried out include guidance counseling, catechetical programs, organized sports activities, leadership training and job placement for disadvantaged youth, parish youth centers, family life programs, camping opportunities, Catholic schools, etc.

Youth ministry is WITH youth because young people share with adults a common responsibility to carry out the Church's mission. When youth have the opportunity to exercise this responsibility jointly with adults, recognition is given to the particular gifts and insights which these young people bring to their family, parish, or neighborhood. Ministry with youth occurs when they participate as members of parish councils, serve as catechists, lectors, and extraordinary ministers of the Eucharist, and share with adults a responsibility for retreats, community service, or action for justice.

Youth ministry is BY youth when young people exercise their own ministry to others, particularly their peers. The operation of peer counseling programs for drug abuse and other problems, tutoring, and many other forms of community service are all parts of ministry by youth. Youth also minister to others when they serve as team members for youth retreats, teachers in catechetical programs, and leaders of youth activities.

Youth ministry is FOR youth in that adult youth ministers attempt to interpret the needs of youth and act as advocates in articulating
youth's legitimate concerns to the wider community. The adult involved in youth ministry has special access to the views of youth, and ordinarily had a degree of credibility, influence, and resources unavailable to young people. This places a responsibility on the adult to speak for youth and to sensitize and motivate other adults where youth needs are concerned. Ministers for youth might alert parish or diocesan councils to a desire for youth liturgies, work and community leaders to resolve gang problems, or help parents and children to work out misunderstandings and communication difficulties.

The great diversity in youth ministry is reflected in the above examples, and owes its existence to the importance of each distinct dimension of the ministry to, with, by, and for youth.

B. GOALS OF YOUTH MINISTRY

Youth ministry is a multi-dimensional reality, but all of its varied facets are brought into focus in a common dedication to the following goals.

1. **Youth ministry works to foster the total personal and spiritual growth of each young person.**

2. **Youth ministry seeks to draw young people to responsibly participate in the life, mission and work of the faith community.**

The Church in ministry with youth is committed to the fullest personal development of young people, particularly those who face the greatest barriers in achieving this goal by reason of material poverty, loneliness, racial discrimination, social injustice, or physical or mental handicaps. This personal development encompasses relationship to self, others, and God, particularly within the context of supportive community.

Many youth experience themselves as alienated from or out of place within the life and work of the whole parish community. Youth ministry seeks to draw young people into the supportive experience of Christian community, and to assist the parish community to welcome the young and share its ministry with them.

In these respects youth ministry is both a ministry within the Church, ministering to believers, and a ministry of the Church that reaches out to serve others with the love and humility of Christ.

C. PRINCIPLES OF YOUTH MINISTRY

The living dynamics of youth ministry, through which these goals are achieved, may be best articulated in several key principles of ministry. These assumptions give youth ministry its particular character and underlie its effectiveness.
1. Youth is a unique time of personal development.

The teenage years represent the critical period of transit from childhood to adulthood, during which physical, psychological and social growth is more concentrated than at any comparable time span in life. Since the development of faith is tied directly to the interpretation of meaning in one's life and experiences, the teenage years are an important juncture for the individual's spiritual development. The youth begins to forge a personal sense of meaning and set of values, and becomes capable of a deeper personal relationship with Christ and responsible Christian action. To help young people as they struggle with this effort, youth ministry must involve the understanding of parents, the guidance and example of peers and significant adults, and the ongoing maturing of the faith community which accepts the responsibility to share in the youth's search for meaning and a language of faith.

2. Youth is concerned with the total person.

Youth ministers should take seriously their responsibility to help young people grow as total persons, socially, spiritually, culturally, etc.

The total young person has many important concerns which must be understood in the context of daily living, including family situations, relationships with peers, academic and extra-curricular involvement, response to religion, and moral value questions. In the life of each young person, different needs express themselves at various times during the process of maturing, and one of the hallmarks of youth ministry should be sensitivity to the young person's readiness for new steps.

3. Youth ministry is rooted in relationships.

Youth ministry involves first and foremost, not programs, but relationships. Within accepting relationships, young people are enabled to face and to accept themselves and others, to clarify their goals and values, and to dare to become the persons they are called to be. Relationships that form youth ministry are those that form community and mediate the grace of Christ, challenging young people to greater growth and openness to God.

The relationship of persons in a ministerial situation involves a mutual openness to change and willingness to grow. Both youth and adults are enriched by this bond, in such a way that the faith community is vitalized and the risen Christ witnessed to.

4. Youth ministry is a call to community.

God calls youth and adults alike to be members of His people, the Church, to join in pilgrimage to the Father and share insights into the meaning and value of life. As the Body of Christ, the community
brings to youth the life-giving presence of Jesus in Word and Sacra­ment. Absolutely essential to effective youth ministry is the support and lived example of the surrounding faith community, particularly the parish. Without this, youth ministry exists in a vacuum that cuts short fuller growth and maturity in faith. Because the young person is involved most fully in the local communities of family, parish and school, youth ministry is most effectively carried out in these set­tings. Youth ministry serves to support and enhance the basic faith commitment of youth in each of these community contexts. Youth minis­try also exerts a force for healing and reconciliation in those commu­nities which suffer from the strain of youth's need to reject and then re-integrate their roots.

5. Youth ministry proceeds as an affirmation of gifts.

The recognition and development of individual gifts and the building of a positive sense of personal worth and ability are an im­portant aspect of the process of youth ministry. To effectively call the young person toward maturity, affirmation must be united to genu­ine trust of the young person's integrity and ability. By awakening a young person's potential and accepting his or her gifts, the community enriches its life and its own ability to minister to others.

6. True ministry duplicates itself.

It is essential that youth ministry evoke in each person the wil­lingness to offer ministry to others. Youth ministry should call youth not only to join programs, but also to join with others in liv­ing out the Church's mission to share the good news, live in commu­nity, and serve others in love and justice.

The interrelated principles outlined above serve as a foundation for the concept of youth ministry, but this listing is not necessarily exhaustive. With the maturity of the ministry, others will be able to identify additional principles to complement those described here.

D. CONTEXT OF YOUTH MINISTRY

In all places, youth ministry occurs within a given social, cul­tural, and religious context which shapes the specific form of the ministry. Youth culture, secular society, family, and the local Church community are some of the institutions which form the context within which youth ministry must be carried out. Each of these envi­ronments exerts an important influence on young people, a considera­tion which should be reflected appropriately in balanced youth minis­try programs.

The influence of youth culture varies in specifics but remains constant in its high degree of pressure for peer conformity. In some respects the young person's milieu contributes many creative opportu­nities for ministry, such as the interpretation of popular music in terms of gospel values, or the formation of youth movements organized
to serve others in love and justice. On the other hand, the environment of youth can present strong pressures towards behaviors that are destructive of self or others and contrary to Christian values, such as drug or alcohol abuse, irresponsible sexual activity, and violence. In today's America, there are few effective efforts to reverse the negative influences that are a part of the youth scene; the tendencies of society, Church, and family towards material success, prejudice, and dehumanized social interactions run counter to the beatitudes, and overshadow the development of the genuine community and justice envisioned by our nation's founders. In our society, too, many young people experience oppression and injustice because of age, economic need, racial discrimination, unemployment, or disability. Youth ministry involves the whole faith community speaking out on behalf of these youth, and working for the resolution of the conflicts they face. In this, youth ministry involves the struggle to present to youth a prophetic witness to Christian life against the predominant value orientation of the general culture, a struggle that renders supportive community all the more important.

The context of the family for the work of youth ministry is crucial, because the young person's relationships with family members are such clear determinants of his or her religious behavior and values. Most young people enter a time of ostensible alienation from the family, a period during which youth attempt to discover their own unique identities by wholesale repudiation of the values of family and childhood. The influence of peers becomes very significant at this point, and often gives rise to tension regarding the relative importance of family and friends. Whether accepted or rejected, however, the family is a concern of great importance for young people; for many, a sign of growth into adulthood is the gradual re-integration of family relationships and traditions into the life of the young person. During the more rebellious periods, many families experience difficult tensions and painful lack of communication; they have a special need for the reconciliation and healing to which youth ministers and family life ministers should address themselves. The building of community among groups of youth and their parents eases many of these tensions and leads to healing dialogue. Many families experience important growth as a loving community during this time as they exercise a mutual ministry of patience, communication, trust, and support of one another. In all aspects of youth ministry, the needs and situation of the family remain a paramount concern.

A final consideration regarding the context of youth ministry relates to the local faith community, most especially the parish. As emphasized in the preceding section, the whole parish community is the life-sustaining backdrop for effective youth ministry.

Programs or activity in the name of youth ministry are sterile in the absence of adults who witness the value communicated by those who minister to youth. Young people need the example, fellowship, and acceptance of clergy, religious and lay adults to choose love, to choose community, and to choose faith.
A sensitive program of ministry with youth should give careful consideration to the effects of these four important aspects of the youth environment: youth culture, secular society, family, and local faith community.

E. COMPONENTS OF YOUTH MINISTRY

The preceding sections of this paper set down a broad foundation for parish or diocesan youth ministry programs. To examine the concrete dimensions of such programs, seven components of youth ministry can be identified which describe distinct aspects of youth ministry work: Word, Worship, Creating Community, Guidance and Healing, Justice and Service, Enablement, and Advocacy. Each of these is an expression of the ministry of the Christian community and acts to fulfill the Church's mission. The number and order of these components are not absolutes; however, they represent a consensus on the part of persons involved with youth ministry and are useful as a working description of the most important elements of youth ministry.

WORD

Although the ministry of the word in the Church touches more than ministry, it is a very important component of the ministry with young people. The ministry of the word is the sharing with others of the gospel message, the good news of God's love and salvation as shown to us in Jesus Christ. This sharing involves elements of what are commonly known as evangelization and catechesis.

Many rich and fruitful insights into the ministry of the word are provided by Pope Paul VI when he writes "For the Church, evangelizing means bringing the good news into all strata of humanity from within and making it new." In the same message he makes the point that the Church evangelizes when it seeks, through the power of God's word, to convert "both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs." As it is described above by Pope Paul, evangelization is a complex process that could involve many aspects of the Church's ministry. In some cases, the ministry of the word involves the initial proclamation of the faith, preceded by "the first means of evangelization...the witness of an authentically Christian life," and followed by the communication of the gospel message.

However, the ministry of the word in relation to youth involves not only evangelization, but also catechesis in order to render faith "living, conscious, and active." The ministry of the word is associated most often with formal catechetical approaches, whether in Catholic schools or parish schools of religion. However, as in the story of the road to Emmaus, catechesis is also effectively carried out informally in small groups where there is a genuine concern to join with young people in reflecting on their lives and experiences in the light of Christian faith. A creative diversity of catechetical
approaches could be considered in determining the precise model that might be most beneficial at any given point. In every case, however, the approach used should be based on the needs of the persons involved, and should affirm young people as responsible participants in their own growth in faith.10

A particularly successful model in the ministry of the word is the youth retreat, for which young people come together for a day or a weekend of intensive Christian living and peer witness to faith. Catechesis, healing, enabling, worship, and many other aspects of youth ministry occur during these retreats in many forms. However, retreats are most effective as part of an ongoing program that will provide both preparation and adequate follow-through. As an integral part of a parish or school catechetical program, a youth retreat enables young people to experience Christian faith at a level and in a way that is seldom possible within the limitations of the more academic framework.

The fullest effectiveness of the ministry of the word requires sensitivity to many other aspects of youth ministry because youth need to experience the Christian message in terms of the realities most important in their daily lives: love, family, life, values, justice, etc.11 For this reason, every catechist working with youth is a youth minister, and sometimes will be a healer, enabler, or advocate. In the same sense, all persons involved in other aspects of youth ministry may exercise on occasion the ministry of the word.

If ministry, in a sense, is making Christ present to people, then the ministry of the word for both adults and youth is making him present through the message of the gospel as we live it and share it.

WORSHIP

Worship builds and celebrates the relationship between God and His people; it is a response to God's word, and a moment of personal communal encounter with God. For youth ministry, the aspect of worship includes the celebration of the Eucharist, the sacraments, para-liturgical services, prayer sessions, scripture study groups, and similar expressions of the faith life of youth. It is the focal point of an effective youth ministry program.

One way in which worship fulfills the vision of youth ministry is in building and celebrating a community of youth. If properly approached, youth liturgies can evoke authentic involvement and can strengthen the youth group. Proper celebration implies a sensitivity to the needs of the worshipping community; for this reason youth liturgies should be celebrated respectfully and tastefully so that all participants have a tangible awareness of the presence of God. The priest has a responsibility "to make the celebration festive, fraternal and meditative." As the presiding minister he is called forth to share his faith life with the gathered community of people by word, gesture, and presence.12
Youth worship must be taken seriously by the young people as well as by the adult leadership of the parish. Youth ministers should celebrate what youth celebrate, and invite them to help in the planning of the liturgies. In the framework of youth worship, young people can celebrate the spectrum of their feelings, concerns, and joys, using signs and symbols that have special meaning for them.

Worship also fulfills the goals of youth ministry by providing one of the richest settings for intergenerational sharing. In the context of the whole faith community, young people experience the faith and prayerfulness of a celebrating community.

Many occasions of worship need not involve Eucharistic liturgy; para-liturgical services should be encouraged, especially in areas where clergy are few and heavily burdened. It is important for the spiritual formation of youth that the priest or youth ministers in a parish spend considerable time sharing prayer with them, leading them towards personal as well as group prayer and facilitating penance services, scripture services, and other celebrations of life, seasons, and sorrows.

Incorporation into a parish faith community means involvement on a communal level in prayer and worship. A sense of prayer and involvement in liturgy may be promoted in parishes by small group prayer, days of reflection, special liturgies for youth (Penance services, Eucharistic celebrations), development of good parish liturgies, involvement of young people as lectors, extraordinary ministers of the Eucharist, and musicians, special prayer services that are youth-oriented, and spiritual formation programs that promote an understanding of prayer and the ability to pray.

Youth worship must be a living interaction between God and young people, an event that remembers the personal and religious events of the past and initiates even deeper involvement for future becoming, but always celebrates the present relationships as the young person praises, sings, shouts, or whispers "Amen."

CREATING COMMUNITY

The creation of youth community is a component of youth ministry through which youth grow personally and spiritually. In the life of a community, young people and a few significant adults learn to listen to one another, and in doing so, to hear God speak. As they try to help each other express in words the truths they experience, they learn a living theology. In this kind of community youth have a mutual ministry to each other. They share themselves, their convictions, their faith with each other. That the gospel is communicated and lived in this climate is the premise which underlies experiences such as the youth retreat programs which have been developed around the country.
The creation of community in the family and parish settings is also fruitful for youth ministry. Building new paths of communication and providing opportunities for deeper levels of sharing are part of the ministry of creating intergenerational community; they lead to a situation in which each generation learns to listen and respond to the other. As young people and adults open their lives to each other and realize their common membership in the community of faith, they establish a new basis for identity—the family of God.

The ministry of creating community is also, in a sense, a ministry of celebration. In community, young people are provided with opportunities to celebrate the joys of life in thanksgiving, and to share the suffering and struggles of life with the support of others. Activities such as outings and parties, camping and outdoor experiences, sports, music, and dance are natural expressions of the young person's involvement with life. The occasion of a community celebration nurtures the constructive self-concepts and fruitful relationships that motivate youth ministry.

GUIDANCE AND HEALING

Through the work of guidance and healing, youth ministry responds to the profound needs of modern youth for spiritual and personal counseling, for vocational guidance, and for the reconciliation that heals the wounds of alienation.

The youth minister exercises these aspects of ministry under many conditions, from highly structured situations such as high school guidance counseling to very unstructured moments of sharing that arise as a natural product of a relationship of trust. Frequently, the atmosphere of an evening coffee house or the informality of a youth drop-in center are conducive to counseling on a deep personal level; often, the growth and learning that a retreat produces can stimulate a prayerful and meaningful celebration of reconciliation.

As a counselor and guide, the youth minister needs to be aware of the resources and opportunities available in the community because there are frequent occasions when a good referral is the most appropriate response to a young person's needs. Good communication and cooperation among the many agencies established to serve youth is a vital aspect of an effective ministry of guidance.

Youth and adults involved in youth ministry are called to be healers and reconcilers in various ways. Family life in many instances is strained by the conflict of needs that may occur during the teenage years; often youth feel alienated from the societal structures and authority figures that influence their lives; in addition, many young people experience a deep alienation from their peers because they are "different"—racially, economically, physically, or socially.

These divisions and wounds in the young person's world can be
healed in Christ through the reconciling efforts of peers, family members, or a youth minister who has the confidence of the young person. Peer counseling is an especially effective avenue of healing that should be encouraged. Whenever implemented, however, it should provide necessary training and support groups for the counselors. There are many ways in which youth ministry involves the role of healing, but the fullest expression of this calling is in the prayerful and sacramental reconciliation of the Christian community with God in the New Rite of Penance.

JUSTICE AND SERVICE

One of the principles underlying youth ministry is that it calls young people themselves to minister to others. Young people have the idealism and sympathy which are requisites for genuine service, and they are generous with their time, energy, and talents.

The justice and service aspect of youth ministry is based on the responsibility of the Church to extend the kingdom of God in the world through service and action on behalf of justice. As the bishops affirmed in the landmark statement, "Justice in the World," "action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel."

As a natural outflowing of the community experience of faith, service and action on behalf of justice should be constitutive dimensions of the Church's youth ministry. First of all, by exercising moral leadership and sharing its material and human resources, the Church in ministry with youth must live out a commitment to young people and communities who suffer discrimination, poverty, handicaps, and injustice. Secondly, by providing models, experiences, and programs, the faith community of the Church should fulfill its responsibilities to educate youth for justice and to call young people themselves to action on behalf of others. Both of these responsibilities are important; together, they balance the social and individual aspects of Christian action.

A consciousness of the demands of justice and willingness to serve should characterize the overall stance of youth ministry—not confined to specific programs, but penetrating prayer, recreation, creativity, and Christian witness. Both youth and adults engaged in youth ministry should strive to deepen their sensitivity to the innate dignity of all persons and to the right of each individual to fulfill his or her fullest potential.

In an especially urgent way, the demands of Christian justice call youth and the faith community at-large to join with Spanish-Speaking, Black, and Native American youth and their communities in dealing with prejudice, and to share with other young people the struggle against hunger, unemployment and injustice. Youth and adult ministers should also demonstrate sensitivity to the needs of young
people who are handicapped or in trouble, and exercise leadership in meeting their needs. By taking the initiative for responsible Chris­
tian action, even when it entails self-sacrifice, the youth minister and adult community provide a model for young people that is more elo­
quent than speeches.

Young people have many gifts to share with the aged and lonely, the disadvantaged, children and the poor. It is critical that youth ministers create opportunities through which young persons can share these gifts.13

Well-balanced programs that involve action, reflection, and edu­
cation enable young people to develop into responsible Christians who incorporate into their mature faith a commitment to justice and self-giving love of others.

ENABLEMENT

The concept of enablement is expressed in various ways throughout this paper; in essence, it involves a relationship of trust and chal­
lenge in which one is led to new growth and self-confidence. Enable­
ment of both youth and adults to grow, lead, and minister.

Enablement of Youth

The document To Teach As Jesus Did affirms that "Youth have a right and duty to be active participants in the work of the Church in the world. Obviously, however, they face certain obstacles because they are young and lack experience, organizational skills, and other necessary abilities. Adults engaged in youth ministry therefore should function mainly as guides and helpers by giving young people direction and support."14

A critical task before youth ministers today is to recognize the value of peer ministry among youth and to help young people to develop their gifts to be used in the wider community. Young people should be welcomed as co-workers in youth ministry, and programs which develop their leadership talents should have a central place.

Every young person or team of youth who pursue an active ministry should be counseled by a qualified adult who can offer wisdom and sup­
port. Such an adult will not dominate and suppress the leadership of the youth ministers but will challenge and release it, aware of the ever-amazing new ways by which young people reach one another.

The mark of effective youth ministry is that it will involve young people in ministry. A real and active role for youth must be opened in the Church. In the past, regretfully, the Church has not communicated the central fact that young people are important and needed in its real work. Young people are willing to take their place in the ministry of the Church and work long hours to share the
presence of God they are discovering. They need training and support from the whole Christian community. With constructive, enthusiastic involvement of people who care, these young persons will bring the healing touch of Christ and his word to youth who are lonely, frightened, and waiting for someone who understands.

Enablement of Adults

Christian adults should be with the young people co-seeking, co-helping, co-working. Such a shared cooperation affords all involved an opportunity to grow in Christian love, a chance to share interests and concerns, the possibility to broaden and communicate vision, as well as the opportunity present for each individual to grow in self-esteem.

Adults, faith-filled Christians, are the very center of ministry with youth--adults who are in touch with their faith, living the gospel in all aspects of their lives. Young people look for models, persons they can look up to, and not simply persons with whom they can build a peer relationship. Some of the qualities that should characterize an adult involved in youth ministry are: the quality of presence that a person brings to time spent with the young, the ability to listen deeply to others, the ability to be comfortable in a variety of different settings and the ability to speak credibly of one's own faith experience. What the young need today are not adults who will hand over information, but adults who will hand over themselves and the secret of their own faith. 15

This personal growth on the part of the youth minister, and the skills and techniques that improve his or her effectiveness should be provided to adults in youth ministry as a way of fulfilling the call to enable adults to minister.

If ministry to youth is to be taken seriously, dioceses and parishes should target key adults for training and budget a significant portion of their funds to underwrite the development and maintenance of such a program.

Training an adult for youth ministry is a process of enabling the person to further his or her spiritual growth, increasing an awareness of doctrinal content and of a philosophy of youth ministry, and developing personal skills of communicating and teamwork. Training adults will require a review of their own spiritual lives and creative strength as well as an understanding of the young person's environment and spirituality. This training should be comprehensive, practical and on-going, and allow for the sharing of experiences and techniques with other ministry teams.

A well-run and well-financed adult training program can launch a strong youth ministry effort, which in turn has the potential to affect and vitalize every level of parish and diocesan life.
ADVOCACY

Advocacy in youth ministry means listening, caring, interpreting. An advocate for youth shows dedication by interpreting and speaking for youth before the Church and secular community. Advocacy "gets down" to the everyday practicality of being a buffer, an intermediary, a broker. It is a call to be a true listener who can then accurately represent the position of youth in the public forum.

In many respects, the advocate acts as a bridge builder because he or she reflects on the attitudes and opinions of the young, determines what they are saying and what they want from Church and society, and transmits these insights to the appropriate persons.

The advocate promotes among young people a sense of being both wanted and needed, and facilitates the ministry of youth by treating them as responsible persons whose views are important.

III. IMPLICATIONS FOR THE FUTURE

A. Administrative Support and Leadership

"It is the consensus that the Church is neglecting its responsibilities to youth and young adults. There is a lack of interest and involvement on the part of the priests with the youth of their parishes. It is our feeling that parishes have set a priority on money instead of ministry."

(Youth Position Paper, Bicentennial Hearing, NCYO Federation Convention, San Antonio, Texas)

If the Church is to take youth ministry seriously, then youth and clergy must reach out and respond to one another. Administrative support and leadership involves spiritual, emotional and financial backing from bishops, pastors and other administrators. No program can be effective or on-going without appropriate support.

Several suggestions which were made by youth representatives participating in the NCYO Federation Convention Bicentennial Hearing and which have widespread validity are:

1. Youth needs should be incorporated into the parish budget. Youth should participate on the parish council, liturgy committees, and other parish organizations. Through this mutual sharing, the parishes would be more unified.
2. Existing youth agencies should be given a broader financial base in order to reach those groups or individuals who have been neglected in the past, e.g. minorities.
3. Youth and clergy, especially bishops, should cooperate in a joint effort to communicate through such methods as dialogue, workshops, and youth conventions.
4. Seminarians should be trained in youth ministry as a regular course of study.

5. Parishes should recognize the leadership abilities of their youth and initiate training programs for them.

If the Church is seriously ready to pursue vital youth ministry, then funds, planning, and both full time and part time trained personnel must be committed to the effort. In particular, full time lay ministers should be utilized, with adequate pay and security for their needs.

B. COLLABORATION

No one aspect of youth ministry is independent of others; they are all interdependent elements of a unified total vision. The multifaceted nature of youth ministry requires a process of collaboration among all persons involved in it, rather than fragmentation or competition. In responding to the total young person, youth ministry touches on educational, psychological, social, and spiritual needs, and requires the complementary skills of catechists, liturgists, coaches, young people, counselors, parents, adult advisors, and others. Part of the vision of youth ministry is to present to youth the richness of the person of Christ, which perhaps exceeds the ability of one person to capture, but which might be effected by the collective ministry of the many persons who make up the Church. No single diocesan structure can be proposed that will suit the needs for collaboration in every diocese, nor can any one structure for parish organization serve as a definitive model. A variety of organizational models have been and will be developed to meet the varying needs of different localities and communities, be they urban, rural, industrialized, Spanish-speaking, predominantly non-Catholic, economically disadvantaged, or otherwise characterized.

In all of these developing models, however, the process of dialogue, collaboration and joint planning is the key to ending fragmentation and restoring a sense of balance to the ministry with youth. The source of this renewal will be the Christian community's serious response to St. Paul's call to share with one another the gift of the spirit for the fulfillment of Jesus' mission.

C. CALL TO ACTION

On May 9, 1975, Pope Paul VI said:

"...we think that we have every reason to have confidence in Christian youth: youth will not fail the Church if within the Church there are enough older people able to understand it, love it, guide it and to open up to it a future by passing on to it with complete fidelity the truth which endures...And this is why we are pleased to dedicate more expressly to you, the young Christians of the present day, the promise of the Church Tomorrow, this celebration of spiritual joy."
Youth ministry today presents us with the challenge to help reveal the Christ of the gospel and to exhibit our faith in community and in our personal relationships. This is a time of hope and building for the future. More than ever, it is evident today that youth genuinely hunger for the good news of Jesus Christ, and that faith communities are equipped to share it with them if their vision is broad and creative. Many youth ministers have already accepted this challenge. They are examining traditional structures and programs to determine how the objectives of youth ministry are being fulfilled in an attempt to forge a ministry that will meet the real needs of youth today. Now is the time for each person involved with youth to accept the same challenge. The situation is reminiscent of the scene in the Acts of the Apostles as the apostles gazed up into the heavens when Jesus returned to his father. For a few moments the apostles were lost in bewilderment and felt like orphans, not knowing what to do. Only the two mysterious men that appeared brought them back to reality by asking, "Men of Galilee why do you stand here looking up at the skies? This Jesus who has been taken from you will return, just as you saw him go up into the heavens." (Acts 1:10-11)

For us, as for the apostles, now is the time for action. The vision has been presented. There are many possibilities. It remains to be made a living reality. May the spirit guide each youth minister in this work together.

References:

5. Written intervention of Archbishop John R. Quinn of Oklahoma City at the 1974 Synod of Bishops in Rome.
8. Ibid., p. 460.
11. Ibid., p. 67.

13. **To Teach As Jesus Did,** p. 37, para. #133.

14. **To Teach As Jesus Did,** p. 36, 37, para. #132.


GUIDELINES
FOR
CONTINUING EDUCATION OF THE CLERGY COMMITTEE

The chairman of the committee of The Continuing Education of Priests shall be appointed by the Archbishop and serve at his pleasure. The Vicar for Clergy shall be an ex-officio member of the committee.

Other membership on the committee is set at a maximum of six (6) priests, each serving a period of four (4) years with staggered terms. Members may serve consecutive terms, but a cross-section of the clergy should be evidenced. Furthermore, this membership in the committee shall be open to both Archdiocesan and religious priests.

Finally, the names of candidates for membership should be presented to the Council of Priests for approval.
SABBATICALS FOR PRIESTS
ARCHDIOCESE OF NEW ORLEANS

Introduction

The Church urges priests to pursue personal and spiritual growth, professional and theological updating, and development of pastoral and ministerial skills. The sabbatical experience for priests, as directed to those goals, should not be considered an unusual experience or special exception, but a regular feature of the continuing education and formation program of the Archdiocese of New Orleans. While a sabbatical is primarily a benefit to the individual priest, it is also a real benefit to the people to whom he brings a renewed ministry in the parish and in the diocese.

Definition

A sabbatical is an extended time away from one's normal assignment, for the purpose of personal and professional growth and renewal through an approved program of study, work, prayer and rest.

A sabbatical is not considered a leave from ministry, but a time of personal and professional renewal for ministry.

A sabbatical is further distinguished from
a) special studies to meet diocesan needs;
b) extended vacation;
c) therapeutic leave;
d) leave of absence from ministry.

Kinds and Length

The kinds of sabbaticals are study programs and spiritual development. Sabbatical programs offer help in three areas: 1) growth in theological understanding; 2) training in practical skills; 3) spiritual and personal growth. Some programs address all three areas, others more specific interests and needs. The choice of the best program is primarily the responsibility and the right of the priest after consulting with those who might help him clarify his needs.

A "normal sabbatical" is four months or an academic semester.

An "extended sabbatical" is more than an academic semester.

Eligibility

All priests of the Archdiocese shall have the right to apply for a sabbatical of four months for every ten years of service. The sabbatical leave shall be cumulative to a maximum of one year.
Numbers

Every reasonable effort will be made to provide for four priests on sabbatical at any given time. The number of priests taking sabbaticals shall not exceed eight a year.

Selection

The following criteria will be used in approving sabbaticals:

1. the amount of time the priest has been working in the Archdiocese;
2. the age of the priest;
3. the priest's past record in attending the regular programs of the Continuing Education Committee;
4. the priest's demonstrated interest in the ministry and in the need for personal growth;
5. the amount of time since the last sabbatical taken by the individual.

Procedures

The first step for any priest interested in a sabbatical is to become familiar with diocesan policies and to seek information concerning the various programs, their availability and requirements. The Chairman of the Continuing Education Committee and the Priest Personnel Director are able to provide such information.

The individual priest after consultation should select a program that meets diocesan guidelines, project sabbatical costs and look into the possibility of finding a replacement. While the Personnel Board may be of assistance in finding a replacement, it is primarily the responsibility of the priest applicant to obtain his own replacement.

The priest shall make application in writing to the Archbishop with copies sent to the Chairman of the Continuing Education Committee and the Priest Personnel Director.

This application for a normal sabbatical shall be made a year in advance of the projected starting date of the sabbatical.

The Continuing Education Committee will interview the applicant and then make a recommendation to the Archbishop.

If the sabbatical is approved, the priest shall make known to the parish council and his pastoral co-workers the diocesan policy on sabbaticals and discuss with them the pastoral and ministerial implications of his proposed sabbatical.

Sabbaticals shall generally be considered during pastoral assignments. A normal sabbatical between assignments will be considered on request and the necessary arrangements for replacement are to be made...
between the priest applicant, the Archbishop and the Personnel Board.

### Financing

A priest on approved sabbatical will continue to receive his regular salary and benefits from his assignment. The parish or institution will also pay for the priest’s replacement.

The cost of tuition, transportation and course books for each approved sabbatical will be shared equally by the priest, the Archdiocese, and the parish or institution. For a normal sabbatical the diocesan share will be limited to $1,500 or, in the event the priest has a diocesan assignment, to $3,000.

The Archdiocese will establish an account titled "sabbaticals" which will be used for the sole purpose of funding normal sabbaticals. The amount of this fund will not exceed $15,000 a year.

Funding and support for extended sabbaticals shall be administered by the Archbishop from funds at his discretion since he is solely responsible for the approval of extended sabbaticals.

### Extended Sabbaticals

Extended sabbaticals are considered exceptions. Application for and approval of an extended sabbatical shall be made exclusively to and by the Archbishop. Likewise financial arrangements shall be negotiated with the Archbishop.
To assist you in the exercise of your priestly ministry within the Archdiocese of New Orleans, you have been granted the following faculties:

**Preaching**

1. TO PREACH THE WORD OF GOD, INCLUDING THE HOMILY AT THE SACRED LITURGY. (CC. 764, 765)

   This faculty has been granted to you by the universal law of the Church and is to be exercised with at least the presumed permission of the pastor or rector of the church in which you are preaching or the permission of the proper superior when you are preaching in a church or oratory of a religious institute. This faculty permits you to preach throughout the world unless a particular diocese has required that a priest receive express permission to preach there.

**Baptism and Confirmation**

2. TO BAPTIZE OR RECEIVE INTO FULL COMMUNION WITH THE CATHOLIC CHURCH ALL PERSONS, INCLUDING THOSE WHO HAVE COMPLETED THEIR FOURTEENTH YEAR. (C. 863)

   As a rule an adult is to be confirmed, participate in the Eucharist and receive holy communion immediately after baptism. (C. 866) The term catechumen includes any non-baptized person. (C. 851, 1°) A married person should not be received into the Church unless he or she is living with a spouse in a valid marriage.

3. TO CONFIRM BAPTIZED PERSONS IN DANGER OF DEATH AND TO CONFIRM THOSE WHO, HAVING COMPLETED AT LEAST THEIR SEVENTH YEAR, ARE BAPTIZED OR RECEIVED BY YOU INTO FULL COMMUNION WITH THE CATHOLIC CHURCH. (C. 883)

   This faculty also refers to baptized non-Catholics received into the Church. At times those who have been baptized at birth as Catholics are later catechized as adults and seek to complete their initiation through Confirmation and Eucharist. Such persons may enroll in a modified form of the catechumenate. Some may seek the sacraments after instruction, or prior to marriage in the Catholic Church. Your faculty to confirm includes such cases as these.

**The Holy Eucharist**

4. TO CELEBRATE THE EUCHARIST TWICE ON WEEKDAYS AND THREE TIMES ON SUNDAYS AND HOLY DAYS OF OBLIGATION, AND ON THEIR VIGILS. (C. 905, #2)
5. TO CELEBRATE MASS ON A WEEKDAY OUTSIDE A CHURCH EDIFICE PROVIDED THERE IS A LEGITIMATE PASTORAL REASON, THE PLACE IS LITURGICALLY SUITABLE AND THE LOCAL PASTOR HAS NO OBJECTION. (C. 932, #1)

The permission of the Archbishop is required to celebrate Mass outside a church on Sundays and holy days, and their vigils.

6. TO CELEBRATE MASS IN A SUITABLE PLACE OUTSIDE A CHURCH EDIFICE ANY DAY OF THE WEEK IF YOU ARE RETIRED, ON VACATION, ILL OR CONVALESCING. (C. 932, #1)

7. TO CELEBRATE A SUNDAY OR HOLY DAY MASS THE AFTERNOON BEFORE. (C. 931)

The obligation of attending Mass is satisfied wherever Mass is celebrated in a Catholic rite on Sundays or on a holy day or on the afternoon of the preceding day. This includes a nuptial or funeral Mass. (C. 1248, #1)

8. TO CONDUCT A PUBLIC PROCESSION WITH THE BLESSED EUCHARIST ON THE SOLEMNITY OF THE BODY AND BLOOD OF CHRIST OR OTHER SPECIAL OCCASIONS PROVIDED THIS CAN BE DONE IN A DIGNIFIED MANNER. (C. 944, #1 and #2)

Dispensations: Mass of Precept, Fast and Abstinence

9. TO DISPENSE PERSONS, IN INDIVIDUAL CASES AND FOR A JUST CAUSE, FROM THE OBLIGATION OF OBSERVING A DAY OF PRECEPT OR A DAY OF Penance, OR TO COMMUTE SUCH OBLIGATIONS INTO OTHER PIOUS ACTIVITIES. (C. 1245)

This faculty may be used on behalf of all those committed to your pastoral care, wherever they may be at the time, as well as those who are visiting your parish or ecclesiastical institution. (C. 91)

10. TO DISPENSE FROM THE EUCHARISTIC FAST IN PARTICULAR CASES AND FOR A JUST REASON. (C. 919; C. 87, #1; C. 90, #1)

This dispensation may not be granted generally or indiscriminately.

Penance - Confessions

11. TO HEAR CONFESSIONS AND GRANT SACRAMENTAL ABSOLUTION WITHIN THE TERRITORY OF THE ARCHDIOCESE OF NEW ORLEANS.

If you are an incardinated priest of this Archdiocese or have established a canonical domicile here (C. 102), this concession of habitual faculties to hear confession authorizes you to hear confessions validly and licitly throughout the world unless you are specifically prohibited from doing so in a particular diocese by the ordinary of the place (C. 967, #2).
Any priest, even without faculties for confession, may validly and licitly absolve any penitent who is in danger of death from all censures and sins, even if a priest with faculties is present. (C. 976)

12. TO GRANT TO ANY PRIEST IN GOOD STANDING THE FACULTY TO HEAR CONFESSIONS FOR NOT MORE THAN THREE DAYS PROVIDED THE PROPER AUTHORITIES CANNOT BE REACHED. (C. 969, #1)

13. TO REMIT TO THE INTERNAL OR EXTERNAL FORUM ANY LATAE SENTENTIAE (AUTOMATICALLY INCURRED) PENALTY ESTABLISHED BY LAW, PROVIDED IT IS NOT RESERVED TO THE APOSTOLIC SEE AND HAS NOT BEEN JURIDICALLY DECLARED. (C. 1355, #2)

This faculty may be exercised anywhere, either in the act of sacramental confession or apart from it, on behalf of the members of this Archdiocese or of those who incurred the penalty in this Archdiocese. It may be exercised within the Archdiocese on behalf of anyone who has incurred the penalty elsewhere. By this faculty you may remit the excommunication attached to the procuring of abortion (C. 1398) and that attached to apostasy, heresy or schism (C. 1364). An appropriate penance should be given to the penitent when absolving from these censures. In the case of apostasy, heresy or schism, the remission should if possible be granted in the external forum so that a record may be had of the penitent's reconciliation and subsequent ecclesial rights and obligations, such as the right to marry in accord with canonical form (C. 1117). The following excommunications are reserved to the Apostolic See: desecration of the Sacred Species (C. 1367); violence against the Roman Pontiff (C. 1370); attempted absolution of one's accomplice (C. 1378); consecration of a bishop without pontifical mandate (C. 1382); direct violation of the seal of confession (C. 1388).

Vows - Oaths

14. TO SUSPEND, DISPENSE, OR COMMUTE A PRIVATE VOW OR PROMISSORY OATH ON BEHALF OF A MEMBER OF THIS ARCHDIOCESE OR ANYONE VISITING IT, PROVIDED THAT THIS ACTION DOES NO INJURY TO THE ACQUIRED RIGHTS OF OTHERS NOR HARM OTHERS WHO REFUSE TO REMIT THE OBLIGATION. (CC. 1195, 1196, 1203)

Marriage

15. TO ASSIST AT MARRIAGES WITHIN THE PARISH OR OTHER TERRITORY OR CHURCH IN WHICH YOU POSSESS ORDINARY POWER, OR FOR WHICH YOU ARE GENERALLY OR SPECIFICALLY DELEGATED BY THE LOCAL PASTOR OR THE ORDINARY OF THE PLACE. (CC. 1109-1111)

This faculty allows you to assist validly at all marriages within
the limits of your parish territory. (C. 1109) If yours is a personal parish you validly assist, within the confines of your jurisdiction, at marriages when at least one of the parties is your parishioner. (C. 1110) The pastor may delegate or the associate may subdelegate a priest or deacon to assist at marriages; this must be expressly given to a specific person for a specific marriage. (C. 1111, #1, #2; C. 137, #1, #3, #4)

This faculty gives to the pastors of Black parishes and their associates delegation for the marriages of those of other races who are considered members of that parish.

All priests assisting at marriages in this Archdiocese are to follow the policies and guidelines as established by the Bishops of Louisiana for the preparation of couples for this sacrament.


You are to note the permission given for mixed religion on the front of the Pre-Nuptial Questionnaire and file the signed promises with it. Baptism can be proven by an authentic certificate, or if this is unavailable, by a sworn affidavit from a parent, sponsor, witness, or an older member of the family; or if the baptism was conferred upon an adult, the sworn testimony of the baptized person. (C. 876) A marriage between a practicing Catholic and a person who has notoriously rejected the Catholic faith (C. 1071, #2), or between a practicing Catholic and one who has left the Church by a formal act is to be treated in the same way, i.e., with permission given by you after the promises are made. In doubt about the fact or validity of baptism, you must obtain a dispensation for disparity of worship ad cautelam.

17. TO DISPENSE FROM ALL ECCLESIASTICAL IMPEDIMENTS TO MARRIAGE FROM WHICH THE ORDINARY OF THE PLACE MAY DISPENSE, WHENEVER EVERYTHING HAS BEEN PREPARED FOR THE WEDDING (OR CONVALIDATION) AND THE DELAY TO OBTAIN A DISPENSATION FROM COMPETENT AUTHORITY WOULD BE LIKELY TO CAUSE SERIOUS HARM. (C. 1080)

The Chancery should be notified when such a dispensation has been granted so that it may be properly recorded. This faculty does not extend to dispensations from the impediment arising from Sacred Orders or from a public perpetual vow of chastity in a pontifical religious institute.

18. TO WAIVE THE PUBLICATION OF THE MATRIMONIAL BANNS WHenever you consider it inappropriate or unnecessary. (C. 1067)
Our local custom has generally been to publish banns in parish bulletins, especially the parish where the marriage takes place. It would seem wise to provide this sort of publicity, even for mixed marriages.

**Separations**

19. TO ALLOW THE SEPARATION OF SPOUSES FROM COMMON CONJUGAL LIFE WHEN GRAVE DANGER OF SOUL OR BODY EXISTS TO THEM OR THEIR CHILDREN. (C. 1692, #1, #2; C. 1153, #1, #2; C. 1151; C. 1152, #1, #2, #3; C. 1154; C. 1155)

**Sacramentals - Blessings**

20. TO ADMINISTER THE SACRAMENTALS OF THE CHURCH, ESPECIALLY BLESSINGS, IN ACCORD WITH THE LITURGICAL BOOKS. (C. 1168; 1169, #2, #3; C. 1170)

**Funerals**

21. TO PERMIT THE CELEBRATION OF THE RIGHT OF CHRISTIAN BURIAL, INCLUDING MASS, FOR THE UNBAPTIZED CHILD IF THE PARENTS HAD INTENDED TO HAVE THE CHILD BAPTIZED. (C. 1183, #2)

22. TO PERMIT THE CELEBRATION OF THE RITE OF CHRISTIAN BURIAL, INCLUDING MASS, FOR A BAPTIZED MEMBER OF A NON-CATHOLIC CHURCH OR ECCLESIAL COMMUNITY IF THE MINISTER OF THE DECEASED IS NOT AVAILABLE AND PROVIDED THAT SUCH AN ARRANGEMENT IS NOT CONTRARY TO THE WILL OF THE DECEASED. (C. 1183, #3)

In such celebrations the Rite of Christian Burial should be appropriately accommodated to the special ecumenical situation. Non-Catholics participating in the celebration are not to receive Holy Communion.

+ Philip M. Hannan
Archbishop of New Orleans

GIVEN AT New Orleans, Louisiana

December 6, 1983
POLICY FOR RETIREMENT
OF
DIOCESAN PRIESTS

SECTION I: Eligibility

A priest of the Archdiocese of New Orleans shall become eligible for the benefits provided by this plan when:

1. His retirement from active service is duly accepted by the Archbishop or the Administrator (sede vacante). A priest shall be considered retired if he no longer is in an active salaried priestly assignment and remains canonically incardinated in the Archdiocese of New Orleans.

