

DIOCESE OF SACRAMENTO

Diocesan Statutes of the Third Diocesan Synod

*Promulgated on The Solemnity of
Our Lord Jesus Christ the King*



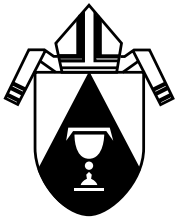
ROMAN CATHOLIC DIOCESE OF SACRAMENTO

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*Promulgated on The Solemnity of
Our Lord Jesus Christ the King*

NOVEMBER 26, 2006



ROMAN CATHOLIC DIOCESE OF SACRAMENTO
2110 Broadway, Sacramento, CA 95818-2518

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ABBREVIATIONS

CCC	<i>Catechism of the Catholic Church</i> , Second Edition, 15 August 1997
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law), 25 January 1983
CL	John Paul II, Post-Synodal Apostolic Exhortation, <i>Christifidelis Laici</i> , 30 December 1988
DV	Vatican II, Dogmatic Constitution, <i>Dei verbum</i> , 18 November 1965
EIA	John Paul II, Post Synodal Apostolic Exhortation, <i>Ecclesia in America</i> , 22 January 1999
EM	Sacred Congregation of Rites, Instruction, <i>Eucharisticum Mysterium</i> , 25 May 1967
EE	John Paul II, Encyclical Letter, <i>Ecclesia de Eucharistia</i> , 17 April 2003
GIRM	General Instruction of the Roman Missal (third typical edition), 18 March 2002
GDC	Congregation for the Clergy, <i>General Directory for Catechesis</i> , 15 August 1997
GS	Vatican II, Pastoral Constitution, <i>Gaudium et Spes</i> , 7 December 1965
LG	Vatican II, Dogmatic Constitution, <i>Lumen Gentium</i> , 21 November 1964
PO	Vatican II, Decree, <i>Presbyterorum Ordinis</i> , 7 December 1965
RS	Congregation for Divine Worship and the Discipline of the Sacraments, Instruction on the Eucharist, <i>Redemptionis Sacramentum</i> , 25 March 2004
SC	Vatican II, Constitution, <i>Sacrosanctum Concilium</i> , 4 December 1963
USCCB	U.S. Conference of Catholic Bishops



Bishop William K. Weigand



PRE-NOTE

Bishop William K. Weigand convoked the third Synod of the Diocese of Sacramento on August 3, 2003, on the occasion of the closing of the Cathedral of the Blessed Sacrament for restoration. Thus began the proximate preparation for the Diocesan Synod. The first solemn session of the Synod, held at St. Isidore Parish, Yuba City, October 11 -13, 2004, resulted in eight pastoral initiatives.

This first document of the Synod was promulgated on the Feast of the Baptism of the Lord, January 9, 2005. At the second solemn session of the Synod on January 16, 2006, the Synod Implementation Commission gave an accountability report on the initial implementation of the Synod's pastoral initiatives and engaged the Synod members in discussion of how to achieve further implementation. In addition, a draft of proposed diocesan statutes was reviewed and discussed.

The third and final solemn session of the Third Synod of the Diocese of Sacramento took place at the Cathedral of the Blessed Sacrament on October 9, 2006. Progress toward implementation of the pastoral initiatives of the Synod was again reviewed and the draft diocesan statutes were discussed a second time. Recommendations were made to the Diocesan Bishop about both matters. The Third Synod of the Diocese of Sacramento closed with the solemn celebration of the Eucharist.

In addition to updating the statutes of the Diocese, the process of the Third Diocesan Synod gathered together the official policies, guidelines and procedures of the Diocese. These are contained in the *Policies and Pastoral Guidelines*, dated April 1, 2006, and the *Parish Financial Management Handbook*, May 1, 2006.



Third Diocesan Synod, St. Isidore Parish, Yuba City



DIOCESE OF SACRAMENTO

2110 Broadway • Sacramento, California 95818 • 916/733-0200 • Fax 916/733-0215

OFFICE OF THE BISHOP

November 26, 2006

Dear Friends in Christ,

In order to promote the pastoral welfare and safeguard the spiritual life of the Christian faithful of the Diocese of Sacramento, both as individuals and as the Local Church; and in order to ensure the pastoral governance of the Diocese in an orderly, equitable and effective manner;

having had ample input from the people of the parishes of the Diocese through regional meetings, numerous individual proposals or suggestions and massive results from a professional survey answered by 63,000 people; as well as frequent consultation with the Diocesan Pastoral Council and the Presbyteral Council;

and having heard the advice and recommendations of the 400 members of the Third Synod of the Diocese of Sacramento, (lay faithful, religious and clergy);

I, William K. Weigand, by virtue of my authority as Bishop of Sacramento, do hereby promulgate these Statutes of the Third Synod of the Diocese of Sacramento, and declare that, henceforth, they have the force of particular law in the Diocese of Sacramento.

Given at the Cathedral of the Blessed Sacrament in Sacramento, California, this 26th day of November, the Feast of Christ the King, in the year of Our Lord, 2006.

Charles S. Mc Dermott
CHARLES S. MC DERMOTT
Chancellor

William K. Weigand
WILLIAM K. WEIGAND
Bishop of Sacramento

Sister Eileen Enright, RSM
SR. EILEEN ENRIGHT, RSM
Director of Synod Preparation



Third Diocesan Synod, St. Isidore Parish, Yuba City

I. GENERAL NORMS

Statutes 1-7

*“Universal laws bind everywhere all those for whom they were issued.”¹
“Statutes in the proper sense are ordinances which are established according to the norm of law in aggregates of persons (universitates personarum) or of things (universitatis rerum) and which define their purpose, constitution, government, and methods of operation.”²*

The following statutes of the Third Synod of the Diocese of Sacramento, promulgated on November 26, 2006, by the Diocesan Bishop, constitute the particular law of the diocese and bind, according to their subject matter, the clergy, the members of institutes of consecrated life or societies of apostolic life, and the laity, hereafter referred to as the Christian faithful, of the Diocese of Sacramento.

As the Vicar of Christ in the diocese, the Diocesan Bishop has the mandates of teaching, sanctifying, and governing. He is the sole legislator, although he may hear the College of Consultors, Presbyteral Council, Diocesan Pastoral Council, Diocesan Finance Council, or Diocesan Synod before he promulgates legislation on certain matters. He shares his executive authority by appointment to various offices of the curia.³

¹ CIC, c. 12, §1

² CIC, c. 94, §1

³ Cf. CIC, cc. 134-135

1. Policies and Guidelines

The Diocesan Bishop promulgates all policies and guidelines for the Diocese. These are contained in supplemental documents and they are normative and to be faithfully observed in the Diocese of Sacramento.⁴

2. Dispensations and Permissions

Dispensation from the diocesan statutes and policies, and all permissions required by them, must be requested from the Diocesan Bishop or from those who have the power to dispense from diocesan law or others delegated by the Diocesan Bishop.⁵

3. Status of Prior Laws and Customs

All diocesan statutes previously promulgated and all extra-synodal laws are hereby abrogated unless they are incorporated into the present legislation or the *Policies and Pastoral Guidelines*, April 1, 2006, or the *Parish Financial Management Handbook*, May 1, 2006. All customs that conflict with these statutes or policies are hereby suppressed.

4. Norms for Promulgation

Ordinarily, particular law for the Diocese of Sacramento is considered promulgated when it is published in the “official” column of the Diocesan Newspaper (*The Catholic Herald/El Heraldo Católico*) or on the diocesan web site. However, a particular document may be promulgated in another manner. Norms on how policies are proposed, developed, approved, promulgated and published shall be established solely by the Diocesan Bishop. Ordinarily, diocesan statutes, policies and guidelines are to remain available on the diocesan web site (www.diocese-sacramento.org), and may also be published in

⁴ Cf. CIC, c. 466

⁵ Cf. CIC, cc. 85 et seq.

other ways.⁶ Pastors shall instruct the Christian faithful in the diocesan laws and policies that pertain to them.

5. Periodic Review of Policies

All diocesan policies and guidelines are to be reviewed and updated as appropriate), at least once every five years, according to an established five-year schedule, beginning January 2007.

6. Policy and Review Committee

A Policy and Review Committee, which includes representation from the Presbyteral Council and the Diocesan Pastoral Council as well as other members of the Christian faithful shall be appointed to oversee the review process and make recommendations to the Diocesan Bishop regarding:

- a) the canonical review and updating of the diocesan policies and guidelines at regular intervals;
- b) providing a common format for all policies and guidelines;
- c) the scheduling and review of all diocesan policies and guidelines.

