

Dear Friends,

I would like to request an Apostolic Blessing and suitable parchment as follows:

John and Mary Smith
in honor of their 50th wedding anniversary
January 5, 2003

Both John and Mary are members of our parish and are practicing Catholics who are worthy of a Papal Blessing. A check in the amount of \$30 is enclosed. We shall look forward to receiving the blessing

Sincerely,
Pastor/Pastoral Administrators/Parish Life Coordinators

PARISH AND SCHOOL ACCOUNTING POLICY

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

PARISH BUDGETS

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

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

PARISH COUNCILS -- FINANCE AND PASTORAL

Parish Pastoral Councils

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

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

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

Parish Finance Councils

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

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

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

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

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

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

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

PARISH FINANCIAL RESPONSIBILITY

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

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

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

PARISH FINANCIAL REVIEW

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

PARISH GAMBLING

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

PARISH INJURIES REPORTING

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

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

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

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

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

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

2) **Playground Injuries**

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

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

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

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

PARISH LIQUOR LIABILITY

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

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

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

PARISH ORGANIZATIONS CORPORATE STRUCTURE

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

PARISH ORGANIZATIONS FISCAL POLICY

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

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

PARISH REPORTS

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

PARISH SNOW AND ICE REMOVAL

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

PARISHIONER STATUS

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

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

PARISH VEHICLES

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

PASTORAL ADMINISTRATORS/PARISH LIFE COORDINATORS

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

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

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

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

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

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

PEACE AND JUSTICE ISSUES

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

PENANCE, RITE OF

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

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

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

Introduction

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

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

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

2) Communal Reconciliation with Individual Absolution (Form II)

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

3) Communal Reconciliation with General Absolution (Form III)

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

4) Circumstances in which General Absolution may be given

A) Conditions for General Absolution

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

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

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

B) Permission of the Ordinary required

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

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

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

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

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

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

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

Celebrant

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

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

PERMISSION FORMS - See "Student Field Trip Policy"

PERSONNEL POLICIES - See Section 5

PERSONNEL RECORDS

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

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

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

POLITICAL ACTIVITY

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

- 1) Activities in which churches may participate:

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

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

PRE-MARRIAGE PREPARATION, DIOCESAN

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

PRESBYTERAL COUNCIL

The purpose of the Presbyteral Council shall be:

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

Membership:

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

Officers:

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

- 2) The diocesan bishop shall have the right to call meetings, to place matters of concern on the agenda of the Council, to accept or reject (except where otherwise provided by canon law) the results of the Council's deliberations, and to promulgate official decisions arising therefrom.
- 3) The chairperson shall preside at meetings.
- 4) The vice-chairperson and the secretary shall have the duties prescribed for their respective offices by such standing rules as the Council may adopt.
- 5) The officers other than the diocesan bishop shall be elected by and from the members of the Council for a term of five years. In the event of a vacancy in an elected office, the Council shall elect an officer to fill the unexpired portion of the term.

Meetings:

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

Committees:

The Council shall establish committees as needed.

Amendments:

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

Approval:

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

PROJECT RACHEL

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

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

PROPERTIES - BUYING, SELLING, LEASING, OR EXCHANGE

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

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

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

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

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

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

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

For Sale of Property:

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

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

For Purchase of Property:

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

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

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

Leases:

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

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

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

Gifts and Bequests:

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

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

Expenses Related To Property Exchanges:

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

Record Keeping:

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

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

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

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

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

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

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

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

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

Ministry to Minors:

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

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

Counseling Minors:

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

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

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

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

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

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

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

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

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

RECONCILIATION, SACRAMENT OF (See PENANCE, RITE OF)

RELIGIOUS ITEMS, PURCHASE OF

Contact: F. Lelli Garey

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

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

RELIGIOUS RETIREMENT COLLECTION - See "Diocesan Collections"

RELIGIOUS WOMEN - COMPENSATION FOR

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

RESOURCE CENTER - Rose Resource Center

RETREAT CENTER

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

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

RICE BOWL - See "Diocesan Collections"

RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)

Policy

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

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

Introduction

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

Structure of the Initiation of Adults

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

A) Period of evangelization and pre-catechumenate

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

B) Rite of Acceptance into the Order of Catechumens

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

Rite of Welcoming the Candidates

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

C) Period of the Catechumenate

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

(1) Catechesis

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

(2) Prayer

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

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

(3) Liturgical Rites

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

(4) Apostolic Witness

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

D) Rite of Election and the Enrollment of Names

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

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

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

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

E) Period of Purification and Enlightenment

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

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

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

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

F) Celebration of the Sacraments of Initiation

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

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

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

G) Period of Postbaptismal Catechesis or Mystagogy

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

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

Ministries and Offices

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

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

Time and Place of Initiation

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

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

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

B) Outside Usual Times

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

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

C) Place of Celebration

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

D) Combination of Rites

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

RITE OF ELECTION OR ENROLLMENT OF NAMES - See RCIA

ROSE RESOURCE CENTER

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

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

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

SACRAMENTAL RECORDS

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

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

SALES TAX (MICHIGAN)

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

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

SANATIO IN RADICE - See “Convalidation”

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

SCHOOL ENDOWMENT TRUST FUNDS

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

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

SCHOOL FINANCIAL SUPPORT BY NEIGHBORING PARISHES

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

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

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

SCOUTING - CATHOLIC GIRL/BOY

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

SELF-INSURANCE PROGRAM

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

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

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

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

See injury/incident form in Section 4 Exhibits.

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

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

SEXUAL HARRASSMENT (See Harrassment & Working Environment)

SEXUAL MISCONDUCT (See Protection of Children, Policy for)

SPECIAL EVENTS INSURANCE (Also see Section 4)

- 1) Introduction

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

- 2) Eligibility

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

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

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

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

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

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

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

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

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

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

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

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

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

STOCKS AND BONDS

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

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

- 2) Follow the remaining instructions on the form.

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

STOLE FEES

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

STUDENT FIELD TRIPS (See also the School Policy Book)

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

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

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

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

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

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

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

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

TELEVISIONING THE LITURGY, GUIDELINES FOR

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

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

TERMINATION OF EMPLOYMENT

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

VICARIATE VOCATION RECRUITERS

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

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

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

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

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

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

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

Tawas 48730; (989) 362-3162.

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

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

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

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

VICARS FORANE

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

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

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

Canon 553

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

Canon 554

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

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

Canon 555

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

Canon 279

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

such knowledge contributes to the exercise of the pastoral ministry.

Faculties granted to vicars forane:

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

Vicar permission/dispensation instructions:

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

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

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

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

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

Responsibilities for funerals of priests:

The vicar forane shall:

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

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

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

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

Procedure for Vicars Dealing with Complaints About Pastors:

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

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

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

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

Summary of expectations of Vicars Forane:

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

VIGIL MASSES

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

VOCATIONS - See "Vicariate Vocation Recruiters"

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

WEDDINGS, SUITABLE PLACES FOR

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

YOUTH MINISTER FORMATION

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

YOUTH RALLIES - JUNIOR AND SENIOR HIGH

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

YOUTH/YOUTH PROGRAMS

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