2. If, by reason of illness or disability, a priest cannot continue to serve, yet remains incardinated in the Archdiocese, he shall be entitled to the benefits of the plan during the period of his illness or disability, as certified by competent medical authority.

SECTION II: Retirement Age

The normal retirement age is established as sixty-five (65) years of age. At his discretion the Archbishop may allow a priest to retire at an earlier age.

In the spirit of Canon 538, §3 a priest who remains in active service after 70 years of age should upon completing his seventy-fifth year submit his resignation to the Archbishop who has the discretion to allow him to remain in active service if he is willing.

SECTION III: Monthly Benefit

The Priests' Pension Fund shall provide to eligible retired priests a monthly income under the following conditions:

1. The maximum monthly benefit is to be established by the Archbishop in consultation with the Administrative Board of the Pension Fund.

2. A priest who has served the Archdiocese for a period of twenty (20) years or more at the time he becomes eligible for the benefits shall receive the maximum monthly payment.

3. The monthly payment shall be reduced by one-twentieth for each year less than the maximum service requirement of 20 years. The Archbishop shall have the right to allow a lesser reduction if he deems a higher benefit is
necessary to allow the priest to live properly.

4. Priests who have been away from active service in the diocese for at least ten years immediately preceding retirement (e.g. military chaplain) must apply directly to the Archbishop and establish a need for the diocesan retirement benefits.

Priests who are totally disabled will receive the maximum monthly benefit.

SECTION IV: Residence

If the Archdiocese provides a residence for retired priests:

1. The individual priest shall retain the right to reject the use of the facility without prejudice to his pension.

2. The Archbishop, in consultation with the Administrative Board, has established 60% of pension as a reasonable charge for room and board at such a residence, and this amount is to be deducted from the retired priest's pension.

3. If a retired priest resides in a rectory and assists in the parish, he shall be entitled to his full pension. If he shall not assist the parish in any way, a reasonable charge of 40% of his pension shall be paid to the parish.

SECTION V: The Fund

The basic fund shall be known as the Priests' Pension Fund of the Archdiocese of New Orleans.

1. Income. The Priests Pension Fund shall be supported and maintained by the following annual payments.
   a. An allocation from the annual Christmas Collection.
   b. An annual contribution by each parish for the priests resident in the parish.
   c. The amounts of the contributions provided for in a. and b. above shall be determined by the Archbishop in consultation with the Administrative Board.

2. Administration. The Fund shall be administered by the Administrative Board, utilizing the services of the Archdiocesan Office of Finance and any other appropriate Archdiocesan agency the Board may desire to consult.

SECTION VI: The Administrative Board

The Priests' Pension Fund shall be administered by an Administrative Board.

1. Membership: The Administrative Board shall consist of the following:
a. The Archbishop

b. The Vicar for Finance

c. The Vicar for the Clergy

d. An additional three to five priests, at least one of whom is retired, who shall be appointed by the Archbishop on recommendation of the Priests' Council Steering Committee. The Archbishop will name the Chairman.

e. The Archbishop may appoint three lay persons whose expertise may be of assistance to the Board.

2. Duties: The Administrative Board shall:
   a. Prepare its own by-laws or otherwise establish procedures governing time and frequency of meetings, etc.
   
   b. Safeguard the principal of the Fund.
   
   c. Create a Reserve Fund from any excess annual receipts to provide for emergency needs.
   
   d. Publish an annual financial report in the Chancery Bulletin at the end of the fiscal year.
   
   e. Make a report to the Priests' Council, including such recommendations as it deems proper, at the end of the fiscal year.

SECTION VII: Review

The Archdiocesan Consultors and the Priests' Council shall have the right to review the Priests' Pension Plan at any time. The Administrative Board will open its records and books for inspection by said bodies and supply such information as may be requested, with due respect for confidentiality.

SECTION VIII: Religious Priests

Members of religious orders or societies are not eligible for the benefits provided herein.

Parishes which are in the care of a religious order or society shall, for each priest or brother canonically assigned to the ministry of the parish, pay into the Infirm Priests or Pension Fund of the order or society the same contribution required of other parishes in Section V, No. 1. b.

A religious priest who is canonically assigned to a parish which is in the care of the diocesan clergy shall be entitled to have the same contribution paid into the Infirm Priests or Pension Fund of his order or society.
## ARCHDIOCESE OF NEW ORLEANS PERMANENT DIACONATE
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POLICY MANUAL FOR THE PERMANENT DIACONATE
IN THE ARCHDIOCESE OF NEW ORLEANS

Preface


The Permanent Deacon - Profile

The Fathers at the Second Vatican Council reached back into the history of the Church to retrieve and restore an order of ordained ministers rooted in Sacred Scripture and active at different times and in various forms in the life of the Church - the deacon. The deacon of the twentieth century is in many ways much like the deacons described in the Acts of the Apostles and the writings attributed to St. Paul. In some ways he is quite different.

Just as the Apostles laid hands on seven men chosen to minister to the needs of the widows of the Greek speaking Christians in Jerusalem, the deacons of our age are ordained to a special ministry of service by the imposition of hands. Like Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas they are men filled with faith and the Holy Spirit who are selected from the community because they have demonstrated their commitment to serve God by serving others.

Strengthened by sacramental grace, in communion with their Bishop and his priests, deacons are dedicated to duties of charity and administration.

The norms for the restoration of the diaconate provided sufficient latitude to Episcopal Conferences and the Bishops of the local Churches to allow the development of diaconal ministry that reflected and responded to the special character and needs of the Churches to their care. As a result the diaconate is indigenous to the Church in which it develops. America has provided very fertile soil for the growth of the diaconate.

The Church in America has received the gift of the diaconate as a special charism for men, both celibate and married, who for the most part live and function in the daily world of the laity. Deacons come from all walks of life and are engaged in a vast array of ministerial activities. The deacon is a deacon twenty-four hours of every day, and consequently there are few, if any, areas of life in America that have not been touched in some way by the life of the deacon. Therefore,
the deacon is best understood in terms of who he is, rather than what he does.

A vast majority of the men ordained to the diaconate, particularly in the United States, are married men who have the responsibility of family and a job. It is vital that deacons maintain proper priorities with regard to their family, their job and their ministry as deacons. A deacon who fails to give the proper time and attention to his family and job jeopardizes the very foundation from which he operates as a married ordained minister in voluntary service to his Church and his Bishop.

No man who has first entered into the Sacrament of Marriage should be accepted to the Sacrament of Orders without the clear and unrestricted consent of his wife. However, such consent by a wife does not free the deacon of his duties and responsibilities as husband and father. Like all ministry, the diaconate should not be seen as something we "go and do" but rather something we "do as we go." The deacon who fails as husband, or father, or provider has failed to be a proper witness of what Jesus would be like in our contemporary world as husband, father, or provider. However, the deacon who is first good husband, good father, and good worker or boss can be the model and the inspiration for others.

It is clear that the deacons share with the Bishops and priests the threefold ministry of word, worship and service. Under the authority of the Bishop, deacons are charged to believe the Gospels, to preach what they believe and to live what they preach. When the deacons assist or preside at liturgy, they share or shoulder the responsibility to provide and promote meaningful worship that helps the believing community to share with one another and to acknowledge the goodness and the greatness of their God. Good liturgical celebrations are important in the life of the Church, and deacons should devote appropriate time and attention to this duty.

Sometimes deacons are called upon to preach the Word of God. When they do so they should be mindful of the boldness and courage of Stephen, and the fidelity and faithfulness of Paul. The deacon as preacher must be a person of prayer in love with the Word of God and in daily contact with Sacred Scripture. The goal of the preacher of God's Word must be to communicate faith and to move the people to action. It is a reality of life that we cannot give to others what we do not have ourselves. We cannot give to others a faith we do not possess ourselves.

Likewise, we cannot expect others to act on their faith if we do not act ourselves. Therefore, deacons find the most authentic expression of their diaconal ministry in the service they provide to those in need. The needy are not easily defined and poverty is not always a matter of lack of material possessions. Deacons who stand with their feet planted in both the clerical and lay worlds have a particular
responsibility to identify the needy, both material and spiritual, and a special vantage point from which to identify the resources to address those needs, both material and spiritual. Often people do not respond to the needs of others simply because they have not been asked and some people remain in need because they do not know how or who to ask for help. Deacons should be the bridge over that gap.

The deacon, dressed as he should be in the clothes of a layman, can often identify, articulate and begin to address a particular need before it is discovered that he is an ordained minister. In this regard he follows in the example of Jesus who healed the sickness in people's lives and cast out the demons from their hearts, and then told them of the Good News. The deacon of today, like Jesus Himself and the great evangelists who have followed Him, must first show their faith in action if they hope to be able to tell others of their faith with credibility.

Deacons are also called to imitate Jesus as prophet. Jesus learned, like many who preceded Him, that the prophet is not always a very popular person with people who are resistant to change. The true measure of a deacon is not his popularity, but the extent to which he resembles Christ.

The deacon must be both a loyal follower and a courageous leader. In all that he does the deacon must attempt to communicate his faith in Jesus and move people to actions that demonstrate their belief in Jesus. He must faithfully represent to the people the teachings, the morals, and values of the Church and report to the Church the experience and needs of the people in their attempt to live what they have been taught.

The deacon must enable the laity to discover the talents and abilities that God has given to each of us and to facilitate the development and use of those talents. The deacon must avoid the danger of becoming an obstacle to growth of the faith of others as they discover their talents and attempt to put them into practice.

The Permanent Diaconate in the Archdiocese of New Orleans

Having studied the permanent diaconate programs in other parts of the United States, Archbishop Philip M. Hannan decided to implement a program of formation of permanent deacons in the Archdiocese of New Orleans. The first "pioneer" group of permanent deacons were ordained in May of 1974 thus launching the Archdiocese of New Orleans headlong into the development of an outstanding formation program for permanent deacons. It is under the leadership of Archbishop Hannan that the permanent diaconate formation program has come to be recognized as one of the finest in the United States. Since those early beginnings the permanent diaconate has grown in talent, scope and number.
Mission

The ministry of the permanent deacon is one of service and charity, of witness and proclaiming the Good News, and of leadership in prayer and liturgy. The deacon is committed to the Archbishop and the Archdiocese of New Orleans through ordination to this permanent and public office of service. His ministry is established to reflect the ministry of Christ, so that strengthened and enlightened by the Holy Spirit, he serves and enables others to serve and thus becomes actively involved in the faith community.

He believes that his sharing in the lifestyle of the faithful as a married or single person, gives him a special charism for bringing the Living Word into the marketplace. As a deacon implements the mission of the parish, he is characterized by openness and responsiveness to a wide variety of needs in keeping with his talents. Because he frequently provides continuity on a parish staff, the deacon ministry uniquely compliments and supports other ministries, both ordained and non-ordained.

Tasks/Responsibilities

Permanent deacons are engaged in a variety of ministries such as the following:

1) Sacramental/liturgical functions:
   - baptism and baptismal preparation
   - weddings and marriage preparation
   - communion services
   - funerals and wakes
   - preaching

2) Pastoral care:
   - the sick, the elderly, the bereaved, the homebound,
   - prisoners, homeless, AIDS victims, teenagers, needy
   - hospital chaplains and nursing homes
   - counseling
   - port chaplain

3) Religious education:
   - catechist training

4) Social services:
   - parish social ministry
   - clothing and food distribution

5) Parish administration
   - upkeep of parish properties
   - service and support of parish associations and organizations

6) Evangelization/RCIA
7) Diocesan Services:
Marriage Tribunal

Selection is made from among these ministries by the permanent deacon according to needs which vary from parish to parish and his personal gifts for ministry. His parish assignment provides a base for him to service these needs in an ongoing way.

The deacon may work in a particular ministry for a time and then, having trained others to replace him, he moves on to the discovery and development of a new one. His duties thus include the enablement of others among the laity for ministry through provision of proper training. He serves as an integral member of the parish staff.

As an actively involved member of the parish staff the permanent deacon renders his services as a co-worker with the pastor in common counsel and endeavor with him and under his authority.

Qualities

The permanent deacon possesses the qualities that are common to all pastoral ministers. Among these it is particularly important for the deacon to be motivated as a self-starter and to be generous, a good listener, counsellor, compassionate, sincere, and warm.

Competences/Skills

The permanent deacon possesses a variety of competences or skills, many of which are held in common with all other pastoral ministers.

Among these it is particularly important for the permanent deacon to have a) a basic knowledge of universal and local church law; b) an understanding of the relationship between faith and culture; and c) a knowledge of social justice issues.

Among the interpersonal/relational skills of the pastoral ministers, the permanent deacon has particular need for a) public speaking skills including preaching; b) leadership training; and c) community organizing skills.

He also needs the ability to effectively lead prayer, perform the sacred rites and preach. His main thrust should be in preaching the Gospel - the Good News - by his lifestyle.

Definition of Diaconal Status

FACULTIES: A faculty is a grant by a higher authority enabling a person to act in a way that the recipient would not otherwise be empowered or authorized to act.

Upon diaconate ordination and incardination into the Archdiocese, diaconal faculties are granted by the
ACTIVE: A deacon who has an assignment to a parish, agency or institution and is fulfilling the terms of the assignment including liturgical functions and staff participation.

RETIRED: A deacon who because of age or infirmity has withdrawn from active ministry with the approval of the Archbishop. He may still minister in whatever manner is acceptable to him and his pastor/supervisor.

TEMPORARY LEAVE OF ABSENCE: A deacon who at his own request has been granted authorization to withdraw from active ministry for a fixed period of time. Faculties cease during this time.

INACTIVE: A deacon who has no base of operation and is not functioning as a minister at this time. Faculties as deacon are revoked or cease while inactive.

ADMINISTRATIVE LEAVE OF ABSENCE: A deacon who is relieved of all responsibility for any ecclesiastical office or function, as well as participation in active ministry. He may not function or represent himself as a deacon while this is in effect. This is usually a temporary withdrawal from ministry without seeking laicization. Faculties are revoked or cease, pending resolution of the reason(s) for the leave of absence.

SUSPENDED: A deacon whose faculties have been suspended by the Archbishop may not function as a licensed minister in any parish, agency or institution or the Archdiocese. The Chancery will issue a letter notifying the deacon of the suspension of faculties.

LAICIZED: A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the Ordinary.
Faculties for Deacons

In accordance with the provisions of Canon Law, I am pleased to grant the following faculties to:

to be exercised subject to the Pastor of the Parish to which you are assigned.

Baptism

1. To administer the Sacrament of Baptism to infants or one who has not completed the fourteenth year without previously referring the matter to the Ordinary.

Since Canon 863 requires that the matter of a baptism of adults of at least fourteen years of age be referred to the diocesan Bishop for his preference as to whether or not to baptize them, by this faculty this requirement is effectively waived. It should be noted in the requirements of Canon 866, that without a grave reason to the contrary, an adult should be confirmed immediately after baptism. This prevents the deacon from baptizing the person who has reached the minimum age for confirmation in the Archdiocese. This restriction stems from the fact that the deacon does not qualify as a minister of the Sacrament of Confirmation.

Eucharist

2. To distribute Holy Communion - Canon 910.

To bring Holy Communion to the sick in the form of viaticum in case of necessity or with at least the proper presumed permission - Canon 911.

To conduct the rite of the administration of Holy Communion outside of Mass observing the liturgical rites - Canon 918.

To dispense, in individual cases and for a just reason, from the Eucharistic abstinence - Canon 919, #1.

Canon 919, #1 requires that anyone receiving the Eucharist abstain for at least one hour from all food and drinks, except water and medicine. This faculty allows deacons to dispense from the Eucharistic Fast, in individual cases, for a just reason.

To expose the Most Holy Sacrament and give the Eucharistic Benediction - Canon 943.
Preaching

3. To proclaim the Gospel at Mass - Canon 757.

To preach the Word of God, including the homily at the Sacred Liturgy - Canons 764 and 765.

This faculty is granted by the universal law of the church and is to be exercised with at least the proper presumed permission of the pastor or rector of the church in which you are preaching or the permission of the proper superior when preaching in a church or oratory of a religious institute. This faculty permits you to preach throughout the world unless a particular diocese has required that you receive express permission to preach there.

Matrimony

4. To conduct the required pre-marital investigation and preparation for marriage and administer the necessary oaths.

To assist at marriages within the parish or other territory or church in which you are generally or specifically delegated by the local pastor, or the Ordinary of the place. Canons 1109-1111.

This faculty allows you to assist at all marriages within the limits of your parish territory - Canon 1109. If yours is a personal parish you validly assist within the confines of your jurisdiction, at marriages when at least one of the parties is your parishioner - Canon 1110. The pastor may delegate or the associate (deacon) may subdelegate a priest or deacon to assist at marriages; this must be expressly given to a specific person for a specific marriage - Canon 1111, #2, Canon 137, #3, #4.

This faculty gives to the pastors, associates and deacons of Black parishes the delegation for the marriages of those of other races who are considered members of that parish.

All deacons assisting at marriages in the Archdiocese are to follow the policies and guidelines as established by the Bishops of Louisiana for the preparation of couples for this Sacrament.

To initiate the process for declaration of nullity and/or for dissolutions of the bond and to act as procurator advocate in these proceedings.

Funerals

5. To conduct services (rosary, scripture reading, appropriate address, etc.) at wakes.
To accompany the body from the funeral home to the church.
To conduct the rite of absolution.
To lead the prayers at the cemetery.

Sacramentals

6. To administer sacramentals and ritual blessings in accord with the norms of the liturgical books - Canon 1168.

To administer the blessings which are expressly permitted by the deacons as indicated in the Book of Blessings - Canon 1169, #3.

Restrictions:

These faculties will be valid until revoked.

Date issued:__________  
Archbishop of New Orleans

_________________________  
Chancellor

9.
Program Organization & Administration

Office of the Permanent Diaconate - Has overall responsibility for the permanent diaconate which includes:

a. Recruiting and screening

b. Formation - academic and spiritual

c. Post-ordination - assignments
   - other concerns

d. Continuing formation

e. Continuing spiritual enrichment

The office of the Permanent Diaconate is staffed as follows:

Director - Responsible for recruiting, training and supervising all permanent deacons and candidates. (Full time)

Associate director for academic and spiritual formation (Part time volunteer)

Associate director for continuing academic and spiritual formation (Part time volunteer)

Advisory Structures

There are two main advisory structures in the organization of the permanent diaconate:

Permanent Diaconate Advisory Board - Recommends policy and in general advises the Archbishop and the Office of Permanent Diaconate.

Composed of priests, deacons and wives with representation from each formation group or class as well as the Chairman of the Community of Deacons and the representatives who serve as members of the Archdiocesan Pastoral Council as well as those who serve as observers to the Priests’ Council of the Archdiocese.

The Chairman (usually a priest) and all members of the Advisory Board are appointed by the Archbishop.

Permanent Diaconate Personnel Board of the Archdiocese of New Orleans

The Permanent Diaconate Personnel Board is established in order to assist the Archbishop in serving the overall needs of the Archdiocese as well as the specific needs of the permanent deacons who serve in the Archdiocese of New Orleans.
Nature of Personnel Board

1. The Board serves in a consultative capacity to the Archbishop who is responsible for all appointments.

2. The Board serves to evaluate the needs of the Archdiocese with regard to permanent diaconate ministries and the assignment of permanent deacons considering their individual talents, abilities and special training.

3. The Board also serves on behalf of the Archbishop as an arbitration and grievance body for permanent deacons.

4. The Permanent Diaconate Personnel Board has the delegated responsibility of recommending to the Archbishop placements for permanent deacons in parish and special assignments. The recommendations will take into consideration the abilities and preferences of the individual deacon with the specific needs of a particular assignment and the overall good of the permanent diaconate. Geographic restrictions will normally be considered.

Functions and Procedures

The Permanent Diaconate Personnel Board is a representative body of the permanent deacons of the Archdiocese. It receives its authority to function from the Archbishop. The Permanent Diaconate Personnel Board assists the Archbishop in meeting his pastoral responsibilities in the following ways:

1. By assessing the need for permanent deacon placements in the Archdiocese and regularly reporting its findings to the Archbishop and Priest Personnel Board.

2. By assessing the qualifications and availability of permanent deacons for ministry in the Archdiocese and regularly reporting its findings to the Archbishop and Priest Personnel Board.

3. By assessing the needs of individual permanent deacons and their families for satisfactory and effective ministry in making recommendations to the Archbishop regarding assignments of permanent deacons.

4. By researching and recommending personnel policy for permanent deacons.

5. By responding to specific requests from the Archbishop or other Archdiocesan bodies regarding permanent diaconate personnel matters.

6. By keeping current and reviewing a system of detailed and accurate information on permanent deacons, their assignments and availability. This information is strictly confidential.

8. By serving in the capacity assigned to it in other policy matters recommended by the Permanent Diaconate Advisory Board and approved by the Archbishop.

Assignment Guidelines

The Permanent Diaconate Personnel Board realizes that it is impossible to satisfy perfectly every permanent deacon in all assignments. It should be emphasized that deacons are expected to be generous in serving those for whom they are ordained. However, while the generosity and sacrifices can be expected in certain circumstances, it is not envisioned that anyone will be requested to serve in a capacity that would be unreasonable or detrimental to himself personally, to his family or to his employment situation.

Relationship to Other Groups

The Permanent Diaconate Personnel Board is independent of, but works in concert with, the Permanent Diaconate Advisory Board in promoting the well being and the effectiveness of permanent deacons of the Archdiocese of New Orleans. Personnel policies are normally developed in conjunction with the Permanent Diaconate Advisory Board.

Change of Assignment

A change of assignment for permanent deacons may occur in the following manner:

1. A recommendation for change of assignment may originate with the Permanent Diaconate Personnel Board.

2. A permanent deacon may initiate a request for a change of assignment by contacting the Chairman of the Permanent Diaconate Personnel Board or the Director of Permanent Diaconate.

3. The Archbishop may take direct action in making an assignment without the normal consultative process.

As a general rule a permanent deacon who wishes to be re-assigned should notify his pastor or supervisor that he is asking for a new assignment or change in present assignment status.

Each permanent deacon has the right to approach the Archbishop directly when he deems this to be necessary for his spiritual welfare but it is understood that this would be a matter of last resort, that is, only in the event that consultation with the Permanent Diaconate Personnel Board and his spiritual advisor has not resolved his problem or difficulty.
Membership

The Permanent Diaconate Personnel Board consists of four permanent deacons selected by the Archbishop from a list of nominees suggested by all permanent deacons in the Archdiocese. One priest member will be appointed by the Archbishop. The director of the permanent diaconate will serve as an ex-officio member.

1. Term of office will be for three years. Terms of the members will be staggered. The chairman will be elected annually by members of the board. (The Archbishop will determine the terms for the original board.)

2. In order for a deacon to be nominated he must first have expressed his willingness to serve.

3. Nominees should be submitted by November 15th of each year. Appointments shall be made by the Archbishop in December. New appointees assume office by January 1st.

4. The director of the permanent diaconate will be responsible for conducting elections.

Meetings

The Permanent Diaconate Personnel Board will meet regularly as needed.

The chairman will call and preside at the meetings.

The director of permanent diaconate will prepare the agenda for the meetings in conjunction with the chairman and will be responsible for maintaining official records of all board meetings.

Confidentiality

Members of the Permanent Diaconate Personnel Board are bound by confidentiality concerning all matters brought to their attention in confidence. Personal interviews and requests for particular assignments will be held in confidence unless the individual involved chooses to make these public. Information given to an individual board member in his capacity as a board member will be shared with other board members unless the person giving the information makes it clear that he does not wish to have this information shared.

Prior to making recommendations for appointments or assignments the personnel board may consult with others who are directly involved in the appointments. Confidentiality in such situations depends upon the willingness of those consulted to maintain confidence. The board urges confidentiality to protect the privacy of the individual deacon and the avoidance of rumors.
**Norms and Procedures for Incardination**

1. A written petition for incardination shall be addressed to the Archbishop.

2. Permanent deacons from other dioceses or from religious communities will be considered for incardination into the Archdiocese of New Orleans only after they have served for an appropriate time in the Archdiocese as determined by the Archbishop.

3. Upon notification that a petition has been received, the Permanent Diaconate Personnel Board will provide the permanent deacon seeking incardination with an application form. The completed form is to be returned to the Office of Permanent Diaconate together with a letter from the permanent deacon's proper Bishop or Superior granting him permission to proceed with the incardination.

4. The Permanent Diaconate Personnel Board will conduct the necessary investigation of the application by seeking information from all those under whom the deacon has served, concerning his vocational fitness, his health, personality qualifications, employment and family situation.

5. The applicant will be interviewed by the Director of Permanent Diaconate and the Permanent Diaconate Personnel Board.

6. Based upon its findings, the board will recommend to the Archbishop the approval or rejection of the application. The board may recommend that the deacon be allowed to continue to exercise his ministry in the Archdiocese of New Orleans for an additional trial period.

**Permanent Diaconate Recruitment and Screening**

Applicants for permanent diaconate are identified through the recommendations of their pastors or through Archdiocesan agencies. Applicants are subject to a screening process which includes psychological testing, interviews and references. Among the criteria used in the selection process are leadership ability, track record of ministry or service, stability in marriage and employment, one's personal health record, an appreciation of the post conciliar church and most important of all the present and future ministry needs of the Archdiocese of New Orleans.

**Application Process**

Applications for the Permanent Diaconate Formation Program are accepted ONLY after prospective applicants have participated in a series of information or discernment meetings presented by the Office of Permanent Diaconate.
Information or Discernment Meetings

The information or discernment meetings are a series of meetings scheduled approximately three to four weeks apart in which all facets of the permanent diaconate are discussed. The wives of the married applicants are also required to attend the meetings.

The meeting agendas are as follows:

First Discernment Meeting - Applicants, wives and pastors or sponsors (ALL applicants MUST be sponsored by a pastor or director of an Archdiocesan Agency.) General information on the permanent diaconate and specifics on the New Orleans Formation Program are discussed. Emphasis is placed on the "Call to the Vocation of the Permanent Deacon."

Second Discernment Meeting - Applicants and wives review the Restoration of the Permanent Diaconate by VATICAN COUNCIL II, with reference toward commitment. Session includes a Holy Hour and a small group sharing with deacon couples.

Third Discernment Meeting - Applicants and wives participate in the celebration of the Eucharist, followed by a special presentation on the Diaconate as Vocation with the Archbishop. A special session for wives of the applicants and a final question and answer session follows.

Application

Following the final discernment meeting and ONLY then will the period of application be open. This period will be for approximately thirty to forty-five days. Application forms are submitted by the applicant and his wife where applicable. (See copies attached)

Screening Procedure

The screening process includes three personal interviews with the applicant and his wife (if married). The interviews are conducted by priests and deacons and their wives. Each of the interview teams consist of two deacon couples and one priest. The members of the Permanent Diaconate Advisory Board and the Permanent Diaconate Personnel Board serve on these interview teams. At least one of the interview team members visits the applicant in his home. (See interview form.)

Psychological Screening

All applicants and their wives (where applicable) are asked to participate in psychological testing. The testing instrument selected is the Minnesota Multiphasic Personality Inventory (MMPI) which is administered by a licensed Clinical Psychologist. The results of the psychological screening provides only one part of the data collected in
the screening process and is not used as the sole basis for selecting or refusing an applicant.

Recommendations & References

Reference forms are sent to pastors, associate pastors and supervisors for each applicant (Copies included). Reference forms are also sent to the five references indicated by the applicant on his form. The references include the applicant's employer, Parish Council President, neighbor and friends. These references are questioned in order to provide some data on the applicant's secular lifestyle. (Copy attached)

Candidate Selection

When all the data is collected the Permanent Diaconate Advisory Board meets in an extended session to make the final selection of candidates to be recommended to the Archbishop for acceptance into the formation program.

Class Composition

Since an important part of the formation process is the building of community among the candidates the size of the class is important. Experience has shown that the ideal class size is twenty-five men, however, it is the policy of the Permanent Diaconate Advisory Board to use other criteria such as need, geographical location of the ministerial need and the recommendations of other advisors when determining the number of men to include in the formation class.

Notification of Selection

Notification of selection or refusal is sent to the applicant by the Archbishop with a follow-up from the Director. A copy of this notification is sent to the pastor or supervisor of the applicant.

In the case of refusal additional follow-up is provided by the Director and the Diaconate Staff.
APPLICATION FOR CANDIDACY TO ORDER OF DEACON

N.B.: Answer all questions. Be as specific as possible. If you are uncertain about any of your answers, give the best approximation you can. All information will be held in confidence by the Screening Committee of the Office of Permanent Diaconate. You will have an opportunity to discuss this questionnaire with a Screening Committee member.

Date

Name________________________ Age _____ Date of Birth _________

Home Address _____________________________________________
                    Street       City       State        Zip

Home Telephone_________________ Business Telephone ________________

Occupation ___________________ Business Address __________________

Church Parish__________________ Diocese ________________________

Marital Status

  Married  Widowed  Single

Wife's Name ___________________ Living _____ Date of Birth _________

Date of Marriage _________ Place (City & Church Parish) __________

Wife's Occupation __________ Wife's Religion _________________

Full Time ( ) Part Time ( )

Previous Marriages (if any) Wife's Name: _______________________

Date of Marriage _________ Church Parish & City ________________

Circumstances ________________________________
Minor Children: Name  Age  School

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Adult Children: Name  Marital Status  Age  Occupation  Location
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Employment History: (Past 15 years. Begin with Most Recent Employer)
From  To  Title/Company  Reason for Leaving
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Educational Background: (Check Level of Education)
________________________________________________________________________
Name of School  From/To

____ 1st thru 8th

____ 9th thru 12th

18.
College/University _____________________________
Graduate Studies ______________________________
Degree(s) ______________________________________
Lived Experience (Travel, Special Employment, Etc.) ________________________

Describe how you care for yourself, your wife, your children, other family members and your home. (Note: how you spend time on yourself; activities you and your wife enjoy "alone together"; how you help your wife; how you exercise spiritual leadership; ways you share in the responsibility of raising the children; ways you show love and affection toward your children; care for the extended family - parents, etc. and how you exercise responsibility for the physical plant of the home.)
Describe how you experience your wife caring for herself, you, the family, and your home. (Note: how she takes time for herself; supports you in your life and responsibilities; shares her faith with those around her; encourages and allows you to exercise authority in the home; to share in the responsibilities of raising children and to care for the physical plant of the home.)
Have you or your spouse had any special difficulties that could affect your ministry as a deacon or bring scandal to the diaconate program of the church with regard to:

- Alcohol
- Drugs
- Home Situation
- Homosexuality
- Immoral Relationships
- Indictments or Arrests

If yes to any of the above, please describe below:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

List of Organizations, Apostolic Activities, Prayer Groups, etc., to which you belong (Both Civic and Church related).

Name of Organization  Years of Affiliation  Nature of Participation
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Special Honors or Distinctions:

Military Status:

Have you ever been in a seminary or religious community?  
If so, please designate term and location.

________________________________________________________________________
Have you received any orders or religious vows? ____ If so, specify:

__________________________________________________________________________

Financial Position: How do you rate your present financial position?

__________________________________________________________________________

Explain the extent of your present indebtedness. _______________________

__________________________________________________________________________

__________________________________________________________________________

Please give the names of five personal references to include the following: employer, neighbor, parish council president (or member) and others not related to you.

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I hereby grant permission to the Archdiocese of New Orleans to contact the above named references in conjunction with my application for the Permanent Diaconate Program.

I also state that all of the information contained in this application is true and correct to the best of my information and belief.

Date________________ Signature__________________________________________

Please attach:

1. A recent photograph
2. Baptismal certificate (copy)
3. Confirmation certificate (copy)
4. Church marriage certificate (copy)
5. Health form
Archdiocese of New Orleans
Office of Permanent Diaconate
7887 Walmsley Avenue
New Orleans, Louisiana 70125

QUESTIONNAIRE FOR WIFE OF APPLICANT FOR ORDER OF
DEACON FOR THE ARCHDIOCESE OF NEW ORLEANS

N.B.: Answer all questions. Be as specific as possible. If you are uncertain about any of your answers, give the best approximation you can. Any information will be held in confidence by the Screening Committee of the Office of Permanent Diaconate. You will have an opportunity to discuss this questionnaire with a Screening Committee member.

Date

Name ___________________________ Age ______ Date of birth ______

Home Address ___________________________ Street ______ City ______ State ______ Zip Code ______

Home Telephone ________________ Business Telephone ________________

Occupation ___________________________ Business Address ___________________________

Full Time ( ) Part Time ( )

Previous Marriages (if any) Husband's Name ___________________________

Date of Marriage __________ City & Church Parish ___________________________

Circumstances ___________________________

Educational Background: (Check Level of Education)

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Name of School</th>
<th>Year From/To</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st thru 8th</td>
<td>___________________________</td>
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<tr>
<td>9th thru 12th</td>
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<tr>
<td>College/University</td>
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<tr>
<td>Graduate Studies</td>
<td>___________________________</td>
<td></td>
</tr>
<tr>
<td>Degrees(s)</td>
<td>___________________________</td>
<td></td>
</tr>
</tbody>
</table>

24.
Lived Experience (Travel, Special Employment, Etc.)

Current Apostolic Activities (Both Civic and Church Related):

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Years of Affiliation</th>
<th>Nature of Participation</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

Have you ever been in a religious community? 

Have you ever professed religious vows?

Describe how you care for yourself, your husband, your children, other family members and your home. (Note: how you spend time on yourself; activities you and your husband enjoy "alone together"; how you support your husband in his life and responsibilities; how you share your faith with those around you; how you encourage and allow your husband to exercise his authority in the home; what are your responsibilities in raising your children; in caring for the home; ways you show love and affection towards your husband, your children, and extended family members - parents, etc.)
Describe how you experience your husband caring for himself, you, the family and your home. (Note: how he takes time for himself; takes an active concern in helping you keep your daily life in order; exercises spiritual leadership in the home; shares the responsibility of raising the children; shows love and affection toward you and toward the children; exercises responsibility for physical plant of the home; and cares for extended family members.)
How do you assess your husband's current feeling about his application for candidacy to the diaconate?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

How do you describe your feelings about your husband's application for candidacy to the diaconate? (Please note how you plan to support him in his formation.)

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

Have you or your spouse had any special difficulties that could affect your ministry as a deacon or bring scandal to the Diaconate Program or the church with regard to:

- Alcohol
- Drugs
- Home Situation
- Homosexuality
- Immoral Relationships
- Indictments or Arrests

If yes to any of the above, please describe below:

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

28.
Do you believe that you can participate in the formation program should your husband be accepted? ___. Explain.

Will you commit yourself to mandatory workshop days for wives of candidates four to six times a year? ___.

By the execution of this questionnaire, I hereby evidence to the Office of Permanent Diaconate of the Archdiocese of New Orleans my consent to my husband (Name) ________ applying for admission as a candidate for the Diaconate, and if he is accepted as a candidate, I will support him in his formation and ministry to the best of my ability.

Date _______________ Signature ___________________________

29.
ARCHDIOCESE OF NEW ORLEANS

GENERAL EVALUATION OF CANDIDATES FOR THE PERMANENT DIACONATE

NAME________________________________________ PARISH __________________________

The Examiner should be familiar with the National and Local Guidelines for Permanent Deacons. Please return this form in a sealed envelope to the Director of Permanent Diaconate.

FAMILY BACKGROUND
1. What is the family situation, especially the candidate's relationship with his wife and children?

2. What is the religious environment of the home?

OCCUPATION
3. What is the candidate's present occupation? Is he gainfully employed?

4. Does he have sufficient insurance for self and family?

5. Satisfactory appearance and manner? Any obvious defects, speech defects?
EDUCATION
6. What is the applicant's highest completed grade? Degrees?

7. Has he ever been in the seminary or religious life before? Why did he leave? Has he ever received any major orders or taken any vows?

PERSONALITY
8. What is his attitude toward the Church as it is today? Has he accepted the changes which have taken place since Vatican II?

9. Does he have a critical attitude toward authority? (church, civil)

10. Any indications he lacks a strong will or is excessively dependent on others?

11. Does he appear to be mature and well balanced?

12. Any indications of selfishness, self-centeredness, arrogance? Any special lack of self-esteem, sense of inadequacy, worthlessness?

13. How does he relate himself to the examiner? Do you feel comfortable talking to him? Is he too "nice", very shy, estranged, defensive?

SPIRITUAL LIFE
14. Any evidence of lack of piety or of excessive piety? Any scrupulosity or religious fears, now or in the past?

15. Does the Applicant want to be a deacon or is he being called?

16. Can he describe his experience of being called?

31.
17. Has the applicant experienced signs or indications which would lead to a "calling" to become a deacon?

18. Is anyone in the community calling him to be a deacon?

19. Is he [free] to respond to the Spirit - whether that Spirit is calling him to diaconate or to some other ministry (some other use of his gifts)?

20. Does he understand that not being selected at this time is not a failure but merely an indication that the timing may not be right?

MOTIVATION

21. Why does the applicant want to become a deacon?

22. Does he have a sufficiently realistic knowledge of the diaconate? Do you foresee any unusual difficulties?

23. Does his wife understand her responsibilities during formation and after ordination? How will she participate?
SUMMARY IMPRESSION:

JUDGMENT OF THE EXAMINER

____ I recommend the applicant without reservation as an excellent prospect.

____ I have some reservations but would recommend the applicant as a good prospect.

____ I have substantial doubts about the applicant but think he might be given a chance to prove himself in the program.

____ I find the applicant unsuited at this time but think he could be reconsidered later.

____ I feel the applicant is unsuited for diaconal ministry.

DATE ____________________________ SIGNATURE ____________________________

SIGNATURE ____________________________

33.
TO: REFERENCES OF CANDIDATES

Mr. is presently under consideration by the Archdiocese of New Orleans as a candidate for the Permanent Diaconate Program. He has submitted your name to our office as someone we might write to for background and support concerning his application for this most important service to the Church.

In case you are not fully acquainted with the diaconate, it is a permanent order in the Church in the United States which was restored and re-established by the Bishops in 1968. In our own Archdiocese deacons are serving in a variety of ministries. Most of these men are married and have children. They practice in a sense, a tri-vocational status of family life, business and a religious service.

After completing three years of special studies, candidates are ordained by the Archbishop to their permanent order and are then called upon to function on a parish level or within the framework of the Archdiocese. As an indication of the extent of this most serious calling, the deacon is privileged to preach, to officiate at baptisms and marriages, he may preside over wake services and Christian burials. He assists the celebrant with the liturgy, distributes the Eucharist, counsels the sick, ministers to the dying.

He is, indeed, a minister of Jesus Christ, of the Church of God. And because of the very seriousness of the decision that our candidate is considering, we feel it is most necessary to consult with his friends and neighbors and ask that they assist our office in a final determination of his candidacy. Would you please take a few moments to read the attached, answer the questions asked thereon and return the form to this office in the enclosed, self-addressed and stamped envelope.

In deep appreciation for your support, I remain,

Yours in the Lord,

Deacon Jim Swiler,
Director

JS/dg
THE ARCHDIOCESE OF NEW ORLEANS
OFFICE OF THE PERMANENT DIACONATE
CANDIDATE REFERENCE FORM

Name of Candidate: ____________________________________________

Address: ____________________________________________________

How long have you known the applicant? __________________________

What can you tell of his practice of the faith? ____________________

_________________________________________________________________

_________________________________________________________________

How does he relate his faith to others? _____________________________

_________________________________________________________________

Please give your opinion of his:

a. Honesty and integrity _________________________________________

b. Enthusiasm _________________________________________________

c. Personality ________________________________________________

In your opinion, from what you know of the candidate, what special
trait (or traits) does he possess which would most qualify him for
ordination to the diaconate?  _______________________________________

_________________________________________________________________

Do you know of any situation which might reflect unfavorably upon his
candidacy? ____________________________________________________

_________________________________________________________________

NOTE: All information will be kept in strict confidence. The candi-
date has given us permission to seek this information and is aware of
the nature of this form.

_____________________________  ____________________________
Signature of Reference  Date

Please use reverse side of page for any additional comments you may
wish to make regarding the candidate.
Formation

The Formation Program in the Archdiocese of New Orleans has three equal facets:
- Academic Formation - (See Curriculum Enclosed)
- Spiritual Formation - (See Formation Plan Enclosed)
- Community Building - Candidates build their own support group during the formation period which will serve them in the post-ordination years.

Formation Period

The Formation Program covers a period of three and one-half years and operates on the academic calendar with candidates having summers free for family activities.

Ministry Involvement

Because of the intensity of the Formation Program it is recommended that all candidates disengage in service ministries which would interfere with the rigors of the formation program. Questions about any continued ministry should be discussed with the Director.

Tuition

All tuition costs for the Formation Program are covered by the Archdiocese of New Orleans. This includes basic texts required for the course. Candidates are responsible for any additional texts, some required reference texts, a Bible and the cost of an annual retreat for the candidates.

Wives

Wives of the candidates are encouraged to participate in all phases of the Formation Program. Wives who successfully complete the Diaconate Formation Program with their husbands are qualified for certification as Religious Education Instructors at the Elementary Level from the Office of Religious Education.

Formation Advisors

Each candidate will select two Advisors during the formation period:
1. Pastoral Advisor - An impartial mentor who will meet on a regular basis with the candidate. The Pastoral Advisor is selected by the candidate from a list provided by the Office of Permanent Diaconate.

2. Spiritual Director - Selected by the candidate. The Spiritual Director should not be the candidate's Pastor, Associate Pastor or Supervisor as these persons will be asked to
evaluate the candidate.

Candidates are evaluated throughout the formation period in several ways:
1. Academic evaluation from the Instructors.
2. Reports from the Pastoral Advisor.
3. Evaluations from the Pastor or Supervisor.
ARCHDIOCESE OF NEW ORLEANS
TRANSCRIPT OF COURSES FOR PERMANENT DEACONS

FIRST YEAR

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>SS 13</td>
<td>Understanding Old Testament Literature</td>
</tr>
<tr>
<td>SS 14</td>
<td>Understanding New Testament Literature</td>
</tr>
<tr>
<td>ST 11</td>
<td>The Theology of Christian Worship</td>
</tr>
<tr>
<td>ST 12</td>
<td>Introduction to Systematic Theology</td>
</tr>
<tr>
<td>ST 33</td>
<td>The Church</td>
</tr>
<tr>
<td>ATh 11</td>
<td>Introduction to Spiritual Theology</td>
</tr>
<tr>
<td>MT 12</td>
<td>Introduction to Christian Morality</td>
</tr>
<tr>
<td>PT 11</td>
<td>Church's Ministry of Service</td>
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SECOND YEAR

<table>
<thead>
<tr>
<th>Course</th>
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</thead>
<tbody>
<tr>
<td>SS 21</td>
<td>Old Testament Exegesis: Pentateuch</td>
</tr>
<tr>
<td>SS 22</td>
<td>New Testament Exegesis: Synoptic Gospels</td>
</tr>
<tr>
<td>ST 21</td>
<td>Grace - Eschatology</td>
</tr>
<tr>
<td>ST 23</td>
<td>Sacraments of Initiation</td>
</tr>
<tr>
<td>MT 22</td>
<td>The Moral Response of the Christian</td>
</tr>
<tr>
<td>ST 36</td>
<td>Christology</td>
</tr>
<tr>
<td>HSp 21</td>
<td>Homiletics I</td>
</tr>
<tr>
<td>HSp 22</td>
<td>Homiletics II</td>
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</tbody>
</table>

THIRD YEAR

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>SS 31</td>
<td>Old Testament Exegesis: Prophets</td>
</tr>
<tr>
<td>SS 32</td>
<td>New Testament Exegesis: Pauline Letters</td>
</tr>
<tr>
<td>PT 31</td>
<td>Introduction to Deacon Ministry</td>
</tr>
<tr>
<td>CAT 100</td>
<td>Catechetical Methods</td>
</tr>
<tr>
<td>MT 31</td>
<td>Human Sexuality and Marriage</td>
</tr>
<tr>
<td>CL 31</td>
<td>Canon Law for Deacons</td>
</tr>
<tr>
<td>HSp 31</td>
<td>Homiletics III</td>
</tr>
<tr>
<td>HSp 32</td>
<td>Homiletics IV</td>
</tr>
</tbody>
</table>

SEVENTH SEMESTER

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>CPT</td>
<td>Clinical Pastoral Training</td>
</tr>
</tbody>
</table>

All of these courses are offered for 13 class hours with the exception of CAT 100 CATECHETICAL METHODS, PT 31 INTRODUCTION TO DIACONAL MINISTRY and CPT CLINICAL PASTORAL TRAINING.