7. Review of Statutes

In addition, the Diocesan Bishop, in consultation with the Presbyteral Council and the Diocesan Pastoral Council, may periodically review the Statutes with a view to making emendations.

⁶ Cf. CIC, c. 8, §2



*November 2005 Rededication
of the Cathedral of the Blessed
Sacrament, Sacramento,
California*

II. THE PEOPLE OF GOD

Statutes 8-72

A. THE CHRISTIAN FAITHFUL

The following nine statutes directly reflect the pastoral initiatives of the Third Synod of the Diocese of Sacramento.

8. Evangelization and Catechesis

It is the mission of every baptized person to spread the Gospel of Jesus Christ.⁷

- §1. The Christian faithful are to be provided with the resources necessary to deepen their relationship with Jesus Christ, to embrace their call to holiness, to form communities of faith and to exercise their baptismal call as sharers in the mission of Christ. They are to be assisted in internalizing the foundations of our faith—worship, word, community, and service—and in handing on the faith.
- §2. Parents, as the primary teachers and first instructors of the faith, are to be assisted with appropriate means in supporting and strengthening the family and, together with their children, are to be encouraged to live their divine vocation as a “domestic Church.”

⁷ Cf. EIA 69

§3. Parishes are to provide catechetical instruction (sensitive to age, gender, ethnicity and culture) at all levels. This needs to be formal and structured for children and youth.

§4. Catholic Schools, the “most effective means available to the Church for the education of children and young people,”⁸ are to be promoted and supported by all members of the Christian faithful, as “invaluable instruments in proclaiming the Good News from one generation to the next.”⁹

§5. The Diocesan Department of Evangelization and Catechesis and the Catholic School Department assist and facilitate parishes and schools in achieving the objectives in paragraphs 1-4.

9. Vocations

The Christian faithful have an obligation to foster vocations to the priesthood and the religious life by living faithfully the call to holiness, by holding vocations to the priesthood and the religious life in esteem, and by encouraging young men and women to consider the possibility of a call from God to the ordained or consecrated states. Diocesan and parish programs are to assist in fostering vocations.

10. Collaboration and Shared Responsibility

The clergy, religious and laity are co-workers in the vineyard of the Lord. While each member of the Christian faithful has his or her distinct role in the life of the Church, all are called to collaborate with each other in the mission of the Church.

§1. All members of the Christian faithful, clergy, religious, and laity, are to minister in a spirit of cooperation, respect and mutual accountability.

⁸ NCCB, *To Teach as Jesus Did*, November 1972, 118

⁹ USCCB, *Renewing Our Commitment*, June 2005

- §2. Parishes are to strive to provide broad opportunities for parishioners to share appropriately in pastoral planning and ministries.
- §3. Parishioners are urged to exercise responsible stewardship by sharing their time, talent and resources as a mature response to their baptismal call.
- §4. Parishes are urged to engage actively with neighboring parishes—cluster, deanery region, and the diocese—to share ideas and best practices and, as appropriate, to share resources and jointly sponsor one or other of the ministries.
- §5. The Diocese is to facilitate and assist both leaders and members of parishes and deaneries in exercising this ministry of collaboration and shared responsibility.

11. Eucharist and the Sacraments

Opportunities for sacramental catechesis at all levels of church life are to be provided and fostered so that the People of God may be sanctified, built up as the Body of Christ and sent forth to live and proclaim the Gospel.

12. Lay Apostolate

The diocese, its parishes and institutions are to promote that apostolate that is unique to the lay faithful, the apostolate of the marketplace, the workplace and the civic community. “God calls the individual lay faithful, each one personally by name,” and entrusts that person with a unique task which cannot be accomplished by another, namely, to be a Christian influence that animates its work community, and reaches the hearts of neighbors, friends and colleagues through “letting its light shine before them through its good works.” The diocese and its parishes and institutions are to equip the lay faithful with the knowledge and skills to be apostles through their profes-

sions, where they work and live and recreate, so as to gradually transform the temporal order in Christ.¹⁰

13. Lay Ministry

Ministries by competent lay people in the parish community are to be fostered. Appropriate and adequate training shall be provided by parishes and the diocese, to ensure the proper spiritual, pastoral, catechetical and practical preparation for these ministries. Ordinarily, the carrying out of a particular ministry is limited to a defined term (generally three years, once or twice renewable).¹¹

14. Youth and Young Adults

It is imperative that the faith-life of youth and young adults be fostered.

- §1. Development, support and funding of a comprehensive youth and young adult ministry is to be a priority for parishes and the diocese.
- §2. The components of youth ministry include evangelization catechesis, prayer and worship, community life, justice and service, pastoral care, leadership development, and advocacy.¹²
- §3. In particular, a systematic program of catechesis to educate youth of all cultural backgrounds in the faith, tradition and practices of the Catholic Church is of special importance.
- §4. Catholic schools offer a unique setting for Catholic youth ministry.

¹⁰ Cf. CIC, cc. 228, 229, 231, 275, §2; CL 28; Diocese of Sacramento, Synod 2004, Pastoral Initiative 5

¹¹ In this way, the formation and involvement of many lay people, rather than a few, is fomented and thus broader participation of the laity in the life and mission of the community of faith is achieved.

¹² NCCB, *Renewing the Vision*, June 1997

§5. Ministry to young adults is to be supported and provided at Catholic Campus Ministry Newman Centers and in a collaborative way by the combined efforts and sponsorship of clusters of parishes.

§6. Adult ministers are to be offered and avail themselves of training programs for leadership with youth and young adults.

15. Social Service Ministry and Social Justice Advocacy

Ministry to those on the margins of society, the “widows and orphans,” the “least among you,” and a “preferential option for the poor” are at the heart of the Christian Gospel.¹³

§1. An ongoing commitment to the advancement of the social mission of the Church as a constitutive element of the Gospel and fundamental to the Catholic faith is to be cultivated.

§2. Education in the social teaching of the Church is to be promoted at every level, to assist the lay faithful in carrying out ministry to, and advocacy for, the poor and vulnerable in the civic arena.

§3. The defense and protection of human life, from conception to natural death, is to be promoted vigorously.

§4. The Christian faithful, as individuals and in collaboration with one another at all levels, are to provide for the pastoral care of the sick, the poor, and the vulnerable through works of charity and mercy.¹⁴ Therefore:

1. Every parish is to have meaningful outreach to the poor.

¹³ Cf. EIA 58

¹⁴ Cf. Diocese of Sacramento, Synod 2004, Pastoral Initiative 7; GS 26

2. Support for Diocesan Catholic Charities and the Annual Catholic Appeal, whose principal purpose is to minister to the poor and vulnerable, is to be fostered.

16. Cultural Diversity

The multi-cultural diversity of the Diocese is to be recognized and celebrated while, at the same time, fostering unity among the People of God. Recent immigrants, their language and customs of worship, are to be treated with dignity and respect and appropriate accommodations are to be made so that their faith-life, catechesis and worship might flourish.

B. THE HIERARCHICAL CONSTITUTION OF THE CHURCH

•••► Diocesan Bishop and Auxiliary Bishop

By virtue of their episcopal ordination, Bishops are successors to the apostles. The Diocesan Bishop is the vicar of Christ in the diocese. The Diocesan Bishop is the chief shepherd of the local or particular Church and exercises fully the role of teacher, leader and sanctifier. An Auxiliary Bishop works with and under the direction of the Diocesan Bishop to provide pastoral care for the entire diocesan Church.¹⁵

17. College of Consultors and Diocesan Finance Council

A College of Consultors and a Diocesan Finance Council are required by universal law, which also details their minimum composition and functions.¹⁶

18. Diocesan Pastoral Council

A Diocesan Pastoral Council is required in the Diocese of Sacramento. Established by the Diocesan Bishop, it functions at the discretion of the Diocesan Bishop so that he may be able to consult more suitably with the People of God under

¹⁵ Cf. CIC, cc. 375-376; c. 403, §1, 2; c. 405, §2; PO 7

¹⁶ Cf. CIC, cc. 492-494; 502; 1277

his care. The function of the Diocesan Pastoral Council is to study and to offer practical recommendations to the Diocesan Bishop on issues concerning the pastoral life of the local Church.¹⁷

19. Presbyteral Council

The Presbyteral Council is to carry out its responsibilities in accord with the norms established by Canon Law and the policies established by the Diocesan Bishop. The Diocesan Bishop convokes the council and presides over it.¹⁸

20. Priests Personnel Board

The Priests Personnel Board assists the Diocesan Bishop in his responsibility for giving pastoral assignments to priests. After consultation with the Board, and having heard their recommendations, the Diocesan Bishop alone makes the assignments of all priests. In considering an assignment, while a priest's personal, spiritual and ministerial well-being are considered, the pastoral needs of the Diocese take priority. The Board is bound to confidentiality, an obligation which continues even after the term of office of a member expires.