CAT 100 CATECHETICAL METHODS and PT 31 INTRODUCTION TO DIACONAL MINISTRY are offered for 20 class hours.
FIRST YEAR COURSES

SS-13 UNDERSTANDING OLD TESTAMENT LITERATURE

SS-14 UNDERSTANDING NEW TESTAMENT LITERATURE
A general and specific introduction to the New Testament writings, against the background of their times, and an initiation into modern critical methods of interpretation. Emphasis will be placed on personal reading of the text, and progressive acquaintance with both the contents and the distinctive religious message of each book.

ST-11 THEOLOGY OF CHRISTIAN WORSHIP
A study of the nature, history, and fundamentals of liturgy with special emphasis on the Constitution of the Sacred Liturgy of Vatican II; the concept of worship, sign and symbolism; the relationship between liturgy, Scripture and theology.

ST-12 INTRODUCTION TO SYSTEMATIC THEOLOGY
Theology is the science of faith. It is the conscious and methodical explanation and explication of the divine revelation received and grasped in faith. This introductory course studies the divine self-revelation in terms of biblical, personal and historical categories. Thus the student is prepared to appreciate the Vatican II Dogmatic Constitution Dei Verbum.

ST-13 THE CHURCH (ECCLESIOLOGY)
The Church is the community of those who confess the Lordship of Jesus Christ, who ratify that faith in Baptism, and who thereby commit themselves to membership and mission within that sacramental community of faith. This course investigates how this community has understood itself and how it has known itself called to collaborate with Jesus' historic mission for the sake of the Kingdom of God.

ATH-11 INTRODUCTION TO SPIRITUAL THEOLOGY
Christianity is seen as a form of "spiritual life" in which most of our personal, most interiorized relationship with God Himself in His transcendent reality is fully recognized and cultivated. This introductory course indicates means for and stages in the cultivation of a style of life consistent with the presence of the Spirit of the Risen Christ within us and with our status as the People of God.
INTRODUCTION TO CHRISTIAN MORALITY
This course emphasizes that the moral life of man is primarily a loving response to God's invitation to union with Him rather than a servile obedience to precepts. Grace and virtue are presented as joyful fulfillment of man's natural and supernatural potential.

CHURCH'S MINISTRY OF SERVICE
This course primarily considers the documents of Vatican II. A general background and survey is given in the pre-Vatican II Social Encyclicals. Reference is also made to the documents of the Puebla Conference and the Encyclical Laborem Exurcens.

SECOND YEAR COURSES

OLD TESTAMENT EXEGESIS: PENTATEUCH
A verse by verse explanation of the biblical text (using English translation) of selected passages. Presentation of the results of modern Bible studies (textual criticism, literary and form criticism, redaction criticism). Elaboration of the theological meaning and the relevance of the message today.

NEW TESTAMENT EXEGESIS: SYNOPTIC GOSPELS
A comparative study of the first three gospels in the light of Church directives and modern scholarship, illustrating the mission and message of Jesus and the characteristic teaching of each evangelist.

GRACE
The aim of this course is to provide a better understanding of the gifts which God gives us; the implications these gifts have for us as we move and work in our own human world. In addition the course develops ways in which the students speak about God's goodness and gifts in the course of their future apostolic ministries.

SACRAMENTS OF INITIATION
Sacraments of Initiation will cover the history and theology of the development of the initiation rites of the Church. Emphasis will be given to the RCIA and its implications in the parish. The history and theology of infant baptism will also be given consideration.

MORAL RESPONSE OF THE CHRISTIAN
This course is sequential to MD-12 and presents man's response to God in the areas of Justice, Fortitude and Temperance.

CHRISTOLOGY
"Christology" literally means "the word about Christ." This course acquaints the student with the Church's TRADITIONAL and...
MODERN teaching about our Lord, who is true God, true man and our brother and leader.

HSP-21  HOMILETICS I & II
Introduction to the theology and practice of preaching. The focus of this course is upon models of preparation, the homily outline, delivery, video-taping, and the evaluation of the homily. Students prepare, deliver and critique their work on the Sunday homily.

**THIRD YEAR COURSES**

SS-31  OLD TESTAMENT EXEGESIS: PROPHETS
Introduction to the Prophetic Literature of Hebrew Scriptures with select readings from Amos, Hosea, Micah, Isaiah, and Jeremiah.

SS-32  NEW TESTAMENT EXEGESIS: PAULINE LETTERS
An in-depth exegesis of one of the more important of the Pauline Letters, in the context of the Apostle's life and the development of his thought, emphasizing major themes and their relevance for today.

PT-31  INTRODUCTION TO DIACONAL MINISTRY
Practics in preparation and ritual. The course covers the ritual for the wake vigil and funeral service, infant baptism, eucharistic liturgies, para-liturgies, marriage (preparation and ritual), and the practics of the annulment process.

CAT100  CATECHEtical METHODS
The principles of catechetics and educational psychology; the history of catechetics in the church as outlined in the NCD; psychological concepts and catechetical methodology; motivation, approaches, needs, discipline, objectives, evaluation and readiness as applied to religious education.

MT-31  HUMAN SEXUALITY AND MARRIAGE
This course is sequential to MT-12 and MT-22. It shows that Catholic teaching on love and sexuality is full of joy and hope, made possible by the grace of Christ. It emphasizes the genuinely personalistic emphasis of the church's teaching on sexual ethics.

CL-31  CANON LAW FOR DEACONS
Introduction to the Code of Canon Law with emphasis upon the workings of the Marriage Tribunal.

HSP31  HOMILETICS III
Thematic Homilies: Baptism, marriage, funeral
HSP32 HOMILETICS IV
Homily techniques and practices

SEVENTH SEMESTER

CLINICAL PASTORAL TRAINING - A 13 week basic unit involving supervised field experience in developing clinical skill.
THE SPIRITUAL FORMATION PROGRAM FOR
DEACON CANDIDATES - ARCHDIOCESE OF NEW ORLEANS

I. The goal of the Spiritual Formation Program is to help candidates grow in self knowledge in their relationship to God and to other people, and in their commitment to service. In this way the individual grows in personal faith and is able to facilitate the growth of a community of faith. The program develops from the exploration of the individual to the communal person. One of the primary aims is to assist the candidate in achieving the faith integration of his life and ministry. In other words, the development of the authentic person who responds to the call of the Spirit in all areas of life is the key to becoming a mature Christian.

The Spiritual Formation Program seeks:

a. To help in discernment of vocation.

b. To bring the individual to an awareness of his personal gifts and charisms, and to faith. An openness to other charisms that are necessary for the building of mature Christianity.

c. To develop the personal qualities that enable an individual to respond generously to the lead of the Spirit and in docility to the guidance of the Church.

d. To grow in the facility of evaluation and discernment of ministerial and other life responsibilities.

e. To deepen his prayer life; personal, familial, communal, and liturgical.

f. To acquaint him with Catholic spiritual traditions in its many forms and schools and with contemporary developments in spirituality.

g. To prepare him for the spiritual direction and counseling that will often be required in his ministry.

II. The Spiritual Formation Program seeks to motivate and equip the candidate to continue his spiritual growth after ordination by recommending strongly:

a. A personal spiritual advisor.

b. The keeping of some form of spiritual journal.

c. Contact with one or more spiritual movements within the Church (Marriage Encounter, Cursillo, and Chrismatic Renewal).

d. Cultivation of regular patterns of prayer, spiritual reading, and sacramental participation.

43.
e. Involvement in a faith sharing group with other deacons and their wives.

f. Encouragement of gatherings together of families of deacons.

Specific Program

Year One - Personal Growth

Part One

Text: His Way: by David Knight

The book is about knowing Jesus Christ. It helps to make Jesus Christ a living reality in one's life. Three basic realities are considered: prayer, conversion of life and community.

Small groups are ordained to share the striking word that came from reading each chapter.

Along with the above material, class conferences are conducted on basic personality types, inner healing, types of prayer and hindrances and helps for the development of attitudes or dispositions for prayer. Personal faith and the ways we grow in faith are also considered. The challenge of cultural vs. committed religion is explored.

Growth in Prayer and in Openness to Word of God

Part Two

Text: A Living Room Retreat - A practical way to enter into the experience of the Spiritual Exercises of St. Ignatius. This has proven to be an excellent way over the years the church has used to develop committed followers of Jesus.

Classes will consider the traditional helps to spiritual growth.

Small groups share on the striking word that came from the regular reading of Scripture that was designated.

Year Two - Discipleship and Community

This year focuses on the qualities of the disciple and how people are built up as a faith community.
Part One

The focus on discipleship.

Themes are: Called to Discipleship, to making Disciples, to Life in Spirit, Spiritual Warfare, to simple life style, to Evangelism. Small groups - sharing on striking word from qualities of a disciple and special texts that lead to deeper sharing.

Part Two

The focus is on faith community. KERIGMA

Guided materials are used from the New Testament Way to Community. Sharing will attempt to get more on feeling level than simply the sharing of facts or information.

Special emphasis will be given to Paul VI's Evangelization in Modern World.

Classes will stress how to develop koinonia, liturgical prayer, talking together, crying together, the team, showing love, and becoming the witnessing church.

Year Three

The entire year will develop the theme of spiritual direction and guidance for others. Emphasis will be on the art of spiritual direction.

DIAKONIA

The insights of Benedict Groeschel, Theodore Dobson, Basil Pennington and William Johnson will be shared.

Reading for Part One
  How to Pray for Spiritual Growth (Dobson)

Reading for Part Two
  Centering Prayer (M. Basil Pennington)
  Contemplative Prayer (George Maloney)

The deepening in the experience and appreciation of Contemplative Prayer enables one to be fully used as an instrument of the Spirit in building the kingdom. Special emphasis will be given in growth in the gifts of the Spirit.

45.
Ordination

Candidates may petition for ordination following the successful completion of the Permanent Diaconate Formation Program. In compliance with Canon Law there are three preliminary steps:

1. Installation into the Ministry of Reader which is conferred after the third semester of formation.

2. Installation into the Ministry of Acolyte which is conferred after the fifth semester of formation.

3. Installation into Candidacy for Orders which is conferred after the sixth semester.
Most Reverend Philip M. Hannan
Archbishop of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana 70125

Dear Archbishop Hannan:

I, ____________, a candidate for the Permanent Diaconate in the Archdiocese of New Orleans, request to be installed into the Ministry of Reader.

I make this petition of my own free will.

Sincerely yours in Christ,

Name of Candidate

Most Reverend Philip M. Hannan
Archbishop of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana 70125

Dear Archbishop Hannan:

I, ____________, a candidate for the Permanent Diaconate of the Archdiocese of New Orleans, request to be installed into the Ministry of Acolyte.

I make this petition of my own free will.

Sincerely yours in Christ,

Name of Candidate

Most Reverend Philip M. Hannan
Archbishop of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana 70125

Dear Archbishop Hannan:

I, ____________, an aspirant to the Permanent Diaconate for the Archdiocese of New Orleans, in my third year of formation, humbly petition for admission into the Body of Candidates for Orders.

I make this petition after prayerful consideration and of my own free will.

Sincerely yours in Christ,

Name of Candidate

47.
PHILIP MATTHEW HANNAN
BY THE GRACE OF GOD AND THE HOLY SEE
ARCHBISHOP OF NEW ORLEANS

TO EACH AND EVERYONE TO WHOM THIS LETTER IS PRESENTED.

I, Philip Matthew Hannan, do hereby testify that

at ______________________________________________________________
on ______________________________________________________________

I have promoted to __________________________________________________________

with the ceremonies and the necessary opportune solemnities required by
the Rites of the Holy Roman Church

our beloved in the Lord ______________________________________________________

who, having undergone the spiritual exercises and the examination
required by law, has been found worthy and acceptable.

I ORDER that, as proof of the above, this letter be prepared which
has been signed by me and my Chancellor and authenticated by my seal.

GIVEN at New Orleans, at the Chancery of the Archdiocese of New
Orleans, on ____________________________________________________________

Archbishop of New Orleans

Chancellor
PETITION

The Most Reverend Philip M. Hannan
Archbishop of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana 70125

Dear Archbishop Hannan:

I, the undersigned, ___________ NAME _________, an Acolyte and a Candidate for Orders for the Archdiocese of New Orleans, do hereby petition that I may be advanced to the Order of Deacon. I make this request freely, motivated by no consideration other than the glory of God, the service of the Church of the Archdiocese of New Orleans and the salvation of my soul. I am aware of the specific obligation attached to this Order, and so swear in God's sight and with the Holy Gospel at hand.

Your servant in Christ,

_________ NAME _________
DATE
DECLARATION BEFORE MAJOR ORDERS

I, the undersigned __________________, having presented to the Archbishop my petition for the reception of Diaconate, now, at the approach of Sacred Ordination, and after serious consideration of the matter in the presence of God, do testify under oath that I am not compelled by any coercion, force or fear to receive this Sacred Order, but that I desire it of my own accord, and that with full and free deliberation, I wish to receive it, as I know and feel that I am truly called by God.

I attest further that I am fully aware of all the obligations and other responsibilities connected with this Sacred Order which I desire and propose to receive of my own free will, and, with the help of God, I am resolved to observe them all most conscientiously during the entire course of my life.

In particular I declare that I fully understand the Church's law of celibacy regarding Permanent Deacons, and I firmly resolve that, with God's help, I will gladly keep it and completely observe it until death.

Finally I promise with sincere faith, that, according to the Sacred Canons, I will most obediently observe all that my Superiors command me and ecclesiastical discipline requires of me and that I am prepared to set a good example both in word and deed so that I may truly serve God's people and ultimately earn, with them, the reward of eternal life.

This I promise, vow and swear, so help me God, and these His Holy Gospels which I touch with my hand.

__________________________
(Signature)

Sworn in my presence,
at _______________________
date ______________

__________________________
(Delegate of the Ordinary)
PROFESSION OF FAITH

I, __________________, with firm faith, believe and profess all and everything that is contained in the symbol of Faith, that is:

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the only begotten Son of God.

Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary, and was made man.

He was also crucified for us, suffered under Pontius Pilate, died and was buried. And on the third day He rose again, according to the scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified; and who spoke through the prophets.

And one holy, Catholic Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come. Amen.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its Sacraments and the Sacrifice of the Mass, and the Primacy of the Roman Pontiff.

__________________________
(Signature)

Sworn in my presence,
at ______________________
date ______________________

__________________________
(Delegate of the Ordinary)
OATH OF SERVICE TO A DIOCESE

I, ________________________, a Candidate for the Order of Diaconate under the title of Service to a Diocese, do promise and swear that I will always remain in service to the Archdiocese of New Orleans and under the authority of whoever is the Ordinary of that Archdiocese.

This I promise, vow and swear, so help me God, and these His Holy Gospels which I touch with my hand.

_____________________________________

Sworn in my presence,
at ____________________
date ________________

(Delegate of the Ordinary)
CONSENT OF SPOUSE OF CANDIDATE
FOR ORDINATION TO THE PERMANENT DIACONATE

I, ________________________________________________, spouse of Candidate
______________________________________________, who has petitioned the
Archbishop of New Orleans to be advanced to the Order of Deacon, do hereby give my consent to his ordination in pursuance of Canon 1050, paragraph 3 of the Code of Canon Law.

I further attest that I do so with a clear understanding of the specific obligation attached to this order and with my own free will motivated by no consideration other than the glory of God and the service of the Church of the Archdiocese of New Orleans.

I make this agreement under oath as I touch the Book of Sacred Scripture.

________________________________________________________________________
(Signature)

Sworn in my presence,
at ______________________
date ______________________

________________________________________________________________________
(Delegate of the Ordinary)
Post Ordination

During formation and following ordination Deacons are continually reminded about priorities in their lives. Their priorities are:

1. Family
2. Job
3. Diaconal Ministry

In order to assist with the maintaining of priorities all permanent deacons are encouraged to complete a Memorandum of Understanding (copy included) which spells out these priorities in writing and clarifies the commitments made by the Deacon, the Pastor or Supervisor and the Archdiocese of New Orleans.

Archdiocesan Commitment

Each deacon makes a commitment to the Archdiocese by signing the Archdiocesan Commitment Agreement (copy attached) in which the deacon agrees to five points:

1. Attendance at Continuing Education Courses presented by the Office of Permanent Diaconate and other approved alternate continuing education (No less than 10 hours per year).

2. To formulate and execute a written agreement with his Pastor and/or Agency, establishing mutual understanding of the duties and services of the deacon.

3. An annual evaluation of ministry.

4. Attendance at an annual retreat for Deacons (or with prior approval of the Office of Permanent Diaconate to completion of an alternate retreat).

5. To recite, every day, part of the Divine Office.
DEACON MEMORANDUM OF UNDERSTANDING

DEACON ___________________________ PASTOR ___________________________
PARISH ___________________________ DATE ___________________________

In recognition of the desire of ___________________________ (Deacon) to serve the Church as a Deacon in the Ministry of Liturgy, Word and Charity, the following Memorandum of Understanding is prepared to better express the functions and duties which apply to the assignment of the Deacon to the Parish of ___________________________.

I have previously executed an Archdiocesan Commitment Agreement and therefore all functions and duties applicable to my assignment to the Parish shall take place within the context of the following priorities:

1. My responsibilities as husband and father shall be given priority in the ordering of time and functions.

2. My responsibilities with respect to my occupation shall be given priority in the ordering of time and functions.

3. My obligation to recite each day part of the Divine Office, to complete at least annually an evaluation of my diaconal ministry, to attend an annual retreat and complete not less than ten (10) hours per year of continuing education shall be given priority in the ordering of time and functioning.

4. With respect to my liturgical ministry the following shall comprise my commitment.

   (Here briefly describe what you agree will be your liturgical ministry.)
5. With respect to my Ministry of the Word, the following shall comprise my commitment:

(Here briefly describe what you agree will be your Ministry of the Word.)

6. With respect to my Ministry of Charity, the following shall comprise my commitment:

(Here briefly describe what you agree will be your Ministry of Charity.)
While all functions and duties listed above are expected to be non-stipendiary, it is expected that the parish, where called upon, shall defer the cost of continuing education, annual retreat or other activity required by the Office of Permanent Diaconate.

This memorandum of understanding is accepted by:

Deacon

Wife

Pastor

Director, Permanent Diaconate
I, ______________________________________________, a Permanent Deacon of the Archdiocese of New Orleans agree to the following Archdiocesan duties:

1. Attendance at Continuing Education Courses presented by the Diaconate Office and other approved alternate continuing education. (No less than 10 hours per year)

2. To formulate and execute a written agreement with Pastor and/or Agency establishing mutual understanding of the duties and services of the Deacon. This agreement shall be submitted for approval to the Office of Permanent Diaconate and will be reviewed as part of the annual evaluation.

3. An annual evaluation of my Diaconal Ministry.

4. Attendance at an annual retreat for Deacons or (with prior approval of the Diaconate Office) the completion of an alternate retreat.

5. To recite every day at least part of the Divine Office.

I understand that this is a minimum commitment to the Archdiocese to enable me to more effectively exercise the Sacred Ministry of the Church.

Signed

Date

I, ___________________________, wife of Deacon __________________________ agree with and will support my husband's adherence and compliance to Archdiocesan Commitment Agreement.
ASSIGNMENT GUIDELINES

The Permanent Diaconate Personnel Board realizes that it is impossible to satisfy perfectly every Permanent Deacon in all assignments. It should be emphasized that deacons are expected to be generous in serving those for whom they are ordained. However, while the generosity and sacrifices can be expected in certain circumstances, it is not envisioned that anyone will be requested to serve in a capacity that would be unreasonable or detrimental to himself personally, to his family or to his employment situation.

CHANGE OF ASSIGNMENT

A change of assignment for Permanent Deacons may occur in the following manner:

1) A recommendation for change of assignment may originate with the Permanent Diaconate Personnel Board.

2) A Permanent Deacon may initiate a request for a change of assignment by contacting the Chairman of the Permanent Diaconate Personnel Board or the Director of Permanent Diaconate.

3) The Archbishop may take direct action in making an assignment without the normal consultative process.

As a general rule a Permanent Deacon who wishes to be re-assigned should notify his Pastor or Supervisor that he is asking for a new assignment or change in present assignment status.

Each Permanent Deacon has the right to approach the Archbishop directly when he deems this to be necessary for his spiritual welfare but it is understood that this would be a matter of last resort, that is, only in the event that consultation with the Permanent Diaconate Personnel Board and his Spiritual Advisor has not resolved his problem or difficulty.
ARCHDIOCESE OF NEW ORLEANS
7887 WALMSLEY AVENUE
NEW ORLEANS, LOUISIANA 70125

June 4, 1986

Permanent Deacons of the Archdiocese of New Orleans

My brothers in Christ,

Next year will mark the twentieth anniversary of the Apostolic Letter of Pope Paul VI, Sacrum Diaconatus Ordinum, which restored the Permanent Diaconate. This restoration is an example of the Church reviving the apostolic tradition of ordaining men to a lifetime of service as deacons among God's people.

One of the gifts of the Permanent Diaconate is its identification with the ordinary lifestyle of the faith community from which the deacon comes and continues to live. His calling is to share the daily common life experience with his sisters and brothers in the Lord. For pastoral reasons it is essential that he continue to identify closely with the faithful, even in his public attire.

For some time I have had a great deal of concern about establishing this identity in the Archdiocese. In order to assure that this is accomplished I am requiring the following guidelines effective immediately.

1. The appropriate official public attire for the permanent deacon should be the ordinary business suit. Clerical attire (Roman color vest or clerical shirt) are not to be worn under any circumstances.

2. For liturgical functions, the appropriate vestments for the deacon are: alb, stole and dalmatic for solemn occasions. For wake services, alb and stole are to be worn or a business suit.

As you know the Permanent Diaconate has experienced tremendous growth here in the Archdiocese in the past fourteen years. We continue to be recognized as having one of the best programs in the country. It is my hope that we can allow this great gift to the Church to be fully restored in its fullness and its own identity in New Orleans.

With best regards and my prayers for the continued success of the Permanent Diaconate, I remain,

Sincerely yours in Christ,

Archbishop of New Orleans

60.
POLICY REGARDING THE DEACON'S MINISTRY OF LITURGY

"The Second Vatican Council asserted that 'the liturgy is the summit toward which the activity of the Church is directed and the source from which all its power flows.' This is as true of the deacon as it is of the Church in general. To the Church gathered in worship, the deacon brings both the gifts of the people and articulates their needs. At the eucharistic assembly, the deacon assists the community in its worship and helps to minister the great mystery of Jesus Christ's redemptive gift of himself in word and sacrament. And, in such liturgical celebrations, in which all three of the deacon's ministries are uniquely concentrated and integrated, the deacon finds the source from which he draws his own Christian life and the grace to carry out his ministry." (U.S. Guidelines, #41)

"At the Eucharist, the deacon may proclaim the Gospel, preach, voice the needs of the people in the general intercessions, assist in the presentation of the gifts, and distribute communion. The deacon can also perform other liturgical roles, such as solemnly baptizing, witnessing marriages, bringing Viaticum to the dying, and presiding over funerals and burials. In addition to these roles, he can also preside over liturgies of the Word, the Liturgy of the Hours, exposition and benediction of the Blessed Sacrament, lead non-sacramental reconciliation services, conduct prayer services for the sick and dying, and administer certain of the Church's sacramentals. The norm contained in the document The Deacon, Minister of Word and Sacrament serves as a useful reminder: In those instances where a deacon may wish to be a minister at a liturgical celebration in a parish or institution other than his own (e.g. marriage, baptism, funeral), he should first obtain the proper delegation." (U.S. Guidelines, #42)

THE FUNCTION OF THE DEACON AT MASS

1. BEFORE MASS BEGINS:

A. Among liturgical ministers assisting the presiding priest, the deacon, whose order has been held high in honor since the early Church, has first place. When present to exercise his ministry, the deacon enters and recesses at the priest's side --by custom at the right side.

B. VESTMENTS for the deacon are:

Alb and stole which is worn over the left shoulder, drawn across the chest, and fastened at the right side.

C. VESTMENT COLORS should retain traditional usage. It is desirable that the color and design match the vestments of the presiding celebrant.
D. FUNCTIONS MAY BE DISTRIBUTED among several deacons who are present and vested. The Deacon of the Word should carry The Book of the Gospels, if used, and proclaim the Gospel; The Deacon of the Eucharist should make all the appropriate invitations and directions. Other deacons in attendance should remain in places provided and do not gather at the altar until the reception of the Eucharist. They may assist in distribution of communion.

2. INTRODUCTORY RITES:

A. In the Procession, if the deacon carries the Book of Gospels, he precedes the presiding celebrant; otherwise he walks at the priest's side.

B. The deacon and the priest make the reverence and go up to the altar. After placing the Gospel book on it, the deacon and the priest kiss the altar together. If incense is used, he assists the priest.

C. In PENITENTIAL RITE, form C, there is a preference for the deacon to announce the invocations. However, the presiding celebrant or other suitable minister may do so.

D. If the RITE OF SPRINKLING HOLY WATER is used, the deacon may assist the presiding priest. Or the deacon may sprinkle the people.

3. LITURGY OF THE WORD:

A. The Proclamation of the GOSPEL is not a presidential function, but a ministerial one which belongs to the deacon. However, in instances where the deacon does not read or proclaim well, the community would be better served by the celebrant proclaiming it.

B. If incense is used, the deacon assists the priest when he puts incense in the censer during the singing of the alleluia or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: Father, give me your blessing. The priest blesses him: The Lord be in your heart. The Deacon answers: Amen. If the Gospel book is on the altar, he takes it and goes to the lectern, preceded by the ministers, if present, who may carry the candles and censer. There he greets the people, incenses the book and proclaims the gospel closing with the appropriate response "THIS IS THE GOSPEL OF THE LORD." After the reading, he kisses the book, saying quietly: May the words of the gospel wipe away our sins, and returns to the celebrant. If there is no homily or profession of faith, he may remain at the lectern for the general intercessions, but the ministers leave.
C. The HOMILY should ordinarily be given by the presiding priest, although the deacon may if having received the proper faculties.

D. The GENERAL INTERCESSIONS are introduced by a brief invitation to pray from the presiding celebrant.

The deacon announces the intentions at the ambo, chair, or other suitable place. But the cantor or other suitable person may also announce them.

The presider says the concluding prayer.

4. LITURGY OF THE EUCHARIST:

A. At the PRESENTATION OF THE GIFTS, while the presiding priest remains at the chair, the deacon prepares the altar, assisted by other ministers, with book, corporal, purificator, and chalice.

B. The deacon assists the presiding celebrant in receiving the gifts, or this may be done by the deacon alone, or the presiding priest alone.

C. At the altar, the deacon hands the paten to the presiding priest. The deacon at the side of the altar prepares the chalice, saying inaudibly: "Through the mystery of this water and wine ..." The deacon then hands the vessel to the presiding priest.

If more than one vessel is used, for example a chalice and a flagon, or two chalices, the deacon pours a little water into the flagon only.

If incense is used, the deacon assists the priest as he incenses the offerings and the altar. Afterwards, he or another minister incenses the priest and people.

D. During the EUCHARISTIC PRAYER, the deacon stands near but slightly behind the presiding priest. This is true even when there are concelebrants. The proper positioning of the deacon is always beside the celebrant. When the presiding priest genuflects or bows following the words of institution, the deacon genuflects or does likewise.

E. It has been the practice in our Archdiocese for the deacon to make the invitation to the MEMORIAL ACCLAMATION, however, the Church has ruled that this is a presidential function and should be done by the presiding celebrant. Therefore this is NO LONGER the function of the deacon.
F. At the FINAL DOXOLOGY, said only by priests, the deacon holds up the chalice or flagon as the celebrant raises the paten until the people have responded Amen.

G. At the SIGN OF PEACE, the presiding priest says the prayer for peace and greets the assembly. The deacon then invites all to exchange the sign of peace. The deacon receives the sign of peace from the priest and may give it to the other ministers near him.

H. The deacon assists in the FRACTION RITE by breaking and dividing the host or hosts, and pouring the Precious Blood. At masses when more than one deacon ministers, and at concelebrated masses, deacons may assist in the fraction rite.

I. After the priest's communion, the deacon receives under both species and then assists the priest in giving communion to the people.

J. If communion is given under both species to all, the deacon ministers the chalice and is the last to drink from it. At concelebrated masses, it is preferred that the deacons minister the cup. Deacons may distribute the host as well.

K. AFTER COMMUNION, the presiding priest returns to the chair. The deacon takes care of the proper disposition of the remaining hosts and Precious Blood, and the vessels used.

5. CONCLUDING RITE

A. ANNOUNCEMENTS, following the prayer after communion, may be made by the presiding priest, the deacon, or other suitable person.

B. If the SOLEMN BLESSING is given, or the PRAYER OVER THE PEOPLE said, the deacon says in these or similar words: "Bow your heads and pray for God's blessing."

C. Immediately after the blessing, the DISMISSAL is given. The deacon dismisses the people with appropriate words.
POLICY REGARDING THE DEACON'S MINISTRY OF THE WORD

"The deacon's most solemn ministry of the Word is that of reading the gospel and preaching at the liturgy. But as one deputed to bring the good news, he can extend this ministry in almost unlimited ways. At many gatherings and at formal and informal meetings ... he can communicate a word of joy and hope. Adult education and education of young people can become a part of his concern. What is appropriate to the office of deacon is simply that he proclaim and witness God's word in all of his service, ministries and actions." (U.S. Guidelines, #21)

1. PROCLAMATION OF THE WORD

The proclamation of the GOSPEL is not a presidential function, but a ministerial one belonging to the deacon. Even when the deacon does not preach, his proper ministerial and liturgical role is as proclaimer of the GOSPEL.

In those instances where a man's ability to read or truly proclaim is limited or impaired, departure from the normal procedure is acceptable for the good of the community and reverence to the Word. This decision may be made by the individual himself or as a result of dialogue with the parish staff.

2. PREACHING THE WORD:

The ministry of preaching depends on the faculties given by the Archbishop and Archdiocesan norms.

a) The deacon may preach when he is the presiding minister of a sacrament or liturgical rite including but not limited to:

- baptism of infants
- some of the rites of Christian initiation of adults
- sacrament of matrimony
- benediction of the Blessed Sacrament
- at a wake service, or church service of Christian burial (apart from Mass), and in a cemetery service
- the celebration of morning or evening prayer or other rites of the liturgy of the hours
- visitation of the sick and elderly and the sacrament of viaticum

b) The deacon may preach at liturgies and occasions when he has received faculties from the Archbishop including but limited to:

- any celebration of the Eucharist
- any celebration of a sacrament when he is not the presiding minister of that sacrament

65.
- retreats, days of recollection, missions, novenas, etc.
- sermons, talks, homilies to be given at ecumenical gatherings or services.

c) In those instances where a deacon may wish to be a minister of a liturgical celebration in a parish or institution other than his own, (e.g. marriage, baptism, funeral), he should first obtain the proper delegation. This should be requested from the appropriate pastor or chaplain, or their delegate.

3. COMMENTARY

The New Code of Canon Law distinguishes between "faculty" - the right to preach; "permission" - the use of the faculty; and "consent" - the approval of the one who has local responsibility for pastoral care.

The Ordinary may restrict the faculty to preach; national or archdiocesan legislation may establish norms for the use of the faculty; and the pastor might withhold his consent to preach after exercising his responsibility to keep careful vigilance over the "integrity" of the presentation. While care must be taken to respect the free exercise of the minister's right (Canon 18), these precautions indicate the Church's responsibility and concern for the Word of God.

Those charged with pastoral care - a pastor, administrator, etc. - have the responsibility to see that the Word of God is preached with integrity (Canon 528.1), and have a right of vigilance over the preaching that takes place in their churches. They may refuse their consent for a deacon to preach therein. However, this must be done only for a serious reason, based on a sure knowledge, and after careful deliberation with the pastoral staff and dialogue with the individual deacon. This is a grave decision and must be done with prudence and clarity.

A deacon himself may discern that his ministerial gifts presently lie elsewhere than in preaching. Some deacons should not preach, even though they may have faculties to do so, if experience indicates they lack this particular gift.

4. DISCERNMENT OF THE GIFT:

Discernment of gifts is vitally important for ministry today. This discernment can be facilitated by using the Ignatian steps for discernment of God's Will:

a) a belief that the Holy Spirit can reveal God's will in this matter

b) an indifference to all but God's will
c) a determination to seek what will bring greater glory to God and the Church

d) a comparison of the advantages and disadvantages of the two alternatives

e) a tentative decision based on which alternative is more reasonable

f) awaiting a confirmatory sign after the decision, e.g. hearing favorable comments from the people

g) the people's expectation to be well served by good preaching should be the governing norm
THE PRIEST PERSONNEL BOARD
OF
THE ARCHDIOCESE OF NEW ORLEANS

History and Nature

In 1967 Archbishop Hannan established a Personnel Committee at the suggestion of and in consultation with the Clergy Council. Two years later, the committee issued a statement of purpose:

The Personnel Committee has been established in order to assist the Archbishop in serving the overall needs of the Archdiocese as well as the specific needs of the priests who serve in this operation.

In the ideal order, these two needs would coincide: in the practical order, it must be realized that adjustments of these two aspects must be made in order to work toward the general good of the Archdiocese. Understanding and cooperation will be necessary for the achievement of this goal. Vatican II urges this, especially for our times:

The union of priests with their bishops is all the more unnecessary today since in our present age for various reasons apostolic activities are required not only to take many forms, but to extend beyond the boundaries of one parish or diocese. Hence no priest can in isolation or single-handedly accomplish his mission in a satisfactory way. He can do so only by joining forces with other priests under the direction of the Church authorities.
(Decree on Ministry and Life of Priests)

Realizing that it would be impossible to satisfy perfectly every priest in all assignments, it should be emphasized that as priests we are expected to be generous in serving those for whom we are ordained. However, while generosity and even sacrifices can be expected in certain circumstances, it is not envisioned that anyone will be requested to serve in a capacity that would be unreasonable or detrimental to him personally.

In 1984, with the approval of the Archbishop, the name was changed to the Priest Personnel Board. The new name more clearly indicates 1) the body's independence from other organizations; 2) its concern with priest personnel only. Again, it is the name most commonly used by other dioceses in the United States.
Membership

The Board consists of six members, four of whom are elected by peer groups determined by the Priests Council. One is appointed by the Archbishop. The sixth member is the Priest Personnel Director who serves as an "ex officio" member.

Elected members are chosen in the following manner:

1. Each age group of the diocesan priests will propose three nominees from which the Archbishop will select a member of the Board.

2. Term of office will be for three years. Terms of the various age groups are staggered. A member may be re-elected for only one successive term.

3. Nominees should be submitted by November 15 of each year. Appointments shall be made by the Archbishop in December. New appointees will assume office January 1.

4. The Priest Personnel Director will be responsible for conducting elections.

5. A member will remain on the Board for his full term even if, in the midst of it, he passes into another age group.

6. The chairman will be elected yearly at the first meeting in January by a majority vote of the Board. He will call and preside at the meetings.

Meetings

The Personnel Board will meet regularly on the second and forth Thursdays of the month.

The Priest Personnel Board will prepare the agenda for the meetings in conjunction with the chairman. He will also be responsible for maintaining official records of all Board proceedings.

Functions and Procedures

The Personnel Board receives its authority to function from the Archbishop who has responsibility both for providing for the ministerial needs of the faithful of the Archdiocese and for looking after the well-being of the priests who serve as his co-workers in the ministry. The Personnel Board assists the Archbishop in meeting this responsibility by:

1. keeping abreast of the need for priests in the Archdiocese;

2.
2. assessing the ability and availability of priests for ministry in the Archdiocese;

3. being sensitive to the needs of individual priests for satisfactory and effective ministry;

4. making recommendations to the Archbishop regarding assignment of priests;

5. researching and formulating personnel policy for priests;

6. responding to specific requests from the Archbishop or other Archdiocesan bodies regarding personnel matters;

7. serving as an arbitration and grievance body for the priests and the Archbishop.

Confidentiality

Members of the Personnel Board are bound by professional secrecy concerning all matters brought to their attention in confidence. Personal interviews and requests for particular assignments will be held confidential unless the individual involved chooses to make these public. Information given to an individual board member in his capacity as a board member will be shared with other board members unless the person giving the information makes it clear that he does not wish to have this information shared.

Prior to making recommendations for appointments, the Board usually consults with other priests who are directly involved in the appointments. Confidentiality in such situations depend upon the willingness of the priests consulted to maintain secrecy. The Board urges secrecy to protect the privacy of the individual priest and the avoidance of harmful rumors.

Relationship to Other Priest Groups

The Personnel Board works in close cooperation with the Priests Council, the Continuing Education Committee of the Clergy, and the Priests' Retirement Committee in promoting the well-being and the effectiveness of the priests of the Archdiocese of New Orleans. Personnel policies are usually developed in conjunction with the Priests Council.

Placement Procedure

Placement is the personnel activity by which recommendations for assignments are made for diocesan priests. The goal of all placement activity is twofold:
1. to meet the pastoral needs of the Archdiocese by assigning the most qualified priest available to every pastoral position.

2. to respond to the personal, professional and growth needs of the individual priest.

The Priest Personnel Board has the delegated responsibility of recommending to the Archbishop placements for priests in parish and special assignments. These recommendations will be made on the basis of matching the abilities and preferences of the individual priest with the specific needs of a particular assignment.

It is the Board's responsibility to create and keep current a system of detailed and accurate information on priests and assignments.

1. The personal file for each priest will contain information supplied by the priest himself on the Priest Personal Information form and on the annual preference form. This information is strictly confidential and is to be used only in the interest of the individual priest.

2. Data on parish assignments are derived from the parish profile on file at the Priest Personnel Office. These profiles need to be updated at regular intervals and the assistance of the parish priests will be required.

3. Information and qualifications for positions in specialized fields of work will be obtained from the office or person requesting placement.

Change of Assignment

A recommendation for change of assignment may originate with the Personnel Board. A priest may be asked to consider reassignment because his qualifications correspond to a particular need or because the Board judges that a different assignment may be instrumental in increasing a priest's competence and experience.

A priest may take the initiative by asking for a change of assignment. This request should be made by contacting the chairman of the Board or the Priest Personnel Director. A priest may also ask for a personal interview with the Board or a member of the Board to discuss his reasons for a change.

As a general rule, a pastor who requests reassignment for an associate is expected to inform the associate that such a request has been made. Likewise an associate who wishes to be reassigned should notify the pastor that he is asking for a new assignment.

A priest is usually consulted by the Personnel Board prior to the finalization of any assignment. Ordinarily, a priest is free to
accept, decline, or ask for a reasonable amount of time for further consideration.

In the case of an associate pastor, the pastor of the parish is consulted first and encouraged to meet with the priest nominee. A negative response from either pastor or associate nominee will return the matter to the Board.

The Archbishop may take direct action in making an assignment without the normal consultative process when he deems such procedure to be for the good of the Archdiocese and/or the welfare of the individual priest.

Each priest has the right to approach the Archbishop directly when he deems this to be in his best interest.

Open Listing of Pastorates

Pastorates which are newly created or which have become vacant by transfer, retirement, or death will be listed in a notice sent to all diocesan priests. A simple description of the parish will be provided with the notice. All diocesan priests are eligible to apply. A written application should be directed to the Chairman of the Personnel Board.

The Board will review applications and recommend to the Archbishop one of the following options:

1. the appointment of one of the applicants;
2. the drafting of a priest whom the Board feels has special qualifications for the position.

Associate Pastors

The Personnel Board has found it practically impossible to "open list" vacancies for Associate Pastors. While Associates are free to request a particular position, the request will be considered in the light of diocesan needs.

There is at the present time no set terms for Associate Pastors. However, the Personnel Board feels that an Associate should have at least two different ministerial experiences before becoming a pastor.

Qualifications to be an Effective Pastor

Certainly there are many qualities, attributes and skills a minister must possess to be an effective pastor and those noted below are but a few of the essential characteristics;

1. Spiritual Qualities. Recognition of a priest as a man of faith who communicates his faith to others in the
performance of his ministry. Spiritual leadership which demonstrates and utilizes belief and prayer as motivating, sustaining influences.

2. **Liturgical Abilities.** The ability to plan and carry out effective liturgical celebrations of the Eucharist and other Sacraments; to prepare and deliver homilies or commentaries on Sacred Scripture; to assume a leadership role in forming the prayer life of a community.

3. **Pastoral Abilities.** A willingness to care for people in response to their needs, especially for the sick, the poor, the distressed, the disadvantaged and the alienated. Personal accessibility to people in times of stress and crisis and in the way he organizes services to meet individual and community needs.

4. **Growth and Development.** Demonstrated effort to pursue his personal spiritual and professional growth by periodic participation in continuing education programs and/or private study.

5. **Education.** Skill and demonstrated interest in providing opportunities for religious education for all age levels in the parish. Formulation of programs which communicate faith and practice to converts. Where there is a parochial school, a commitment to support the school and a willingness to work with the Catholic School Office.

6. **Leadership and Administrative Skills.** Ability to organize parish work and supervise it in an effective manner; to promote teamwork and coordinated staff effort; to promote rectory living arrangements which recognize the rights and human needs of associate priests; to welcome shared decision making and to work with collegial bodies openly and responsively; to administer satisfactorily the usual management responsibilities of plant maintenance, budget planning, fund raising, etc.

7. **Archdiocesan Support.** Willingness to support Archdiocesan goals and programs; works with Archdiocesan agencies; participates in deanery meetings and activities; assists in Archdiocesan efforts through personal involvement.

8. **Experience.** Has experience as a priest in service to the Church in other capacities.

**Norms and Procedures for Incardination**

Priests from other dioceses or from religious communities will
be considered for incardination into the Archdiocese of New Orleans under the following norms:

1. They have served for at least three years in the Archdiocese.

2. A written petition for incardination shall be addressed to the Archbishop.

3. Upon notification that a petition has been received, the Personnel Board will provide the priest seeking incardination with an application form. The completed form is to be returned to the Office of Priest Personnel together with a letter from the priest's proper bishop or superior granting him permission to proceed with incardination.

4. The Personnel Board will conduct the necessary investigation of the application by seeking information from all those under whom the priest has served concerning his vocational fitness, his health, and his personality qualifications.