21. Vicar for Priests

The Vicar Episcopal for Priests is appointed by the Diocesan Bishop and also serves as Priests Personnel Director. He provides staff support to the Diocesan Bishop and to the Priests Personnel Board in the assignment of priests and other matters concerning priests. While it is expected that the Vicar maintain confidentiality, it is also understood that he operates in the external forum. He reports to the Diocesan Bishop and cannot act contrary to the mind of the Diocesan Bishop.¹⁹ The Vicar also tries to facilitate pastoral support and care for priests.

¹⁷ Cf. CIC, c. 212; 511-514

¹⁸ Cf. CIC, cc. 495-502

¹⁹ Cf. CIC, c. 480

...► Priests and Deacons

22. Faculties for Priests and Deacons

Among the Christian faithful are sacred ministers: ordained priests and deacons.²⁰ At the time of ordination or upon receiving an assignment, priests and deacons are granted the faculties of the Diocese; priests receive a copy of *Faculties for Priests*, and deacons receive a copy of *Faculties for Deacons*.²¹

23. Faculties for Non-Incardinated Clerics in a Stable Assignment

A priest or deacon from another diocese or from a religious community, who wishes to minister in the Diocese of Sacramento or is presented for ministry by his Religious Superior, must have written permission and a positive recommendation from his Diocesan Bishop or Religious Superior. After providing the documentation required by diocesan policy, the Priests' Personnel Board will make recommendations to the Diocesan Bishop concerning assignment. Ordinarily, a non-incardinated priest will not serve more than five years if he does not seek incardination, except in those cases in which the priest's diocese or religious order has officially presented him for service.

24. Faculties for Clerics Visiting or on Temporary Assignment

§1. In order to exercise ministry in the Diocese of Sacramento, a visiting priest or deacon, including those who provide temporary coverage while assigned clergy are away on vacation or leave (e.g., “supply priests”), must be both in good standing with his diocese of incardination or religious community, and have provided evidence of this in written form to the proper officials of the Diocese of Sacramento. A recently issued “celebret” or letter of permission issued

²⁰ Cf. CIC, c. 207, §1; 273-289

²¹ Cf. CIC, c. 835, §2

by the proper ecclesiastical authority is required.

§2. A priest or deacon who desires to remain for an indefinite period of time in the Diocese of Sacramento and, at the same time, exercise official ministry must first have completed a background check conducted in accord with the policies and procedures of the Diocese of Sacramento. Any priest or deacon intending to minister in the Diocese of Sacramento for more than one month is required to make a formal request of the Diocesan Bishop for faculties and provide appropriate information, as well as authorization for a background check.

§3. The Diocesan Bishop may restrict the faculties of any priest or deacon in the Diocese of Sacramento.²²

25. Permission for Visiting Priests

Where a priest is visiting in the Diocese of Sacramento and wishes to celebrate Mass with a congregation, he must first contact the pastor of the parish in which he wishes to celebrate Mass and seek his permission.

26. Clerics without Faculties

Any priest or deacon who does not possess the required faculties is not permitted to function or be a minister of Mass and the sacraments within the jurisdiction of the Diocese of Sacramento.

§1. Anyone having knowledge of a cleric functioning without faculties is to bring this to the attention of the Pastor, who will also inform the Office of the Bishop.

§2. The faithful are to be cautioned accordingly by means of bulletin announcements and by any other means available. They are to be informed, especially, that a marriage

²² Cf. CIC, c. 764 (to preach); cc. 966-976 (to hear confessions); cc. 1109-1111 (to assist at marriage)

performed by a priest or deacon who does not have the required faculties is, in fact, invalid.²³

27. Requests for Faculties

In order to maintain accurate clergy records, all written requests for the faculties to minister in the Diocese of Sacramento by priests of other dioceses or of religious orders are to be directed to the Vicar Episcopal for Priests, along with a current letter of recommendation and approval from one's proper Ordinary or Religious Superior. Requests of deacons are directed to the Director of Deacons.

- §1. The granting of faculties is dependent upon meeting the requirements of background checks and any other information needed to determine good standing, and compliance with the "Code of Pastoral Conduct." Pertinent information is required before faculties will be granted or renewed. Failure to give full disclosure, once discovered, will cause the immediate revocation of faculties and, in the case of a religious order or institute, may jeopardize their presence in the Diocese of Sacramento.
- §2. A priest or deacon who is on administrative leave from his diocese or religious community, or whose faculties have been restricted or suspended by his ordinary, may not exercise ministry in the Diocese of Sacramento. A priest who is on an unrestricted leave of absence (e.g., for health reasons, or sabbatical), is to follow the procedures outlined in Statute #24.

28. Language Requirements

- §1. Ordinarily, any priest ordained for the Diocese of Sacramento or incardinated into the Diocese must be fully fluent in English and also have sufficient fluency in Spanish to minister effectively.

²³ Cf. CIC, cc. 1108 et seq.

§2. An exception would be made for a priest whose principal ministry is to the faithful of a third language/culture group.

§3. A priest fluent in English but with a difficult accent may be requested to take accent reduction classes. The ability to minister to, and communicate effectively with, the faithful of the Diocese is ordinarily required as a condition for incardination.

29. Evaluation of Clergy

A review and evaluation of priests and deacons is to be conducted periodically.²⁴

...► The Liturgy: Central to the Life of Priests and Deacons

30. Eucharist

The Eucharistic Sacrifice is at the center of the cleric's life. Thus, a priest normally celebrates Mass daily.²⁵ In addition, priests and deacons are encouraged to spend some time daily in prayer before the Blessed Sacrament.²⁶

31. Liturgy of the Hours

Priests and deacons are to pray the Liturgy of Hours, according to their promise at ordination. This official prayer of the Church is not only a personal spiritual discipline, but prayer on behalf of the Church, including the community whom they have been assigned to serve. In so praying, they unite themselves with the perfect prayer of Christ, offered on behalf of all people everywhere.

²⁴ An instrument for this evaluation is to be developed, in consultation with the Presbyteral Council and the Council of Deacons, within two years of the promulgation of the statutes.

²⁵ Cf. CIC, cc. 276; 904; 909

²⁶ Cf. CIC, c. 276, §2, 5^o

§1. Priests and deacons are encouraged to pray the Divine Office in common whenever possible, especially with those clergy members with whom they share living or ministry situations, as well as with the lay faithful.

§2. Priests and deacons are to instruct and lead the faithful in praying some portion of the Liturgy of the Hours within their parish setting and to encourage this prayer in the “domestic church,” the family. In this and other ways, parishes are schools of prayer for the faithful of the parish.²⁷

32. Concelebration and Vesture of Priests

In the Diocese of Sacramento, priests who are present at the celebration of a Mass ordinarily are to participate as concelebrants, vested in alb and stole (and chasuble, where available). When a priest serves in a different liturgical role, (e.g., Master of Ceremonies, or choir director) the priest vests in cassock and surplice.²⁸

33. Vesture of Deacons

When deacons sit together as a body for the Eucharistic Liturgy, they ordinarily vest in alb and stole as an expression of their order. Those deacons who function at the altar additionally vest in dalmatics (if available).²⁹

34. Every Priest A Vocation Promoter

It is an important role of every priest actively to nurture and identify vocations to the priesthood and the religious life. He cultivates vocation awareness and promotes prayer for voca-

²⁷ Cf. John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, 6 January 2001, §§33-34

²⁸ Cf. GIRM 335-337; USCCB Committee on the Liturgy, Guidelines for the Concelebration of the Eucharist, 2 November 2003, #6: “[Priests] ‘as ministers of holy things, above all in the Sacrifice of the Mass, act especially in the person of Christ’ (PO 13; cf. also LG 28).

Hence it is fitting that, because of the sign value, priests should participate according to their proper order, that is by celebrating Mass rather than merely receiving communion as lay persons.” Cf. also EM 43.