5. The applicant will be interviewed by the Priest Personnel Director and the Personnel Board.

6. Based on its findings, the Board will recommend to the Archbishop the approval or rejection of the application. The Board may recommend that the priest be allowed to continue working in the Archdiocese for an additional trial period not to exceed three years.
CONSTITUTION & BY LAWS
PRIESTS' COUNCIL - ARCHDIOCESE OF NEW ORLEANS

A. Constitution

ARTICLE I. NAME

The name of this body shall be "The Priests' Council of the Archdiocese of New Orleans." This Council is established in conformity with and is to be governed by, the provisions of the Code of Canon Law.

ARTICLE II. PURPOSE

The purpose of this Priests' Council shall be: to aid the Archbishop in the governance of the archdiocese according to the norm of law so that the pastoral welfare of the people of God committed to the Archbishop with the cooperation of the presbyters may be carried forward as effectively as possible.

ARTICLE III. MEMBERSHIP

Section 1. The membership shall consist of the Archbishop, elected members, ex officio members, and appointed members.

Section 2. The membership of the Council shall be:

a) One priest elected as representative from each deanery.

b) Four diocesan priests representatives. One shall be chosen from each of four ordination-period groups. Each of the four groups shall be approximately equal in number, as determined by the Election Committee of the Council.

c) Four religious priests representatives, elected at large by the religious priests serving in the Archdiocese. The number of religious priests representatives is not affected by religious priests serving as deanery representatives.

d) Additional priests may be appointed by the Archbishop. The term of office for the appointees shall be in accord with Article V hereof.

e) Ex officio members. These shall be Auxiliary Bishops, the Vicars General of the Archdiocese, the Rector of Notre Dame Seminary, and the Priests' Personnel Director, all with voting powers.

f) College of Consultors. The College of Consultors is selected by the Archbishop from among the members of the

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Revised and Accepted 5/19/89
Priests' Council and is established for a five year term as determined by the Code of Canon Law. Any member of the College of Consultants whose elected term on the Council shall otherwise expire while he is still a consultant, shall continue on the Council for the duration of his term as consultant.

ARTICLE IV. ELECTIONS

All elections shall be conducted by the Election Committee of the Council. Elected members shall be chosen in accord with the By-Laws, Article II.

ARTICLE V. TERM OF OFFICE

The term of office shall be as specified in the By-Laws, Article III.

ARTICLE VI. OFFICERS

Section 1. The officers of the Priests' Council shall be the Archbishop-President, the Chairman, Vice-Chairman, and Secretary. Except for the President, each shall be elected by a majority vote, expressed by written ballots and cast by those members of the Council present at the election meeting.

Section 2. Except for the President, each officer shall serve one year and each shall be eligible for another one year term in the same post, or be eligible for nomination and election to another post.

ARTICLE VII. COMMITTEES

Committees of the Priests' Council shall be established as follows:

Section 1. The Steering Committee shall be comprised of the three elected officers and four other members of the Council. These four members shall be two diocesan and two religious priests - all elected by those members of the Council present at the meeting during which the election takes place.

Section 2. The Council may establish standing and ad hoc committees as deemed necessary, in accordance with the By-Laws, Article VI.

ARTICLE VIII. BY-LAWS

This Council may adopt By-Laws as deemed necessary.

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Revised and Accepted 5/18/89
ARTICLE IX. AMENDMENTS

Amendments to the Constitution shall be effected through a two-thirds vote of the members present at the Council meeting(s) when amendment(s) are acted upon. All voting on amendments to the Constitution shall be by ballot but only after a two week notification in writing; subject to approval of the Archbishop.

B. By-Laws

ARTICLE I. DUTIES OF MEMBERS AND STEERING COMMITTEE

Section 1. The President of the Council shall be the Archbishop. The President shall have the right to call meetings of the Council, to preside over meetings of the Council, to place matters of concern on the agenda of the Council, to accept or reject (except where otherwise provided by canon law) the results of the Council's deliberations, and to promulgate officially decisions arising therefrom.

Section 2. The Chairman shall preside at meetings of the Council not presided over by the President, shall be the chief executive officer of the Council, and shall have the duties prescribed for this office by the parliamentary authority and by such outstanding rules as the Council shall adopt. The Chairman shall consult with the Archbishop concerning agenda items before meeting with the Steering Committee to prepare the agenda for each session of the Council.

Section 3. Among the duties of the Vice-Chairman shall be: To replace the Chairman in his absence and occupy the chair at his request or when procedure requires the Chairman to recuse himself.

Section 4. Among the duties of the Secretary shall be:

a) To keep accurate records of meetings and minutes thereof;

b) To notify the members of the day, time and place of each Council session;

c) To send a copy of the minutes of each meeting to the President and Chairman for their approval and, as soon as possible thereafter, to forward the minutes to the clergy of the Archdiocese.

d) To forward simultaneously with the minutes of the previous meeting, or as soon as possible thereafter, an agenda of the forthcoming session to the Archbishop and

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to the Council members as well as to the clergy of the
archdiocese;
e) To transmit his records promptly to the custody of his
successor.

Section 5. Among the duties of the Steering Committee shall be:

a) To prepare collectively the agenda for each session of
the Council;
b) To establish Standing Committees and appoint members
thereto at the direction of the Council;
c) To appoint such ad hoc committees as the Council may
deeern necessary; members of such committees may be recom­
mended by the Council;
d) To meet with the Archbishop periodically to present and
discuss Council affairs.

Section 6. Among the duties of Members shall be:

a) To report regularly to their constituency on the busi­
ness of the Council.

ARTICLE II. ELECTIONS

Section 1. Election to the Council shall be conducted in April of each
year, as follows:

a) The priests of each deanery shall elect their own
representative. He need not be the dean, although he is
eligible for election to the Council. The election of
the deanery representative shall be conducted by the
Election Committee.

b) The procedure for election of representatives by ordina­
tion-period shall be:

i. Each priest shall vote for one candidate of his or­
dination-period group. If a priest receives an
absolute majority, he shall be elected and no fur­
ther balloting is needed;

ii. If there is no absolute majority, the names of the
two priests receiving the highest number of votes in
each group shall be placed on the next election
ballot for their group;

iii. Each priest shall then vote for one of the two can­
didates of his group to serve on the Council;

4.

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iv. The priest receiving the highest number of votes shall serve as his group's representative on the Council;

v. If a tie results on the second ballot, the candidate who is senior by ordination date, or by age if both were ordained at the same time, shall be considered elected.

c) Religious Priests Representative:

i. No more than one representative of a particular institute shall serve by election on the Council at the same time;

ii. Priests who belong to an order or congregation which will have a representative on the Council for the following year by virtue of the unexpired term of one of its members, are not eligible for nomination;

iii. The foregoing paragraphs of this section do not preclude the selection of any religious by the Archbishop to serve as a Council member.

d) Committee on Elections

i. The Election Committee shall be appointed by the Council Steering Committee;

ii. The names of the priests eligible for election shall be mailed with ballots at least three weeks before the times specified below;

iii. Nominees' ballots shall be returned to the Election Committee by mid-February of each year;

iv. The final ballot shall be returned to the Election Committee by mid-March;

v. The Election Committee of the Council is empowered to make any necessary decisions regarding problems which may arise in election procedures.

Section 2. Election of officers shall be conducted as follows:

a) Officers of the Council shall be elected at the September meeting each year.

b) This election shall be held by secret ballot and a simple majority elects.

5. Revised and Accepted 5/18/89
c) The outgoing chairman shall conduct this election.

ARTICLE III. TERM OF OFFICE

Section 1. The term of office of elected and appointed members shall be two years. No member may serve for more than three consecutive terms.

Section 2. For purposes of rotation and continuity, half of the deanery representatives, half of the ordination-period group representatives, and half of the religious representatives will be elected each year, as determined by the Council Steering Committee.

Section 3. In case of death, extra-diocesan transfer, disability or resignation of a Council member, the unexpired term of office will be filled by the priest of the same group having the second highest vote in the most recent election.

Section 4. If an elected member is absent without reasonable cause or excuse for three (3) consecutive meetings, he is to be replaced by the priest of his same group having the second highest vote in the most recent election. The Chairman of the Council shall so inform the member and his successor, who shall serve the unexpired term of office.

ARTICLE IV. MEETINGS

Section 1. The Council shall meet monthly, September through June.

Section 2. The Archbishop may call other meetings whenever he deems it necessary. Five members of the Council may request, from the Archbishop, the calling of a special meeting.

Section 3. All members of the clergy shall have the right to attend regular meetings of the Council but only Council members may discuss or vote on issues. Those in attendance who are not members may be recognized by the Chair with the consent of a simple majority of members present.

Section 4. Except as otherwise provided herein, Robert's Rules of Order, Revised shall govern the proceedings of Council session.

ARTICLE V. QUORUM

Section 1. A simple majority of Council members shall constitute a quorum for a regular or a special meeting.

Section 2. One-half the membership of the Steering Committee shall constitute its quorum.

Revised and Accepted 5/18/89
ARTICLE VI. COMMITTEES

Standing and ad hoc committees shall be formed by the Steering Committee as directed in Article I, Section 5, b, and c, of these By-Laws.

ARTICLE VII. AMENDMENTS

By-Laws can be changed by a simple majority of those present at any regular meeting.

ARTICLE VIII. ORDER OF BUSINESS

Call to order by the President
Opening Prayer
Roll call or registration (members asking to be excused to be recorded as such)
Minutes of previous meeting approved
Approval of agenda
Report of Committees
Correspondence
Agenda Items
Discussion Items
Archbishop's Message
Closing Prayer

Revised and Accepted 5/18/89
JOB DESCRIPTION OF PRIESTS

The responsibilities outlined below refer mainly to the parish priest because the majority of Archdiocesan priests are involved in parish ministry. The specific rights and obligations of priests in other ministries are defined principally by the nature of those ministries.

1. Under God the priest is responsible to the Archbishop and to the people of the parish community.

2. The priest should provide leadership and ministerial service to the faith community in accordance with the teachings of the Church and the regulations of the Archdiocese.

3. In the area of liturgical celebration the priest should (a) lead and promote the liturgical and sacramental life of the parish according to the norms of the Church; (b) strive at making the Sunday celebration of the Eucharist a prayerful experience that all members of the parish can relate to their daily lives; (c) prepare adequately and deliver meaningful homilies; (d) encourage and invite participation from parishioners in liturgical planning and in liturgical celebrations; (e) provide continuing formation programs for training of liturgical lay ministers; (f) make the Eucharist available on a regular basis to the homebound; (g) celebrate the Sacrament of Reconciliation in the spirit and according to the norms of the Revised Rites and at times that are convenient for the parishioners; (h) urge parishioners to make frequent use of the sacraments; and (i) assist in preparing parishioners for communal celebration of the Sacraments.

4. In the area of education the priest should (a) provide opportunities for the religious education for all age levels in the parish; (b) encourage all parishioners to seek a deeper knowledge of their faith; (c) train and provide spiritual leadership to catechists who staff parish religious education programs; (d) formulate programs which communicate faith and the practice of faith to converts; (e) zealously encourage conversions, especially of the unchurched; (f) and where there is a parochial school, work closely with the principal, faculty and school board to develop and support a well rounded educational program.

5. In the area of service to the people the priest should (a) respond to the needs of the poor, the sick, the distressed, the disadvantaged and the alienated; (b) be supportive of people in times of stress and crisis; (c) offer guidance and encouragement to youth and young adults.
and provide them opportunities to participate in the life of the parish; (d) develop programs that meet the needs of senior citizens; (e) promote Christian family life through marriage preparation and special activities for married couples and family groups; (f) offer spiritual leadership for all parish groups; (g) inform those in need of social services of the available programs offered by Associated Catholic Charities, the Social Apostolate, St. Vincent de Paul Society, and similar organizations; and (h) establish, where possible, a St. Vincent de Paul Society Council.

6. In the area of leadership and administrative duties a priest should (a) organize parish work and supervise it in an effective manner; (b) promote teamwork and cooperate with other members of the parish staff; and (c) welcome shared decision-making and work with collegial bodies openly and responsibly.

7. In the areas of personal and spiritual life the priest should (a) lead the parish community in prayer; (b) pray the Liturgy of the hours; (c) read and reflect on Sacred Scriptures; (d) communicate faith in the performance of ministry; (e) live a lifestyle based on Gospel values; and (f) pursue personal spiritual and professional growth by participation in retreats, continuing education programs and private study.

8. In the area of responsibility to the Archdiocese as a whole the priest should (a) support archdiocesan goals and programs; (b) work with archdiocesan agencies; and (c) participate in deanery meetings and activities.

9. A priest is expected to be appropriately dressed for all occasions and conduct himself in the manner befitting his office.

10. The hiring of close relatives as rectory secretaries or housekeepers, and the hiring of live-in housekeepers are prohibited.
CONSTITUTION OF THE
ARCHDIOCESAN PASTORAL COUNCIL
ARCHDIOCESE OF NEW ORLEANS

Preamble

With gratitude to God our Father for His loving gift of Faith, and striving to live and share that Faith through His Holy Word, Jesus Christ, with the prayerful guidance of His Holy Spirit, we accept our particular responsibility in the building of the Kingdom of God that this Faith may be embodied in all.

The particular responsibility to which we have been called and the authority for this call is given by the Council Fathers assembled in Vatican Council II: "It is highly desirable that in each diocese a pastoral council be established over which the diocesan bishop himself will preside and in which specially chosen clergy, religious and lay people will participate. The function of this council will be to investigate and to weigh matters which bear on pastoral activity, and to formulate practical conclusions regarding them." (Decree on the Bishops' Pastoral Office in the Church, #27)

The Vatican II Council Fathers further directed: "Associations are not ends unto themselves; rather they should serve to fulfill the Church's mission to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit on the individual member and of the association as a whole." (Decree on the Laity, #19) To this, we dedicate ourselves and this Archdiocesan Pastoral Council.

Article I. Name

The name of this body shall be the Pastoral Council for the Archdiocese of New Orleans (hereinafter referred to as Archdiocesan Pastoral Council).

Article II. Purpose

2.1 The Archdiocesan Pastoral Council shall provide a representative body composed of clergy, religious and laity for the purpose of acting as consultor to the Archbishop.

2.2 It shall act as a representative voice of the people of the Archdiocese for recommendations to be presented to the Archbishop for consideration after full and free discussion by laity, religious and clergy.

2.3 It shall be a visible sign of the unity of the People of God in the Archdiocese of New Orleans.

Revised 4/11/88
2.4 It shall provide a unified voice with the Archbishop in support of his decisions.

**Article III. Function**

3.1 The body will be consultative. For a consultative process to be effective, there must be an ongoing awareness of the complexities of all segments of the Archdiocese and their peculiar problems, an in-depth evaluation of issues, and a realistic attitude toward the practical difficulties of implementing recommended solutions.

3.2 The body will more effectively be a visible sign of the unity of the People of God by conducting its meetings within the context of prayerful discernment, respecting the opinions of each member of the body, making every effort to arrive at a consensus within the body, and possessing sufficient humility to demonstrate commitment to its decisions.

**Article IV. Membership**

4.1 The Archdiocesan Pastoral Council shall have three types of membership: Ex Officio, Elected, and Appointed. Except where otherwise specified, all members shall be voting members.

4.2 **Ex Officio Membership**

4.2.1 The Archbishop, Bishops, and the Delegate for Planning and Development for the Archdiocese of New Orleans shall be ex officio, non-voting, members.

4.2.2 The President of the Priests' Council shall be an ex officio, voting, member.

4.3 **Elected Membership**

4.3.1 One (1) Archdiocesan priest and one (1) Religious priest serving in the Archdiocese shall be selected by the Archbishop from a list of three (3) Archdiocesan and three (3) Religious priests presented to him by the Priests' Council after a nomination process decided by that Council.

4.3.2 Two (2) Sisters serving in the Archdiocese shall be selected by the Archbishop from a list of six (6) Sisters presented to him in the following manner; three (3) by the Vicar of Religious and three (3) by the Leadership Conference of Women Religious after a nomination process decided by the Conference.

4.3.3 One (1) Religious Brother serving in the Archdiocese shall be selected by the Archbishop from a list of three (3) presented to him by the Vicar of Religious.

2. Revised 4/11/88
4.3.4 One (1) Permanent Deacon serving in the Archdiocese shall be selected by the Archbishop from a list of three (3) presented to him by the Permanent Diaconate Board after a nominating process decided by that Board.

4.3.5 Ten (10) members of the laity of the Archdiocese, one (1) from each of the ten (10) Deaneries, shall be selected by the Archbishop from a list of three (3) presented to him by an assembly of parish delegates in each Deanery. Each Parish in each Deanery shall elect a delegate to the assembly.

4.4 Appointed Membership

To assure a representative voice on the Council, e.g., in terms of age, ethnicity, geography and/or competence, the Archbishop may appoint five (5) unspecified members. The majority of these shall be lay. In the event an Associate Pastor is not elected, it is recommended that one be appointed in this at-large membership.

Article V. Officers

5.1 The Officers of the Council shall be a President, 1st Vice-President, and 2nd Vice-President.

5.2 Election of Officers

Officers shall be elected annually by a majority vote (written ballot) of the members present and voting at the February meeting as defined in the By-Laws.

5.3 No officer shall be eligible to serve more than two consecutive full terms in the same office.

Article VI. Executive Secretary

6.1 The Vicar of Planning and Development for the Archdiocese of New Orleans or the Designate of the Archbishop shall serve as the Executive Secretary of the Council.

Article VII. Committees

7.1 Executive Committee

The Officers, Executive Secretary, and Chairmen of the Standing Committees shall constitute the Executive Committee.

7.2 Standing Committees

The Standing Committees of the Council shall be:

7.2.1 Membership Committee

3.

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7.2.2 Parish-Deanery Council Committee

7.3 Special Committees

The President, with the approval of a majority vote of the Council, may appoint such special committees deemed necessary to fulfill the purposes of the Council.

Article VIII. Meetings

8.1 The Council shall meet regularly. The President is empowered to call special meetings.

Article IX. Amendments

9.1 This Constitution can be amended at any regular meeting of the Council by a two-thirds (2/3) vote of those present and voting, provided the proposed amendment has been submitted in writing at a previous meeting and is included in the minutes of that meeting sent to the total membership.

APPROVED: April 11, 1988
BY-LAWS OF THE ARCHDIOCESAN
PASTORAL COUNCIL

Article I. Membership

1.1 Elected and appointed members shall serve for a term of three years and shall not serve more than two consecutive terms. Terms of office shall begin immediately following the annual meeting as defined herein.

1.2 In the case of a vacancy, the unexpired terms shall be filled through appointment by the Archbishop, after consultation with the appropriate constituency. Such an appointee shall remain eligible for election or appointment to serve two full consecutive terms.

1.3 Termination of Membership

1.3.1 Membership, whether by election or appointment, can be terminated at any regular or special meeting of the Council by a vote of three-fourths of all the members of the Council.

1.3.2 Membership, whether by election or appointment, shall be terminated after unexcused absence from two consecutive meetings.

Article II. Officers

2.1 The President shall preside at Council meetings, appoint a Parliamentarian and members of standing and special committees, serve as Chairman of the Executive Committee and as ex officio member of all other committees except the Nominating Committee.

2.2 The 1st Vice-President shall assume the duties and responsibilities of the President when that officer is absent, and shall perform such duties as may be assigned by the Council or the President.

2.3 The 2nd Vice-President shall assume the duties and responsibilities of the President in the absence of both the President and the 1st Vice-President, and shall perform such other duties as may be assigned by the Council or the President.

Article III: Election of Officers

3.1 A nominating Committee consisting of three members shall be appointed by the President at the final meeting of the calendar year. This committee shall meet and select one candidate for each office. Following the report of the committee at the first meeting of the next calendar year, nominations from the floor shall be

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in order. The election of officers shall follow. Installation of the officers so elected shall take place at the next following meeting which shall be known as the Annual Meeting. The nominating committee remains in existence until the end of the first Fall meeting of the Council, at which time it ceases to exist if all offices of the Council are filled.

3.2 A vacancy in the office of President shall be filled by the 1st Vice-President; in the office of 1st Vice-President shall be filled by the 2nd Vice-President; in the office of 2nd Vice-President shall be filled by an election in the manner prescribed. In the event all offices are vacant, the members of the nominating committee shall present a candidate for each office at the next regular meeting of the Council.

3.3 The nominating committee shall consider the continuity of the Council in its deliberations and the presentation of its slate.

**Article VI. Executive Secretary**

4.1 The Executive Secretary shall:

4.1.1 Send a notice to members of all meetings, enclosing a copy of the agenda.

4.1.2 Compose the minutes of meetings and send copies to all members.

4.1.3 Handle all correspondence relevant to Council activities.

4.1.4 Maintain a file of all records, reports, communications, etc.

4.1.5 Provide the news media with press releases.

4.1.6 Perform such other duties as the Council or the President shall prescribe.

**Article V: Executive Committee**

5.1 The Executive Committee shall prepare the agenda for Council meetings, and perform such other duties as the Council shall prescribe.

5.2 When necessary and/or feasible, the Executive Committee may recruit resource people.

**Article VI Standing Committees**

6.1 The Membership Committee shall consist of three (3) members who will:

6.1.1 Record the attendance at Council meetings and report the attendance.

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excused and unexcused absences to the Council.

6.1.2 Give advance notice to elected and appointed members and their appropriate constituencies of the expiration of their term of office in sufficient time to permit the elective and appointive processes to select new members before the Annual Meeting.

6.2 The Parish-Deanery Council Committee shall consist of at least six (6) members, working with the Office of Planning and Development, who will:

6.2.1 Encourage the formation of councils in all Parishes and in each Deanery of the Archdiocese, and develop criteria for the validation of same.

6.2.2 Seek to provide an effective program of continuing education and service to existing councils.

6.2.3 Facilitate the two-way communication process between the Archbishop and the People of God through Parish and Deanery councils.

6.3 Members of each Standing Committee shall be appointed by the President, following the Annual Meeting. They shall elect their Chairman.

6.4 Committees shall meet at least once preceding each Council meeting and shall submit an annual report at the Annual Meeting.

Article VII: Meetings

7.1 The regular meetings of the Council shall be held on the second Monday in October, December, February, and April, unless otherwise ordered by the Executive Committee.

7.2 The Annual Meeting shall be the second Monday in April. The agenda shall include annual reports from all committees and installation of officers.

7.3 Special meetings may be called by the President at the direction of the Executive Committee or a majority of the Council, with prior notice of seven (7) days.

7.4 A majority of voting members, one of whom must be an Officer, shall constitute a quorum for the conduct of business; provided, however, that the President, or legal presiding officer, may, with the approval of a simple majority of those present, declare a quorum to exist should the conduct of an otherwise properly noticed meeting be voided because of the lack of a quorum as determined above.
Article VIII: Standing Rules

8.1 There shall be an annual Day of Recollection for Council members as a body, at a date, time, and place determined by the Executive Committee.

8.2 In any projects undertaken by the Council or one of its committees, the chairman of the project group shall communicate with the Priests' Council and the organization(s) directly affected by the project, and invite their collaboration.

8.3 At the Annual Meeting the outgoing members of the Council will introduce the persons replacing them. The new members will be given a copy of the Constitution and By-Laws at this time.

Article IX: Amendments

9.1 To insure a continuing, workable and effective Council, three (3) years after the adoption of this Constitution and By-laws, and thereafter every five (5) years, the President shall appoint a Legislative Committee to review this document. Changes recommended by this Committee shall follow the same procedure prescribed for Amendments.

Article X. Parliamentary Authority

10.1 The rules contained in Robert's Rules of Order, as Revised, shall govern the Council in all cases to which they are applicable and in which they are not inconsistent with this Constitution and By-Laws and any special rules of order the Council may adopt.

ACCEPTED: April 11, 1988

Revised 4/11/88
GUIDELINES FOR PARISH COUNCILS

Each individual part of the Church contributes through its special gifts for the good of the other parts and of the whole Church. Thus, through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase.1

I. Preamble

The following guidelines are intended to assist parishes in formulating a constitution and/or applying for an archdiocesan charter for parish councils. The council’s first responsibility is, in fact, to the archdiocesan church. The Archdiocese is not simply a federation of all parishes nor is it a managerial or administrative office for parishes. The Archdiocese is "church" in its own right. It is already, by its very institution, a complete ecclesial unit. It contains all the elements and ministries it needs to fulfill the mission of Christ. It has the Holy Spirit, the Eucharist, the Word of God, an Archbishop, priests, religious and people.

The parish church, on the other hand, is not a complete "church" by itself. It derives its nature and functions from the archdiocesan church. The parish council is, thus, always in communion with that church. Its decisions are not absolute but relative and disposed to testing within the larger faith experience of the archdiocesan church. An example of this communion is the fact that the pastor, as representative of the Ordinary and chief administrator of the parish, has the responsibility of ratifying or not ratifying council decisions.

It has been aptly noted:2

The growth of new forms of shared responsibility in the Church is one of the fruits of the New Pentecost. Diocesan pastoral councils, priests' senates and parish councils are being formed all over the United States. Most of these new structures are trying hard to respond to Vatican II and the signs of the times. They are searching for their identity and mission in the post-conciliar church. In the United States the parish still has an important role in the Catholic's daily life. It is primarily at the parish level that the average Catholic encounters the changes in the Church. One of the many recent changes is the formation of parish councils. The emergence of these bodies means new responsibilities for thousands of priests, sisters and laymen.

II. Principles

It is neither possible nor necessary to detail in these guidelines
the complete rationale and format for your parish council. It is essential that certain principles be specified as guides to "shared responsibility." Since it is very largely through pastoral councils at various levels that "laity and clergy ... are called to contribute their opinions on what concerns the good of the Church" (The Bishops of the United States, 1967), a common basis for conciliar growth is urgent. To this end, the following principles are proposed. They will be tested and evaluated in parishes across the Archdiocese and, as appropriate, revised.

A. Authority:

1. The parish council is a primary structure which coordinates and unifies the parish community. Its concern comprehends both "mission" in the sense of apostolic and purposeful vision and "business" in the sense of those temporalities which enable corporate action in a real world;

2. Parish council decisions must fully accord with directives of the Holy See and with archdiocesan regulations and policies;

3. A parish council is neither totally decisive nor simply advisory. On the one hand, a council which is worthy of its high position in the brotherhood of faith and service, actively assists the pastor in parochial deliberations and decision-making. On the other hand, the pastor retains a constant right to veto. If he cannot approve some council recommendation, the pastor will communicate to the council his reasons in writing. If an impasse is reached, the council by two-thirds vote may appeal to the Ordinary or to a person or body designated by him;

4. Parish councils constitute an important reality in the life of the Archdiocese. The Archbishop shall consider that parish best ... in which (among other things) laymen, according to the office given them, take part in the parish pastoral council and take charge of works of the apostolate proper to them.

B. Membership:

1. Ex Officio -

   a. The pastor or administrator, the associates and the religious superior and/or principal where there is a parish school will be ex officio members of the parish council with voting privileges;

   b. The pastor or administrator and the council president are
ex officio members of all standing commissions;

2. Appointed -
   a. The pastor or administrator may be allowed a certain number of appointees to the council. The number should be specified in the constitution;
   b. The total number of ex officio and appointed members must never exceed the number of elected members.

3. Elected -
   a. The majority of the council shall always be elected;
   b. Manner of election and terms, with staggering suggested, shall be specified in the council constitution.

C. Executive Committee:
   1. Each council shall elect an Executive Committee, of which its president and pastor or administrator shall be ex officio members;
   2. The Executive Committee shall serve for a one year term;
   3. The Committee shall fulfill the usual interim and implementing functions of such a group in any organization.

D. Standing Commissions and Committees:
   1. A standing commission is a permanent subcommittee of the parish council; a committee is a particular task force or ad hoc group which is appointed or elected to accomplish some special objective. Generally, the council should work and act through commissions rather than through committees;
   2. Commissions exist for several purposes, primarily to enable preparatory action before and implementing action after council meetings and to assure that no significant element of parish "mission" and "business" is neglected by the council;
   3. While they differ in foci and, sometimes, in sequence, all commissions shall have equal standing before the council;
   4. All major commission recommendations must be ratified by the council before they become effective;
   5. The following commissions are recommended in each parish council though in smaller parishes it may be necessary to combine two or more of them.
a. Administration - to comprehend finance, buildings and maintenance;

b. Communications - to comprehend public relations and meeting logistics;

c. Family and Community Life - to comprehend social concerns inside and around the parish;

d. Spiritual Development - to comprehend liturgy and the "state of souls";

e. Youth - to comprehend the doctrinal and social growth of those members of the parish community who have not completed their 21st year.

6. In addition to the above commissions, there shall be in each council a Pastoral Planning Commission which may or may not be the council Executive Committee. This commission is charged to a) evaluate performance of persons and groups in the parish as appropriate, and b) administer a parish planning process which shall, in that manner proposed by the Archdiocese, identify parochial goals and objectives and systematically program toward them;

7. In addition to the above commissions, there shall be in each council an Education or Christian Formation Commission. In parishes where there is no school, the council will create this commission. Where there is a Director of Religious Education in the parish, he/she shall become ex officio a member of the commission. In parishes where there is a school and a school or education board, this board will now become a commission of the council. The details of this affiliation must be worked out with care and common sense between the two bodies.

E. Meetings/Minutes:

1. The council and/or the commissions should meet at least monthly, September through June. To avoid an undue burden on their respective memberships, it may be advisable for the council to meet every other month with commissions meeting in the off months;

2. Normally all council and commission meetings should be open;

3. Notice of and minutes from all meetings should be published in the parish bulletin or publicly posted.

F. Assistance:

1. It is essential that the Archdiocese assist its parishes as
they grow in "shared responsibility";

2. Assistance is provided through the Archdiocesan Office for Planning and Development.

III. A Model Constitution

Preamble

Aware that a great many benefits are to be hoped for from a familiar dialogue between laity and their pastors, we do hereby unite to form a parish council. We do this in the spirit of Vatican Council II and we recognize and affirm our communion with the Vicar of Christ, our Holy Father, the Archbishop of New Orleans and his representative, our pastor.

More particularly, the purposes of our parish council are these:

- to assure the transmission of the Deposit of Faith necessary to our salvation;

- to work together in the building up of the Body of Christ in this parochial community;

- to provide more comprehensive channels of communication between clergy, religious, laity, the Christian and the secular communities;

- to further the apostolic formation of ourselves and the parish we serve;

- to provide greater effectiveness and purposefulness as this parish grows in mission and temporalities, this through the ongoing practice of participatory parish pastoral planning.

ARTICLE I: Title

We shall be known as the Parish Council of ____________ Parish, ____________, Louisiana.

ARTICLE II: Authority

Section 1 - This council is convened to investigate and weigh matters which bear on pastoral activities appropriate to the Church at the parochial level and to formulate on behalf of this parish practical conclusions regarding them. This council assists the parish to review, assess and determine its goals and objectives and then to implementing programs, actions and events necessary for their consistent accomplishment;
Section 2 - This council participates effectively in the decision-making process in the parish, although ratification by the pastor is essential before its decisions become binding. Should the pastor fail to ratify a council recommendation, he shall communicate his reasons in writing to the council. A two-thirds vote of council membership may appeal his decision to the Ordinary or person or body designated by him.

Section 3 - No recommendation of this council shall be valid unless it accords fully with faith and morals, civil and Church law and archdiocesan directives and policies.

ARTICLE III: Membership

Section 1 - All parishioners in good standing are eligible for membership of this council;

Section 2 - There shall be three classes of membership of this council. All members shall be entitled to one vote in council deliberations;

Section 3 - The elected membership of this council shall always exceed the total of an ex officio and appointed members;

Section 4 - Ex officio members of this council shall be the pastor (or administrator) of the parish, the associate(s) of the parish, and (where applicable) the superior or principal of the parish school and the coordinator of parish religious education;

Section 5 - Appointed members. Observing the limits imposed by Section 3 above, the pastor may appoint not more than [number] members to this council. Criteria for appointment shall include -

a. representation of an age group or territory within the parish which is not otherwise represented;

b. representation of some "minority group" which is not otherwise represented;

c. representation of some competence deemed appropriate to the council which is not otherwise represented;

d. representation of some point of view deemed appropriate to the council which is not otherwise represented.

Appointed members shall serve a one year term and are eligible for reappointment.

Section 6 - Elected members. There shall be [number] elected members of this council. They shall serve for a period of [number] years and be eligible for reelection for not more than two consecutive terms. This council shall determine the manner of
election and the method for staggering terms so as to assure both continuity and change in its membership.

Section 7 - Vacancies among the elected membership of this council shall be filled by nomination and election at the next subsequent council meeting.

Section 8 - This council shall be commissioned and installed each year in an appropriate, public parish liturgy.

ARTICLE IV: Officers

Section 1 - Officers of this council, to be elected from lay membership only, shall consist of a President and Secretary;

Section 2 - There shall be an Executive Committee in this council. It shall consist of the officers, the pastor (or administrator) of the parish, and other members of the council, to be elected by and from the council as a whole. Members of the Executive Committee shall serve a one year term and are eligible for reelection. The Executive Committee is authorized to convene and act in the name of the council between meetings and, as appropriate, in situations which demand an immediate response. Any major action taken by the Executive Committee in the name of the council must be reported for dialogue, approval or possible revision at the next succeeding plenary meeting of the council.

ARTICLE V: Commissions

Section 1 - Commissions are standing subcommittees of the council. From time to time, as appropriate, the president with the advice and consent of the council may appoint task forces or ad hoc groups. These shall be known as committees. Normally, council business shall proceed rather through commissions than committees;

Section 2 - This council shall have the following commissions: (See Principles 4.5)

Section 3 - The chairpersons of commissions shall be appointed by the president with the advice and consent of the council. Normally, though not necessarily, chairpersons shall themselves be members of the council. Once named, chairpersons shall select members of their commissions from parishioners who may or may not be members of the council;

Section 4 - No action or decision by a commission shall be valid unless and until it has been ratified by the council in plenary sessions.

7.
ARTICLE VI: Meetings

Section 1 - The council shall meet at the principal office of the parish or at such other suitable location as may be designated by the president;

Section 2 - Regular meetings of this council shall be held (see Principles 5.1) through the year from September to June. Meetings shall normally be open;

Section 3 - Two-thirds of the regular membership shall constitute a quorum for conducting the business of this council. In the event such a quorum is not present for a particular meeting, however, by a two-thirds vote of those members who are present the council may proceed with its business. All action taken at this meeting shall be referred to the next council meeting at which two-thirds of the regular membership shall alone be sufficient to constitute a quorum;

ARTICLE VII: Minutes/Notice

Section 1 - Minutes from all regular meetings of this council shall be published (e.g., in the parish bulletin) or publicly posted;

Section 2 - Notice of all regular meetings of this council shall be published in advance (e.g., in the parish bulletin) or publicly posted.

(signed)

President Pastor

Secretary

MEMBERS Parish Seal

IV. Missions

In any parish to which a sizeable mission is attached, a council should be established in and for the mission. Otherwise, provision should be made for proportional representation of the mission in the parish council itself.
References:
2. Rademacher, Rev. William, Answers for Parish Councils, XXIII Publications
## Appendix N

### VICARIATES

**ARCHDIOCESE OF NEW ORLEANS**

#### CLERGY

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<td>Family Life Apostolate</td>
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#### RELIGIOUS

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CHRISTIAN FORMATION

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LATIN AMERICAN APOSTOLATE

PLANNING AND DEVELOPMENT
Appendix 0

DEANERY ORGANIZATION

ARCHDIOCESE OF NEW ORLEANS

DEANERY I -- CATHEDRAL DEANERY

St. Louis Cathedral
Our Lady of Guadalupe (Non-Parochial Church)
Our Lady of Victory (Non-Parochial Church)
Annunciation
Corpus Christi
Epiphany
Holy Trinity
Our Lady Star of the Sea
St. Augustine
St. Cecilia
St. David
St. Gerard
St. Mary of the Angels
St. Maurice
St. Peter Claver
Sts. Peter and Paul
St. Rose of Lima
St. Vincent de Paul

DEANERY II -- CITY PARK-GENTILLY DEANERY

Immaculate Heart of Mary
Mary, Queen of Vietnam
Missions: Avondale, Assumption Harvey, Immaculate Mary New Orleans, St. Joseph
Our Lady of the Rosary
Resurrection of Our Lord
St. Brigid
St. Dominic
St. Frances Xavier Cabrini
St. Gabriel the Archangel
St. James Major
St. Leo the Great
St. Maria Goretti
St. Nicholas of Myra
St. Paul the Apostle
St. Philip the Apostle
St. Pius X
St. Raphael the Archangel
St. Raymond
St. Simon Peter
St. Thomas the Apostle

DEANERY III -- UPTOWN DEANERY

Blessed Sacrament
Incarnate Word
Mater Dolorosa
Most Holy Name of Jesus
Our Lady of Lourdes
Our Lady of Prompt Succor (Non-Parochial Church)
St. Francis of Assisi
St. Henry
St. Joan of Arc
St. Matthias
St. Rita
St. Stephen
St. Theresa of the Child Jesus
St. Thomas More

DEANERY IV -- INNER CITY DEANERY

Holy Ghost
Immaculate Conception
Our Lady of Good Counsel
Sacred Heart of Jesus
St. Alphonsus
St. Mary's Assumption
Our Mother of Perpetual Help Chapel
St. Anthony of Padua
St. Francis de Sales
St. John the Baptist
St. Joseph
St. Monica
St. Patrick
St. Theresa of Avila

1.
DEANERY V -- EAST JEFFERSON DEANERY

Harahan, St. Rita
Jefferson, St. Agnes
Kenner, Nativity of Our Lord
Kenner, Our Lady of Perpetual Help
Kenner, St. Elizabeth Ann Seton
Kenner, St. Jerome
Metairie, Our Lady of Divine Providence
Metairie, St. Angela Merici
Metairie, St. Ann
Metairie, St. Benilde
Metairie, St. Catherine of Siena
Metairie, St. Christopher the Martyr
Metairie, St. Clement of Rome
Metairie, St. Edward the Confessor
Metairie, St. Francis Xavier
Metairie, St. Lawrence the Martyr
Metairie, St. Louis King of France
Metairie, St. Mary Magdalen
Metairie, St. Philip Neri
River Ridge, St. Matthew the Apostle

DEANERY VI -- ST. JOHN-ST. CHARLES DEANERY

Ama, St. Mark
Des Allemands, St. Gertrude
Destrehan, St. Charles Borromeo
Edgard, St. John the Baptist
Garyville, St. Hubert
Hahnville, Our Lady of the Holy Rosary
LaPlace, Ascension of Our Lord
LaPlace, St. Joan of Arc
Luling, Holy Family
Luling, St. Anthony of Padua
Norco, Sacred Heart
Paradis, St. John the Baptist
Reserve, Our Lady of Grace
Reserve, St. Peter

DEANERY VII -- WEST BANK DEANERY

Avondale, St. Bonaventure
Barataria, St. Anthony
Bridge City, Holy Guardian Angels
Crown Point, St. Pius X
Gretna, Christ the King
Gretna, St. Anthony
Gretna, St. Cletus
Gretna, St. Joseph
Harvey, Infant Jesus of Prague
Harvey, St. John Bosco
Harvey, St. Martha
Harvey, St. Rosalie
Marrero, Immaculate Conception
Marrero, St. Joachim
Marrero, St. Joseph the Worker
Marrero, Visitation of Our Lady
Waggaman, Our Lady of the Angels
Westwego, Our Lady of Prompt Succor

DEANERY VIII -- ALGIERS-PLAQUEMINES DEANERY

Algiers, All Saints
Algiers, Holy Name of Mary
Algiers, Holy Spirit
Algiers, St. Andrew the Apostle
Algiers, St. Julian Eymard
Belle Chasse, Our Lady of Perpetual Help
Mission: Myrtle Grove, St. Ignatius
Buras, Our Lady of Good Harbor
Missions: Empire, St. Ann
Venice, St. Anthony
Diamond, St. Jude
Pointe-a-la-Hache, St. Thomas
Mission: Briathwaite, Assumption
Port Sulphur, St. Patrick
Mission: Potash, St. Joseph
### DEANERY IX -- ST. BERNARD DEANERY

- Arabi, St. Louise de Marillac
- Arabi, St. Robert Bellarmine
- Chalmette, Our Lady of Prompt Succor
- Chalmette, Prince of Peace
- Chalmette, St. Mark
- Florissant, San Pedro Pescador
- St. Bernard, St. Bernard
- Violet, Our Lady of Lourdes

### DEANERY X -- ST. TAMMANY-WASHINGTON DEANERY

- Abita Springs, St. Jane de Chantal
  - Mission: Bush, St. Michael the Archangel
- Bogalusa, Annunciation
- Covington, St. Peter
- Folsom, St. John the Baptist
- Franklinton, Holy Family
- Lacombe, Sacred Heart
- Lacombe, St. John of the Cross
- Madisonville, St. Anselm
- Mandeville, Our Lady of the Lake
- Pearl River, Sts. Peter and Paul
- St. Benedict, St. Benedict Parish
- Mission: Liberty Settlement, St. Benedict
- Slidell, Our Lady of Lourdes
- Slidell, St. Genevieve
- Slidell, St. Luke the Evangelist
- Slidell, St. Margaret Mary
ROLE AND ACCOUNTABILITY OF DEANS

A. Prologue and Description of Office

1. Each Bishop/Archbishop is called by God to shepherd the entire flock entrusted to his care and must, therefore, be free to multiply as much as possible his presence with every segment of his flock. To assist an Archbishop in this, the Church provides for Deans to be placed in charge of a designated part of the Archdiocese of a certain type of ministry, or of some rite or group.

2. The Dean is a collaborator of the Archbishop allowing him to exercise the pastoral and administrative care of the Archdiocese more effectively. The office of the Dean is primarily pastoral. He will make more proximate the pastoral vision and effective leadership of the Archbishop in his designated area. He is, for a segment of the Archdiocese, what the Vicars General are for the whole Archdiocese, serving in addition to the Vicars General.

3. The work of the Dean must be direct and personal: recognizing the individual differences, he will attempt to create personal rapport among the clergy (priests and deacons), religious and laity of the deanery, respecting them not as divisive units but as unifying forces. By study, survey and personal visits, he will develop first-hand knowledge of the personnel, resources, needs and overall direction of the Church within the Deanery.

4. In each Deanery, through the Dean, the Archbishop as Chief Shepherd becomes ever more closely united in a common apostolate with clergy, religious and laity. However, in case of particular need, the Archbishop remains accessible to those who prefer to confer directly with him.

5. Responsibilities of the Dean are not merely supervisory, but creative. With the Archbishop, the Dean will help create Archdiocesan unity reflecting always the mind of the Archbishop, implementing goals and policies of the Archdiocese. His role is to see that teachings, law and traditions of the Church are observed as well as to help people experience the Spirit in their lives and times. He shares co-responsibility with persons and groups within the Deanery in the same spirit of collegiality and according to the same principle of subsidiarity that the Archbishop shares throughout the Archdiocese.

6. To serve effectively in pastoral and unifying aspects of his role, the Dean will normally serve in shared-time, pastoral ministry, with additional personnel (clergy and/or lay) to assist in deanery and ministerial responsibilities. Engaged in specific pastoral ministry, parochial or other, he can better serve to unite the Deanery in Archdiocesan-oriented directions.
B. I. Relationship to the Archbishop

1. As representative of the Archbishop, the Dean enjoys the ordinary jurisdiction granted him by the common law of the Church and the particular law of the Archdiocese. A copy of faculties and the procedure to be followed in exercising them will be given to the Dean at the time of his appointment.

2. The Archbishop may reserve certain cases to himself or his Vicars General or both, but never to the point where the Dean would be merely a delegated functionary.

3. In the event of death or resignation of a Pastor in the Deanery, the Dean automatically becomes Administrator of the Parish until the Archbishop appoints a replacement. He is to ensure that the records and property of the parish be properly kept for orderly transition.

4. When conflicts arise in the Deanery, the Dean is empowered to investigate and resolve matters by his own authority. Only as a last resort shall such local concerns be appealed to the Archbishop and/or to the Conciliation and Mediation Board of the Archdiocese.

5. In the name of the Archbishop the Dean presides at the ceremony of installation of newly appointed Pastors in the Deanery. Installation is to take place at a Sunday liturgy or other prominent Parish event.

6. The Dean represents the Archbishop at special local celebrations, civic functions and ecumenical activities.

7. All Deans are to meet four times a year with the Archbishop to discuss and evaluate their work as Deans, to assure accountability and to guarantee unity. Deans may seek individual consultation with the Archbishop.

B. II. Relationship to the Deanery

1. The Dean must be knowledgeable of programs within the Deanery, the Archdiocese and the country which serve the Church's threefold mission of proclaiming the message, developing community and fostering service.

2. The Dean is to foster Deanery Council(s) within the Deanery with discretion as to the number of councils or sub-groupings needed for effective consultation. He is to communicate to them the policies and recommendations of the Archbishop, Clergy Council, Archdiocesan Pastoral Council, Archdiocesan agencies, etc. He is to communicate to the Archbishop and these same bodies the recommendations of the Deanery Council(s).

3. The Dean is to serve as a channel of communication for
parishes of the Deanery among themselves and is to provide a forum for sharing their needs and resources, eliciting representation from priests, deacons, religious and laity. He is to foster shared responsibility in the Christian community at all levels.

4. The Dean is to visit each Parish of the Deanery at least once a year, sharing in a meeting with the Parish Council or in a Parish assembly, and if possible presiding at a parish liturgy or service.

5. The Dean is to foster the development of an effective Parish Council in each parish of the Deanery. He is to establish means of communication between himself and the various Parish Councils, preferably through the Deanery Council.

6. The Dean is to promote, whenever feasible, self evaluation of parishes and ministries for continued growth and improvement. He is to review with the parish officers and staff the "status animarum" and any other pastoral profiles required by the Archdiocese.

7. In his specific service to the clergy and religious of the Deanery, the Dean is to:

   a) meet regularly with the clergy to promote fraternity and spirituality, study pastoral problems of the area, develop a sense of mutual concern and collaboration among diocesan and religious clergy;

   b) manifest special concern for religious Sisters and Brothers of the Deanery to employ effectively their talents and to learn their needs.

B. III. Relationship to the Deanery Clergy

1. The Dean is available to the Archbishop and the Personnel Board regarding assignment of diocesan clergy in the Deanery. He is available to any priest in the Deanery who wishes to discuss his assignment, and serves as an agent of appeal to the Personnel Board and/or the Archbishop when necessary.

2. The Dean encourages fraternal collaboration among priests and deacons, in their professional and personal relationships.

3. He supports the common effort of all the members of the Deanery Clergy to shape their life and ministry according to the spirit and directives of Vatican Council II.

C. Nomination - Appointment - Term of Office

1. The Dean is appointed by the Archbishop from a list of three priests, elected by priests and deacons of the Deanery.

2. The term of office is three years, renewable once. He is
considered removable at the discretion of the Archbishop.

3. Upon appointment the Dean will be installed by the Archbishop or his Delegate in an appropriate ceremony.

4.
ECUMENICAL GUIDELINES
FOR
THE ARCHDIOCESE OF NEW ORLEANS

I. Introduction

1. "The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council." Thus begins the Council's Decree on Ecumenism. Then immediately follows the strong assertion that division among Christian communions openly contradicts the will of Christ the Lord, the founder of one Church and one Church only.¹

2. The New Code of Canon Law states that bishops have the responsibility to foster ecumenism and the competence to issue practical norms according to local needs and opportunities.²

3. The Council fathers perceived in the ecumenical impulses not only a "movement, fostered by the grace of the Holy Spirit," but also the work of corporate groups which had heard the Gospel.³ The Secretariat for Promoting Christian Unity urges that ecumenical initiatives be expressions of the life of the local church and not simply the work of individuals. This corporate dimension of ecumenism necessarily calls for the guidance of the bishop.

4. When the Council spoke to the practice of ecumenism the first emphasis was on "spiritual ecumenism." The fathers declared: "There can be no ecumenism worthy of the name without interior conversion."⁴ The next number added that this conversion along with holiness of life and prayer for the unity of Christians should be regarded as the soul of the movement. Clearly, the restoration of unity is the work of the Spirit and spirit-filled men and women.⁵

5. To summarize, the basis of the ecumenical movement is Christ's will that His followers be united; its method is primarily prayer; and its hope rests upon the omnipotence of God.

II. General Principles

6. These theological considerations are the major principles upon which Archdiocesan policies are based:

7. That the term "ecumenical movement" indicates the various efforts to unite all Christians, and it carries overtones of sympathy toward separated brethren and toward unitive efforts.

8. That all Christians already possess a fundamental unity by their faith in the mystery of Christ and their incorporation into Him through Baptism.

9. That everyone in the Church will preserve unity in essentials
while preserving a proper freedom in various forms of spiritual life and discipline, in the variety of liturgical rites and even in the theological elaborations of revealed truth.

10. That doctrinal agreement on the core truths of Christianity is prior to structural union. This means that serious study of and the dialogues between Churches is imperative.

11. That emphasis upon the local church leads to a calling of both clergy and laity to accept the imperative for ecumenical understanding and commitment.

III. Ecumenical Activities

A. Some Practical Initiatives

12. Clergy, and in a special way, pastors in the Archdiocese are principally responsible for fostering prayer and activities that promote Christian Unity. The Archdiocesan Ecumenical Commission wishes to serve parishes and institutions in these efforts.

13. Prayers for Christian Unity should be included regularly in the prayers of the faithful and in other prayer services such as Bible Services, Lenten Devotions, Novenas, as well as at meetings of parish organizations.

14. The Week of Prayer for Christian Unity (January 18-25) should be observed throughout the Archdiocese. Joint prayer services with local Christian churches are especially encouraged. Within parishes, schools, and other institutions the special intentions of the week should be included in the daily liturgy and a special liturgy for unity would be appropriate.

15. Other occasions for joint prayer services with neighboring Christian communities are Pentecost, Advent, Lent, Bible Sunday, national or local holidays such as Memorial Day and Thanksgiving.

16. Membership in the Louisiana Interchurch Conference will continue as will cooperation with the Greater New Orleans Federation of Churches. Clergy should seriously consider membership in local clergy associations. The formation of neighborhood alliances of clergy, religious, and laity is encouraged.

17. Joint ecumenical prayer services can be held in Catholic, Orthodox, other Christian Churches as well as in suitable dignified location. The service should be planned by representatives from all participant groups or an agreed upon committee. The service should be one in which each person present can fully participate. All joint ecumenical services should be clearly announced as such.

18. Clergy, religious, and laity are also encouraged to cooperate with other Christian groups in common Bible study, theological dialogue
in the various communications media, and in medical and food relief agencies.

B. Sacramental Worship

1. General Guidelines

19. Persons from other Christian communions should be made welcome at our worship services. If they are members of the clergy, they should be given places of honor and their presence acknowledged.

20. Invitations to Roman Catholic services should avoid any suggestion of proselytizing.

21. If the separated brethren have no place in which to carry out their religious rites properly and with dignity, the local Ordinary may allow them the use of a Roman Catholic building, Church, or cemetery.

22. General Norms in the above instances can be given by the Bishop or episcopal conference, but only after appropriate ecumenical consultation (Canon 844, #5).

2. Baptism:

23. The Roman Catholic Church recognizes the validity of baptism given in most Christian churches. If a doubt concerning the validity of baptism by another Christian church does arise, it must be kept in mind that the baptizing minister is presumed to have sufficient intention.

24. If there is a doubt whether one has been baptized or whether baptism was validly conferred and the doubt remains after serious investigation, baptism is to be conferred conditionally.

25. Those baptized in a non-Catholic ecclesial community are not to be baptized conditionally unless a serious reason for doubting the validity of the baptism is present.

26. Ordinarily, a baptismal certificate or testimony from a reliable witness is sufficient for verification.

27. A baptized person who belongs to a non-Catholic ecclesial community may be admitted only as a Christian witness to baptism together with a Roman Catholic sponsor.

28. In comparable circumstances, Roman Catholics, because of ties of blood or friendship, can also act as witnesses at a baptismal ceremony held in a non-Catholic ecclesial community.

29. The term "convert" properly refers to a person who comes from unbelief to Christian belief, and this term is not proper for baptized Christians seeking full membership in the Roman Catholic Church. The
Rite of Reception of baptized Christians into full communion with the Roman Catholic Church is to be kept entirely distinct from the catechumenate of Christian initiation.

30. The reception rite should be a welcoming celebration for a new member into the local parish community. This rite should be part of a Eucharistic celebration with members of the local parish community present.

31. The names of those received into full communion should be recorded in a special book with the date and place of baptism also noted.

3. Holy Eucharist

32. Roman Catholics may not receive Holy Communion at the Eucharistic services of other Christian churches. Neither the Roman Catholic Church nor the Orthodox Churches follow a policy of "open communion".

33. Roman Catholics should show some consideration for non-Catholics who attend their Eucharistic liturgies by gracefully informing participants that a tradition of "open communion" is not followed in the Roman Catholic Church.

34. It is forbidden for Roman Catholic priests to concelebrate the Eucharist with priests or ministers of churches or ecclesial communities which are not in full communion with the Roman Catholic Church. (Canon 908)

35. Non-Catholics are not to act as a Scripture reader or to preach during the celebration of the Eucharist. The same is to be said of a Roman Catholic at the celebration of the Lord's Supper or at the principal liturgical service of the Word celebrated by Christians who are separate from us.

36. Exceptions to the above paragraph #35 may be given by the local Ordinary or by his delegate.

4. Penance and Anointing of the Sick

37. If there is danger of death or other grave necessity is present, Roman Catholic ministers may licitly administer the Sacraments of Penance or Anointing of the Sick to other Christians who are not in full communion with the Roman Catholic Church who cannot approach a minister of their own denomination, and, on their own, ask for it, provided they manifest a Catholic Faith in these sacraments and are properly disposed.

5. Holy Orders

38. Priests should not participate actively in the ordination
ceremony of other Christian communions.

39. Also, ministers of other Christian communities should not be invited to take an active role in the conferral of Sacred Orders in the Roman Catholic Church. They may certainly be invited to attend the ceremony on the basis of relationship, friendship or courtesy; and they should be given a place of honor.

6. Marriage

40. The Roman Catholic Church in every way tries to see that Roman Catholics are joined in marriage with Roman Catholics only. Marriage between a Roman Catholic and a non-Catholic Christian requires dispensation by competent authority. (Canon 1124)

41. After the marriage preparation has been completed, the Roman Catholic party will be asked to reaffirm his or her continuous, active Faith, to promise to respect the conscience of the other party in the marriage and to promise to do everything in his or her power to see that the children of the marriage are baptized and educated in the Roman Catholic Faith. This in no way diminishes the religious rights of the non-Catholic party to the marriage.

42. No written statement of promise is required of the non-Catholic who wishes to marry a Roman Catholic.

43. A Roman Catholic may be dispensed from the obligation of having the marriage witnessed by a priest or deacon. In this case, the Roman Catholic party is dispensed from the canonical form of marriage. The reasons for seeking such a dispensation by the Ordinary could be:

- To achieve family harmony or to avoid family alienation;
- To secure parental agreement to the marriage;
- To recognize claims of relationship or friendship with the minister who will officiate;
- To permit the marriage in a particular church which has special importance for the non-Catholic, for example where generations of the family have been married, or,
- To permit the marriage where the spouse has been active in the life and programs of that church;
- Or, for other good reasons. (Cf. NCCB: Implementation of Pope Paul VI’s Apostolic Letter (1970) on Norms for Mixed Marriage, Jan. 1, 1971, #10)

44. A marriage contracted with a dispensation from canonical form should be recorded in the Parish of a Roman Catholic party and of the Diocesan Curia. The Church of baptism should also be notified so the appropriate notation can be added to the baptismal record.

45. The rite of the wedding should be the official rite of the church in which the wedding is celebrated.
46. It is forbidden to have another religious celebration of the same marriage to express or renew matrimonial consent; it is likewise forbidden to have a religious celebration in which a Roman Catholic and a non-Catholic minister, assisting together but following their respective rituals, ask for the consent of the parties separately. (Canon 1127, #3)

47. In the right of marriage outside of Mass, the minister of another Christian community can be invited to invoke blessings, to read the Holy Scripture, and to express his sentiments.

48. In the case where there has been a dispensation from the Roman Catholic canonical form and the priest has been invited to participate in the non-Catholic marriage service, with the permission of the local Ordinary and the consent of the appropriate authority of the other church, he may do so by giving additional prayers, blessings, or words of greeting and exhortation. If the marriage service is not part of the Lord's Supper or the principal liturgical service of the Word, the priest, if invited, may also read a lesson and/or preach. (See #36 for exceptions.)

49. Non-Catholics may act as "official witnesses" (bridesmaid or best man) at a Roman Catholic marriage, and Roman Catholics at a marriage which is properly celebrated between non-Catholics.

50. Marriages between Roman Catholics and non-Catholics can be celebrated with permission of the local Ordinary in another church, or suitable place.

51. The marriage of two non-Catholic parties in a Roman Catholic Church or oratory is not permitted in the Archdiocese.

7. Funerals and Christian Burial

52. In the prudent judgment of the local Ordinary, ecclesiastical funeral rites can be granted to baptized members of some non-Catholic Church or ecclesial community unless it is evidently contrary to their will and provided their own minister is unavailable.

53. Funeral rites refer not only to wake and burial services, but also to graveside prayers and blessings.

54. A public Mass for members of a non-Catholic Church or ecclesial community may be celebrated when expressly requested by the family or friends of the deceased out of genuine religious motive and when no scandal to the faithful is present.

55. Everyone (Roman Catholic or non-Catholic), unless prohibited by law, is permitted to choose a cemetery for burial. (Canon 1180, #2)
56. In those situations in which a Roman Catholic is to be buried in a non-Catholic cemetery, a priest or deacon should conduct the committal service. He should bless the individual grave, and he should follow the usual ritual for the burial of a Roman Catholic.

57. Since the family unity is traditionally preserved even in death, non-Catholics may be buried in a Roman Catholic cemetery with their family members.

References:

1. Decree on Ecumenism, n. 1.
2. Canon 755 and Canon 383.
3. Decree on Ecumenism, n. 2.
4. Ibid., n. 7.
5. Ibid., n. 8.
6. Ibid., n. 4.
POLICY AND GUIDELINES FOR RELIGIOUS EDUCATION

ARCHDIOCESE OF NEW ORLEANS

In order:

(a) to implement the new dialogical approach to religious education as recommended in the GENERAL CATECHETICAL DIRECTORY;

(b) to keep religious education in the Archdiocese ever up-to-date and pertinent;

(c) to fulfill the constitutional purposes of the Archdiocesan Board of Religious Education and

(d) to offer a guiding voice to those who labor to bring the Good News to men;

the following policy and guidelines, proposed by the Archdiocesan Religious Education, are herewith promulgated.

The Religious Education Program of the Archdiocese of New Orleans is a comprehensive one which embraces pre-school, elementary, secondary, university and adult levels. This program, of course, does not embrace the Archdiocesan seminaries or the programs for continuing education of the clergy.

The ultimate responsibility for providing for the Christian formation and religious education of the people of this Archdiocese rests with the Ordinary. He fulfills this responsibility through the cooperative effort of the parishes and Catholic Schools and is assisted by the Board of Religious Education in a consultative capacity and the Office of Religious Education in an executive capacity.

Organization

1. The Archdiocesan Board of Religious Education exercises this consultative role by:

   a) reflecting the true spirit of the GENERAL CATECHETICAL DIRECTORY and all other authoritative documents;

   b) seeking the cooperation and working to correlate the efforts of all engaged in religious education in the Archdiocese;

   c) stimulating religious education programs and activities, and proposing norms and guidelines for the various programs of religious instruction;
d) proposing norms for preparation for the reception of the sacraments for the first time;

e) proposing policies and procedures to improve articulation between the various religious education programs supervised by the Office of Religious Education; and

f) proposing policies regarding qualifications for religious coordinators.

2. The Office of Religious Education has the responsibility of overseeing the implementation of the entire program of religious education in the Archdiocese. It functions as an aid to the pastor in discharging his basic obligation of providing religious instruction for his parish; the role of the pastor as shepherd and teacher, under the Ordinary, is respected and supported. The office also works in conjunction with administrators of all Catholic schools in seeking quality religious education. The Office of Religious Education is thus empowered:

(a) to act as the agency for approval of all parish religious education programs and religious programs of all Catholic schools;

(b) to issue curriculum guides;

(c) to authorize experimentation;

(d) to approve textbooks and curriculum materials, and methodology;

(e) to supervise the implementation of all school related liturgical programs according to the directives of the Archdiocesan Liturgical Commission;

(f) to direct and assist in the formation of catechists, and to certify catechists;

(g) to authorize all public workshops, seminars, lectures, and courses which are intended for religion teachers or adult religious education, at the same time recognizing the rights of the Seminary for its catechetical program.

(h) to coordinate the efforts of parish and deanery committees of religious education.

(i) to promote such specialized programs as cannot adequately be implemented at the parish or deanery levels.

3. The religious education program of the parish is to be
directed by one or more religious education coordinators (priest, religious, or lay) whose authority and responsibilities are to be formulated in each parish. The parish exercises its responsibility in the Parish school by formal religious education classes as integral to a Catholic school. The choice of taking the religion course by a Catholic student is made when the choice to attend the Catholic school is made. The parish further exercises its responsibility by insisting on organized programs of religious instruction for all groups not participating in the Archdiocesan School System—pre-school, elementary, high school, adult. It insists on certified instructors and regular, frequent class meetings, adhering in principle to the guidelines issued.

4. Where specific programs are not feasible at the parish level due to insufficiency of numbers or inadequacy of staff, it is the duty of the deanery to promote and coordinate such programs. A religious education coordinator for each deanery is needed to work with parish coordinators and section heads in the deanery.

5. Immediate responsibility for the total religion program in all non-parochial Catholic schools rests with the principal who is to be assisted by a qualified religious education coordinator. This coordinator, whose authority and responsibilities are to be formulated by the school's administrator, directs the religious education program of the school. The school must insist on certified instructors and regular, frequent class meetings adhering in principle to the guidelines issued. The choice of taking the religion course by a Catholic is made when the choice to attend a Catholic school is made.

Specific Guidelines

1. In each parish the responsibility for each of the sections of the total religious education program (pre-school, elementary, secondary, and adult) is to be assigned. Ideally, each section should have its own leader.

2. The pastor or his clerical assistant, the four section leaders, the local principal of the Catholic school, the religious education coordinator, together with representatives from the parents and other parishioners, duly elected, shall form the Board of Religious Education of the parish.

3. It is recommended that the religious education coordinators from all parishes of a deanery meet on a regular basis to work out solutions to common problems.

4. In the parish elementary school, no less than 100 minutes per week for grades 1-3, and 150 minutes per week for grades 4-8, are to be devoted to religious instruction; for grades 9-12 of all Catholic schools in the Archdiocese two and one-half hours weekly (the equivalent of one-half unit of credit) are to be devoted to religious instruction.
5. No less than thirty hours per school year are to be devoted to classes of the Parish School of Religion.

6. An equitable arrangement is to be made in financing the parochial school and other religious education programs. Lack of ability to pay must not be a reason for depriving any parishioner of religious instruction in the Parish School of Religion.

7. Adult programs in the parish should include parent education, catechumenate programs and continuing education to meet the needs of all adults in the parish. Those responsible for these programs must take care that programs are conducted by qualified personnel.

8. Parent education in each parish is to include programs that are designed to involve parents in the Sacrament of Baptism and sharing in responsibility for preparing their children for the initial reception of the Sacraments of Eucharist and Penance and the reception of the Sacrament of Confirmation.

9. It is recommended that attempts be made to coordinate the parish liturgy, Christian service work, and the religious education programs.

10. Parishes are to cooperate with efforts at the deanery and Archdiocesan levels to provide religious education for the handicapped and other such specialized programs.

**Curriculum and Sacraments**

1. A curriculum design for each age level--based on the current documents of the Holy See and the National Conference of Catholic Bishops, these guidelines and the directives of the Office of Religious Education--is to be communicated effectively to the parents and parishioners.

2. The child of pre-school age (3-5) should be in a program which offers him religious experience at his level of development. Such a program is to be considered as part of the total parish program. It is recommended that an on-going program of guidance and instruction be provided for the parents whose children are enrolled in the pre-school program.

3. In addition to the specific course objectives prepared by the Office of Religious Education for children 6 to 12 years old, preparation for the reception of the sacraments of Eucharist, Penance and Confirmation form an integral part of the program.

   (a) Proximate preparation for the reception of First Communion ordinarily takes place when the child is in the second grade (or age 7 or 8).

   (b) Preparation for First Confession is to start with the
beginning of catechesis. The guidelines issued by the Office of Religious Education concerning the Declaration Sanctus Pontifex (May 24, 1973) will be followed.

(c) Each parish is to have a communal First Communion celebration. Children who have already received First Communion individually are to be invited to this communal celebration.

(d) Specific preparation for the reception of the sacrament of Confirmation ordinarily takes place when the child is in the eighth grade.

4. Every effort should be made to encourage liturgies for each level, according to the directives enacted by the Holy See, the American Bishops and the Archdiocesan Liturgical Commission. Para-liturgical services and retreats should be encouraged.

5. Formal reports on the progress of those participating in the religious education programs of the Parish School of Religion and all Catholic schools are to be regularly made to their parents.

6. The specific course objectives set for the adolescent should offer the opportunity for a combination of certain required courses along with electives within the scope of a core curriculum.

7. It is strongly recommended that specific course objectives be set up for the young adult of college age and that opportunity be provided for group discussions, films, and group experiences.

8. The recruitment of parish teachers of religion is the primary responsibility of the parish; of the deanery for programs of a shared nature; and of the Office of Religious Education for programs of a specialized nature (handicapped, research, etc.). In conjunction with the School Board Office, the Office of Religious Education will work toward becoming a clearing house for persons applying to teach religion in Catholic schools. When a pastor is planning to employ a person as religious education coordinator, he should consult the Director of the Office of Religious Education.

9. It is recommended that teachers be encouraged to specialize in a particular area of content or at a particular level of instruction. Teachers who thus specialize should be shared among parishes. Teachers are not to be assigned to teach religion even on a part-time basis, unless they are actively working for Archdiocesan certification. Expenses for the training of volunteer religion teachers are to be borne by the parish.

10. Teacher training is the primary responsibility of the parish and the principals of non-parochial Catholic schools, guided by the Office of Religious Education.
Non-Church Affiliated Schools

Non-Church affiliated schools which offer Catholic instruction may be invited to participate fully in the Archdiocesan religious education program.
CONSTITUTION AND BY-LAWS
ARCHDIOCESE OF NEW ORLEANS SCHOOL BOARD

Article I.
Names, Purposes & Duties

There is hereby established a Board, under the name of "Archdiocese of New Orleans School Board," having the purpose and duties of governing all matters pertaining to the Parochial and Archdiocesan elementary and high schools of the Archdiocese of New Orleans, as well as all matters pertaining to the Archdiocesan Office of Education. This Board shall have the responsibility and authority to formulate, establish, promulgate and enforce the policies under which the Office of Education and the schools of the Archdiocese are to be operated, including those dealing with: the location, consolidation, opening and closing of schools; classes; teachers; salaries; educational, athletic and related programs; finances; standards of education; application of Christian principles to the educational program; and all other school related matters. Within the provisions of Canon Law pertaining to Catholic Education and the Policies of the Archdiocese and subject to the authority of the Ordinary, all decisions of the Board, regarding matters within its jurisdiction, shall be binding upon the Superintendent of Catholic Schools, the Office of Education, and the pastors, principals, school boards and staffs of the Parochial and Archdiocesan schools.

Article II
Membership of Board

Section 1. The Board shall be composed of 15 members, selected in the following manner:

Two lay persons at large to be appointed by the Archbishop for a three-year term and at intervals of three years thereafter.

Two priests at large to be elected by the priests of the Archdiocese for a three-year term and at intervals of three years thereafter.

One nun to be elected by the sisters of the Archdiocese for a three-year term and at intervals of three years thereafter.

One brother to be elected by the brothers of the Archdiocese for a three-year term and at intervals of three years thereafter.

Nine lay persons from the Archdiocesan Deaneries will be elected to the Board for a three-year term and at intervals of three years thereafter. Representation will be as follows:

Two lay persons from the Cathedral, City Park-Gentilly, University, Inner City Deaneries.
Two lay persons from the East Jefferson Deanery.
One lay person from the St. Bernard Deanery.
One lay person from the Algiers-Plaquemines Deanery.
One lay person from the St. Charles-St. John Deanery.
One lay person from the St. Tammany-Washington Deanery.
One lay person from the West Bank Deanery.

Persons employed in the Office of Education and lay persons employed by the Catholic Schools in the Archdiocese of New Orleans are not eligible for membership on the Archdiocesan School Board.

Section 2. Term of Membership. No school Board member shall serve more than two (2) consecutive terms. Unexpired terms being filled by appointees of the Archbishop shall be considered as a term. All elected members shall take office at the annual meeting of the Board in the year of their election.

Section 3. Elections. The executive committee of the Archdiocesan School Board shall serve as the Committee of Elections. It shall be the responsibility of this Committee to provide for the nomination and election of members and their successors.

The following regulations govern the procedures for the nomination and the election of Board members:

Nomination Process.

(1) Persons eligible to nominate

a) All priests in the diocese are eligible to nominate priests for the priest-representative on the board.

b) All nuns in the diocese are eligible to nominate nuns for the nun-representative on the Board.

c) All brothers in the diocese are eligible to nominate brothers for the brother-representative on the Board.

d) Adults living in the deaneries where an election for a lay member of the Board is scheduled may submit nominations.

(2) Persons eligible for nomination

a) All priests, nuns and brothers, in good standing in the Church, serving in the Archdiocese are eligible for nomination regarding their representatives on the Board.
b) Catholic lay adults, in good standing in the Church, living in the deaneries where an election for a Board member is scheduled, may be nominated.

(3) Procedures for nominations

Nominations are accepted only on the form prepared for this purpose. The signatures of the person nominating and the nominee are required.

Nomination forms for the priests, nuns, and brothers are mailed to the respective groups.

Nomination forms for lay members of the Board are mailed to the Deans, the Pastors, the Principals and the Presidents of the local school boards for distribution within the deaneries.

Nominations from the various groups are received in the superintendent's office between February 1 and March 31.

Background information on nominees is mailed to the various groups in April.

Election Process.

(1) Voting Members

For the election of a priest, every priest of the Archdiocese has one vote.

For the election of a nun, every nun in the Archdiocese has one vote.

For the election of a brother, every brother in the Archdiocese has one vote.

For the election of a lay person, delegates are selected from the deaneries. Delegates are selected by the pastors. Each parish with a school has two delegates and each parish without a school has one delegate. Archdiocesan high schools, through their school boards, select two delegates.

(2) Method of Voting

a) For the priest, nun and brother, the ballots are mailed to their constituencies. The ballots are returned to the Office of Education. A committee appointed by the President counts the votes. A simple majority is required for election. Balloting continues until a simple majority is achieved.
b) For the election of a lay person, the delegates are assembled for the purpose of casting their ballots. The President of the Archdiocesan School Board appoints a chairman to direct the proceedings, normally a member of the Office of Education staff.

The nominees are presented to the delegates. They may address the delegates. A specific amount of time is designated for addressing delegates dependent on the number of candidates for election.

A simple majority is required for election. Balloting continues until a simple majority is achieved.

c) Elections are scheduled in May of each year.

d) Vacancies in elected positions on the Board shall be filled by appointment of the Archbishop to fulfill the remainder of the term.

Section 4. Proper Representation. It shall be the duty of the Executive Committee to provide for proper representation of all the members of the Archdiocese. To that end the Committee shall create geographical districts in accordance with school population, Catholic population and other factors which the Committee deems pertinent in order to achieve proper representation. These districts shall be changed when necessary by the Committee in order to insure that the above-mentioned objective of proper representation is met.

Article III
Officers

Section 1. Creation of Officers. The officers of the Board shall consist of a President, Vice-President, a Secretary and such assistants and additional officers as the Board may elect.

Section 2. Election, Tenure, Vacancies and Removal. Officers shall be elected annually at the annual meeting of the Board upon nominations submitted by a nominating committee appointed by the President and by any members from the floor; and shall hold office until the next annual election and thereafter until their successors are duly elected and qualified. No officer shall serve more than two consecutive terms in any particular office.

Section 3. President. The President shall preside over regular special meetings and act as Chairman of the Board and of any Executive Committee; shall be the executive head of the Board; shall appoint all committees unless otherwise specified by the Board; shall report the actions of the Board to the Archbishop of New Orleans and in general shall perform all duties incident to the office of a President and such other duties as from time to time may be assigned to him by the Board. Additionally, the President shall be an ex officio, but
non-voting member, of all committees.

Section 4. Vice-President. The Vice-President at the request of the President or in the absence of the President shall perform the duties and exercise the functions of the president and when so acting shall have the power of the President, and shall perform other duties and functions delegated to him by said Board.

Section 5. Secretary. The Secretary shall keep the minutes of the meeting of the Board; shall see that all notices are fully given in accordance with the provisions of these by-laws; shall be custodian of the records of the Board; shall see that the Board seal is affixed to all documents, the executive by which on behalf of the Board under a seal is duly authorized and when so affixed may attest the same; and, in general, shall perform all duties incident to the office of the Secretary of the Board and such other duties as from time to time may be assigned to him by the President of the Board.

Section 6. Assistant Officers. The assistant officers shall have such duties as from time to time may be assigned to them by the President of the Board.

Article IV
Meetings

Section 1. Regular, Special and Annual Meetings. The Board shall meet monthly, subject to change by the Board itself or to postponement by the President. Special or additional regular meetings shall be held whenever called by the President or the majority of the Board. The regular meeting held in the month of July in each year, or if none is held in that month, then in the next month in which a regular meeting is held shall be designated the annual meeting for the purpose of election of members of the Board, of officers and any annual report.

Section 2. Time, Place and Notice. All meetings may be held at such times and places, within or without the State, as may be fixed by the President or by a majority of the Board upon not less than three (3) days notice. Notice of the place, day and hour of all meetings must be delivered in writing.

Section 3. Quorum. A majority of the members of the Board is necessary for the transaction of business at meetings; and a majority vote of these present shall be sufficient for any decision or election.

Section 4. Rules and Procedure. The Board may fix its own rules of procedure, but in the absence of such rules, Robert's "Rules of Order, Newly Revised" shall apply.
Article V
Committees

Section 1. Executive Committee. The Executive Committee consists of the officers of the Board and one additional member elected by the Board. During intervals between meetings of the Board, the Executive Committee may possess and exercise all of the powers of the Board conferred in these by-laws, to the extent authorized by the resolution providing for the Executive Committee or by subsequent resolution. The Executive Committee shall meet at the call of the Chairman and shall fix its own rules or procedures and notice to be given of its meeting. A majority shall constitute a quorum.

Section 2. Other Committees. The Board may, by resolution, provide for such other committees as it deems advisable and may discontinue the same at its pleasure. Each committee shall have such powers and shall perform such duties as may be assigned to it by the Board and shall be appointed and vacancies filled in the manner determined by the Board. In the absence of other direction the President shall appoint all committees.

Standing Committees. To assist the Board in the routine operation of its business there shall be the following Standing Committees: Academic Arbitration, Finance, Human Relations.

Standing Committee - Membership. After determining the interest of Board members the President shall appoint members of the Board to the various Committees and shall designate the Chairman of each.

Upon request of the Committee Chairman, the President shall appoint such additional Board and/or other knowledgeable and interested parties to the Committees as are deemed necessary to carry out the functions of the Committee.

The provisions as to other interested parties shall not apply to the Human Relations and Arbitration Committees.

All such appointments shall be for a period of one year and shall automatically expire on July 1 of the following year unless specifically extended by the President to a later date. In no case shall the extension exceed the date on which the new President is duly elected and assumes office.

Standing Committees - Chairman. The Chairman of each committee shall be responsible for the call of meetings, preparation of agenda, distribution of needed documents, the conduct of all meetings in accordance with Roberts' "Rules of Order, Newly Revised". All correspondence from the Committee shall be signed by him. He shall prepare in writing and present the reports and recommendations of his Committee to the full Board.
Standing Committees - Executive Officer. To assist the various Committees in the performance of their duties, the Superintendent of Schools shall name to each Committee with the approval of the President, a member of the office staff who shall act as liaison to the Office of Education, and shall perform such duties for the Committee as are normally assigned to a secretary. The Superintendent is ex-officio executive officer of every committee.

Standing Committees - Duties, Responsibilities and Operating Rules. Duties, responsibilities and operating rules of each Standing Committee are established by the Board. Recommendations for changes may be made by the Committee or by any member of the Board. Any recommendation not originating within the Committee shall be first referred to the Committee for consideration prior to final action of the Board. All such recommendations shall be in writing and shall include the rationale for the proposed change. Any permanent duties, responsibilities and operating rules of each standing committee shall be promulgated in the Archdiocesan Handbook of Policies.

Standing Committees - Sub-Committees. Upon the written recommendation of a Standing Committee, the Board may establish sub-committees of that Committee. In each such instance the Board shall approve the specific duties and responsibilities of the sub-committee and shall specify whether this is a permanent or ad hoc sub-committee. In the later case, the Board shall indicate the terminal date for completion of the sub-committee work at which time the sub-committee shall be automatically dissolved.

Upon the establishment of any such sub-committee by the Board, the President shall appoint its membership from the members of the Board or other interested persons, and shall designate the sub-committee chairman.

Such sub-committees shall report their findings in writing to the Chairman of their Standing Committee, who if his Committee directs, shall present the sub-committee report to the Board.

Article VI
Office of Education

Section I. Office of Education Staff, Appointment. There shall be an Office of Education of the Archdiocese of New Orleans; a Superintendent of Catholic Schools, Associate Superintendents, and such other staff positions as the Archdiocesan School Board may deem appropriate; all having such compensation and other terms of employment as the Board may deem proper. The Superintendent, Associate Superintendents and members of the staff are to be appointed by the Board and may be removed from their positions by the Board. They are employed by the Roman Catholic Church of the Archdiocese of New Orleans and are subject to Employee Personnel Policies and Regulations as are other Archdiocesan employees. They are to be remunerated through the Archdiocesan
payroll. The budget for the Office of Education must be approved by the Board and must be integrated into the framework of Archdiocesan financing. All of the above powers of the Board specifically enumerated in this Article and Section are subject to the prior express approval of the Ordinary or his Delegate.

Section 2. Duties and Powers. Subject to the final authority of the Archbishop and saving the provisions of Canon Law, the Office of Education shall be under the direction of the Superintendent, and, under his direction, shall have immediate charge and control of the general administrative supervision of the Parochial and Archdiocesan Schools, subject to the policies established by the Archdiocesan School Board.

Article VII
Amendment of By-Laws

Amendment. These By-Laws may be amended, supplemented, suspended or repeated, in whole or in part, at any time by a two-thirds vote of all the members of the Board, concurred in by the Archbishop of New Orleans.
DIRECTIVES FROM THE ARCHBISHOP
CONCERNING
THE REVISED RITE OF PENANCE

I. Introduction

1. The last major liturgical reform to go into effect since Vatican Council II is the revised order for the Sacrament of Penance. It was introduced for optional use in some places in the United States at the beginning of Lent, 1976. It was scheduled to become mandatory in the United States as of the first Sunday of Lent, February 27, 1977.

2. The revised rite, Ordo Paenitentiae, was the subject of a decree of the Congregation for Divine Worship, dated December 2, 1973 and published February 7, 1974 with approval of Pope Paul.

3. The revision gives evidence of maturity of approach. The developed approach in the revised sacramental Rite indicates more an attitudinal than a rubrical concern. The Priest-Confessor will welcome this attitudinal reform and can easily update pastoral patterns in this regard. The Priest-Confessor will greatly improve the quality of reconciliation as this New Rite is implemented at the present time. The Priest-Confessor, following the Ordo Paenitentiae, will use the many instances and opportunities for reconciliation to promote the developed attitudinal approach to Penance.

4. The Sacrament of Penance has its orientation toward conversion and reconciliation with God, the Church and people. Due stress is placed by spiritual writers on the salutary effects of regular and frequent reception of the Sacrament of Penance. This revised Rite is now of vital importance in the lives of Catholics since Vatican Council II.

II. Positive Points

5. Many positive points concerning the sacrament of Penance are presented in the new rite:

(a) It reiterates standard doctrine concerning the sacrament;
(b) It reminds us that every sacrament is a worship of God and participation in the work of salvation of Our Lord Jesus Christ;
(c) It emphasizes the communal and ecclesial aspects of sin and conversion with due regard for personal aspects of sin and individual reception of the sacrament of reconciliation;
(d) It prescribes three forms of the celebration of the sacrament;
(e) It retains the traditional form of models for community penitential service; and
(f) It retains the traditional form of absolution (I absolve you from your sins, in the name of the Father, and the Son, and
the Holy Spirit).

6. The basic elements of the sacrament are well known: sorrow for sin because of a supernatural motive; confession of previously unconfessed grave or mortal sins; confession of venial sins but not of necessity; and penance or reparation by means of prayer or other acts enjoined by the confessor. These comprise the acts of the penitent, the matter of the sacrament; absolution is the form of the sacrament.

7. The minister of the sacrament is an authorized priest who, besides having the power of orders to forgive sins, also has faculties granted by an ecclesiastical superior and/or by canon law.

III. Other Considerations

8. Further important considerations concerning the new rite of penance are the following:

(a) Penitential Services, recommended by the New Rite of Penance, are not held in connection with Mass;
(b) General confession will not replace individual confession and absolution. General confession and absolution will be reserved for special circumstances (Vd. infra IV, #9C);
(c) General absolution is not authorized in ordinary communal penitential services;
(d) The confessional has not been set aside although provision is to be made for confession in a face-to-face situation. The face-to-face option can conveniently be provided for. The place of individual confession can be either the traditional confessional or an optional setting. Hence it is clear that no one may be forced to confess face-to-face. Changes in the confessional should provide an appropriate setting according to the general tone of prayer, worship and dialogue in the Revised Rite of Penance; and
(e) The new Rite does not discourage the practice of devotional confession.

IV. Three Forms of Celebration

9. The sacrament can be received in three forms:

(a) Individuals: The traditional manner remains acceptable but is enriched with additional elements. They are reception of the penitent with a prayer and sign of the cross; exhortation by the confessor to trust in God; possible readings from Scripture, confession of sins; manifestation of repentance; petition for forgiveness through the ministry of the Church and the absolution of the priest; praise of God’s mercy, and dismissal in peace. Some of these elements are optional.

The Rite of Reconciliation recognizes the traditional appreciation of the individual penitent. Since personal
confession of sin is so much of an individual matter for each one, the individual penitent deserves particular consideration. The Priest-Confessor must necessarily recognize these personal needs as the Sacrament of Penance is implemented.

(b) Several Penitents: In a community celebration there is included a liturgy of the Word of God, prayers with individual confession and absolution, and an act of thanksgiving. These are some of the elements of the Penitential services.

(c) Several Penitents with General Confession and General Absolution: This method is reserved for special circumstances in which it is morally or physically impossible for persons to confess and be absolved individually, in view of their need for reconciliation and for the reception of the Eucharist. Penitents are to confess at their next individual confession any grave sins absolved in such a general celebration of the sacrament. Judgment regarding circumstances warranting general confession and absolution belongs to the bishop of the place. The Rite of Reconciliation of Several Penitents with General Confession and Absolution (Chapter 4 of the Rite of Penance) has been studied by the United States Conference of Bishops. There is no permissive recommendation from the American Bishops. The Rite of Reconciliation of Penitents with general confession and absolution is hardly tenable in the normal circumstances of the Catholic Church in this Archdiocese.

V. Penitential Services

10. Communal penitential services are intended to emphasize the ecclesial dimensions of Christian life, the community aspects and significance of sin, penance and reconciliation. Elements of such celebrations are community prayers, hymns and songs, scriptural readings, examination of conscience, confession and expression of sorrow for sin, acts of penance and reconciliation and a form of non-sacramental absolution resembling the one in the penitential rite at the beginning of Mass. Penitential services always include the communal recitation of the Lord's Prayer.

11. If the sacrament is celebrated during the penitential service, there must be individual confession and individual absolution of sin. If the sacrament is not celebrated, there should be no confusion about absolution at such communal penitential services. The priest officiant must sedulously avoid such confusion and, if necessary, state that sacramental absolution is not being given.

12. These penitential services are conveniently established to foment the spirit of penance in the Christian community, to help the
faithful in their preparation for confession, which follows at an opportune time to form the conscience of the faithful, especially children, concerning sin and liberation from sin through Christ, and lastly to help catechumens in their conversion.

13. Penitential services can be a rich spiritual experience for penitents. The Rite of Reconciliation with Penitential Services envisions school groups, religious education classes, organized segments of the parish family, groups on days of recollection and retreats and other gatherings. A wide use of Penitential Services will greatly help individual confessions. In the Rite of Penance as promulgated by the decree of the Sacred Congregations of Divine Worship on December 2, 1973, there are samples of Penitential Services as well as forms of examination of conscience. These can be of great help in preparing Penitential Services.
Dear Brothers and Sisters in Christ:

The Marriage Preparation Guidelines for the State of Louisiana were first promulgated statewide in 1978 and evaluated in 1981. These guidelines have benefited our people greatly by the concern shown for the sanctity of marriage and the care many have exercised in preparing our couples for marriage.

The revised Marriage Preparation Guidelines of 1988, the result of wide consultation from many persons, evidence our furthering efforts and mutual concern for the holy state of matrimony. We urge the publicizing of these new guidelines, emphasizing a deep pastoral concern for our people who desire to enter marriage.

We wish to thank those whose dedicated efforts led to the formulation of these revised guidelines, which reflect the love and pastoral concern for the enrichment of every marriage and family. We express our gratitude to the Louisiana Catholic Conference, Family Life Committee, our clergy and the laity who are so helpful in assisting the clergy in preparing couples for the holy sacrament of Matrimony.

We ask careful study of these guidelines and faithful adherence to the norms which they establish. These guidelines become effective on the feast of Pentecost, 1988.

May Mary, our Mother, who was present at the wedding in Cana, be with us all as we continue the work of her Divine Son.