²⁹ Cf. GIRM 338

tions. By his authentic priestly life-style and joy in ministry, a priest strives to attract others to the priesthood and to the religious life. He is alert to call by name specific individuals who manifest potential qualities for ordained ministry or consecrated life to consider the priesthood or the religious life. He is also to identify men within the parish who may be candidates for the permanent diaconate. In each case, he is encouraged to personally refer the candidate to the appropriate Vocation Office personnel and, thereafter, be respectful of the ongoing process of assessment.

35. Availing of the Sacrament of Penance

As ministers of the Sacrament of Penance and Reconciliation, priests recognize their own need for forgiveness and for the mercy of the Good Shepherd who searches out the sinner (*Luke 15*). Priests, as well as deacons of the Diocese of Sacramento, are to avail themselves of the Sacrament of Penance and Reconciliation on a regular basis, having a regular confessor, when possible. Priests and deacons are also encouraged to make a daily examination of conscience.³⁰ Regular celebration of the Sacrament of Penance and Reconciliation will assist them to progress in the ways of holiness.³¹

...► Clergy Retreats and Ongoing Education

36. Annual Retreat for Priests

All diocesan priests are expected to attend the annual group retreat provided for priests of the Diocese; a priest is not to miss the group retreat two years in succession. The group retreat has an important effect on priestly bonding and the building of fraternity, as well as on spiritual growth. Although more than one retreat a year is commendable, with the permission of the Bishop a priest may occasionally make other arrange-

³⁰ Cf. CIC, c. 276

³¹ Cf. CIC, c. 276, §2, 5°

ments for his annual retreat. The parish or institution to which a priest is assigned shall pay the expenses of one retreat per year.

37. On-Going Education of Priests

The continuing theological and ecclesiastical education of the priest is vital for the priest and benefits the people to whom he ministers. In order to assist priests in fulfilling the obligation of continuing theological and ecclesiastical studies after ordination,³² the Diocese of Sacramento arranges “Study Days” annually in October, as well as a number of seminars, workshops and conferences throughout the year. Priests in active ministry are urged to avail themselves of these opportunities and to attend other theological lectures, conferences and courses at their own initiative. In addition, priests are urged to do private study of sacred Scripture and theology on a regular basis. A minimum of fifty-two (52) hours of study is required annually (in other words, one hour per week).³³

38. Annual Retreat and On-Going Education of Deacons

All deacons are expected to make an annual retreat. In order to assist permanent deacons to continue theological and ecclesiastical education, the Diocese organizes periodic education workshops and conferences for them. Deacons are obliged to avail themselves of these opportunities and are encouraged to attend other theological lectures, conferences and courses, at their own initiative. In addition, deacons are urged to do private study of sacred Scripture and theology on a regular basis. A minimum of thirty (30) hours is required annually.

39. Priests’ Sabbaticals

A sabbatical is a time away from ordinary ministry for an educational or spiritual experience so as to enable a priest to renew

³² Cf. CIC, c. 279

³³ Cf. USCCB, *The Basic Plan for the Ongoing Formation of Priests*, Part One, Section K, 2000

himself, to enhance his ministerial effectiveness, to deepen his spiritual life, or to pursue theological or ecclesiastical subjects. A sabbatical is distinguished from other authorized leaves such as vacation, sick leave or higher studies. Each priest is encouraged to take a three-month sabbatical every seven years, but if he fails to do so, the time is not cumulative. Arrangements for a sabbatical are to be made well in advance through the Vicar Episcopal for Priests. The written permission of the Diocesan Bishop is required.

...► **Conduct of Priests and Deacons**

Priests (and transitional deacons) are bound to celibacy and a life of chastity for the sake of the kingdom of heaven. Celibacy is a special gift of God by which ordained ministers can adhere more easily to Christ with an undivided heart and are able to dedicate themselves more freely to the service of God and humanity.³⁴ Permanent deacons are obliged to live chastely in accordance with their state of life.

40. Code of Pastoral Conduct

All priests and deacons are bound to the standards set forth in the *Code of Pastoral Conduct*, the *Administrative Policies and Procedures on Sexual Misconduct*, as well as in the teachings of the Church with regard to chaste conduct. All applicable local, state and federal laws regarding incidents of sexual misconduct, child abuse and sexual harassment are to be observed. The same is required of all lay personnel and volunteers serving in the Diocese.

41. Fingerprinting

All priests and deacons actively serving in the Diocese of Sacramento are required to be finger-printed and cleared by the Department of Justice and the Federal Bureau of Investigation. All priests from elsewhere serving in the Diocese are

³⁴ Cf. CIC, c. 277

also required to be finger-printed. The same is required of all lay personnel and volunteers working with minors in the Diocese.

42. Priestly Attire

In the Diocese of Sacramento, priests are to wear clerical garb, especially when “on duty.” A priest’s usual attire is a black suit and Roman collar. A cassock may be worn at the discretion of the priest.³⁵

43. Diaconal Attire

In the Diocese of Sacramento, permanent deacons are to dress appropriately whenever they are on duty. However, they do not wear the Roman collar, except with special permission of the Diocesan Bishop.

...► Salary, Benefits and Vacations of Priests

44. Salary and Benefits of Priests

All Priests ministering in the Diocese of Sacramento receive a uniform salary and benefits, as approved by the Diocesan Bishop. The salary and benefits scale is reviewed and adjusted periodically.

45. Mass Offerings

Church law stipulates that “any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention. It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.”³⁶ Pastors and Parochial Administrators are bound to

³⁵ Cf. CIC, c. 284; “Outside of liturgical functions, a priest shall wear a black suit and Roman collar, the usual attire for priest. Any use of the cassock is at the discretion of the priest. Religious order priests follow their proper guidelines observed with wearing the religious habit.” (USCCB Decree, 1 November 1999)

³⁶ CIC, c. 945; cf. also CIC, cc. 946-958

celebrate the *Missa Pro Populo* on Sundays and holy days, the offering for which is included in his salary.

46. All Souls Day and Sacramental Offerings

Each priest is obliged in charity to offer, within a year, one Mass for every sum of \$20 he has received from the All Souls offerings. In the Diocese of Sacramento offerings given at the time of baptisms, marriages, *quinceañeras*, house/car blessings and any other similar blessings, are not to be retained by the priest or deacon but are to be given to the parish and properly recorded.³⁷

47. Priests' Vacation and Days Off

Priests are entitled to one month vacation each year³⁸ and one free day each week, one day being understood as 24 hours. Priests may also take a few days off after Easter and Christmas, but not to extend over a week-end. Priests over 60 years of age may take up to 6 weeks vacation. Priests over 70 years of age may take up to 8 weeks vacation. Before taking a vacation, a priest is to submit in writing to the Office of the Vicar for Priests, the dates he will be away and information on how he may be reached in case of an emergency.³⁹

•••► Retirement from Administration and Active Ministry

48. Submittal of Resignation

At age 75, a priest is to submit a letter of resignation. Ordinarily, the Bishop will accept this resignation, but if the priest wishes to continue in active ministry and is considered able to do so, the Bishop may appoint him Parochial Administrator.⁴⁰ In the Diocese of Sacramento, a priest may request to retire

³⁷ Cf. CIC, cc. 945-958

³⁸ Cf. CIC, c. 533, §2; c. 550, §3

³⁹ Before taking a vacation, a priest is responsible for finding a replacement, in collaboration with the Office of the Vicar for Priests, and in accordance with Diocesan procedures and guidelines (cf. Statute #24)

⁴⁰ Cf. CIC, c. 538, §3

from full-time active assignment at age 65. However, at least six months before the desired effective date of retirement, the priest is to meet with the Diocesan Bishop to discuss retirement or other alternatives. Retirement from priestly assignment may also take place when indicated by illness or other limitations. Every priest is encouraged to remain active in ministry as long as he is able.

49. Options for Senior Ministry:

§1. A priest who retires from administrative office but not from assigned pastoral duties enters the category of Senior Priest (a priest officially assigned to a specific but limited priestly ministry).

§2. A priest retiring from all assigned pastoral duties and responsibilities may be named a Pastor Emeritus. Nonetheless, he is urged to make himself available for liturgical supply and other forms of priestly ministry, as needed, especially for weekends and vacation supply.