CATHOLIC BISHOPS OF LOUISIANA

Given in this Marian Year,
May 22, 1988
MARRIAGE PREPARATION POLICY,
CATHOLIC DIOCESES OF LOUISIANA

INTRODUCTION

As we attempt to prepare and enrich marriages in the State of Louisiana, we are aware that marriage is changing. Today we are more conscious of marriage as a process, a path pursued, a journey which includes both expected and unexpected events. Those responsible for preparing engaged couples ought to have a good understanding of what it means to be church and have a profound appreciation of the Christian dimension of marriage and family living.

Pope John Paul II, in his address to a group of American Bishops, September 24, 1983, Vatican City, spoke of "certain contemporary trends that seem to threaten the stability, if not the very existence, of the family: a shift of emphasis toward the comfort of the individual over the well-being of the family as society's basic social unit, increasing divorce rates, attitudes of sexual permissiveness, and the suggestion that other types of relationships can replace marriage and the family."

In this same address the Holy Father called upon pastors and the whole community of the faithful to be responsible for attending to their duties as members of the Christian family. At the same time, His Holiness frequently referred to Vatican II's presentation of marriage in "Gaudium et Spes", The Pastoral Constitution of the Church in the Modern World, "...the intimate partnership of married life...intimate union of their persons and actions...a mutual giving of two persons" (No. 48).

The encyclical of Pope Paul VI, "Humanae Vitae", (On Human Life), of July 25, 1968, repeats this Conciliar teaching: "By means of the reciprocal personal gift of self, proper and exclusive to them, husband and wife tend toward the communion of their beings in view of mutual personal perfection to collaborate with God in the generation and education of new lives" (No. 8).

The teaching of the encyclical which says conjugal complementarity, or the community of life of the spouses, is an essential end of marriage, radically modifies the rule of the 1917 Code of Canon Law (1917 CIC, c. 1081, §2). The eventual canon 1055 of the revised Code of Canon Law which took effect on November 27, 1983, and was promulgated by Pope Paul II, describes marriage as: "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament (c. 1055)."
This description of marriage is further clarified in canon 1056, which speaks of the essential properties of marriage -- unity and indissolubility -- and states that in Christian marriage these properties "obtain a special firmness in virtue of the sacrament" (c. 1056).

The terminology of "Gaudium et Spes" also finds its way into canon 1057, which states that: "Marriage is brought about through the consent of the parties, legitimately manifested between persons who are capable according to law of giving consent.... Matrimonial consent is an act of the will by which a man and a woman, through an irrevocable covenant, mutually give and accept each other in order to establish marriage" (c. 1057).

It follows from the Church's theology of marriage that Christian marriage, this "covenant or community of life and love," is meant to be a stable, permanent and faithful bond. Canon 1063 states that the pastors of souls are obliged to see to it that their own ecclesial communities furnish the Christian faithful assistance so the matrimonial state is maintained in a Christian spirit and makes progress toward perfection. The same canon notes that this assistance should be furnished particularly through preparation for marriage so the parties may be predisposed toward the holiness and duties of their new state in life (c. 1063, 2°). The following canon goes on to state clearly: "It is up to the local ordinary to make provisions that such assistance is duly organized, even after consulting men and women of proven experience and skill, if it seems appropriate" (c. 1064).

With these principles in mind, we, the bishops, promulgate these Marriage Preparation Guidelines for the State of Louisiana and we pray for a deepening commitment on the part of all to Christian marriage.
MARRIAGE PREPARATION POLICY,
CATHOLIC DIOCESES OF LOUISIANA

I. MARRIAGE AS A SACRAMENT

Marriage as a sacrament is a serious and sacred commitment that calls a couple to each other in the most profound and permanent way. Their mutual love is a reminder of the sacrificial love of Jesus Christ. By the grace of this sacrament, they become able to love one another as Christ has loved them. As married couple, they become a visible sign and reminder of Christ's sacrificial love for all people.

II. THE ENGAGED COUPLE

A couple desiring to be married is expected to contact the priest/deacon at least six (6) months prior to the proposed date of their wedding. This interval allows time to prepare well for such a sacred commitment. Only in rare circumstances will exceptions be permitted.

The couple must take an active part in all the steps of these guidelines which apply to them. With the assistance of their priest/deacon, they are to
- identify and cultivate their strengths;
- deal with the areas of difficulty in their relationship;
- participate in assessment and preparation;
- recognize that marriage is essentially characterized by unity, fidelity, permanence and an openness to children;
- attend a formal marriage preparation program;
- participate in premarital evaluation and counseling when recommended.

A tentative wedding date may be set at the time of this initial contact with the priest/deacon. When the couple has completed PHASE TWO of the Marriage Preparation Process, the tentative wedding date will be confirmed or changed.

Marriages between two Catholics may take place in the parish church of the bride or the groom. A marriage between a Catholic and baptized non-Catholic should take place in the parish church of the Catholic party unless a dispensation from canonical form has been granted. A marriage between a Catholic and a non-baptized party can be celebrated in a church or in some other suitable place. In the latter case, although the diocesan bishop's permission is not required, the officiating minister should act prudently in light of the sacred character of the ceremony and any diocesan guidelines on this subject.
The Diocesan bishop may permit a marriage to be celebrated in another suitable place other than a Catholic church or chapel. The determination of what is suitable is left to the diocesan bishop.

III. PASTORAL RESPONSIBILITIES

The Church has the pastoral obligation to assist those desiring to marry to make a prayerful and mature judgment concerning their marriage. In particular, the priest/deacon, who plans to witness a marriage, is personally responsible for the complete marriage preparation process. He has the serious moral and ministerial responsibility to assist the engaged couple in understanding the meaning of Christian marriage in its human, spiritual, canonical and sacramental aspects, and to provide a liturgical experience that truly celebrates and manifests the momentous step that the couple is taking.

The faithful in each parish share in the pastoral responsibility to help engaged couples prepare for their life together. Married couples have a particular responsibility to witness the holiness of their sacramental life of intimacy, unity, self-sacrificing love and commitment. They may therefore be invited to participate actively in the marriage preparation of engaged couples in their parish.

The Church recognizes the unique and vital role of parents in the psychological, social, moral and spiritual development of their children. Renewal in the Church has included attempts to make sacramental preparation more family-centered. Parents are therefore encouraged to respond to the invitation of the priest/deacon to participate actively in the assessment and preparation of their children for marriage in the Church whenever possible.

No priest/deacon may officially witness a marriage outside his parish without proper delegation from the resident pastor or diocesan bishop. It is the responsibility of the priest/deacon, who is witnessing the marriage, to obtain this delegation.

IV. THE MARRIAGE PREPARATION PROCESS

All engaged couples are required to receive a sacramental preparation which begins with the priest/deacon SIX MONTHS PRIOR TO THE DESIRED WEDDING DATE. This Marriage Preparation Process consists of FOUR PHASES.

A. MARRIAGE PREPARATION: PHASE ONE

The priest/deacon or designated minister should:

1. Establish rapport with the couple in order to support and counsel them at this most important time in their lives.
2. Examine their motives for marriage.
3. Explore any special circumstances that may affect marriage, e.g., age, cultural background, pregnancy, military service, physical or emotional problems, levels of faith and religious issues.

4. Explain the Marriage Preparation Process.

5. Obtain personal information, explain what other documentation is needed, and determine whether any dispensations or permissions will be necessary.

6. Administer a PREMARITAL INSTRUMENT to assist in beginning the assessment of the couple's readiness to marry.

B. MARRIAGE PREPARATION: PHASE TWO

The priest/deacon or designated minister should:

1. Discuss the results of the premarital instrument.
2. Discuss the strengths and weaknesses of the couple's communication process.
3. Examine the sacramental aspects of their human covenant.
4. Assess the couple's readiness for marriage and complete the Pre-Nuptial Questionnaire.
5. Begin the liturgical wedding plans and present to them the parish guidelines. Inform the couple of the cost and suggested offering.

During PHASE TWO, the priest/deacon will make the decision to PROCEED or DELAY the marriage. If he proceeds, the wedding date will be confirmed and the process continues. If his decision is to delay the marriage, he will follow the procedure found in DELAY OF MARRIAGE.

If a conflict of a personal nature is present between the priest/deacon and the engaged couple during the assessment process, they should mutually agree that another priest/deacon continue the marriage preparation process. This does not apply when the priest/deacon determines to delay the marriage for a good reason (See DELAY OF MARRIAGE).

C. MARRIAGE PREPARATION PROCESS: PHASE THREE

This instructional phase, FORMAL MARRIAGE PREPARATION, presents the essential human and Christian aspects of marriage so that the couple becomes aware of the total dimensions of the marriage covenant. Formal Marriage Preparation includes reflection on the nature and sacramentality of marriage, married love and family life, couple prayer, marital responsibilities, communication within marriage, personal expectations, natural family planning and other practical considerations.

The couple has the option to choose from either a diocesan program or a parish-based program approved by the diocese. If
they are unable to attend such a formal marriage preparation program, the priest/deacon is responsible for the marriage preparation.

If participation as a couple is impossible by reason of special circumstances (e.g., military service, out of state residence), such persons must obtain like preparation in their own localities in cooperation with the priest/deacon who will perform the ceremony.

D. MARRIAGE PREPARATION PROCESS: PHASE FOUR

The priest/deacon or designated minister should:

1. Discuss with the couple what they have learned and experienced at their formal marriage preparation program.
2. Discuss with the couple their understanding of sacrament in light of their formal preparation.
3. Discuss with the couple their responsibilities as members of God's people, as spouses and future parents.
4. Complete all documentary requirements. As appropriate, grant permission for mixed marriage and/or apply for appropriate permissions or dispensations.
5. Discuss the reception of Penance and Holy Eucharist as a fitting preparation for the sacrament of Matrimony.
6. Finalize the wedding liturgy and discuss the wedding rehearsal.

V. DELAY OF MARRIAGE

A priest/deacon may not lightly delay the marriage of a parishioner who is free to marry in the Church. For a just cause, a priest/deacon may recommend that the marriage be delayed. A just cause would include any one of the following reasons for delay:

- Non-practice of the Catholic faith by either party with no evidence of an intention of practicing the faith.
- Lack of freedom, maturity, or readiness for marriage.
- Substantial lack of appreciation for the spiritual and sacramental aspects of marriage.
- An expressed intention by either of the parties to deny the other's right to a permanent and exclusive union.
- An expressed intention by either of the parties to refuse to have children.
- Apparent indifference by the Catholic party, or disdain for Catholic formation of children.
- Refusal to cooperate with the marriage preparation guidelines.

In those cases where the priest/deacon has decided that the celebration of Matrimony should be delayed, the priest/deacon will inform the couple and offer to help them overcome the obstacles to their readiness for marriage (See APPEAL AND EXCEPTIONS). The priest/deacon must record the reason for delay in the prenuptial
questionnaire and notify, in writing, the pastor of both parties of the reason(s) for the delay.

VI. SPECIAL CIRCUMSTANCES

Due to the varying backgrounds of couples requesting marriage today, circumstances are often present that warrant additional pastoral concern:

A. THE MARRIAGE OF MINORS

It is important that the couple understand the degree of maturity necessary for a serious, permanent commitment. When either of the parties is a minor (prior to his/her 18th birthday) at the time they make their intention to marry known to the priest/deacon, the decision to proceed may be given by the priest/deacon ONLY AFTER consultation is accomplished with the parents or guardians of both parties and a diocesan evaluation is completed.

B. PREGNANCY

Pregnancy must be considered equally as grave a reason for not contracting marriage as for contracting marriage. A couple needs the time and opportunity to assess their reasons and readiness for marriage exclusive of the pregnancy. Therefore, pregnancy of itself shall constitute no exception to the prescribed statewide regulations concerning the setting of the date of the wedding. In particular, the following norms are to be followed:

1. Eighteen Years of Age and Older

   If the couple made the decision to marry and were engaged prior to the pregnancy, the decision to proceed with the marriage preparation process may be given by the priest/deacon if he assesses the couple to be sufficiently prepared for marriage.

   If the couple had not made the decision to marry before the pregnancy, they must enter into a diocesan evaluation process before they proceed to PHASE THREE and PHASE FOUR of the marriage preparation process.

2. Either Party is Under 18 Years of Age

   If the couple made the decision to marry and were engaged prior to the pregnancy, they must enter into a diocesan evaluation process. The priest/deacon, in consultation with the parents of both parties, will assess the couple's readiness for marriage before they proceed to PHASE THREE and PHASE FOUR of the marriage preparation process.
If the couple did not make the decision to marry prior to the pregnancy, the priest/deacon, besides adhering to the above, must seek additional input from an approved diocesan consultant. In this case, the priest/deacon should strongly encourage the consideration of delaying the wedding until after the birth of the child.

C. DIFFERENCE IN FAITH

Since the unity of the couple is a primary goal in marriage, couples of different faiths will be offered special consideration. The couple will be helped to identify potential problems and work out shared plans to address special needs; clarify or update the couple's understanding of Catholic beliefs and practices; discuss the practical implications regarding faith practice, formation of children and dealing with the feelings of family members.

D. VALIDATION

If a couple has attempted marriage contrary to the laws of the Church or is seeking validation of an otherwise invalid marriage, they must follow the marriage preparation process described herein. However, the priest/deacon preparing the couple may adjust these guidelines appropriately according to the special circumstances of the couple.

E. REMARRIAGE

Couples who are entering a subsequent marriage are provided special consideration owing to their differing circumstances and past experiences with marriage. Those who have been married before may not be immediately free to enter a subsequent marriage in the Church. The priest/deacon will address the circumstances of each particular situation and assist the couple accordingly.

F. LIVING TOGETHER

If either from public knowledge or by frank admission of the couple, a priest/deacon knows that the couple is living together before their upcoming marriage, he must approach the premarital process with extreme pastoral care and delicacy. In teaching the couple about the sacrament of matrimony and Christian teachings on the meaning of sexual intimacy, the priest/deacon should exhort them strongly to live separately and refrain from sexual relationship until after their marriage.

VII. APPEAL AND EXCEPTIONS

If the marriage is delayed the couple may appeal to the diocesan bishop but only through the channels established at diocesan level.
Final determination rests with the diocesan bishop. The approval of the diocesan bishop is required for a priest/deacon to proceed with a marriage after the marriage has been delayed by another priest/deacon.

The length of the preparation period is at the discretion of the diocesan bishop and is normally six (6) months.

Other exceptions to these guidelines and their procedures are solely at the discretion of the diocesan bishop.

VIII. EFFECTIVE DATE AND REVIEW

The Marriage Preparation Guidelines for the State of Louisiana shall become effective on Pentecost Sunday, 1988. They shall be given wide publicity and explanation in the Church community as well as the general community. These guidelines will be reviewed statewide in 1993.
DUTIES OF THE OFFICE OF WORSHIP
Archdiocese of New Orleans

1. To serve the Archbishop and parishes of the Archdiocese in regard to liturgical matters by keeping abreast of current liturgical legislation and guidelines.

2. To assist the Archdiocesan Commission on Sacred Liturgy to plan and implement Archdiocesan liturgical policies.

3. To work to improve parish liturgies by offering programs of training for liturgical ministers and parish worship committees, and to provide resource persons, materials and aids.

4. To assist in preparing Archdiocesan liturgical functions such as Cathedral celebrations, priests' funerals and other special Archdiocesan celebrations as requested.

5. To cooperate with local programs in scripture, catechetics and pastoral care; to coordinate efforts and programs in art and music in the Archdiocese.

6. To serve the Archdiocesan communications media as a liturgical consultant; to serve as consultant to the Archdiocesan Building Commission on church construction and renovation.
GUIDELINES FOR SPECIAL MINISTERS OF THE EUCHARIST

Christ the Lord has left the Church, his Spouse, a testament of his immense love. The wonderful gift of the Eucharist, which is the greatest gift of all, demands that this important mystery should be increasingly better known and its saving power more fully shared.

Immensae Caritatis

The ministry of distributing the Holy Eucharist, is, by office, the responsibility of priests and deacons. It is understood that, at regularly scheduled parish Masses, all priests concelebrating and all deacons and acolytes present and assisting at that Mass (unless impeded by physical reasons or other sufficient cause) will participate in the distribution of Holy Communion.

If these ordinary ministers are not sufficient to distribute the Sacrament within a reasonable amount of time, then Special Ministers of the Eucharist will assist them.

Canon 910, 2 The extraordinary minister of Holy Communion is an acolyte or other member of the Christian faithful deputed in accord with Canon 230, 3.

Canon 230, 3 When the necessity of the Church warrants it and when ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism, and to distribute Holy Communion in accord with the prescription of the law.

The following guidelines are to be followed in the Archdiocese of New Orleans in regard to these Special Ministers in parish celebrations. In instances other than parochial settings, the Office of Worship should be consulted.

1. Only adults (18 years and older) are to serve as Special Ministers.

2. The general qualifications of special ministers are that
   - they should manifest a devotion to the Eucharist in both their public and private lives of prayer;
   - they manifest a sense of presence and self-confidence in their liturgical decorum and in their relationships with others;
   - they be exemplary in their living out the Christian life, faith and morals;
   - they be aware of and responsive to the Church's view of the
importance of lay ministries;
- they be in good standing with the local Church community;
- they be fully initiated into the Catholic Church (i.e., have received the Sacraments of Baptism, Eucharist, and Confirmation).

3. The number of ministers for each parish should depend upon the number of Masses celebrated each weekend, the usual number of communicants, and the number of Communion stations for each Mass. When both species are distributed, usually two chalices are required at each Communion station. Alternating weekends, substitutes, and the number of ministers needed to bring Communion to the sick should also be taken into account.

4. Age, sex, and ethnic background should all be taken into consideration in choosing candidates to insure that a cross-section of all groups of the parish family is selected.

5. Liturgical ministers should serve in one capacity only (i.e., as Special Ministers OR Readers OR Ministers of Hospitality, etc.).

In exercising his function, everyone, whether minister or layman, should do that and only that which belongs to him, so that in the liturgy the Church may be seen in its variety of orders and ministries.

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6. All certification requests for Special Ministers of the Eucharist are made by the Pastor to the Office of Worship. The Office of Worship will present the requests to the Archbishop for his approval.

7. Those serving as Special Ministers must be suitably prepared for their ministry. The training of Special Ministers may be done through the Office of Worship or by the parish itself. Recommendations of candidates by the Pastor implies that this training has been or will be given before they begin to minister in the liturgy or bring Communion to the sick. (See the brief Bibliography which follows the Guidelines.)

8. The term for designation as a Special Minister of the Eucharist in this Archdiocese is three years. This can be renewed on request of the Pastor (cf., Canon 230.2). When Special Ministers move or choose to cease service or are deceased, the Pastor is to notify the Office of Worship.

9. Designation for service as a Special Minister of the Eucharist is valid only within the parish of appointment. Those who move from one parish to another need designation for their new parish. Those who move in from another diocese and wish to function here need to be designated by our Ordinary.
NOTE: When applying for appointment, the Pastor will send the Office of Worship the candidate's full name, title (e.g., Mr., Mrs., Sister, etc.) and address. This will enable the Office of Worship to put Ministers on their mailing list for workshops and days of prayer.

10. After being trained and designated, Special Ministers are to be commissioned by the Pastor for service in the parish. This commissioning is done at one of the parish's regularly scheduled Sunday liturgies. (See Study Text I for the Commissioning Ceremony.)

11. It is neither necessary nor desirable that Special Ministers wear special dress or insignia. In fact, any semblance of a "stole" is not to be worn by them since the stole is the symbol of an ordained office in the Church. If liturgical ministers wear any particular dress, an alb is the ordinary vesture (cf., GIRM, 81), but it should be worn by Special Ministers only if also worn by other liturgical ministers. "Sunday best" should be satisfactory for all liturgical lay ministers.

BIBLIOGRAPHY


Appendix X

GUIDELINES FOR CHRISTIAN BURIAL

Part I

Christian Death and Burial

A. Reflections

Christians have always shown the greatest reverence and awe for death and burial. Death is at the very heart of the mystery of mankind and marks the ultimate decision of personal freedom; it has been radically reoriented and given further significance by the Lord Jesus' death and resurrection.

Death for the Christian is the culmination of life here on earth, which is one of pilgrimage. The life of the pilgrim is a response to a divine call to choose between "life and death." The decision of an individual at death binds irrevocably to one's choice. Each moment and day of life is a step toward our death when we finalize in ourselves everything for which we have ever lived. Superficially, emotionally and consciously we can attempt to reject death or ignore it, but our humanity is in effect anticipating death because it is the definitive moment of the pilgrim's personal freedom. The day of the pilgrim's earthly death is to be a birthday in the life to come.

Death as experienced in our present human condition, with all its sorrows, in all its obscurity and in all its fear, is our lot because of Adam's sin (Rom. 5). It is precisely because of death experienced in this condition that Christian faith must address itself to the reality of death and proclaim its genuine authentic meaning and its liberating power. It is precisely at death that we become what we have been attempting to be in every free and graced choice of our earthly lives -- a new creation. The rite of Christian burial is not only a reminder of a new life, but also a celebration of the liberating power of death for every human being through the Paschal Mystery of Christ.

The Fathers of Vatican II were aware of the decisiveness of the moment of death when they wrote:

While the mind is at a loss before the mystery of death, the church, taught by divine Revelation, declares that God has created man in view of a blessed destiny that lies beyond the limits of his sad state on earth. Moreover, the Christian faith teaches that bodily death from which man would have been immune had he not sinned, will be overcome when that wholeness which he lost through his own fault will be given once more again to him by the almighty and merciful Savior. For God has called man, and still calls him to cleave with all his being to him in sharing forever a life that is divine and free from decay. (Gaudium et Spes #18)
To the Christian, the death and resurrection of Jesus Christ conteracted the course of death's finality. Christ, however, did not remove physical death from our experience; he himself "was crucified, died and was buried. On the third day he rose again" from the dead. He was tried also by the prospect of suffering and death (Mt. 26:39). In the very act of dying he was not unaware of the loneliness in the experience of physical death: "My God, my God, why have you forsaken me?" (Mt. 27:46). In the words of the psalmist he turns to his Father, the source of all life, for strength (Ps. 22). But the Lord Jesus, true God and true man, considered his dying not too great a price to pay to reconcile God and sinner. The "son of man" came "to give up his life as a ransom for many" (Mt. 20:28).

"By his stripes we are healed" (Is. 53:5) and in him we are given a new head, replacing the old Adam; in Christ's death, humanity also was to rediscover itself:

Bearing the human weakness, revealed in human shape, he humbled himself, and in obedience accepted death--death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow--in heaven, on earth, and in the depths--and every tongue confess, "Jesus Christ is Lord" to the glory of God the Father. (Phil. 2:8-11)

By his death and resurrection, Christ made his death a liberating and reconciling experience of mankind with God. Christians become part of this liberating reconciling experience with God through baptism:

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. (Rom. 6:3-9)

The Christian, furthermore, who dies with Christ in baptism, is also guaranteed personal immortality. On the last day at the resurrection of the dead, man with his body once again united with his soul, and with the identity of person claimed on earth as a pilgrim, will be integrally and radiantly alive:

He (Christ) will transfigure the body belonging to our humble state, and give it a form like that of his own resplendent body, by the very power which enables him to make all things subject to himself. (Phil. 3:21-4-1)

2.
The New Testament further assures believers that in their glorified bodies they will enjoy the blessedness of God with his elect, no longer in images but most intimately, or "face to face":

Here and now, dear friends, we are God's children: what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is. (I John 3:2-3)

Christ then incorporates each of the baptized into his saving death. The life of the pilgrim at death is "changed but not ended." We look forward to the glorious resurrection of our bodies and blessedness of the "life to come." This summarizes the radical reorientation that Christ has given to death rescuing it from the non-Christian understanding of its eternal emptiness or the eternal wandering of man in life after death.

In the context of these reflections on Christian death it is easy to understand the mind of the Church on the occasion of the death and burial of a believer. Death and burial have always been considered by the Church to be acts of religion. Traditionally and consistently throughout its history, the Church insisted on its belief that death and burial are sacred times and occasions, notwithstanding funeral and burial customs, some old and some new, which attempt to undermine the reality of death and the Church's theology of death.

B. The Rite of Funerals

The Congregation for Divine Worship issued the Rite of Funerals in 1969. It was to be put into use beginning in June, 1970. The English translation was approved by the National Conference of Catholic Bishops in November, 1969, and confirmed by the Apostolic See in 1971. The final adaptations of the Rite made by the U. S. Episcopal Conference in 1970 were approved by the Holy See in 1971. These Guidelines are intended to clarify and implement only some of the many directives and suggestions of the Rite of Funerals in instances where further insight and action are considered pastorally or liturgically necessary or useful.

1. The Wake or Vigil Service

The Wake or Vigil Service in this country is to be encouraged as the preferred preface to the funeral services usually held the following day. Since we will follow this encouragement of the American Bishops' adaptation of the Rite of Funerals, we will refer to the Wake or Vigil Service as the "first of the three stations in the Rite of Funerals. This office, which may be held wherever the body of the deceased is lying in state, is usually a Celebration of the Word, the structure of which is similar to the Liturgy of the Word at Mass. There are models for this service in the ritual, although it may be specially planned for any funeral. The Rosary, however, or other suitable prayers especially if requested by the family, may also be
used. The priest or officiant will accommodate this service to the preferences and needs of the family (#30-31). This First Station, particularly if there are special prayers requested, may also be held some time before the Mass at the mortuary or immediately before the body is taken to the church (Rite of Funerals, p. 19).

If there are to be other religious services at the wake by Catholic fraternal groups, every attempt should be made to coordinate these services with the clergyman officiating at this Wake or Vigil Service. Should a non-religious or quasi-religious group be invited by the family to conduct a service at the wake, there should be no conflict in time between the Vigil Service of the Church and the rituals of these other groups.

Just as there is a variety of prayer models to be used for this First Station, there is a choice of times for it to be scheduled, vs., the evening before burial or before the burial Mass on the day of interment.

2. The First or Preferred Plan of the Rite of Funerals

The first of the three plans in the Church's Rite of Funerals provides for three stations or distinct assembly places for funeral services:

(a) The First Station of the First Plan is held where the body is lying before being taken to church. This is usually in a mortuary or funeral home. The office consists of an invitation to pray, the recitation of a psalm, and a closing prayer. The body is blessed with holy water. If a Vigil Service was not held previously, it may take the place of this First Station.

(b) The Second Station in the Rite of Funerals is to take place in the church parish of the deceased. The law of the Church also allows the individual to choose a different church than one's parish, but the Mass, which principally characterizes this station, is to be offered in a Catholic Church. It should also be noted that the Funeral Mass or Mass of Christian Burial is the correct title for the Mass celebrated prior to burial.

Even a cursory acquaintance with this preferred First Plan of the Rite of Funerals visualizes the sacred space of a church.

It was for this church edifice, a symbol of living stones, a sign of Christians' unity in Christ, that the departed have sacrificed to construct and labored to adorn befitting the Divine Presence; where they have worshipped their Lord in private and in community; have received the saving waters of Baptism, matured by the
gift of the Spirit, heard proclaimed the "Good News" of salvation, pledged themselves in the sight of God and the community to one another in married life, received healing through the words of forgiveness and the oil of Holy Anointing; and, finally though most importantly, as the ritual itself reminds the faithful (#183), where they have been often fed at the table of the Lord with the bread of life. Should not such a sacred time as death call Christians again, for the last time on earth, into God's holy house?

It was, moreover, the members of the local parish who strengthened the deceased in good times and in bad with their prayerful and communal support. It was the ministers of the local church who visited and brought the "pledge of eternal life" to a bed of suffering and pain. It will be in the local parish that the deceased will be inscribed among the dead for Masses and other intercessory prayers of the faithful. It is at the parish church where neighborhood friends, some very old and feeble, others without transportation, will easily gather for the funeral rite. The community of faith to which the deceased belonged in life claims death as a community experience and looks upon the funeral rites in the parish church as an opportunity to give thanks for the life of one of its own.

Death is never convenient. Neither should convenience be an excuse for denying the deceased and the local community of faith their last reunion on earth. Mortuary chapels are a convenience in special circumstances and are never intended to become a handy substitute for the local church. The funeral Mass in the parish church of the deceased expresses the departed's right to Christian burial more strongly than any of the other services in the rite of Christian burial.

A homily which is part of both the Vigil and Funeral Mass should not be eulogistic in character. It should primarily relate Christian death to the paschal mystery of the Lord's victorious death and resurrection and to the promise of eternal life. However, death is an individual experience affecting an individual person and the homily therefore should not be totally depersonalized. It may properly include an expression of praise and gratitude to God for the gift of Christian life to the deceased person and other virtues or strengths apparent in the deceased's life or in the facing of death. However, at the burial service of civil and community leaders, it might be appropriate for a member of the community also to deliver a eulogy. This eulogy is given after the homily or
immediately before the Final Commendation and Farewell.

The casket is always closed before this Second Station, and a white pall, a reminder of the Christian's baptismal garment, covers the casket during the Mass of Christian Burial and the remaining ritual of this Second Station. Should a funeral with military honors be requested, custom allows the national flag to be draped over the casket during this Second Station instead of the white pall.

(c) The Third, or last, Station takes place at the grave or tomb, which is still the preferred method of Christian Burial (Rite of Funerals, "Introduction," #15). The grave or tomb is blessed, the body is placed in the grave or tomb, Scripture may be read, and final prayers offered.

The National Conference of Catholic Bishops has described this First Plan with three stations as common in the United States. The Rite of Funerals notes that each of the three stations is significant in the burial rites (#3).

Scriptural bases, both in the Old Testament (2 Macc. 12:39-45) and in the New Testament (2 Tim. 1:18), the practice of the Church from its earliest days as well as Christian beliefs, emphasizes prayers for the dead by the Christian community. These are an integral and significant part of the Rite of Funerals. Christian families are urged to continue these practices which take place so auspiciously at such moments as death and burial. These practices also underscore the great reverence and awe Christians bring to the mystery of life and death.

The "Pastoral and Liturgical Considerations" which follow find their rationale in the context of these prefatory "Reflections." The more specific guidelines, however, are not intended to be inflexible or restrictive of any local customs or traditions of cultures already approved by the Conference of Bishops. They are intended to be a pastoral aid to the clergy and laity at such an emotionally trying, but sobering and hope-filled, experience of death by a Christian and the faith community.

Part II

Pastoral & Liturgical Considerations

A. Preparing for Death

"Hold yourselves ready, therefore, because the Son of Man will come at the time you least expect him" (Mt. 24:44). In parable form Jesus Christ reminds the Christian to be prepared for death with a holy life graced with prayer, charity and the reception of the sacraments. This reminder of the Lord rings true especially in this age of so many
sudden deaths. Moreover, followers of Christ are encouraged to seek
strength especially in the Eucharist and by the oil of Holy Anointing
before the immediate approach of death. A serious illness or advanced
age are considered reasonable grounds for requesting the Sacrament of
Anointing. Often enough the Holy Anointing is received communally in
the parish at Mass.

The practice of making one's own funeral arrangements with funeral
directors and others is becoming more and more common. This initiative
is laudable both because it spares the survivors making decisions at a
time of stress and emotional upset, and because it assures the individ-
ual that one's request will be carried out after death, thus avoiding
some funeral arrangements or practices which could be for the deceased
quite out of character.

Relatives are to be reminded that upon the death of one in the
family, the parish priest is to be consulted as soon as possible by a
family member, preferably through a personal visit, before funeral ser-
vice are planned or a time for the service is determined. Pastoral
zeal would also urge the pastor or his associate to pay a visit to the
closest survivors at the earliest opportunity after learning about the
death.

Among the funeral options the Christian might weigh would be
whether or not one chooses to be embalmed; whether one chooses that the
remains are to be viewed; what is a financially reasonable expenditure
for the entire funeral, especially regarding type of casket preferred;
the extent of derma-surgery and the cosmetological preparation of the
body; and, whether flower arrangements would be welcome at the funeral,
whether Masses are preferred or whether donations to a worthy cause are
to be recommended as a memorial. The Christian might also take under
consideration what plan of funeral services is favored and where one
wishes to be buried.

The Christian should be mindful that the hope of future blessed-
ness lies neither in the attractiveness of the physical remains nor in
the pomp of the funeral services, but in the state of the soul at
death. If funeral arrangements have not been determined prior to death
it is the family's responsibility to make these decisions.

Among the preparations for death the wise Christian will do well
to provide a sum of money from one's estate for suffrage prayers,
especially Masses, and to set aside bequests to the Church so that its
continuing mission may be strengthened.

Do not store up for yourselves treasures on earth, where it
grows rusty and moth-eaten, and thieves break in to steal it.
Store up treasure in heaven where there is no moth and no
rust to spoil it, no thieves to break in and steal. For
where your treasure is, there will your heart be also. (Mt.
6:19-21)
From time to time, at appropriate occasions, the clergy may well remind the faithful of various funeral options and the convenience afforded by a person who makes his preferences known.

Thus the Christian watches for the Lord; when he comes the faithful are prepared for his coming. Decisions have been weighed against the hallmark of "noble simplicity," the characteristic of any sacred and prayerful experience.

B. The Funeral Rite and Its Options

An adequate explanation of what the Rite describes as the First Plan of the funeral rite has already been given in the "Reflections." As was already explained there, this First Plan was noted by the American Bishops as "usual" in this country. The liturgy of the funeral rite will find its fullest expression in this First Plan. This First Plan, with the funeral Mass celebrated in the church chosen by the deceased before death, may also be classified as the preferred rite.

Less preferable options are the following:

(a) The First Plan with the Mass of Christian Burial at the Mortuary. The 1969 Instruction of the Sacred Congregation for Divine Worship (Actio Pastoralis Ecclesiae) permits, with the approval of the local Ordinary, Masses outside of places designated for sacred worship. As we have already noted, however, this option is to be considered the exception rather than the rule. The Instruction further states:

To safeguard the success of these celebrations and to obtain a greater spiritual efficaciousness, they should be well prepared and always celebrated with dignity and sacredness. Attention must be given to the form, and the more fitting elements should be chosen with respect for liturgical norms. (#11)

In keeping with the mind of the Church and with dutiful respect for her liturgical norms, the accoutrements, furnishings and atmosphere for the celebration of the Mass outside of a Catholic Church should be reviewed, evaluated and approved annually by delegates of the Archdiocesan Liturgical Commission. The celebration of Mass should not be permitted where liturgical directives are not upheld. Conversely, the Archdiocese should make available to the funeral directors a list of the norms which should be observed when Mass is celebrated at the mortuary.
(b) **The Second Plan.** There is no Mass on the day of burial. The first Station is held in a cemetery chapel, the parish church, the church of the deceased's choice, or at the mortuary; the Second, and last, Station in this plan is held at the cemetery. It is, however, assumed that a public funeral Mass will be celebrated without the body present either before or after the burial if the deceased was given full liturgical rites. A private Mass (i.e., the specific intention for which the Mass is offered is not made known publicly or announced) may be offered if the deceased was excluded from full liturgical rites.

(c) **The Third Plan of the Rite of Funerals** is omitted from our discussion here because the situation envisioned virtually does not exist in this country (Rite of Funerals, "Introduction," #8).

C. The Right to Christian Burial

1. **General Norms**

   The death of any loved member of a family involves the deepest emotions of the bereaved, and merits the best pastoral understanding, assistance and counseling. Every Catholic and catechumen has a right to Christian burial with full liturgical rites unless these rites are expressly denied to him by law. Full liturgical rites include the wake or vigil service, the funeral Mass in church or elsewhere, and a cemetery service.

   Since Christian burial is a right, any denial or limitation of that right must be strictly interpreted. Compassion is paramount, and every consideration is to be shown in the case of Christian burial. The denial of this right should be based on most exceptional reasons, and decided only after consultation with the local Ordinary.

   Full ecclesiastical funeral services are to be denied those to whom the rites cannot be granted without public scandal to the faithful, unless these persons have given some signs of repentance before death.

   When doubt arises, the local Ordinary should be consulted. If the doubt remains, a limited funeral rite should be granted, but in such a way that scandal is avoided. Limited funeral rites would consist of a wake or vigil service, a church or parlor service without Mass, and a cemetery service. However, a Mass of Christian Burial could be celebrated privately and apart from the funeral rites.

2. **Some Examples**

   For clarification the following examples are given:
(a) As a rule, persons who have committed suicide should be given full liturgical rites since most suicides are indicative of an emotional imbalance in these persons.

(b) The continued neglect of Mass and the sacraments is not sufficient cause to deny funeral rites to deceased. Pastoral discretion should determine whether full or limited rites be given in these cases.

(c) Automatic excommunication (e.g., for abortion) does not deprive a person of ecclesiastical burial. Only a formal sentence of excommunication would call for the denial of the right to Christian burial.

(d) Catholics in irregular second marriages who have kept their attachment to the church and have practiced their faith to the fullest extent possible, provided there is no public scandal to the faithful, are entitled to full Christian burial (AAS Vol. 65, 1973). However, Catholics in irregular second marriages who have totally neglected the practice of their faith may be given only limited liturgical rites.

(e) Infants of Catholic parents who die without Baptism are buried with appropriate limited liturgical services at the funeral parlor and at the cemetery. In doubt as to whether the infant has been baptized, full liturgical rites with a Mass of Christian Burial may be given.

D. The Offering to the Church on the Occasion of Death and Burial

A free will offering to the church is to be respected and encouraged but not exacted. The poor are to be buried free of charge.

A free will offering is also to be respected if it is made to a clergyman who is especially accommodating to the family, e.g. a friend of the family invited to officiate at the funeral, a cleric who is called upon to conduct graveside services for a person of no religious affiliation or for a person whose Mass of Christian Burial took place at a distance from the place of interment.

E. The Services and Presence of Clergy and Lay Ministers at Funeral Rites

The priest presides at the funeral Mass. The funeral rite with a Mass becomes more meaningful to the family of the deceased if the same priest is present for the three stations. Without the Mass, it is recommended that all stations be conducted by the same clergyman.
An archdiocesan directive in the Clergy Bulletin (Vol. 2, No. 61) reminds the clergy that their presence is also to be expected at the wake or vigil service. This expression of pastoral zeal should never be omitted; if a priest of the parish cannot personally be present due to illness, pressing obligations, or serious commitments, he should obtain a substitute so as to be sure that a parish minister will attend and conduct the First Station.

Since the church parish, as was already mentioned, also claims death as a community experience, the family of the deceased should also be supported by the lay ministries of the parish. Parish lectors should be present for readings at the Vigil Service and at the burial Mass, if this is not done by members or friends of the family. The services of parish musicians, song leaders, and choir members could also be available to lend solemnity to the burial rites. Parishioners, especially those who have experienced death in their immediate families, could be trained to assist the family in planning the funeral rites and also in carrying out those parts of the ritual which do not singularly pertain to the office of clergyman and in which the participation of the parish community would be evident and enhanced (#26 and #51).

F. The Times for Funeral Rites

By local prescription, no funerals, with or without a Mass, from a church or from a funeral parlor, are allowed at any time on a Sunday. Nor is a Mass of Christian Burial allowed on Holydays of Obligation or on the last three days of Holy Week. Neither is a Mass of Christian Burial permitted on Saturday afternoons or evenings without the burial immediately following the Mass. Funerals without Mass may be held on any day of the year with the exception of Sunday.

Masses in conjunction with funerals may be offered at any reasonable hour. In determining the hour for funerals, however, the clergy are cautioned to take into consideration the time limit for interments in the various cemeteries.

A noteworthy practice, feasible in some parishes more than in others, is brought to the attention of the clergy Rite of Funerals (#58). To accommodate a larger number of friends who wish to take part in the funeral rite, the body of the deceased is taken to the church the evening before the interment. A Vigil Service is then held and Mass is later celebrated the same evening at a time which is most convenient for the relatives and acquaintances of the deceased. The body is waked in Church and buried the next morning after the Final Commendation and Farewell. The Third Station at the cemetery follows as usual.

G. Music at Funeral Rites

Emphatic encouragement for music at funerals comes from the Bishops' Committee on the Liturgy (1972):
Music becomes particularly important in the new burial rites. Without it the themes of hope and resurrection are very difficult to express. The entrance song, the acclamations, and the song of farewell or commendation are of primary importance for the whole congregation. The choral and instrumental music should fit the paschal mystery theme. (#83)

H. Types of Interment

The customs and traditions of our locale are to be respected in regard to interment. These already reflect the Church's preference for the custom of burying the dead in a grave or tomb, as the Lord himself willed to be buried.

Full liturgical rites, however, are permitted for those who choose to have their bodies cremated unless it can be shown that they have acted for reasons contrary to Christian principles. In the case of cremation any danger of scandal or confusion should be removed.

Several options are available for funeral rites in cases of cremation:

(a) The usual Wake or Vigil Service is held with the body present, Mass is offered at the church or funeral parlor, and the complete rites of the Third Station are held. After this station the body is cremated and the ashes are interred in the family tomb. The rites of the Third station may also be used after the cremation, but this procedure makes an inordinate demand of time on the officiant and celebrant.

(b) The funeral home prepares the body, supplies a special casket for cremation, and the ashes are returned to the funeral home after cremation. The family then plans a burial service.

In this case, the rites originally performed at the cemetery chapel or at the grave or tomb (Rite of Funerals, "Second Plan of the Funeral Rite," #59-76) may be performed before cremation or when the remains are interred. A funeral Mass would be celebrated at a convenient time without the body or the remains present.

Hygienic, economic, or other reasons of a public or private nature may constitute a practical necessity for cremation instead of burial. The faithful who choose cremation are presumed to have proper motives and good intentions. The remains of the deceased after cremation must always be treated with respect, and are usually buried in the family tomb or grave.
1. Donation of Bodies for Medical Research

To give one's body for medical research, or parts of one's body for organ transplants, is most commendable and indeed Christian. It is to be encouraged. In the case of the donation of one's body for medical research, two situations should be discussed concerning Christian burial:

(a) The liturgy of Christian burial can be celebrated without the body present as soon as possible after death with the family and friends of the deceased present. The rite of Final Commendation is permitted in the United States in those cases where it is physically or morally impossible for the body of the deceased to be present.

(b) A traditional funeral service with the casketed body may be held and the body transferred to the medical school afterwards. In this case it is vitally important that the funeral director be so informed to avoid embalming procedures which would seriously damage essential tissues and organs.

When the scientific study of a body is concluded the remains are usually cremated, and if requested by the family, the ashes are returned to the surviving relatives for burial. If no such request is received, the ashes are buried by the medical school in a cemetery with an appropriate ceremony, usually consisting of prayers, Scripture readings, and expressions of gratitude by the medical students and staff.

2. Amputated Limbs

Amputated limbs may be buried in the family cemetery plot. Hospital personnel do, however, as a matter of policy, dispose of portions of bodies in a matter considered most suitable or hygienic. Cremation is most frequently used, but the preference of a person and/or family is not to be disregarded.

3. Burial of Stillborns and Fetuses

Unless donated to medical research, stillborns and fetuses of Catholic parents are to be interred in a cemetery. The decision and procedure for the interment will be left to the parents in consultation with their parish priest.

I. The Places of Interment

The Catholic cemetery is consecrated ground. Having been blessed by the Church, it is at once symbolic of the community of faith, hope and love which the deceased shared in life and a witness to the
resurrection of the Lord and to the belief of the Christian in his own resurrection and immortality.

(a) It is the wish of the Church that the faithful departed be buried in a Catholic cemetery. By long-established custom in this Archdiocese, however, Catholics may be buried in nonsectarian or privately owned cemeteries. The faithful should be encouraged to use and support the parochial and archdiocesan cemeteries.

(b) Burial in a Catholic cemetery is not to be denied to the poor. Pastors and associates should consult the Archdiocesan Office of Cemeteries when approached by a family which is unable to provide a burial place for a deceased relative.

(c) Local custom also permits the burial of non-Catholics in the Catholic cemeteries.

The interment service is the last farewell with which the Christian community honors one of its members and prays for the deceased person. The priest and mourners accompany the funeral to the cemetery and the rite is celebrated at the grave or tomb itself.

(a) Clergy ministry for Catholics in a non-Catholic cemetery. In those situations in which a Catholic is to be interred in a non-Catholic cemetery, the priest, after the liturgy in church or at the funeral home, may conduct the committal service at the graveside. He should bless the individual site of burial and then follow the usual ritual for the burial of a Catholic.

(b) Clergy ministry for non-Catholics in a Catholic cemetery. On those occasions when a non-Catholic is to be buried in a Catholic cemetery, the minister of the church in which the deceased shared belief or communion may conduct the committal service.

The Transfer of a Body

It is sometimes necessary or appropriate to transfer a body from one burial site to another. The cemetery superintendent should be consulted about its regulations and possible civil-law requirements.

The wish of a family to have a priest in attendance for the reinterment should be respected and accommodated. Prayers from the Third Station in the Rite of Funeral, including the blessing of the grave, can be appropriately used for the consoling support of the family.
J. Ecumenism and Funeral Services

1. Inter-Faith Funeral Services

Although priests and deacons may not officiate at funerals or take part in the proper liturgical services of another communion, Catholic clergymen are permitted to offer appropriate prayers for member of other churches when requested by the family, whether these services are held in a non-Catholic place of worship, at a funeral parlor, in the home, or at the graveside.

On the other hand, in this Archdiocese ministers of other communions, when requested by the family of the deceased, may read the Scripture or at an appropriate time, usually at the end of the service, offer prayers and blessings, which do not pertain specifically to the diaconal or priestly order, at Catholic funeral services in a Catholic church or elsewhere. At a funeral Mass, however, they may not take part in any rite or ceremony prescribed by the Rite of Funerals or in the Mass of Christian Burial (Decree on Ecumenism #8; Ecumenical Directory I #30 and #56.)

2. Memorial Masses for Non-Catholics

In various places priests are asked to celebrate Mass for deceased persons who were not Roman Catholics, particularly when the departed showed special devotion and honor for the Catholic religion or held public office at the services of the whole civil community.

There is, of course, no difficulty about the celebration of private Masses (i.e., the specific intention for which the Mass is offered is not made known publicly or announced) for these deceased persons. Indeed there can be many reasons in favor of this, such as piety, friendship, gratitude, etc.

The Doctrinal Congregation (1976) stated that public Masses for those who are not of the Roman Catholic faith are generally not celebrated out of consideration for the conscience of the deceased. Exceptions are allowed on the following conditions:

(a) A request for the Mass is specially made;

(b) No scandal is given; and

(c) The name of the deceased is not mentioned in the Eucharistic Prayer, since that mention presupposes full communion with the Roman Catholic Church.

3. Pallbearers

Non-Catholics may serve as pallbearers at the funeral of Catholic relatives and friends. Catholics may perform this service for non-Catholics.
K. Entry of Funeral Record in Death Register of Proper Parish

Church Law requires that a record of death be entered into the Death Register of the deceased's proper parish (Church of affiliation). It is the responsibility of the officiant (or principal celebrant) to see to it that the pertinent information is entered or that the proper parish is sent this information. This requirement should be met even if the First and Second Stations are held elsewhere, or if only the graveside services are held.

The clergy record or form should include specific information about the church affiliation of the deceased. It is not sufficient simply to type: "Catholic". The name of the parish to which the deceased last belonged should be added, thus: "Catholic Church of St. [name of titular], at [place]." The family member or friend making the funeral arrangements should be aware of Catholic parish affiliation if the deceased was an active or practicing Catholic. It behooves the officiant to have the recordation of a Catholic burial rite entered in the proper funeral register.

L. A Pastoral Ministry of Christian Hope

As the Liturgical Commission of the Archdiocese of New Orleans presents these reflections and considerations to the clergy, religious and laity of this Archdiocese, there is a last but very important pastoral suggestion to be made which will prove to be of lasting and deep significance to those who suffer grief at the loss of one they loved.

In addition to the visits of the clergy to the survivors of the deceased after the funeral services, lay people of the parish, who have themselves experienced loss in their own family, especially widows and widowers, and who will take upon themselves a ministry of consolation and comfort, should be urged to make visits to the family of the deceased. They are to encourage the members of the family not "to sorrow as those who have no hope," but "through their tears" to look meekly to the God of all consolation, the Father of our Lord and Savior Jesus Christ who is the "first-born risen from the dead."

We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus. ... Console one another with these words. (I Thes. 4:14; 18)

Reference:

1. Unless otherwise noted, all references made to the funeral rites have been taken from the Rite of Funerals, Catholic Book Publishing Co., New York, 1971.
PASTORAL AND LITURGICAL CONCERNS

A Statement to Funeral Directors
in the Archdiocese of New Orleans

A. Reflections

Christians look upon death and burial as sacred events and times. The Gospel mandate imposes upon the Church of New Orleans the responsibility of continuing to hand down its hallowed traditions. While death is one of mankind's most incomprehensible mysteries with which every human being is confronted, we believe that the Christian heritage adds a dimension of faith to these sacred events and times which cannot be compromised or minimized.

We pray that the deceased find their final rest in Christ, the first-born from the dead and the Christian's exemplar in the victory of life over death. We show respect for the remains of the deceased and thank God for the earthly lives of our brothers and sisters in faith. Death and burial, furthermore, are occasions of deep religious experiences of affirmation and renewal for the survivors. The Roman Catholic Church, then, considers the times of death and burial as pre-eminently pastoral occasions and opportunities to express solemnly this concern for both the living and the dead. Traditionally, the Church has listed the rites of death and burial among the corporal works of mercy.

We, however, recognize and commend the funeral industry for its supportive role both in preparing the remains of the deceased for interment, in assisting the survivors to bury their dead with dignity, and in cooperating with the Church at these trying and emotion-filled times. We are, moreover, aware of the demands of our day on the funeral industry and are sympathetically sensitive to the efforts of the profession to meet them. We must, however, also insist that at death and interment our faithful are entitled to be given the most appropriate expression of the Church's liturgy. The faithful in turn expect the Church to give them guidance and direction during this period of grief and loss.

It is with these brief but very pertinent underpinnings that we address the following remarks to the funeral directors and their staffs, so that they may more fully understand the mission of the Church and its pastoral responsibilities, and that they may be of greater service to the Catholic community of this New Orleans Archdiocese.

A more comprehensive statement of our Catholic theology of death and burial, along with the more significant liturgical and pastoral considerations has been drawn up by the Liturgical Commission of the Archdiocese of New Orleans and approved by the Archbishop and the Clergy Senate. This presentation can be found in the recently issued

1.
"Guidelines for Christian Burial," copies of which have been made available to the funeral directors.

B. Arranging the Funeral Rites

1. Although the family of the deceased may first contact the funeral director, no arrangements concerning the planning of the religious rites or the time for the funeral rites are to be finalized until a member of the family consults the clergyman who accepts the responsibility for these services. This is usually one of the parish priests. Some pastors expect that a personal visit be made to the rectory by a member of the family. If a clergyman other than the clergyman of the parish of the deceased is to officiate at the funeral rites in the funeral home, the funeral director is kindly requested to remind him that he is to notify the parish church of the deceased of his selection by the family and that he is to send the record of death to the proper parish of the deceased.

2. We consider it most inappropriate and unacceptable for a funeral director to "shop around" for a clergyman to conduct the funeral rites to satisfy a schedule which cannot possibly be met by the clergyman of the deceased's parish. Rather, the funeral director should explain this dilemma to the family of the deceased in order that they may choose another time to oblige the already committed schedule of the parish clergyman so that he may be able to fulfill his pastoral office of burying the dead.

3. We recognize the importance of time for placing the notice of death in the obituary columns, but this should not force hasty and ill-advised decisions regarding the funeral rites. The name of the church parish should be included in the obituary notice, even if the funeral Mass is to be celebrated at the mortuary.

4. With the publication of the Rite of Funerals (1969) the correct name for any Mass in the funeral rites is "Funeral Mass" or "Mass of Christian Burial." It is incorrect to describe the funeral Mass as "Mass of the Resurrection," or, in the case of children, "Mass of the Angels."

5. The Wake or Vigil Service, usually held the evening before burial, is a source of spiritual comfort for the family and friends. Funeral directors can be of great assistance in enhancing the atmosphere for these ceremonies by providing adequate lighting, a lectern with a public address system, and by closing off the area for privacy.
6. The following options should be explained to the family without pressure, so that the deceased's family may choose one, unless the deceased has already clearly made the choice.

(a) The parish church is to be considered the first choice and the best place for the funeral Mass. The funeral Mass may be offered on the day of burial; or, if circumstances indicate, the funeral Mass may be in church the night before the burial. However, a Funeral Mass may not be offered on Saturday or Sunday nights, Holy Days of Obligation*, nor the last three days of Holy Week, i.e., Holy Thursday, Good Friday and Holy Saturday.

The Archdiocesan Liturgical Commission underscored the liturgical importance of the funeral Mass at the parish church in the recently issued "Guidelines for Christian Burial":

"Mortuary chapels are a convenience in special circumstances and are never intended to become a handy substitute for the local parish church. The funeral Mass in the parish church of the deceased expresses the departed's right to Christian burial more strongly than any of the services in the rite of Christian burial."

(b) Funeral home chapels, properly and liturgically furnished, are a second choice for the funeral Mass. Families should consider the deceased's attachment to the parish church family and should choose the funeral home chapel only when there are real difficulties, e.g., distances involved, the elderly, the infirm or disabled in the immediate family.

As in the first choice above, the funeral Mass may be offered in funeral homes on the day of burial, or the night before the burial at the wake, but not on Saturday or Sunday nights, Holy Days of Obligation (q.v.), nor on the last three days of Holy Week, i.e., Holy Thursday, Good Friday and Holy Saturday.
C. The Rite of Christian Burial and the Ritual Stations

The three plans for Christian burial in the Rite of Funerals have been adequately described and discussed for our purposes in this Archdiocese in the recently issued "Guidelines." Each of these plans uses the word "station" to describe certain moments in the process of burial, implying a different location for each station. While processions have traditionally been part of the movement between stations, such activity is not generally possible today. This does not, however, diminish or abolish the significance of the stations. Because the First Plan of the Rite is liturgically preferred, the three stations included therein will be discussed here.

These stations (or locations) are important because they show a process in the funeral ritual, in which individual moments have a cumulative meaning. Each station indicates a progression in the burial rites which calls for and elicits its own mood and response from the bereaved and which, together, form a "rite of passage" that speaks of the funeral rite as an insertion into the Paschal Mystery of Jesus Christ.

1. The Wake Service at the First Station allows for a greater expression of sorrow and somberness. (A Wake Service may be preferred by the family at an appropriate time on the day of the interment itself rather than the night before.)

2. The Mass of Christian Burial in the parish church (or at the funeral home) emphasizes the consolation of God's Word and active participation in the Church's application to the deceased of the efficacy of Christ's sacrifice. The parish church lays first and foremost claim to this Second Station.

3. The cemetery ritual has a more pensive and quiet quality. For the survivors to stand at the place where the remains are interred affords them the opportunity to claim this death as their own, a crucial reality to be encountered.

The separation of locations for these stations is very important as it symbolizes and allows for the varying moods, and the full appreciation and celebration of the burial rites. Therefore, the following directives are in order:

1. Where applicable, all three stations are to be observed as the usual order of Roman Catholic funeral rites.

2. The stations of the Wake Service and the Mass of Christian Burial are usually to be different locations. The casket, if open during the Wake Service, is to be closed in the area of the First Station before being brought
to the area of the Second Station.

3. The Third Station should be conducted at the graveside rather than in a mortuary or cemetery chapel.

**D. The Mass of Christian Burial at the Funeral Home**

Since circumstances will warrant that some funeral Masses be held at the funeral home, it is incumbent on the funeral directors to provide not just an adequate but a completely suitable setting in which to offer the Mass of Christian Burial. To this end we offer the following stipulations:

1. The chapel setting should be a permanent arrangement if at all possible. Where renovations or a new building are contemplated, the chapel should be a primary consideration.

2. The altar should be, or resemble, a permanent fixture of the chapel arrangement rather than a roll-around, roll-in structure. It should be of standard height and large enough to accommodate the sacred vessels and the sacramentary. There should be also a table nearby to accommodate the items numerated in #5 of this section.

3. A lectern of suitable height should be provided for the reading of the Word. Adequate lighting should be provided both at the altar and the lectern.

4. The official Sacramentary and Lectionary should be available in the chapel. These are to be furnished by the funeral home.

5. The chalice, ciborium, cruets, holy water and censer, all furnished by the funeral home, should be suitable in size and condition for the ceremonies.

6. Appropriate and freshly laundered vestments and altar linens, a white pall to cover the casket, a paschal candle, fresh and approved altar breads, and approved sacramental wine are to be furnished by the funeral home.

7. If possible, an organ should be available, should the family members wish to have music as part of the burial rights.

8. The funeral directors should expect periodic visitations by representatives of the Archdiocesan Liturgical Commission to insure that all of the above requirements are adequately met. Conversely, the Archdiocesan Liturgical
Commission pledges itself to cooperate willingly and to assist the funeral home in selecting the proper furnishings and accoutrements for the liturgy.

E. The Funeral Offering

Should the family plan to make an offering for the services to the church or clergyman, this should be done at another time apart from the funeral rites, preferably by a member of the family.

F. Clergy Record

Church Law requires that a record of death be entered into the Death Register of the deceased's proper parish (Church of affiliation). It is the responsibility of the officiant (or principal celebrant) to see to it that the pertinent information is entered or that the proper parish is sent this information. This requirement should be met even if the First and Second Stations are held elsewhere, or if only the graveside services are held.

The clergy record or form should include specific information about the church affiliation of the deceased. It is not sufficient simply to type: "Catholic". The name of the parish to which the deceased last belonged should be added, thus: "Catholic Church of St. (name of titular), at (place)." The family member or friend making the funeral arrangements should be aware of Catholic parish affiliation if the deceased was an active or practicing Catholic. It behooves the officiant to have the recordation of a Catholic burial rite entered in the proper funeral register.

We trust these remarks, which have been approved by the Archbishop and the Clergy Senate, will serve to bring comfort to the broken-hearted, affirm our pastoral concern for both the living and dead, the underscore the Christian hope for life eternal, and assure dignified and proper liturgical ceremonies to mark such awesome moments as death and burial.

The Liturgical Commission
Archdiocese of New Orleans
June, 1980

*Currently the Holydays of Obligation in the United States are Solemnity of Mary, January 1; Ascension Thursday, forty days after Easter; Assumption of Mary, August 15; All Saints Day, November 1; Immaculate Conception of Mary, December 8; and Christmas Day, December 25.
U. S. BISHOPS PASTORAL STATEMENT ON THE HANDICAPPED

The same Jesus who heard the cry for recognition from the handicapped of Judea and Samaria 2,000 years ago calls us, his followers, to embrace our responsibility to our own handicapped brothers and sisters in the United States. The Catholic Church pursues its mission by furthering the spiritual, intellectual, moral and physical development of the people it serves. As pastors of the church in America, we are committed to working for a deeper understanding of both the pain and the potential of our neighbors who are blind, deaf, mentally retarded, emotionally impaired, who have special learning problems, or who suffer from single or multiple physical handicaps--all those whom disability may set apart. We call upon people of good will to re-examine their attitudes toward their handicapped brothers and sisters and promote their well-being, acting with the sense of justice and the compassion that the Lord so clearly desires. Further, realizing the unique gifts handicapped individuals have to offer the church, we wish to address the need for their fuller integration into the Christian community and their fuller participation in its life.

Prejudice starts with the simple perception of difference, whether that difference is physical or psychological. Down through the ages, people have tended to interpret these differences in crude moral terms. "Our" group is not just different from "theirs"; it is better in some vague but compelling way. Few of us would admit to being prejudiced against handicapped people. We bear these people no ill will and do not knowingly seek to abrogate their rights. Yet handicapped people are visibly, sometimes bluntly different from the "norm," and we react to this difference. Even if we do not look down upon handicapped people, we tend all too often to think of them as somehow apart--not fully "one of us."

What the handicapped individual needs, first of all, is acceptance in this difference that can neither be denied nor overlooked. No act of charity or justice can be of lasting value to handicapped people unless it is informed by a sincere and understanding love that penetrates the wall of strangeness and affirms the common humanity underlying all distinction. Scripture teaches us that "any other commandment (is) summed in this sentence: 'You shall love your neighbor as yourself.'" In his wisdom, Jesus said, "as yourself." We must love others from the inside out, so to speak, accepting their difference from us in the same way that we accept our difference from them.

The Church's Response to the Handicapped Person

Concern for handicapped people was one of the prominent notes of Jesus' earthly ministry. When asked by John's disciples, "Are you he who is to come or are we to look for another?" Jesus responded with words recalling the prophecies of Isaiah. "Go and relate to John what
you have heard and seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear and the poor have the Gospel preached to them." Handicapped persons became witnesses for Christ, his healing of their bodies a sign of the spiritual healing he brought to all people. "Which is less trouble to say, 'Your sins are forgiven' or 'Stand up and walk?' To help you realize that the Son has authority on earth to forgive sins"--he then said to the paralyzed man--"Stand up! Roll up your mat and go home."

The church that Jesus founded would surely have been derelict had it failed to respond to his example in its attention to handicapped people. It remains faithful to its mission when its members become more and more a people of the Beatitudes, a people blessed in their meekness, their suffering, their thirst for righteousness. We all struggle with life. As we carry on this struggle in a spirit of mutual love, we build a community of interdependent people and discover the kingdom of God in our midst.

The church, through the response of its members to the needs of others and through its parishes, health-care institutions and social service agencies, has always attempted to show a pastoral concern for handicapped individuals. However, in a spirit of humble candor, we must acknowledge that at times we have responded to the needs of some of our handicapped people only after circumstances or public opinion have compelled us to do so. By every means possible, therefore, the church must continue to expand its healing ministry to these persons, helping them when necessary, working with them and raising its voice with them and with all members of society who are their advocates. Jesus revealed by his actions that service to and with people in need is a privilege and an opportunity as well as a duty. In extending our healing hands to others, we are healed ourselves.

On the most basic level, the church responds to handicapped individuals by defending their rights. Pope John Paul XXIII's encyclical Pacem in Terris stresses the innate dignity of all men and women. "In an ordered and productive community, it is a fundamental principle that every human being is a 'person'...(One) has rights and duties... flowing directly and spontaneously from (one's) very nature. These rights are therefore universal, inviolable and inalienable."

The word "inalienable" reminds us that the principles on which our democracy is founded also guarantee certain rights to all Americans, regardless of their circumstances. The first of these, of course, is the right to life of handicapped persons as a matter of particular urgency, however, because the presence of handicapping conditions is not infrequently used as a rationale for abortion. Moreover, those severely handicapped babies who are permitted to be born are sometimes denied ordinary and usual medical procedures.

All too often, abortion and postnatal neglect are promoted by arguing that the handicapped infant will survive only to suffer a life
of pain and deprivation. We find this reasoning appalling. Society's frequent indifference to the plight of handicapped citizens is a problem that cries aloud for solutions based on justice and conscience, not violence. All people have a clear duty to do what lies in their power to improve living conditions for handicapped people, rather than ignoring them or attempting to eliminate them as a burden not worth dealing with.

Defense of the right to life, then, implies the defense of other rights which enable the handicapped to achieve the fullest measure of personal development of which he or she is capable. These include the right to equal opportunity in education, in employment, in housing, as well as the right to free access to public accommodations, facilities and services. Those who must be institutionalized deserve decent, personalized care and human support as well as the pastoral services of the Christian community. Institutionalization will gradually become less necessary for some as the Christian community increases its awareness of disabled persons and builds a stronger and more integrated support system for them.

It is not enough merely to affirm the rights of handicapped people. We must actively work to make them real in the fabric of modern society. Recognizing that handicapped individuals have a claim to our respect because they share in the one redemption of Christ, and because they contribute to our society by their activity within it, the church must become an advocate for and with them. It must work to increase the public's sensitivity toward the needs of handicapped people and support their rightful demand for justice. Moreover, individuals and organizations at every level within the church should minister to handicapped persons by serving their personal and social needs. Many handicapped persons can function on their own as well as anyone in society. For others, aid would be welcome. All of us can visit the homebound, offer transportation to those who cannot drive, read to those who cannot read, speak out for those who have difficulty pleading their own case. In touching the lives of handicapped men, women and children in this way, we come closest to imitating Jesus' own example, which should be always before our eyes.

The Handicapped Person and the Ecclesial Community

Just as the church must do all in its power to help ensure handicapped people a secure place in the human community, so it must reach out to welcome gratefully those who seek to participate in the ecclesial community. The central meaning of Jesus' ministry is bound up with the fact that he sought the company of people who, for one reason or another, were forced to live on the fringe of society. These he made the special object of his attention, declaring that the last would be first and that the humble would be exalted in his Father's kingdom. The church finds its true identity when it fully integrates itself with these "marginal" people, including those who suffer from physical and psychological disabilities.
If handicapped people are to become equal partners in the Christian community, injustices must be eliminated and ignorance and apathy replaced by increased sensitivity and warm acceptance. The leaders and the general membership of the church must educate themselves to appreciate fully the contribution handicapped people can make to the church's spiritual life. Handicapped individuals bring with them a special insight into the meaning of life; for they live, more than the rest of us perhaps, in the shadow of the cross. And out of their experience they forge virtues like courage, patience, perseverance, compassion and sensitivity that should serve as an inspiration to all Christians.

In the case of many handicapped people, integration into the Christian community may require nothing more than issuing an invitation and pursuing it. For some others, however, full participation can only come about if the church exerts itself to devise innovative programs and techniques. At the very least, we must undertake forms of evangelization that speak to the particular needs of handicapped individuals, make those liturgical adaptations which promote their active participation and provide helps and services that reflect our loving concern for those with serious problems.

This concern should be extended also to the families and especially the parents of handicapped people.

No family is ever really prepared for the birth of a handicapped child. When such a child does come into the world, families often need strong support from their faith community. That support must remain firm with the passage of years. The path to independence for handicapped individuals can be difficult. Family members need to know that others stand with them, at least in spirit, as they help their children along this path.

The central importance of family members in the lives of all handicapped people, regardless of age, must never be underestimated. They lovingly foster the spiritual, mental and physical development of the handicapped person and are the primary teachers of religion and morality. Ministers working in the handicapped apostolate should treat them as a uniquely valuable resource for understanding the various needs of those they serve.

Full participation in the Christian community has another important aspect that must not be overlooked. When we think of handicapped people in relation to ministry, we tend automatically to think of doing something for them. We do not reflect that they can do something for us and with us. As noted above, handicapped people can, by their example, teach the non-handicapped much about strength and Christian acceptance. Moreover, they have the same duty as all members of the community to do the Lord's work in the world, according to their God-given talents and capacity. Because handicapped individuals may not be fully aware of the contribution they can make, church leaders should consult with them, offering suggestions on practical ways of serving.
Parish Level

For most Catholics the community of believers is embodied in the local parish. The parish is the door to participation for handicapped individuals, and it is the responsibility of the pastor and lay leaders to make sure that this door is always open. We noted above that the task, on occasion, may not be an easy one; involving some handicapped people in parish life may challenge the ingenuity and commitment of the entire congregation. Yet, in order to be loyal to its calling, to be truly pastoral, the parish must make sure that it does not exclude any Catholic who wishes to take part in its activities.

If the participation of handicapped persons and their families is to be real and meaningful, the parish must prepare itself to receive them. This preparation might begin with a census aimed at identifying parishioners and those with no church affiliation who have significant disabilities. Parish leaders could then work with individuals and their families to determine what steps, if any, are needed to facilitate their participation in parish life.

It may be necessary at this initial stage to place considerable emphasis upon educating the members of the parish community on the rights and needs of local handicapped people. All too often, one hears that there are too few persons with disabilities in a given parish to warrant ramped entrances, special liturgies or education programs. Some say that these matters should be handled on the diocesan level. Although many parishes have severely limited resources, we encourage all to make the best effort their circumstances permit. No parishioner should ever be excluded on the basis of disability alone.

The most obvious obstacle to participation in parish activities faced by many handicapped people is the physical design of parish buildings. Structurally inaccessible buildings are at once a sign and a guarantee of their isolation from the community. Sometimes all that is required to remedy the situation is the installation of outside ramps and railings, increased lighting, minor modification of toilet facilities and, perhaps, the removal of a few pews and kneelers. In other cases, major alterations and redesign of equipment may be called for. Each parish must examine its own situation to determine the feasibility of such alterations. Mere cost must never be the exclusive consideration, however, since the provision of free access to religious functions for all interested people is a clear pastoral duty.

When parishes contemplate new construction, they should make provisions for the needs of handicapped individuals in their plans. If both new construction and the adaptation of present buildings are out of the question, the parish should devise other ways to reach its handicapped members. In cooperation with them, parish leaders may locate substitute facilities, for example, or make a concerted effort to serve at home those who cannot come to church.

It is essential that all forms of the liturgy be completely
accessible to handicapped people, since they are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the church, even by passive omission, is to deny the reality of that community. Accessibility involves far more than physical alterations to parish buildings. Realistic provision must be made for handicapped persons to participate fully in the eucharist and other liturgical celebrations such as the sacraments of reconciliation, confirmation and anointing of the sick. The experiences and needs of handicapped individuals vary, as do those of any group of people. For some with significant disabilities, special liturgies may be appropriate. Others will not require such liturgies, but will benefit if certain equipment and services are made available to them. Celebrating liturgies simultaneously in sign language enables the deaf person to enter more deeply into their spirit and meaning. Participation aids such as Mass books and hymnals in large print or Braille serve the same purpose for blind or partially sighted members.

Handicapped people can also play a more active role in the liturgy if provided with proper aids and training. Blind parishioners can serve as lectors, for example, and deaf parishioners as special ministers of the eucharist. In this connection, we look forward to the day when more handicapped individuals are active in the full-time professional service of the church, and we applaud recent decisions to accept qualified candidates for ordination or the religious life in spite of their significant disabilities.

Evangelization and catechesis for handicapped individuals must be geared in content and method to their particular situation. Specialized catechists should help them interpret the meaning of their lives and should give witness to Christ's presence in the local community in ways they can understand and appreciate. We hasten to add, however, that great care should be taken to avoid further isolation of handicapped people through these programs which, as far as possible, should be integrated with the normal catechetical activities of the parish. We have provided guidelines for the instruction of handicapped persons and for their participation in the liturgical life of the church in "Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States."

Finally, parishes must be sensitive to the social needs of handicapped members. We have already touched on some ways in which Christians can express their concern for their handicapped brothers and sisters. These actions and others like them can help solve some of the handicapped individual's practical problems and dispel a sense of isolation. They also create an opportunity for handicapped and non-handicapped people to join hands and break down the barriers that separate them. In such an interchange, it is often the handicapped person who gives the gift of most value.
**Diocesan Level**

Efforts to bring handicapped people into the parish community are more likely to be effective if the parishes are supported by offices operating at the diocesan level. At present, the social-service needs of handicapped individuals and their families are usually addressed by established diocesan agencies. The adequacy of this ministry should be re-evaluated in the light of present-day concerns and resources. Where it is found to be inadequate, the program should be strengthened to assure that specialized aid is provided to handicapped people. In those cases where there is no program at all, we urge that one be established.

The clergy, religious and laity engaged in this program should help the parish by developing policy and translating it into practical strategies for working with handicapped individuals. They should serve as advocates for handicapped people seeking help from other agencies. Finally, they should monitor public policy and generate multifaceted educational opportunities for those who minister to and with handicapped people.

Many opportunities for action at the diocesan level now exist with regard to public policy. Three pieces of federal legislation that promise significant benefits to handicapped individuals have been passed within the past few years; each calls for study and possible support.

We refer to the Rehabilitation Act of 1973, the rehabilitation amendments of 1974, and the Education for All Handicapped Children Act of 1975. Enforcement of the regulations implementing section 504 of the Rehabilitation Act, which forbids discrimination on the basis of handicapping conditions, is a matter of particular interest. In response to the rehabilitation amendments, the executive branch of the federal government has also taken recent action, sponsoring a White House Conference on Handicapped Individuals in 1977. This conference was attended by official state delegations, and there would be value in determining which of its recommendations are being applied in the state or states where a given diocese is located. Diocesan offices will also wish to keep abreast of general public policy and practice in their states.

Dioceses might make their most valuable contribution in the area of education. They should encourage and support training for all clergy, religious, seminarians and lay ministers, focusing special attention on those actually serving handicapped individuals, whether in parishes or some other setting. Religious education personnel could profit from guidance in adapting their curricula to the needs of handicapped learners, and Catholic elementary and secondary school teachers could be provided in-service training in how best to integrate handicapped students into programs of regular education. The diocesan office might also offer institutes for diocesan administrators, who direct programs with an impact on handicapped persons.
The coordination of educational services within the dioceses should supplement the provision of direct educational aids. It is important to establish liaisons between facilities for handicapped people operating under Catholic auspices (special, residential and day schools; psychological services and the like) and usual Catholic school programs. Only in this way can the structural basis be laid for the integration, where feasible, of handicapped students into programs for the non-handicapped. Moreover, in order to ensure handicapped individuals the widest possible range of educational opportunities, Catholic facilities should be encouraged to develop working relationships both among themselves and with private and public agencies serving the same population.

**National Level**

As the most visible expression of our commitment, we the bishops now designate ministry to handicapped people as a special focus for the National Conference of Catholic Bishops and the U. S. Catholic Conference. This represents a mandate to each office and secretariat, as it develops its plans and programs, to address the concerns of handicapped individuals. Appropriate offices should also serve as resource and referral centers to both parochial and diocesan bodies in matters relating to the needs of our handicapped brothers and sisters.

**Concluding Remarks**

Handicapped people are not looking for pity. They seek to serve the community and to enjoy their full baptismal rights as members of the church. Our interaction with them can and should be an affirmation of our faith. There can be no separate church for handicapped people. We are one flock that serves a single shepherd.

Our wholeness as individuals and as the people of God, we say again, lies in openness, service and love. The bishops of the United States feel a concern for handicapped individuals that goes beyond their spiritual welfare to encompass their total well-being. This concern should find expression at all levels. Parishes should maintain their own programs of ministry with handicapped people, and dioceses should make every effort to establish offices that coordinate this ministry and serve as resource and referral centers for parish efforts. Finally, the National Conference of Catholic Bishops and the U. S. Catholic Conference will be more vigilant in promoting ministry with handicapped persons throughout the structure of the church.

We look to the future with what we feel is a realistic optimism. The church has a tradition of ministry to handicapped people, and this tradition will fuel the stronger, more broadly based efforts called for by contemporary circumstances. We also have faith that our quest for justice, increasingly enlisted on the side of handicapped individuals, will work powerfully in their behalf. No one would deny that every man, woman and child has the right to develop his or her potential to the fullest. With God's help and our own determination, the day will come when that right is realized in the lives of all handicapped people.
MINIMUM REQUIREMENTS FOR ACCESSIBILITY BY THE DISABLED

Archdiocese of New Orleans

1. Parking Spaces
   Parking spaces should be at least 144 in. wide, with an International Symbol of Access displayed on a sign directly in front of the parking space. It should be as close to the main accessible entrance as possible.

2. Building Entrances
   Building entrances which are not ground level can be made accessible by building a ramp at one of the main entrances.

3. Ramps
   Ramps should be at a ratio of 1 to 12. This proportion means that for every one-inch rise there must be 12 inches of ramp. The surface must be non-skid.

4. Handrails
   Handrails should be at a height of 32 inches from the surface and extend 12 inches outward.

5. Signage
   Signage should be either raised or engraved to be easily readable by a visually impaired person.

6. Alarm System
   All alarm systems in a building should be both audible (produce a sound) and consist of a visual display of flashing lights for the hearing impaired in case of emergencies.

7. Width of Doors
   All door openings should have a clearance of at least 32 inches in width.

8. Restrooms
   Restrooms should have at least one wide stall for wheelchair access (minimum of 32" x 66"). Depending on the position of the water closet, many variations are possible.

9. Toilet Seat Height
   Toilet seats should be between 17" to 19" from the floor, with grab bars mounted on the walls 32" above the floor surface.

10. Lavatory Fixtures
    Lavatory Fixtures should have a clearance of 29" from the floor and hot water drain pipes must be insulated to prevent burns.

11. Faucets
    Faucets should be the push type for persons with limited hand strength.
Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only the external appearances which have changed.

In 1958 we spoke out against the blatant forms of racism that divided people through discriminatory laws and enforced segregation. We pointed out the moral evil that denied human persons their dignity as children of God and their God-given rights. A decade later in a second pastoral letter we again underscored the continuing scandal of racism and called for decisive action to eradicate it from society.

We recognize and applaud the readiness of many Americans to make new strides forward in reducing and eliminating prejudice against minorities. We are convinced that the majority of Americans realize that racial discrimination is both unjust and unworthy of this nation.

We do not deny that changes have been made, that laws have been passed, that policies have been implemented. We do not deny that the ugly external features of racism which marred our society have in part been eliminated. But neither can it be denied that too often what has happened has been only a covering over, not a fundamental change. Today the sense of urgency has yielded to an apparent acceptance of the status quo. The climate of crisis engendered by demonstrations, protests, and confrontation has given way to a mood of indifference; and other issues occupy our attention.

In response to this mood, we wish to call attention to the persistent presence of racism and in particular to the relationship between racial and economic justice. Racism and economic oppression are distinct but interrelated forces which dehumanize our society. Movement toward authentic justice demands a simultaneous attack on both evils. Our economic structures are undergoing fundamental changes which threaten to intensify social inequalities in our nation. We are entering an era characterized by limited resources, restricted job markets and dwindling revenues. In this atmosphere, the poor and racial minorities are being asked to bear the heaviest burden of the new economic pressures.

This new economic crisis reveals an unresolved racism that permeates our society's structures and resides in the hearts of many among the majority. Because it is less blatant, this subtle form of racism is in some respects even more dangerous—harder to combat and easier to

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ignore. Major segments of the population are being pushed to the margins of society in our nation. As economic pressures tighten, those people who are often black, Hispanic, Native American and Asian--always poor--slip further into the unending cycle of poverty, deprivation, ignorance, disease, and crime. Racial identity is for them an iron curtain barring the way to a decent life and livelihood. The economic pressures exacerbate racism, particularly where poor white people are competing with minorities for limited job opportunities. The Church must not be unmindful of these economic pressures. We must be sensitive to the unfortunate and unnecessary racial tension that results from this kind of economic need.

Mindful of its duty to be the advocate for those who hunger and thirst for justice's sake, the Church cannot remain silent about the racial injustices in society and in its own structures. Our concern over racism follows, as well, from our strong commitment to evangelization. Pope John Paul II has defined evangelization as bringing consciences, both individual and social, into conformity with the Gospel. We would betray our commitment to evangelize ourselves and our society were we not to strongly voice our condemnation of attitudes and practices so contrary to the Gospel. Therefore, as the bishops of the United States, we once again address our pastoral reflections on racism to our brothers and sisters of all races.

We do this, conscious of the fact that racism is only one form of discrimination that infects our society. Such discrimination belies both our civil and religious traditions. The United States of America rests on a constitutional heritage that recognizes the equality, dignity, and inalienable rights of all its citizens. Further, we are heirs of a religious teaching which proclaims that all men and women, as children of God, are brothers and sisters. Every form of discrimination against individuals and groups--whether because of race, ethnicity, religion, gender, economic status or national or cultural origin--is a serious injustice which has severely weakened our social fabric and deprived our country of the unique contributions of many of our citizens. While cognizant of these broader concerns, we wish to draw attention here to the particular form of discrimination that is based on race.

The Sin of Racism

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the word of Jesus: "Treat others the way you would have them treat you." Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.
In order to find the strength to overcome the evil of racism, we must look to Christ. In Christ Jesus "there does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." As Pope John Paul II has said so clearly, "Our spirit is set in one direction, the only direction for our intellect, will and heart is--toward Christ our Redeemer, toward Christ, the Redeemer of [humanity]." It is in Christ, then, that the Church finds the central cause for its commitment to justice, and to the struggle for the human rights and dignity of all persons.

When we give in to our fears of the other because he or she is of a race different from ourselves, when we prejudice the motives of others precisely because they are of a different color, when we stereotype or ridicule the other because of racial characteristics and heritage, we fail to heed the command of the Prophet Amos: "Seek good and not evil, that you may live; then truly will the Lord...be with you as you claim!...Then let justice surge like water, and goodness like an unfailing stream."

Today in our country men, women and children are being denied opportunities for full participation and advancement in our society because of their race. The educational, legal, and financial systems, along with other structures and sectors of our society, impede people's progress and narrow their access because they are black, Hispanic, Native American or Asian.

The structures of our society are subtly racist, for these structures reflect the values which society upholds. They are geared to the success of the majority and the failure of the minority. Members of both groups give unwitting approval by accepting things as they are. Perhaps no single individual is to blame. The sinfulness is often anonymous but nonetheless real. The sin is social in nature in that each of us, in varying degrees, is responsible. All of us in some measure are accomplices. As our recent pastoral letter on moral values states: "The absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and share in guilt for it."

Racism Is A Fact

Because the Courts have eliminated statutory racial discrimination and Congress has enacted civil rights legislation, and because some minority people have achieved some measure of success, many people believe that racism is no longer a problem in American life. The continuing existence of racism becomes apparent, however, when we look beneath the surface of our national life: as, for example, in the case of unemployment figures. In the first quarter of 1986, white unemployment stood at 6.5% while the figure for blacks was 14.7%. The situation is even more disturbing when one realizes that 42.5% of black youth, ages 16 to 19, are unemployed. Quite simply, this means that
an alarming proportion of tomorrow's adults are cut off from gainful employment--an essential prerequisite of responsible adulthood. These same youths presently suffer the crippling effects of a segregated educational system which in many cases fails to enlighten the mind and free the spirit, which too often inculcates a conviction of inferiority and which frequently graduates persons who are ill-prepared and inadequately trained. In addition, racism raises its ugly head in the violence that frequently surrounds attempts to achieve racial balance in education and housing.

With respect to family life, we recognize that decades of denied access to opportunities have been for minority families a crushing burden. Racial discrimination has only exacerbated the harmful relationship between poverty and family instability.

Racism is only too apparent in housing patterns in our major cities and suburbs. Witness the deterioration of inner cities and the segregation of many suburban areas by means of unjust practices of social steering and blockbusting. Witness also the high proportion of Hispanics, blacks, and Indians on welfare and the fact that the median income of black families is only 47.6% of the average white family income. Moreover, the gap between the rich and the poor is widening, not decreasing.10

Racism is apparent when we note that the population in our prisons consists disproportionately of minorities; that violent crime is the daily companion of a life of poverty and deprivation; and that the victims of such crimes are also disproportionately nonwhite and poor. Racism is also apparent in the attitudes and behavior of some law enforcement officials and in the unequal availability of legal assistance.

Finally, racism is sometimes apparent in the growing sentiment that too much is being given to racial minorities by way of affirmative action programs or allocations to redress long-standing imbalances in minority representation and government-funded programs for the disadvantages. At times, protestations claiming that all persons should be treated equally reflect the desire to maintain a status quo that favors one race and social group at the expense of the poor and the nonwhite.

Racism obscures the evils of the past and denies the burdens that history has placed upon the shoulders of our black, Hispanic, Native American, and Asian brothers and sisters. An honest look at the past makes plain the need for restitution wherever possible--makes evident the justice of restoration and redistribution.

A Look at the Past

Racism has been part of the social fabric of America since its European colonization. Whether it be the tragic past of the Native Americans, the Mexicans, the Puerto Ricans, or the blacks, the story is
one of slavery, peonage, economic exploitation, brutal repression, and cultural neglect. All have suffered indignity; most have been uprooted, defrauded or dispossessed of their lands; and none have escaped one or another form of collective degradation by a powerful majority. Our history is littered with the debris of broken promises and treaties, as well as lynchings and massacres that almost destroyed the Indians, humiliated the Hispanics, and crushed the blacks.

But despite this tragic history, the racial minorities of our country have survived and increased. Each racial group has sunk its roots deep in the soil of our culture, thus helping to give to the United States its unique character and its diverse coloration. The contribution of each racial minority is distinctive and rich; each is a source of internal strength for our nation. The history of all gives a witness to a truth absorbed by now into the collective consciousness of Americans: their struggle has been a pledge of liberty and a challenge to future greatness.

Racism Today

Crude and blatant expressions of racist sentiments, though they occasionally exist, are today considered bad form. Yet racism itself persists in covert ways. Under the guise of other motives, it is manifest in the tendency to stereotype and marginalize whole segments of the population whose presence is perceived as a threat. It is manifest also in the indifference that replaces open hatred. The minority poor are seen as the dross of a post-industrial society—without skills, without motivation, without incentive. They are expendable. Many times the new face of racism is the computer print-out, the graph of profits and losses, the pink slip, the nameless statistic. Today's racism flourishes in the triumph of private concern over public responsibility, individual success over social commitment, and personal fulfillment over authentic compassion. Then too, we recognize that racism also exists in the attitudes and behavior of some who are themselves members of minority groups. Christian ideals of justice must be brought to bear in both the private and the public sector in order that covert racism be eliminated wherever it exists.

The new forms of racism must be brought face-to-face with the figure of Christ. It is Christ's word that is the judgment on this world; it is Christ's cross that is the measure of our response; and it is Christ's face that is the composite of all persons but in a most significant way of today's poor, today's marginal people, today's minorities.

God's Judgment and Promise

The Voice of Scripture

The Christian response to the challenges of our times is to be found in the Good News of Jesus. The words that signaled the start of His public ministry must be the watchword for every Christian response
to injustice, "He unrolled the scroll and found the passage where it was written: The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord. Rolling up the scroll he gave it back...and sat down....'Today this Scripture passage is fulfilled in your hearing'."

God's word proclaims the oneness of the human family—from the first words of Genesis, to the "Come, Lord Jesus" of the Book of Revelation. God's word in Genesis announces that all men and women are created in God's image; not just some races and racial types, but all bear the imprint of the Creator and are enlivened by the breath of His one Spirit.

In proclaiming the liberation of Israel, God's word proclaims the liberation of all people from slavery. God's word further proclaims that all people are accountable to and for each other. This is the message of that great parable of the Final Judgment: "When the Son of Man comes in his glory, escorted by all the angels of heaven...all the nations will be assembled before him. Then he will separate them into two groups...The king will say to those on his right: 'Come. You have my Father's blessing!...For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me...I assure you, as often as you did it for one of my least brothers, you did it for me."

God's word proclaims that the person "who listens to God's word but does not put it into practice is like a man who looks into a mirror at the face he was born with...then goes off and promptly forgets what he looked like." We have forgotten that we "are strangers and aliens no longer....[We] are fellow citizens of the saints and members of the household of God. [We] form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone."