...► Special Assignments and Residency

50. Particular Ministry

Priests assigned by the Diocesan Bishop to a ministry other than parish ministry also have their place of residence assigned by the Bishop, in consultation with the Priests Personnel Board and the pastor of the parish. The parish provides the board and room of the priest in return for limited ministerial responsibilities, which are mutually agreed upon. These parish responsibilities are not to conflict with the responsibilities of the priest's principal diocesan assignment.

51. Priestly Ministry Outside the Diocese

The Church holds in high esteem priestly service in the missions, in the military chaplaincy and, occasionally, in some other special ministry. A priest who desires to serve outside

the Diocese shall submit a request, together with his reasons and full details about the desired assignment, normally one year in advance. A priest released to serve outside the Diocese is generally to submit an annual report of his work and life to the Vicar for Priests, or to make an appointment to visit with the Bishop from time to time.

52. A Non-Incardinated Priest Seeking Assignment

A religious priest or a priest incardinated in another diocese who desires to serve in the Diocese of Sacramento must make a request to the Diocesan Bishop and include a letter of permission and recommendation from his religious superior/bishop. The Vicar Episcopal for Priests, on behalf of the Priests' Personnel Board, will do thorough background checks, including an investigation of any possible unpriestly or criminal history. He will also gather information about the priest's strengths and weaknesses, preferences and expectations, his orthodoxy, spirituality, respect for authority, and any other relevant information. Following a recommendation of the Priests' Personnel Board, a decision is made by the Diocesan Bishop. Everything noted above (cf. statutes 23 and 24) regarding a request for faculties also pertains here.

53. Temporary Residence in the Diocese

An extern priest who wishes to reside temporarily in the Diocese and to do limited priestly ministry while here must have a letter of approval and recommendation from his Diocesan Bishop or Religious Superior. The Vicar Episcopal for Priests and the Diocesan Bishop or Religious Superior will mutually agree upon place of residence and faculties.

54. Residence of a Visiting Priest

A visiting priest may not reside in a rectory for more than one month without the approval of the Diocesan Bishop. If the residency becomes ongoing, the permission is subject to an annual review.

...► **The Rectory: Residence for Priests**

55. Rectories

All priests with an official assignment are to live in a parish rectory, unless the Diocesan Bishop has approved some other provision.⁴¹ The rectory is the home of all the priests assigned to (or in residence in) the parish and belongs to no one of the priests individually or solely. The privacy of each is to be respected. Parish functions are to be organized so as to respect the appropriate privacy of the priests. (Ordinarily, only priests, parish stewards and seminarians may live in rectories. An exception would require the written permission of the Bishop.)

56. Place of Counseling

Counseling sessions and spiritual direction are to be conducted only in appropriate settings, at appropriate times, and in a professional manner. An appropriate setting would be a parish office or counseling room, a reception or meeting area. No sessions may be conducted in the private quarters of either the pastoral agent or the client. All directives of the *Code of Pastoral Conduct* regarding counseling must be observed.

57. Overnight in the Rectory/Use of Vehicles

Priests may not allow children or young people to stay overnight in the rectory. An exception could be an immediate family member if another adult also is present. All other directives of the *Code of Pastoral Conduct* regarding overnight accommodations and the prohibition of transporting minors without the presence of another adult must be observed.

⁴¹ Cf. CIC, c. 533, §1; LG 28

...► Parishes, Pastors and Parochial Vicars

58. Parish Pastoral Council

A functioning Parish Pastoral Council is required in each parish of the Diocese of Sacramento, in accord with the norms of Canon Law, the Third Diocesan Synod, and guidelines issued by the Diocesan Bishop. The pastor presides over the Council. The chairperson of the Council is to be other than the pastor or parochial vicar. The names of the Chair, members and meeting schedules of the Council are to be made known to the parishioners and to the Diocesan Bishop by means of an annual report.⁴²

59. Parish Finance Council

A functioning Parish Finance Council is required in each parish of the Diocese of Sacramento, in accord with the norms of Canon Law, the Third Diocesan Synod, and guidelines issued by the Diocesan Bishop. The names of the Chair, members and meeting schedules of the Council are to be made known to the parishioners and to the Diocesan Bishop by means of an annual report.

60. Parish Vocation Committees

§1. Since the promotion of vocations to the priesthood and the religious life is a shared responsibility of the whole Christian community, each parish in the Diocese of Sacramento is to have an active Parish Vocation Committee. The Diocesan Vocation Directors and staff provide training and resources. The Parish Vocation Committee will help initiate prayer campaigns for religious vocations and foment discussion and awareness at all levels. They will watch for and encourage promising candidates of the par-

⁴² Cf. CIC, c. 536; Diocese of Sacramento, Synod 2004, Pastoral Initiative 3, Objective. 3; Presbyteral Council Minutes, February 1997

ish to discern a potential vocation to the priesthood or the religious life.⁴³

- §2. The Diocesan Vocation Directors and staff are to be proactive in providing training and resources to the Parish Vocation Committees to accomplish this task.
- §3. While affirming the universal call to holiness of all the baptized and supporting the true understanding of Christian marriage as a vocation, the Parish Vocation Committee's specific roll is to promote vocations to the priesthood and the religious life. In doing so, it will also affirm the call that some discern to remain single in the world, as well as the call to the Permanent Diaconate.

61. Parish Registers and Records

Each parish is to maintain complete and accurate parish records.⁴⁴ Sacramental records shall be inscribed in the appropriate sacramental registers. The deans, on behalf of the Diocesan Bishop, are to inspect the registers in their respective deaneries each year and indicate needed additions/corrections. Parish records are to include the following:

- §1. Registers, to be inspected by the deans:
 - a. Baptisms
 - b. Confirmations
 - c. First Communion
 - d. Catechumens
 - e. Marriages
 - f. Sick Calls
 - g. Deaths
- §2. Other records to be maintained:
 - a. Mass Intentions/Stipends
 - b. Financial Records
 - c. Parish Property Inventory
 - d. File of Parish Bulletins
 - e. File of Parish Pastoral Council Minutes
 - f. File of Parish Finance Council Minutes

⁴³ Cf. CIC, c. 233, §1; Diocese of Sacramento, Synod 2004, Pastoral Initiative 2, Objective 1

⁴⁴ Cf. CIC, c. 535

62. Annual Mass Count

All Pastors, (or those with equivalent responsibilities) and Chaplains of faith communities are to take an annual count of people attending Mass on two weekends during October, (avoiding holiday weekends). All missions of the parish are to be included in the count. The results are to be sent to the Office of the Bishop before the end of October of the same year.

63. Evaluation of Parishes

A review and evaluation of parishes is to be conducted periodically.⁴⁵

...► Collaboration of Pastor and Parochial Vicar(s)

64. Defining Areas of Responsibility

Pastor and parochial vicar(s) are to collaborate in serving the needs of the parish.⁴⁶ Using an outline provided by the Vicar Episcopal for Priests, the pastor and parochial vicar(s) are to develop a written description of their respective roles and expectations, including the following:

- A. areas in which the Pastor and the Parochial Vicar(s) share responsibility
- B. areas for which the Pastor alone is responsible
- C. areas in which the Parochial Vicar is principally responsible
- D. areas of pastoral responsibilities outside the parish
- E. expectations of each
- F. schedule of monthly (or weekly) meeting

⁴⁵ An instrument for this evaluation is to be developed, in consultation with the Presbyteral Council and the Diocesan Pastoral Council, within two years of the promulgation of the statutes

⁴⁶ Cf. CIC, c. 545, §2⁴⁶ Cf. CIC, c. 545, §2

65. Fostering Communication

In the interest of fulfilling their sacred mission, the pastor and parochial vicar(s) are to confer frequently and regularly on all that concerns the parish. Such communication will foster a sense of common purpose, united effort, and collaboration in the name of Christ and the Church. A formal meeting to review these matters is to take place at least once a month.

...► Pastors, Rectors and Chaplains

66. Pastor's Term of Office

§1. In the Diocese of Sacramento, the term of office for a pastor is six years, renewable.⁴⁷

§2. The provision of office for a pastor of a parish entrusted to the care of a religious community is determined by agreement of the Diocesan Bishop and the superior of the religious community in whose care the parish is entrusted.⁴⁸

67. Rectors of Churches and Chaplains

In the Diocese of Sacramento, a limited number of priests serve as rectors and chaplains,⁴⁹ so as to serve members of the faithful with special needs, e.g., campus ministry, chaplains to ethnic communities, etc.

...► Parish Stewards

68. Parish Steward

When necessary, a deacon, religious or lay person is appointed Parish Steward of a parish by the Diocesan Bishop. The Parish Steward will be supervised by a priest appointed to this role by the Diocesan Bishop. The Parish Steward will participate in

⁴⁷ Cf. CIC, c.522; NCCB Complementary Norm to c. 522 (24 September 1984)

⁴⁸ Cf. CIC, C. 682

⁴⁹ Cf. CIC, cc. 556-572

the pastoral care of a parish, in collaboration with a priest who is assigned by the Diocesan Bishop to celebrate Mass and the sacraments.⁵⁰ The Parish Steward will coordinate the life and ministries of the parish.

...► **Vicars Forane (Deans) and Deaneries**

69. Deanery Structure

The deanery structure provides an important link between the parishes and the Diocese for collaborative efforts and the sharing of best-practices in a region. The deanery facilitates the convening of pastoral leaders of the region and helps achieve a uniform application of diocesan policies, programs, and broad implementation of the pastoral initiatives of the Third Diocesan Synod, as well as uniform observance of the diocesan statutes and guidelines. The deanery structure fosters cooperative endeavors and the sharing of resources.⁵¹

70. Role of the Dean

The Dean is the Diocesan Bishop's special representative within the deanery. Ordinarily, the Diocesan Bishop consults the priests of the deanery before he appoints a Dean to a full term. The Dean is appointed for a three-year term, renewable. The functions of the Dean are outlined in the Code of Canon Law and diocesan directives.

71. Meetings of the Deaneries

Ordinarily, the Deans convene meetings of leaders of the deanery, a minimum of two times a year, including priests, chairs of parish pastoral councils, representatives of parish staffs and deacons, Diocesan Pastoral Council members of the deanery, and other prominent leaders. Generally, the priests will meet alone with the Dean prior to the meeting of broader leader-

⁵⁰ Cf. CIC, c. 517, §2

⁵¹ Cf. CIC, cc. 553-555

ship of the deanery, or else the Dean convenes a meeting of the priests of the Deanery separately at least twice a year.⁵²

...► **Permanent Deacons**

72. Permanent Deacons

Permanent Deacons are ordained to help meet the pastoral needs of the Church: service to the needy, assisting the liturgical life, teaching the faith, evangelizing, and ministry to married people and the “domestic church” of the family.

⁵² Cf. Diocese of Sacramento, Synod 2004, Pastoral Initiative 3: Provide a staff person to assist deans in preparing an agenda and facilitating the meetings and sharing



*Journeying together in Christ, Third
Diocesan Synod, October 2004 Session*

III. THE TEACHING MISSION OF THE CHURCH

Statutes 73-83

Catechesis/Religious Education

73. Instruction in the Word of God

“In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, ‘but as what it really is, the Word of God’”⁵³ Instruction in the Word of God holds a primacy of place among the Church’s ministries and should be fostered as the foundation of all efforts of evangelization and catechesis. Parishes are encouraged to provide Scripture formation that will enrich the prayer life of the faithful and of families and provide a guide for Christian living. Scripture sharing groups are to be encouraged and Scriptural prayer fomented. As St. Jerome teaches, “Ignorance of the Scriptures is ignorance of Christ!”⁵⁴

74. Religious Education and the Catechism

The *Catechism of the Catholic Church*, (Second Edition 1997), supplemented by the *United States Catholic Catechism for Adults* (2006) and the *Compendium: Catechism of the Catholic Church* (2006) are the primary documents and resource texts for all religious instruction and education in the Diocese and should inform all catechetical instruction.

⁵³ CCC 104 (*1 Thessalonians* 2:13; cf. DV 24)

⁵⁴ Prologue of the *Commentary on Isaiah* (cf. September 30 in Matins of St. Jerome’s feast)

75. Directory for Catechesis

The *General Directory for Catechesis* (Rome 2002) and *The National Directory for Catechesis* (USCB, January 2005) are normative for all parish and diocesan schools and diocesan and parish catechetical programs in the Diocese of Sacramento.

76. Guidelines for Religious Education

The diocesan Department of Evangelization and Catechesis provides guidelines, programs and models of religious education, approved by the Diocesan Bishop, as well as other resources, so as to assist parishes in meeting the specific needs of the faithful. All religious educational ministry in the Diocese is to be guided by such directives.

77. Catechetical Texts

Catholic elementary and secondary schools, and parish religious education programs, both elementary and high school, are to use the catechetical textbooks approved by the Diocesan Bishop for use in the Diocese of Sacramento and that have been found by the USCCB to be in conformity with the *Catechism of the Catholic Church*.

78. Teachers of Religious Education

While catechesis is the responsibility of the entire Christian community, it is the special responsibility of the Diocesan Bishop, who has the right to appoint, approve, and to remove teachers of religion.⁵⁵

79. Catholic Instruction for all the Faithful

Pastors have the duty of making provisions so that all the faithful are adequately educated in the Catholic faith.⁵⁶ Thus, parishes are to provide adequate funding for personnel and resources to initiate, support and promote the work of evangeli-

⁵⁵ Cf. CIC, c. 805; GDC 220

⁵⁶ Cf. CIC, c. 794

zation and catechesis within the parish. Pastors are to appoint faith-filled and competent catechetical leaders (e.g., Catholic School Principal, Catholic school teachers, Director of Religious Education, Coordinator of Religious Education, Coordinator of Christian Initiation of Adults). Pastors are also to train many competent catechists so that faith formation programs within the parish are effective.⁵⁷

80. Certification of Teachers

Recognizing the importance of education and formation for persons actively involved in the catechetical ministry of the Church, the Bishops of California have called catechists to complete a basic level of formation to prepare them for beginning their ministry. In the Diocese of Sacramento, all catechists are to obtain at least this basic certification. In addition, the California Bishops call catechists to continue their formation throughout their years of ministry. The Diocese of Sacramento strives to provide quality education and formation leading to both a Basic Certification of catechists and Master Catechist Certification, in accordance with the *Guidelines for Obtaining the California Catechist Certificate* (1996). All teachers of religious education, both professional and volunteer, are to be certified in accordance with these minimum norms. In addition, some are to be urged to pursue higher studies in Catholic teachings.

81. Speakers and Honors

Any speaker who publicly promotes or advocates views which are contrary to Church teaching, may not give a talk, retreat, workshop, course, etc., at Church related events or on church, school or diocesan property in the Diocese of Sacramento. Likewise, anyone who publicly promotes or advocates views which are contrary to Church teaching may not be given

⁵⁷ Cf. GDC; USCCB, *National Directory for Catechesis*, 2005, Chapter 8

awards, honors, or other marks of public recognition.⁵⁸ The diocesan guidelines for the critical assessment and approval of speakers are to be followed. In doubtful cases, the sponsoring entity is to consult with the Bishop's Office well in advance.

...► Catholic Schools

82. Providing Catholic Schools

The Diocesan Bishop and pastors have the duty of providing education in the Catholic faith for the faithful.⁵⁹ Catholic schools, besides providing assistance to parents in their primary task of education,⁶⁰ are the most effective means of handing on the faith, and are to be supported by the whole community of faith.⁶¹ Every reasonable effort must be made to maintain the Catholic schools in the Diocese. A parish is not permitted to close a parish school without the permission of the Bishop. Likewise, the Bishop's permission is required for the opening of a school that would call itself Catholic.⁶²

...► Catholic Media

83. Catholic Media

The Catholic Herald/El Heraldo, the official newspaper of the Diocese of Sacramento, is distributed to registered parish family units in the Diocese and to other subscribers. Catholic radio programming serves as an important vehicle of formation and communication in the Diocese. The Diocese and parishes are to make appropriate use of all emerging technologies and communication media for teaching the faith and promoting

⁵⁸ Cf. USCCB, *Catholics in Political Life*, June 2004

⁵⁹ Cf. CIC, c. 794

⁶⁰ Cf. CIC, c. 796, §1

⁶¹ Cf. NCCB, *To Teach as Jesus Did*, November 1972, #118; USCCB, *Renewing Our Commitment*, June 2005

⁶² Cf. CIC, c. 803; cf. also Statutes 139, 141

the Gospel.⁶³ The diocesan web site promotes dissemination of information regarding diocesan programs activities and policies, and provides selective links to other Catholic sites.⁶⁴

⁶³ Cf. EIA 72

⁶⁴ Cf. CIC, cc. 822; 831; NCCB Complementary Norms to cc. 772, §2 (March 1985) and 831, §2 (march 1985)



*The crucifix and crown,
Cathedral of the Blessed
Sacrament; (inset
photo) Rite of Christian
Initiation in Cathedral
baptismal font*

IV. THE SANCTIFYING MISSION OF THE CHURCH

Statutes 84-127

The Sacrament of Baptism and Christian Initiation

84. Rite of Christian Initiation of Adults

The RCIA is normative in the Diocese of Sacramento. Every parish is to evangelize and thus to minister to those who seek Christ and entry into the Catholic Church. Where appropriate, in the interest of effectiveness, neighboring parishes may collaborate on the initiation process. Parish practice is to conform to the RCIA Guidelines. As official teachers of the faith, priests have primary responsibility for the RCIA, overseeing the doctrinal content and participating in presenting the teachings.