The Voice of the Church

This is the mystery of our Church, that all men and women are brothers and sisters, all one in Christ, all bear the image of the Eternal God. The Church is truly universal, embracing all races, for it is "the visible sacrament of this saving unit." The Church, moreover, follows the example of its founder and, "through its children, is one with [people] of every condition, but especially with the poor and the afflicted."

This Church has a duty to proclaim the truth about the human beings as disclosed in the truth about Jesus Christ. As our holy Father Pope John Paul II has written: "On account of the mystery of the Redemption [every human being] is entrusted to the solicitude of the Church." The human being is "the primary and fundamental way for the Church."
It is important to realize in the case of racism that we are dealing with distortion at the very heart of human nature. The ultimate remedy against evils such as this will not come solely from human effort. What is needed is the recreation of the human being according to the image revealed in Jesus Christ. For He reveals in himself what each human being can and must become.

How great, therefore, is that sin of racism which weakens the Church's witness as the universal sign of unity among all peoples! How great the scandal given by racist Catholics who would make the Body of Christ, the Church, a sign of racial oppression! Yet all too often the Church in our country has been for many a "white Church," a racist institution.

Each of us as Catholics must acknowledge a share of the mistakes and sins of the past. Many of us have been prisoners of fear and prejudice. We have preached the Gospel while closing our eyes to the racism it condemns. We have allowed conformity to social pressures to replace compliance with social justice.

But past mistakes must not hinder the Church's response to the challenges of the present. Worldwide, the Church today is not just European and American; it is also African, Asian, Indian, and Oceanic. It is western, eastern, northern and southern, black and also brown, white and also red and yellow. In our own country, one quarter of the Catholics are Spanish-speaking. A million black Catholics make Catholicism one of the largest denominations among black Americans today. Among our nation's original inhabitants, the Native Americans, the Church's presence is increasingly becoming developed and expressed within the culture of the various Native American tribes.

It is a fact that Catholic dioceses and religious communities across the country for years have committed selected personnel and substantial funds to relieve oppression and to correct injustices and have striven to bring the Gospel to the diverse racial groups in our land. The Church has sought to aid the poor and downtrodden, who for the most part are also the victims of racial oppression. But this relationship has been and remains two-sided and reciprocal; for the initiative of racial minorities, clinging to their Catholic faith, has helped the Church to grow, adapt, and become truly Catholic and remarkably diverse. Today in our own land the fact of Catholicism is the face of all humanity—a face of many colors, a countenance of many cultural forms.

Yet more is needed. The prophetic voice of the Church, which is to be heard in every generation and even to the ends of the earth, must not be muted—especially not by the counter witness of some of its own people. Let the Church speak out, not only in the assemblies of the bishops, but in every diocese and parish in the land, in every chapel and religious house, in every school, in every social service agency, and in every institution that bears the name Catholic. As Pope John Paul II has proclaimed, the Church must be aware of the threats to
humanity and of all that opposes the endeavor to make life itself more human. The Church must strive to make every element of human life correspond to the true dignity of the human person. And during his 1979 visit to this country, Pope John Paul II discussed the direct implications of this for the Church in the United States:

It will always remain one of the glorious achievements of this nation that, when people looked toward America, they received together with freedom also a chance for their own advancement. This tradition must be honored also today. The freedom that was gained must be ratified each day by the firm rejection of whatever wounds, weakens or dishonors human life. And so I appeal to all who love freedom and justice to give a chance to all in need, to the poor and the powerless. Break open the hopeless cycles of poverty and ignorance that are still the lot of too many of our brothers and sisters; the hopeless cycles of prejudice that linger on despite enormous progress toward effective equality in education and employment; the cycles of despair in which are imprisoned those that lack decent food, shelter or employment...

Therefore, let the Church proclaim to all that the sin of racism defiles the image of God and degrades the sacred dignity of humankind which has been revealed by the mystery of the Incarnation. Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and sister of our Brother Jesus Christ are brother and sister to us.

The Voice of the World

We find God's will for us not only in the word of Scripture and in the teaching of his Church but also in the issues and events of secular society. "The Church...recognizes that worthy elements are found in today's social movements, especially an evolution toward unity, a process of wholesome socialization and of association in civic and economic realms." Thus spoke the Church in the Second Vatican Council. That same Council urged the Church, especially the laity, to work in the temporal sphere on behalf of justice and the unity of humankind.

With this in mind, we pay special tribute to those who have struggled and struggle today for civil rights and economic justice in our own country. Nor do we overlook the United Nations' Universal Declaration of Human Rights which still speaks to the conscience of the entire world and the several international covenants which demand the elimination of discrimination based on race. None of these, unfortunately, has been ratified by our country, whereas we in America should have been the first to do so. All have a duty to heed the voice of God speaking in these documents.

Our Response

Racism is not merely one sin among many; it is a radical evil that
divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.

Conversion is the ever present task of each Christian. In offering certain guidelines for this change of heart as it pertains to racism, we note that these are only first steps in what ought to be a continuing dialogue throughout the Catholic community and the nation at large. In this context we would urge that existing programs and plans, such as those dealing with family ministry, parish renewal, and evangelization, be used as vehicles for implementing the measures addressed here.

**Our Personal Lives**

To the extent that racial bias affects our personal attitudes and judgments, to the extent that we allow another's race to influence our relationship and limit our openness, to the extent that we see yet close our hearts to our brothers and sisters in need, to that extent we are called to conversion and renewal in love and justice.

As individuals we should try to influence the attitudes of others by expressly rejecting racial stereotypes, racial slurs and racial jokes. We should influence the members of our families, especially our children, to be sensitive to the authentic human values and cultural contributions of each racial grouping in our country.

We should become more sensitive ourselves and thereby sensitize our acquaintances by learning more about how social structures inhibit the economic, educational, and social advancement of the poor. We should make a personal commitment to join with others in political efforts to bring about justice for the victims of such deprivation.

**Our Church Community**

The Church must be constantly attentive to the Lord's voice as He calls on His people daily not to harden their hearts. We urge that on all levels the Catholic Church in the United States examine its conscience regarding attitudes and behavior toward blacks, Hispanics, Native Americans, and Asians. We urge consideration of the evil of racism as it exists in the local Church and reflection upon the means of combatting it. We urge scrupulous attention at every level to insure that minority representation goes beyond mere tokenism and involves authentic sharing in responsibility and decision making.

We encourage Catholics to join hands with members of other religious groups in the spirit of ecumenism to achieve the common objectives of justice and peace. During the struggle for legal recognition of racial justice, an important chapter in American history was written as religious groups, Jewish, Protestant, and Catholic, joined in support of a civil rights movement which found much of its initiative and
inspiration within the black Protestant Churches. This cooperation should continue to serve as a model for our times.

All too often in the very places where blacks, Hispanics, Native Americans, and Asians are numerous, the Church's officials and representatives, both clerical and lay, are predominantly white. Efforts to achieve racial balance in government, the media, the armed services, and other crucial areas of secular life should not only be supported but surpassed in the institutions and programs of the Catholic Church.

Particular care should be taken to foster vocations among minority groups. Training for the priesthood, the permanent diaconate, and religious life should not entail an abandonment of culture and traditions or a loss of racial identity but should seek ways in which such culture and traditions might contribute to that training. Special attention is required whenever it is necessary to correct racist attitudes or behavior among seminary staff and seminarians. Seminary education ought to include an awareness of the history and the contributions of minorities as well as an appreciation of the enrichment of the liturgical expression, especially at the local parish level, which can be found in their respective cultures.

We affirm the teaching of Vatican II on the liturgy by noting that "the liturgy is the summit toward which the activity of the Church is directed." The Church must "respect and foster the spiritual gifts of the various races and peoples" and encourage the incorporation of these gifts into the liturgy.

We see the value of fostering greater diversity of racial and minority group representation in the hierarchy. Furthermore, we call for the adoption of an effective affirmative action program in every diocese and religious institution.

We strongly urge that special attention be directed to the plight of undocumented workers and that every effort be made to remove the fear and prejudice of which they are victims.

We ask in particular that Catholic institutions such as schools, universities, social service agencies, and hospitals, where members of racial minorities are often employed in large numbers, review their policies to see that they faithfully conform to the Church's teaching on justice for workers and respect for their rights. We recommend that investment portfolios be examined in order to determine whether racist institutions and policies are inadvertently being supported; and that, wherever possible, the capital of religious groups be made available for new forms of alternative investment, such as cooperatives, land trusts, and housing for the poor. We further recommend that Catholic institutions avoid the service of agencies and industries which refuse to take affirmative action to achieve equal opportunity and that the Church itself always be a model as an equal opportunity employer.

We recommend that leadership training programs be established on
the local level in order to encourage effective leadership among racial minorities on all levels of the Church, local as well as national.

In particular, we recommend the active spiritual and financial support of associations and institutions organized by Catholic blacks, Hispanics, Native Americans, and Asians within the Church for the promotion of ministry to and by their respective communities. There is also need for more attention to finding ways in which minorities can work together across racial and cultural lines to avoid duplication and competition among themselves. There is also a need for cooperative efforts between racial minorities and other social action groups, such as labor and the women's movement.

Finally, we urgently recommend the continuation and expansion of Catholic schools in the inner cities and other disadvantaged areas. No other form of Christian ministry has been more widely acclaimed or desperately sought by leaders of various racial communities. For a century and a half the Church in the United States has been distinguished by its efforts to educate the poor and disadvantaged, many of whom are not of the Catholic faith. That tradition continues today in--among other places--Catholic schools, where so many blacks, Hispanics, Native Americans, and Asians receive a form of education and formation which constitutes a key to greater freedom and dignity. It would be tragic if today, in the face of acute need and even near despair, the Church, for centuries the teacher and the guardian of civilization, should withdraw from this work in our own society. No sacrifice can be so great, no price can be so high, no short-range goals can be so important as to warrant the lessening of our commitment to Catholic education in minority neighborhoods. More affluent parishes should be made aware of this need and of their opportunity to share resources with the poor and needy in a way that recognizes the dignity of both giver and receiver.

**Society at Large**

Individuals move on many levels in our complex society: each of us is called to speak and act in many different settings. In each case may we speak and act according to our competence and as the Gospel bids us. With this as our prayer, we refrain from giving detailed answers to complex questions on which we ourselves have no special competence. Instead, we propose several guidelines of a general nature.

The difficulties of these new times demand a new vision and a renewed courage to transform our society and achieve justice for all. We must fight for the dual goals of racial and economic justice with determination and creativity. Domestically, justice demands that we strive for authentic full employment, recognizing the special need for employment of those who, whether men or women, carry the principal responsibility for support of a family. Justice also demands that we strive for decent working conditions, adequate income, housing, education, and health care for all. Government at the national and local
levels must be held accountable by all citizens for the essential services which all are entitled to receive. The private sector should work with various racial communities to insure that they receive a just share of the profits they have helped to create.

Globally, we live in an interdependent community of nations, some rich, some poor. Some are high consumers of the world's resources; some eke out an existence on a near starvation level. As it happens, most of the rich, consuming nations are white and Christian; most of the world's poor are of other races and religions.

Concerning our relationship to other nations, our Christian faith suggests several principles. First, racial difference should not interfere with our dealing justly and peacefully with all other nations. Secondly, those nations which possess more of the world's riches must, in justice, share with those who are in serious need. Finally, the private sector should be aware of its responsibility to promote racial justice, not subordination or exploitation, to promote genuine development in poor societies, not mere consumerism and materialism.

Conclusion

Our words here are an initial response to one of the major concerns which emerged during the consultation on social justice entitled "a Call to Action," which was part of the U. S. Catholic participation in the national bicentennial. The dialogue must continue among the Catholics of our country. We have proposed guidelines and principles and as the bishops of the Catholic Conference in the United States, we must give the leadership to this effort by a commitment of our time, of personnel and of significant financial resources. Others must develop the programs and plan operations. There must be no turning back along the road of justice, no sighing for bygone times of privilege, no nostalgia for simple solutions from another age. For we are children of the age to come, when the first shall be last and the last first, when blessed are they who serve Christ the Lord in all His brother and sisters, especially those who are poor and suffer injustice.

Notes:

5. Galatians, 3:28.
10. Ibid.
15. Dogmatic Constitution on the Church, 9.
16. Decree on the Church's Missionary Activity, 12.
17. Redemptor Hominis, 13, 14.
18. Redemptor Hominis, 14.
20. Pastoral Constitution on the Church in the Modern World, 42.
24. Concern for vocations from minority groups and the preparation of priests to serve in a multi-cultural and multi-racial society has been previously expressed in The Program for Priestly Formation, which was developed and approved by the National Conference of Catholic Bishops, 1976.
DUE PROCESS

Preamble

In implementation of the spirit of Vatican Council II and the legislation of the Code of Canon Law (cc 1713-1716), the National Conference of Catholic Bishops in November, 1969, approved a plan for Due Process prepared by the Canon Law Society of America.

Due Process is a long established instrument of our Civil and Church law traditions. It is purposed and structured to a less formal and more expeditious resolution of disputes than that provided by strictly judicial procedures. Due Process places more emphasis on the contending human persons than it does on the contentious assertion of rights. It strives for amicable acceptance of settlement or compromise rather than forced submission to judicial sentence.

As Christians we are deeply concerned about each person; we respect each person's rights, possessions and conscience. Due Process is for us the means to afford effective safeguards for the protection of these rights, and where these rights have been violated, to afford effective recourse for their restoration.

This document, a product of the New Orleans Provincial Conference of Bishops' and Priests' Councils, is intended to assist the Christian community in the Province of New Orleans to grow in mutual understanding, and above all charity toward each of our brothers.

ARTICLE I

Conciliation

A. Each Diocese within the Province of New Orleans hereby establishes an Office of Conciliation. The Bishop of each diocese shall appoint a Clerk of such Office of Conciliation, whose duties shall be to process any grievance submitted in writing in accordance with the procedures hereinafter set forth. The term of the Clerk of the Office of Conciliation shall be a period of three (3) years.

B. Each Diocese within the Province of New Orleans hereby establishes a Conciliation Panel. The Conciliation Panel shall consist of five (5) individuals representative of the laity, religious and clergy of the diocese. Where there is a Diocesan Pastoral Council, the Panel shall be appointed by the Council with the approval of the Bishop. Where there is no Diocesan Pastoral Council, two (2) persons are to be appointed by the Bishop of the Diocese and three (3) by the Priests' Council of the Diocese. The initial members of the Council may decide on the process of staggered terms for themselves and fix tenure of each member accordingly. In any case the Panel shall consist of two (2) laymen and one (1) religious beside the members of the clergy.
C. Upon receipt of a written grievance within the purview of due process procedure, the Clerk shall docket such grievances and shall notify in writing, with a copy of such grievance, all interested parties. Such notification shall advise all parties that each must submit, within ten (10) days from the date thereof, a complete written statement as to the issues involved. Each issue shall be written clearly in a syllabus delineated by separate number, and shall then be explained fully in writing by the parties.

D. Subsequent to receipt of the written statement of issues from the parties involved, the Clerk shall immediately transmit same to the Conciliation Panel. It shall be the duty of the Conciliation Panel to decide, by majority vote, within ten (10) days whether such grievance is frivolous, trivial or without merit on its face. If the Conciliation Panel decides that a grievance is frivolous, trivial or without merit on its face, it shall be within the power of the Conciliation Panel to immediately dismiss such grievance, in writing setting forth its reasons for dismissal and the decision of the Conciliation Panel shall be filed within said ten (10) day period with the Clerk. The Clerk then, within five (5) days shall notify the initiating party of the Panel's finding in writing.

E. If the Conciliation Panel deems that a grievance is not frivolous, trivial or without merit on its face, it shall so instruct the Clerk who shall then, within five (5) days, contact the convoked participant in behalf of the aggrieved party and inquire whether he will accept conciliation. If the convoked participant agrees to conciliation, it shall be the duty of the Conciliation Panel to work together with all parties in an effort to arrive at an agreement upon a single Conciliator from the Panel of Conciliation, acceptable to all parties whose purpose it shall be to mediate the dispute. If the parties are unable to agree upon a Conciliator within ten (10) days of the request by the Clerk, the Conciliation Panel shall designate a Conciliator. It shall be the duty of the Conciliator to hear fully the various views and to attempt to guide them in a peaceful resolution of their problem. The Conciliator shall not hear the matter in the civil parish or county of any party to the dispute but shall select some other locale suitable for such hearing. The Conciliator shall be empowered in his discretion to call conferences with all parties present together, or he may call separate meetings if he deems such necessary. Candor and dialogue shall be expected requisites on the part of all parties. The procedures conducted by the Conciliator shall be in private, and nothing revealed or discussed therein shall be made public in any manner. Mutual agreement as to the solution of the grievance, if achieved, shall be reduced to writing and signed by all parties to the dispute and witnessed by the Conciliator. Within five (5) days of such signed agreement, such agreement shall be filed with the Clerk who shall mark the case closed and the Clerk shall not make public said agreement.

F. The Conciliator shall have a period of thirty (30) days from the date of designation as Conciliator to function in accordance
therewith. If, subsequent to the thirty (30) day period a resolution
has not been achieved, all papers, documents and exhibits coming into
his possession shall immediately be returned to the Clerk with the
Conciliator's certificate that agreement could not be reached despite
his best efforts to affect settlement. If, however, the parties to
the dispute mutually agree that a second thirty (30) day period could
possibly result in a satisfactory solution, and so state in writing,
the term of the Conciliator shall be an additional thirty (30) days,
but no longer and notice thereof shall be forwarded to the Clerk prior
to expiration of the first thirty (30) day period.

G. Upon failure to mutually settle any facet of a grievance
and/or upon the termination of the specific time periods set forth
herein either party to the dispute shall have the right to refer all
unresolved matters to the Diocesan Arbitration Board. Such referral
shall be in writing, addressed to the Clerk of the Office of Concilia-
tion requesting that all papers, documents and exhibits be submitted
for further processing under Article II hereof.

H. It shall then be the duty of the Clerk to contact the con-
voked participant both in writing and by telephone if possible,
apprise him of the problem stated by the initiating participant, and
inquire if he will consent to binding arbitration. If consent is
given by the convoked participant, such consent shall be given the
Clerk in writing.

I. All documents filed in Conciliation as herein provided shall
be typewritten, double spaced, signed by the party filing same with
his lawful signature and shall be filed with the Clerk.

J. The Clerk shall retain the original of each document filed
hereunder in a permanent file in the Diocesan archives. The Clerk may
make copies of documents filed by the parties, as the need arises,
however, the documents shall not be made public.

ARTICLE II

Diocesan Board of Arbitration

A. Each Diocese within the Province of New Orleans hereby estab-
lishes a Diocesan Arbitration Board which shall consist of ten (10)
individuals representative of the laity, religious and clergy of the
diocese. Where there is a Diocesan Pastoral Council, the Board shall
be appointed by the council with the approval of the Bishop. Where
there is no Diocesan Pastoral Council, four (4) persons are to be
appointed by the Bishop of the Diocese and six (6) by the Priests' Council of the diocese. Membership on the Diocesan Arbitration Board
shall be for the term of three (3) years. The initial members of the
Board may decide on the process of staggered terms for themselves and
fix tenure of each member accordingly. In any case, the Board shall
consist of a minimum of two (2) laymen and two (2) religious beside
the members of the diocesan clergy.

3.
B. The Board shall select from its own members a chairman. The Clerk of the Diocesan Office of Conciliation shall serve as the Clerk of the Diocesan Arbitration Board with the same functions, when applicable. All documents shall be filed and preserved, and all correspondence and notices to the parties in arbitration shall be sent by the Clerk.

C. Upon receipt of a referral as provided in Article I hereof, three (3) members of the Diocesan Arbitration Board shall be chosen to hear the case involved. The Chairman of the Board shall submit to each party a list of the Arbitrators. The parties shall strike out those names not acceptable to themselves and list the others in the order of their preference. The Chairman of the Board shall then appoint three (3) Arbitrators, following as closely as possible the selection of the parties.

D. The parties to a dispute may waive the requirement of three (3) Arbitrators if they mutually agree that one (1) Arbitrator shall hear the case. Waiver must be in writing, signed by all the parties, and selection of such one (1) Arbitrator shall be by the method described in Section C above until one (1) Arbitrator remains on the list, who shall then be the hearer of the dispute. The action of the one (1) Arbitrator would be final and binding as if the matter had been heard and decided by three (3) Arbitrators.

E. If the parties to a dispute can agree on either three (3) Arbitrators or one (1) Arbitrator from the panel, as the case may be, to hear their dispute, the necessity of selection as described in Section C is dispensed with and the agreed upon person or persons named Arbitrator(s) shall hear and decide the dispute.

F. The Arbitrators shall have within their discretion the right to refuse to hear and decide issues which are frivolous, trivial or without merit on their face. Such exercise in discretion shall be in writing, filed with the Arbitration Board Clerk who shall within five (5) days notify the disputants in writing of the findings of the Board.

G. The Arbitrators shall appoint a time and place for open hearings and shall notify the parties of such not less than ten (10) days before each hearing.

H. Parties to the dispute may be represented at hearings by counsel or other authorized representative named by them.

I. Persons having a direct interest in the arbitration are entitled to attend hearings. It shall be in the discretion of the Arbitrators to determine the propriety of the attendance of any person and the extent of such person to ask questions and otherwise participate in the hearings.
J. For good cause shown in writing, the Arbitrators may adjourn the hearing upon the request of any party or upon its own initiative and shall adjourn when all parties agree thereto. The Arbitrators shall within three (3) days thereof, notify the Clerk of the Board in writing of such action.

K. Arbitration shall proceed in the absence of any party who, after due notice, fails to be present or fails to obtain continuance which must be requested in writing before the commencement of the hearing. Failure to be present shall not bar the Arbitrators from proceeding into any facet of the case in case of failure of a party to attend the hearing which is not excused by the Arbitrator(s).

L. The Arbitrators shall hear and determine the controversy upon the evidence produced. The parties may offer such evidence as they desire and shall produce such additional evidence as the Arbitrators may determine necessary to an understanding of a determination of the dispute. The Arbitrators shall judge the relevancy and materiality of the evidence offered, and conformity to legal rules of evidence shall not be necessary but rules of accepted justice shall prevail. All evidence shall be taken in the presence of all the Arbitrators chosen for the particular case, and in the presence of all of the parties, except where any of the party is absent in default or has waived in writing his right to be present. The Arbitrators may require the parties to submit books, records, documents and other evidence and the parties are obligated to produce same as directed.

M. The Arbitrators shall have the power to administer oaths and take evidence by deposition whenever witnesses cannot be present at a hearing, providing that the taking of depositions is done with notification to the disputants who would then have the right to be present and cross examine the deponent as they would in the case of every witness appearing in the hearing.

N. A hearing shall be opened by the recording of the time, place and date of hearing, the presence of the Arbitrators and parties, the presence of counsel, if any, the receipt by the Arbitrators of initial statements setting forth the nature of the dispute and the remedies sought and the receipt of the records of the Diocesan Conciliation Board. The Arbitrators may, in their discretion, vary the normal procedure under which the initiating party first presents his claim, but in any case shall afford full and equal opportunity to all parties for presentation of relevant proofs. The names and addresses of all witnesses and exhibits offered in evidence shall be made part of the record.

O. In the course of hearing, all decisions of the Arbitrators shall be by recorded majority vote. The decision shall also be made by recorded majority vote. Dissenting opinion may be entered in writing by any Arbitrator who does not agree with the majority.

P. The Arbitrators shall inquire of all parties whether they
have any further proofs to offer or witnesses to be heard. Upon
determining the evidence and the arguments ended, the Arbitrators
shall declare the hearings closed. The hearings may be re-opened by
the Arbitrators on their own motion or on the motion of any party for
good cause shown at any time before the decision is made.

O. The decision and steps to be taken in implementation thereof
shall be in writing and shall be signed by the Arbitrators and shall
be rendered promptly, unless otherwise agreed by the parties, not
later than thirty (30) days from the date of closing of the hearing,
or, if oral argument has been waived, then from the date of transmis-
sion of final statements or briefs. The decision shall be final and
binding upon all parties to the dispute. It shall be the duty of all
concerned to expedite the case as rapidly as is possible, while pre-
serving the rights of all parties involved.

R. Upon the rendering of a decision, the Arbitrators shall imme-
diately forward all papers, documents, transcripts and other exhibits
from such hearing to the Clerk of the Diocesan Arbitration Board for
filing in the Diocesan Archives.

S. Any party to a hearing prior thereto may request a steno-
graphic record thereof. The requesting party shall be liable for the
cost of said transcript. The hearing may not be impeded by awaiting
the transcription of such stenographic record.

T. The Bishop of each Diocese of the Province of New Orleans
accepts responsibility to implement the decision of the Arbitrators,
provided that implementation is of a nature that is within the compe-
tency of the Bishop in exercise of his jurisdiction and authority as
set forth in Canon Law, and provided no appeal to the Provincial Board
of Arbitration is made.

U. Questions concerning the interpretation of these rules shall
be referred to the Diocesan Arbitration Board and their interpretation,
as disclosed by majority vote thereof, shall be binding on all.

V. The Diocesan Arbitration Board may obtain advisors for its
purposes hereunder.

W. All Conciliators and Arbitrators shall serve gratis. The
parties involved in the arbitration, however, shall be assessed a fee
in an amount to be determined by the Diocesan Arbitration Board to
cover clerical expenses. The expenses of witnesses shall be paid by
the respective parties producing witnesses. Travel and other expenses
of the Arbitrators and Conciliators and the expenses of any witnesses
or the cost of any proofs produced by the direct request of the Arbi-
trators shall be borne equally by the parties unless they agree other-
wise or unless the Arbitrators in their decision assess such expenses
or any part thereof against a specified party or parties who shall be
liable for the payment thereof.
ARTICLE III

Provincial Board of Arbitration

A. The Bishops of the Province of New Orleans hereby establish a Provincial Arbitration Board which shall consist of no more than sixteen (16) members representative of the laity, religious and clergy. Upon reviewing carefully any recommendations made to him by the Diocesan Pastoral Council (if one does not exist, then by the Priests' Council), each Bishop shall name from the Province two (2) competent persons to the Board. The Bishops shall appoint one (1) member of the Board to act as Chairman thereof and one (1) member of the Board to act as Vice Chairman thereof to act in the absence or inability of the Chairman. The Board shall elect a Clerk whose functions shall be, when applicable, the same as those of the Clerk of the Diocesan Office of Conciliation, with whom all documents shall be filed and preserved and by whom all correspondence and notices to the parties in Arbitration shall be sent.

B. Membership on the Provincial Arbitration Board shall be for the term of three (3) years. Any member of the Provincial Arbitration Board acting officially at the expiration of his term shall, however, continue his action until the culmination of a particular dispute in which he is involved.

C. Upon receipt of a referral as provided in Article I hereof, three (3) members of the Provincial Arbitration Board shall be chosen to hear the case involved. With the assistance of the diocesan Clerk of the Office of Conciliation, selection of the arbitrators shall be accomplished by the disputants, in alternate order, striking names from the entire panel until there are three (3) persons remaining who shall then be the Arbitrators for the dispute on hand.

D. The parties to a dispute may waive the requirement of three (3) Arbitrators if they mutually agree that one (1) Arbitrator shall hear the case. Waiver must be in writing, signed by all the parties, and selection of such one (1) Arbitrator shall be by the method described in Section C above until one (1) Arbitrator remains on the list, who shall then be the hearer of the dispute. The action of the one (1) Arbitrator would be final and binding as if the matter had been heard and decided by three (3) Arbitrators.

E. If the parties to a dispute can agree on either three (3) Arbitrators or one (1) Arbitrator from the panel, as the case may be, to hear their dispute, the necessity of selection as described in Section C is dispensed with and the agreed upon person or persons named Arbitrator(s) shall hear and decide the dispute.

F. The Arbitrators shall have within their discretion the right to refuse to hear and decide issues which are frivolous, trivial, or without merit on their face. Such exercise in discretion shall be in
writing, filed with the Arbitration Board Clerk who shall within five (5) days notify the disputants in writing of the findings of the Board.

G. The Arbitrators shall appoint a time and place for open hearing and shall notify the parties of such not less than ten (10) days before each hearing.

H. Parties to the dispute may be represented at hearings by counsel or other authorized representative named by them.

I. Persons having a direct interest in the Arbitration are entitled to attend hearings. It shall be in the discretion of the Arbitrators to determine the propriety of the attendance of any person and the extent of such person to ask questions and otherwise participate in the hearings.

J. For good cause shown in writing, the Arbitrators may adjourn the hearing upon the request of any party or upon its own initiative and shall adjourn when all parties agree thereto. The Arbitrators shall within three (3) days thereof, notify the Clerk of the Board in writing of such action.

K. Arbitration shall proceed in the absence of any party who, after due notice, fails to be present or fails to obtain continuance which must be requested in writing before the commencement of the hearing. Failure to be present shall not bar the Arbitrators from proceeding into any facet of the case in case of failure of a party to attend the hearing which is not excused by the Arbitrator(s).

L. The Arbitrators shall hear and determine the controversy upon the evidence produced. The parties may offer such evidence as they desire and shall produce such additional evidence as the Arbitrators may determine necessary to an understanding of a determination of the dispute. The Arbitrators shall judge the relevancy and materiality of the evidence offered, and conformity to legal rules of evidence shall not be necessary but rules of accepted justice shall prevail. All evidence shall be taken in the presence of all the Arbitrators chosen for the particular case, and in the presence of all the parties, except where any of the party is absent in default or has waived in writing his right to be present. The Arbitrators may require the parties to submit books, records, documents and other evidence and the parties are obligated to produce same as directed.

M. The Arbitrators shall have the power to administer oaths and take evidence by deposition whenever witnesses cannot be present at a hearing, providing that the taking of depositions is done with notification to the disputants who would then have the right to be present and cross examine the deponent as they would in the case of every witness appearing in the hearing.

N. A hearing shall be opened by the recording of the time, place
and date of hearing, the presence of the Arbitrators and parties, the
presence of counsel, if any, the receipt by the Arbitrators of initial
statements setting forth the nature of the dispute and the remedies
sought and the receipt of the records of the Diocesan Arbitration
Board. The Arbitrators may, in their discretion, vary the normal pro-
cedure under which the initiating party first presents his claim, but
in any case shall afford full and equal opportunity to all parties for
presentation of relevant proofs. The names and addresses of all wit-
tnesses and exhibits offered in evidence shall be made part of the
record.

O. In the course of hearing, all decisions of the Arbitrators
shall be by recorded majority vote. Dissenting opinion may be entered in writ-
ing by any Arbitrator who does not agree with the majority.

P. The Arbitrators shall inquire of all parties whether they
have any further proofs to offer or witness to be heard. Upon
determining the evidence and the arguments ended, the Arbitrators
shall declare the hearings closed. The hearings may be re-opened by
the Arbitrators on their own motion or on the motion of any party for
good cause shown at any time before the decision is made.

Q. The decision and steps to be taken in implementation thereof
shall be in writing and shall be signed by the Arbitrators and shall
be rendered promptly, unless otherwise agreed by the parties, not
later than thirty (30) days from the date of closing of the hearing,
or, if oral argument has been waived, then from the date of transmis-
sion of final statements or briefs. The decision shall be final and
binding upon all parties to the dispute. It shall be the duty of all
concerned to expedite the case as rapidly as is possible, while pre-
serving the rights of all parties involved.

R. Upon the rendering of a decision, the Arbitrators shall imme-
diately forward all papers, documents, transcripts and other exhibits
from such hearing to the Clerk of the Provincial Arbitration Roard to
be filed in the archives of the Archdiocese of New Orleans.

S. Any party to a hearing prior thereto may request a steno-
graphic record thereof. The requesting party shall be liable for the
cost of said transcript. The hearing may not be impeded by awaiting
the transcription of such stenographic record.

T. The Bishop of each Diocese of the Province of New Orleans
accepts responsibility to implement the decision of the Arbitrators,
provided that implementation is of a nature that is within the compe-
tency of the Bishop in exercise of his jurisdicition and authority as
set forth in Canon Law.

U. Questions concerning the interpretation of these rules shall
be referred to the Provincial Arbitration Board and their interpreta-
tion, as disclosed by majority vote thereof, shall be binding on all.
V. The Provincial Arbitration Board may obtain advisors for its purposes hereunder.

W. All Conciliators and Arbitrators shall serve gratis. The parties involved in the arbitration, however, shall be assessed a fee in an amount to be determined by the Provincial Arbitration Board to cover clerical expenses. The expenses of witnesses shall be paid by the respective parties producing witnesses. Travel and other expenses of the Arbitrators and Conciliators and the expenses of any witnesses or the cost of any proofs produced by the direct request of the Arbitrators shall be borne equally by the parties unless they agree otherwise or unless the Arbitrators in their decision assess such expenses or any part thereof against a specified party or parties who shall be liable for the payment thereof.

ARTICLE IV

Arbitration Review Board

A. There is hereby established an Arbitration Review Board to act as a Board of review of all decisions of a panel of Arbitrators so provided hereunder. Such Board shall not act, however, unless written request is made directly by any party to a case. A written request for review shall concurrently therewith be sent to the Provincial Arbitration Board in quadruple copies. The Arbitration Review Board shall be composed of three (3) persons selected by lot from the membership of the Board who did not act in the case.

B. Upon receipt of a request for review by the Clerk of the Arbitration Review Board, who shall be the same person as the Clerk of the Board of Arbitration, shall forward the entire record, including all documents and exhibits filed in Conciliation and Arbitration previously held, to the named three (3) members who then form the Arbitration Review Board.

C. The Arbitration Review Board shall have no power to review the merits of any case, but rather shall have as its limited purpose the right to hear and render decisions concerning impropriety, abuse of discretion, acts against fairness and manifest error committed by the Arbitration Board.

D. Specifically, the jurisdiction of the Arbitration Review Board shall be to determine allegations of corruption, fraud, undue influence, partiality, or exceeding of powers by the Arbitrators. If the Arbitration Review Board, subsequent to hearing of such allegations determines that such allegations are meritorious, it can order the nullity of an Arbitration decision and can order a rehearing before entirely new Arbitrators chosen, however, in the same manner as the original Arbitrators and the arbitration then shall be de novo.

E. The findings of the Arbitration Review Board shall be made in writing, within thirty (30) days of receiving the record in the case,
and shall file same with the Clerk who shall notify the parties, in writing, within five (5) days of receipt of such findings, of the decision of the Arbitration Review Board.
ADDENDUM 1

On Administrative Discretion

Successful implementation of a due process procedure depends in large measure on an equally important prior process. Procedures, policies and standards should be clearly established within administrative bodies. Administrators should also be aware of the need for clearly established policies. These policies, procedures and standards become the criteria by which fair and acceptable conciliation and just arbitration may be achieved. In addition, the publication of policies will prevent the escalation of many difficulties into major problems to be conciliated and arbitrated. The delineation of competence, standards, and procedural norms may result from legislation, episcopal decree, or the experience and practice of an ecclesiastical body. When the limits of competence, the existence of policies, and the establishing of standards are unknown or not understood, mistrust, a lack of confidence, and conflict may arise.

Administrators and administrative bodies should use standards and procedures which guide decisions in individual cases. For example, school boards, whether local or diocesan, should have basic policies of hiring and firing of teachers; pastors, together with school administrator or school board, should make clear the standards by which students are admitted to the parochial school; diocesan commissions should publicize their norms and guidelines for activities with their competence.

Detailed and precise policy assures consistency in reading decisions by eliminating ad hoc determination of policy. With prior knowledge of an administrator's position, knowledgeable efforts for intelligent review are possible. Clear policy facilitates the efforts of conciliators and arbitrators in reviewing alleged unfair or arbitrary decisions in individual cases.

Policy-making requires an open policy-making procedure. Interested persons should receive information about policy problems under consideration, the reasons for policy consideration, and the matter being discussed. Those affected by policy should be invited to offer suggestions and criticisms during the policy-making process. Such a procedure of prior process would make additional information and ideas available for discussion. At the same time, it would minimize subsequent tensions arising when individuals lacked knowledge of policy-making.

ADDENDUM 2

The Notion of Due Process

The adequate protection of human rights and freedoms is a matter of concern to all men of good will; the adequate protection of specifically ecclesiastical rights and freedoms has increasingly concerned
all members of the Church. Rights and freedoms may be protected by education, by a moral consciousness, by development of character, and also by law. Rights without safeguards which precede the establishment of law and provide for recourse under the law are meaningless. In all governmental procedures, respect must be given to the rights of the persons involved.

The protection of ecclesial rights and the resolution of disputes which may arise in any human situation are assured by procedures of prior process and due process.

The concrete expression of the protection of rights in the Church is conditioned by an Anglo-American common law tradition. Substantively, this tradition requires that rights and freedoms cannot be abridged without justification and that protection of rights of those who share in or are guided by authority be protected in administrative and judicial procedures. Among procedural protections are the right to be informed of proposed actions affecting a person's rights, the right to be heard in defense of one's own rights, the right to be judged by someone other than the accuser, and the right to confront one's own accusers. Procedural protection would also imply a means of reconciling disputes when the need arises.

The process is a principle of justice rather than a specific rule of law. Because circumstances differ from place to place, the implementation of any plan may vary according to needs and conditions of a specific diocese. Due process procedures enhance respect for authority rather than detract from it, nor do they detract from the teaching office in which the bishops share. At the same time, administrators and administrative bodies are more easily held accountable for decisions and actions when they are made. The pastoral concern for resolution of problems can be achieved through a process of conciliation and arbitration.

The Process of Conciliation

There are many scriptural passages which emphasize the need for reconciliation. Saint Paul applies the teaching of Christ on love of enemies, peacemaking, and forgiveness to formal litigation.

In secular situations, litigation is a last resort. Few controversies capable of judicial resolution are judicially resolved. Conflicts are normally settled through negotiated agreement and settlement as well as compromise. The Code of Canon Law discourages litigation and enjoins a process of conciliation.

Conciliation implies that the parties themselves are led to reach a mutually satisfactory agreement assisted by a disinterested third party. Conciliation presupposes the opportunity of a face-to-face dialogue among persons in controversy. To be treated as a human person requires not only a hearing but also a response. A conciliator, informed of the facts and able to sense the real nature of the
dispute, can help resolve conflicts. Dialogue and mediation fail if abstract principles of the right of conscience and the right of authority must be vindicated at any cost. There are few imperatives of conscience that make only one course of action mandatory and few rights of authority which can be exercised in only one specific way. The conciliator will try to heal wounds quickly and eliminate suspense for protracted periods since delay and concealment of information have no place in a process of conciliation. Since those in authority or those guided by it realize their co-membership in a religion of love, the initial attempt to resolve controversies should be one of conciliation.

The Process of Arbitration

Hopefully, the vast majority of controversies will be settled through a process of conciliation. If, however, after the exploration of all avenues of negotiation and settlement have been exhausted, impartial persons should be called to render definitive decisions and the parties in controversy should make prior agreement to abide by the results of a decision. When conciliation fails, the process of arbitration is then initiated. This process is defined as the voluntary agreement of parties to refer disputes to an impartial person or persons to determine on the basis of evidence and argument the matter under discussion.

Arbitration is by its very nature a more formal procedure than conciliation. Arbitrators are persons with a judicial temperament, are able to listen well and ask pertinent questions, and understand all points of view. Acting so as not to delay justice, they will render their decisions promptly and accurately to the parties involved.

Neither the process for conciliation nor the process for arbitration represent a radical innovation in the governmental life of the Church, since the Code of Canon Law also makes provision for conciliation and arbitration.

(Addenda 1 and 2 condensed from the report of the Canon Law Society of America on the subject of due process prepared at the request of the National Council of Catholic Bishops.)

Revised by the Committee for Processes in the Church as of October 8, 1985.
PROCEDURES FOR ARBITRATION COMMITTEE 
OF THE ARCHDIOCESAN SCHOOL BOARD

I. The Nature of the Arbitration Committee:

The Arbitration Committee is a standing committee of the Archdiocesan School Board. Its members are appointed by the President of the Archdiocesan School Board with the constitutional stipulation that all the members of this standing committee must also be members of the Archdiocesan School Board. Its composition is usually three members and the term is for one year. The decisions of the Arbitration Committee are final but may be appealed to the Archdiocesan School Board.

II. Types of cases that the Arbitration Committee will hear:

A. Violations of Archdiocesan policy;
B. Contractual disputes.

III. Conditions:

A. Initially there must be some type of hearing on a local level; i.e., local School Board, Pastor, Faculty Senate, Administrative Team, etc. This is not an exclusive list but merely examples of groups that may be considered to have attempted to solve the problem on a local level.

B. When the Arbitration Committee refuses to hear a matter, the claimant will be advised that he/she may address a written request to the Archdiocesan School Board (within ten days) for the full board to consider hearing the case.

C. Community owned schools bind themselves to arbitration in a teacher related contractual dispute if said school uses the Archdiocesan teacher contract. In these cases the Arbitration Committee must receive, in writing, assurance that the school in question will abide by the decision of the Committee if upheld by the Archbishop.

IV. Requesting a hearing before the Arbitration Committee:

A. A written appeal must be made to the Executive Officer of the Arbitration Committee in the Archdiocesan Office of Education, 7887 Walmsley Avenue, New Orleans, Louisiana 70125. Telephone: 861-9521. This written appeal must be made within ten (10) days of the final case disposition on the local level.

B. This written appeal must be preceded by a conference of the aggrieved parties with the Executive Officer of the Arbitration Committee who will attempt to resolve the dispute in an informal way.
C. The written appeal for a hearing will be on a form supplied for this purpose by the Executive Officer. Any documentation in support of the appeal is to be included with this form.

D. The Arbitration Committee will decide if a hearing will be granted or not.

V. The Hearing:

A. If a hearing is granted, both sides will be allowed to address the Committee; the Committee will have the right to question any witnesses; both parties may rebut and make limited closing statements.

B. The Committee will hold a private conference at which it will make a decision which will be communicated to all concerned parties by the Executive Officer.

C. The party losing the decision has ten (10) days to appeal to the Archdiocesan School Board.

D. The decision of the Archdiocesan School Board may be brought before the Archbishop whose decision is final.

Adopted by Archdiocesan School Board, October 15, 1984
ARCHDIOCESAN FINANCE NORMS

Withdrawals of Parish Funds on deposit at the Archdiocese must be made by use of the established withdrawal request form. Such withdrawals are subject to the general limitations requiring approval by the Vicar for Finance for expenditures in excess of $5,000.

Payment of requests for withdrawal of funds will normally require 5 working days from the date of receipt. If approval by the Vicar for Finance is required an additional 3 working days should be allowed.

Funds to be deposited shall be sent to the Archdiocese on a monthly basis. Interest rates paid on these funds shall be determined by the Archdiocesan Finance Committee taking into consideration the financial situation of the Archdiocese.
ARCHDIOCESAN FINANCE NORMS

Withdrawals of Parish Funds on deposit at the Archdiocese must be made by use of the established withdrawal request form. Such withdrawals are subject to the general limitations requiring approval by the Vicar for Finance for expenditures in excess of $5,000.

Payment of requests for withdrawal of funds will normally require 5 working days from the date of receipt. If approval by the Vicar for Finance is required an additional 3 working days should be allowed.

Funds to be deposited shall be sent to the Archdiocese on a monthly basis. Interest rates paid on these funds shall be determined by the Archdiocesan Finance Committee taking into consideration the financial situation of the Archdiocese.
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