85. Preparation for Infant Baptism

Parents and godparents of infants who are presented for Baptism are to be given instruction on the meaning of the sacrament and obligations attached to it.⁶⁵

⁶⁵ Cf. CIC, c. 851, 2°

...► **The Sacrament of Confirmation**

86. Age of Confirmation

In the Diocese of Sacramento, while the age of Confirmation varies from parish to parish, Confirmation (for a Catholic baptized as an infant) is to be received sometime in grade 7, 8, or 9. Anyone older who has not yet been confirmed should be included. Parishes are to make an effort to identify adults who have not been confirmed and also help them to prepare for and receive this sacrament. Those preparing for matrimony who have not been confirmed ordinarily are to receive Confirmation first.⁶⁶

...► **The Most Holy Eucharist**

87. The Obligation to Attend Mass

“On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass.”⁶⁷ This obligation is satisfied by attending Mass anywhere in a Catholic rite either on the holy day or the evening of the preceding day.⁶⁸ The faithful are further obliged to receive communion at least once a year (if possible, during the Easter season).⁶⁹ Of course, the faithful are encouraged to receive communion, if properly disposed, whenever they participate in Mass.

88. The Reception of Communion

To receive Holy Communion one is to be in the state of grace, not be conscious of any grave sin, and be fasting for one hour.⁷⁰ Properly disposed Catholics are to be encouraged to receive the Eucharist frequently and devoutly.⁷¹ People who are not

⁶⁶ Cf. CIC, c. 1065, §1

⁶⁷ CIC, c. 1247; cf. also CCC 2180, 2184, 2185

⁶⁸ Cf. CIC, c. 1248, §1

⁶⁹ Cf. CIC, c. 920; CCC 1389

⁷⁰ Cf. CIC, c. 919

⁷¹ Cf. CIC, cc. 912-923

Catholic generally are not to receive Holy Communion.⁷²

89. Liturgical Celebrations

In the Diocese of Sacramento, all liturgical celebrations are to be in conformity, in every regard, with the laws, directives, and norms of the Church pertaining to such celebrations, as found in Canon Law, the official liturgical documents, the rubrics for the specific rite, as well as to any norms issued by the Conference of Bishops or the Diocesan Bishop. A priest or other minister is not permitted to introduce innovations not approved by the competent Church authority.⁷³

90. Full and Worthy Participation in the Liturgy

Every parish shall provide for the full and worthy celebration of the Liturgy, especially on the Lord's Day and on the holy days of obligation, through careful and conscientious preparation of the rites and suitable formation and training of all the liturgical ministers (who are to be "in good standing"). Parishioners are to be carefully taught and motivated to give full, conscious and active participation, both interior and exterior.⁷⁴

91. Place to Celebrate Mass

Ordinarily, the proper place to celebrate Mass is in a church, chapel or oratory. If, for a pastoral reason, Mass is celebrated in other than a church, chapel or oratory, an appropriate setting is to be chosen. The setting must be such that a dignified, reverential environment is provided for the celebration of the Mass.

⁷² Reception of Communion by non-Catholics is governed by applicable Church law (CIC, c. 844). See also *Guidelines for Reception of Communion* (USCC, 1996). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own churches. Roman Catholic discipline permits the reception of Communion by Christians of these Churches (CIC, c. 844, §3). Other Christians may not receive Communion unless, in individual and exceptional cases, a person has full Catholic faith in the Eucharist and have permission of the Diocesan Bishop, according to the norms of Canon Law (CIC, c. 844, §4). Non-Christians may not receive Communion.

⁷³ Cf. CIC, c. 838; SC 22.3

⁷⁴ Cf. SC 14; Diocese of Sacramento, Synod Document, Pastoral Initiative 4, Objective 2

92. Weekday Trination/Sunday Quadrination

The Diocese of Sacramento has an indult for a priest to celebrate three Masses on a weekday and four Masses on a Sunday, when pastorally necessary in extraordinary circumstances. However, priests are not to celebrate three Masses on a weekday or four Masses on a Sunday on a regularly scheduled basis. If more than occasional use of this indult is deemed necessary, the pastor is to refer the matter to the Diocesan Bishop for study of alternative arrangements.⁷⁵

93. Liturgical Committee

All parishes are encouraged to have a liturgy committee, but the pastor (or parochial vicar) must be actively involved. The pastor, in so far as he is, by virtue of the very office that he holds, the principal liturgist of the parish, presides over the committee but does not necessarily chair it. The function of this committee is to assist the priest-celebrant with the preparation of the particular liturgies, under the direction of the pastor. Members of the liturgy committee are to be well acquainted with liturgical principles and all pertinent liturgical documents. Open communication and full involvement of the priest-celebrant ensures the effectiveness of the liturgy committee.

94. Parish Liturgical Celebrations

The schedule of liturgical celebrations, including those of holy days of obligation, is to be arranged with regard, above all, for the genuine pastoral needs of the faithful, including sensitivity to the multi-cultural reality of the community, in order both to assure the widest possible access to such celebrations and also to facilitate the most representative gathering possible of the whole parish. Multiple celebrations should not be scheduled

⁷⁵ Cf. CIC, cc 904-905; 951

without pastoral need, in order not to divide the parish unnecessarily or to overtax clergy and others. Neighboring parishes should strive to coordinate schedules of liturgical celebrations and to work collaboratively on liturgical life in other ways.

95. Sunday Celebrations in the Absence of a Priest

“Sunday Celebrations in the Absence of a Priest” are not permitted in the Diocese of Sacramento except in extraordinary circumstances and only after recourse to the Diocesan Bishop (or his delegate), who dispenses the parish community from the obligation to participate in Sunday Mass and authorizes a “Sunday Celebration in the Absence of a Priest.” In cases of a priest becoming ill on a weekend or holy day, the Vicar Episcopal for Priests and the Dean will assist in providing a supply priest.⁷⁶

96. Weekday Celebrations in the Absence of a Priest

§1. The practice of celebrating a “Communion service” on a weekday is not in harmony with the mind of the Church. The reception of Communion outside Mass is a pastoral provision reserved primarily for those who are unable to gather with the Christian community on a given Sunday or Holy Day due to issues of physical health, and is not to be equated with participation in the Holy Sacrifice of the Mass. Receiving Holy Communion belongs within the context of the Eucharistic liturgy, the Mass. Consequently, a “Communion service” may not be celebrated during the week, except with permission of the Diocesan

⁷⁶ For summer vacation coverage, pastors are to exercise foresight and creativity, consulting with the Vicar Episcopal for Priests and others, as appropriate. During the summer season, it may be appropriate, in some cases, to modify Mass schedules, taking care, however, to observe fairness. (it would generally not be acceptable, for example, to alter the schedule of Spanish Masses and not the English Masses.)

Bishop. Liturgical law cautions that such permission not be granted lightly.^{77 78 79}

- §2. In no case, is it permitted to celebrate a “Communion service” in a church where Mass is offered at another hour on the same day.⁸⁰
- §3. On those occasions when a celebration of the Eucharist is not available, it would be the mind of the Church that the faithful gather to pray the Liturgy of the Hours or to participate in some other prayer service before the Blessed Sacrament (without distribution of Communion), praying in “Spiritual Communion” with Jesus and the Sacrifice of the Mass being celebrated throughout the world, and in solidarity with the many people around the world who do not have ready access to the sacraments, even on weekends, asking “the Master of the harvest to send out laborers for his harvest.”⁸¹
- §4. On days of extended absence from the parish of large numbers of the presbyterate for retreats, convocations, study days and the like, the deans are to facilitate that daily Mass be offered in central areas (by non-attending, retired, religious and visiting priests) and that appropriate announcements be made in the parishes. Where this is not possible, the dean may schedule a “Communion service” in a central location, notifying the Diocesan Bishop after the fact.

⁷⁷ Cf. RS 166

⁷⁸ Particularly in urban areas, if a priest is unable to celebrate Mass in his parish, e.g., on his day off, the faithful might be invited to attend Mass in a neighboring parish. To that end, Pastors should strive to coordinate Mass schedules (and perhaps days off).

⁷⁹ Since distance, geography, weather, and limited availability of priests may create special circumstances in certain parts of the Diocese of Sacramento, the permission of the Diocesan Bishop may be requested to celebrate, occasionally, a “Communion service” in a particular case.

⁸⁰ USCCB, *Sunday Celebrations in the Absence of a Priest*, 2006

⁸¹ Cf. *Luke* 10:2

97. Vacation Supply/Ethnic Masses

In exercising their obligation to engage supply priests for themselves and their parochial vicars during vacations and other times of absence from the parish, pastors are encouraged to plan carefully. Securing weekend coverage sometimes requires creativity.⁸²

98. Reservation of the Blessed Sacrament in Chapels

In convents, chapels and other oratories where, with the Bishop's authorization, the Blessed Sacrament is reserved, "insofar as possible, a priest is to celebrate Mass there at least twice a month."⁸³ (The Church is insistent on the connection of the reserved Sacrament with the Eucharistic Sacrifice.) Permission for reservation of the Blessed Sacrament is granted for a term of five years (renewable upon completing a self-evaluation form provided by the Diocese).

99. Care of the Blessed Sacrament in Mission Churches

Mission churches that the Diocesan Bishop has authorized to have reservation of the Blessed Sacrament (granted for a term of 5 years, renewable upon completing a self-evaluation form provided by the Diocese), are required to have someone who lives nearby designated to be responsible for the care and security of the Blessed Sacrament. In addition, the faithful are to be organized so that at least one person visits and prays before the Blessed Sacrament and inspects the church each day.⁸⁴ Where these measures are not possible, reservation is not permitted.

⁸² For example, a non-Spanish speaking priest might have to be engaged in some circumstances to celebrate Mass, while providing that a Spanish-speaking deacon read the Gospel, give the homily, and introduce the communal prayers and responses of the people. Spanish-speaking lectors, musicians and other ministers would function as usual.

⁸³ CIC, c. 934, §2

⁸⁴ Cf. CIC, c. 934, §2

100. Parish Churches Open Daily

Parish churches are to remain open at least for some hours of the day, so as to facilitate the prayer of the faithful before the Blessed Sacrament.⁸⁵ Where advisable for security purposes, parishes are to have surveillance cameras installed or are to organize volunteers to secure the Blessed Sacrament and to monitor activity in the church.

101. Eucharistic Prayer for Vocations

Prayer for vocations to the priesthood and the religious life is to be included routinely in parish services and gatherings. Prayer for vocations, both individual and communal, before the Blessed Sacrament especially, is to be promoted in parishes of the Diocese of Sacramento.⁸⁶

102. Valid Matter for the Celebration of the Eucharist

It is strictly forbidden to use anything but valid matter for the celebration of the Eucharist. For the bread to be valid matter for the Eucharist, it must be made solely of wheat flour and water; contain enough gluten to effect the confection of bread, be free of foreign materials, and be unaffected by any preparation or baking methods which would alter its nature. In the Roman Rite, the bread must also be unleavened.⁸⁷ For the wine to be valid matter for the Eucharist, it must be natural, from the fruit of the vine.⁸⁸

⁸⁵ Cf. CIC, c. 937

⁸⁶ Cf. Diocese of Sacramento, Synod Document, Pastoral Initiative 2, Objective 2

⁸⁷ Hosts that are gluten-free are invalid matter. Priests affected with celiac disease may use approved low-gluten hosts with the permission of the Diocesan Bishop (a priest must receive Holy Communion under both forms). Lay persons affected by celiac disease may receive under the consecrated species of wine alone or, with the permission of the Diocesan Bishop, they may receive consecrated low-gluten hosts.

⁸⁸ Cf. CIC, c. 924; Congregation for the Doctrine of the Faith, Letter, 24 July 2003 (Prot. 89/78-174/98). Pasteurized grape juice from which all alcohol has been evaporated is invalid matter. In the Diocese of Sacramento, priest who suffer from an intolerance for alcohol may request, in writing, from the Diocesan Bishop, permission to use approved mustum, which is grape juice in which fermentation has begun, but has been suspended.

103. Special Needs

To the extent necessary and possible, pastors should strive to provide for the celebration of the sacraments for those members of the Christian faithful who have particular physical or developmental needs. Often this can be accomplished collaboratively among several parishes or on a deanery level.

...► The Sacrament of Penance and Reconciliation

104. Sacrament of Penance and Reconciliation

Individual and integral confession, with absolution, constitutes the ordinary means by which Christ's faithful who are aware of serious sin are reconciled with God and with his Church. All faithful who have reached the age of discretion are bound faithfully to confess their grave sins at least once a year⁸⁹ and frequent confession of venial sins is strongly recommended.⁹⁰ Pastors are to make the sacrament available on a regular basis each week, on days and times that most meet the needs of the faithful. The time allotted for this should be long enough to indicate the high priority the Church gives to the Sacrament of Penance and Reconciliation, even if the confessor is not busy the entire time. Sacrament of Penance and Reconciliation available only "upon request" is unacceptable. The celebration of the Sacrament of Penance and Reconciliation may not be scheduled with the intent of giving general absolution.⁹¹

⁸⁹ Cf. CIC, c. 989

⁹⁰ Cf. CIC, c. 1458

⁹¹ Cf. John Paul II, Apostolic Letter, *Misericordia Dei*, 2 May 2002. While Communal Penance Services are commended, trendy practices such as writing of sins on papers and burning them, or limiting the number of recited sins, are not permitted. If the Sacrament of Penance and Reconciliation takes place immediately prior to either an anticipatory or Sunday Mass, it is recommended that the celebrant of the Mass be someone other than the confessor. Scheduling time for the Sacrament of Penance and Reconciliation before or after the weekday Masses is commendable. The Sacrament of Penance and Reconciliation may also take place while the Mass is being celebrated, if a second priest is available.

105. First Penance and Reconciliation/First Communion

In all religious education programs throughout the Diocese, preparation for, and reception of, First Penance and Reconciliation is to precede the reception of First Holy Communion.⁹²

...► The Sacrament of the Anointing of the Sick and Ministry to the Sick and Homebound

106. Availability of the Sacrament of the Anointing of the Sick

Priests are to take care that the sick are graced and consoled by the Sacrament of the Anointing of the Sick at the appropriate time.⁹³ Priests should visit the sick and the homebound periodically, so that the Sacrament of Reconciliation and the Anointing of the Sick are made available to them. Deacons do not administer the Sacrament of the Anointing of the Sick. Any attempt to do so would be invalid.⁹⁴

107. Availability of a Priest in Pastoral Emergencies

Pastors (or those with equivalent responsibility) shall ensure that the faithful entrusted to their care have access to a priest in cases of pastoral urgency. If there is more than one priest in a parish, one priest should be “on-call.” If a priest is not immediately available at the parish office or rectory, some protocol should be in place with the parish staff, on the parish answering machine, or in some other fashion, which advises parishioners how to contact a priest quickly. All modern means of communication (e.g., cell phones, pagers, web pages) should be considered. A written copy of each parish’s or institution’s policy is to be on file with the Office of the Bishop and with

⁹² Cf. CIC, c. 914

⁹³ Cf. CIC, cc. 1001; 1003, §2

⁹⁴ Deacons or members of the lay faithful must take great care that use of blessed oil not seem to simulate the sacrament of the Anointing of the Sick. Because of the danger of confusion, it is generally not advisable that blessed oil be used by Deacons or lay people who make visits to the sick.

the Dean, and will be posted on the Diocesan web site so that members of the faithful are appropriately informed.

108. Extraordinary Ministers and the Sick

Extraordinary ministers who assist in the distribution of Holy Communion at parish Masses may also make themselves available to assist with the distribution of Communion to the sick and the homebound, but additional instruction and formation is required.

...► The Sacrament of Holy Orders

109. Seminarians

Seminarians are to adhere strictly to the guidelines enumerated in the Seminarian Policy of the Diocese of Sacramento and to all other policies of the diocese, including the Code of Pastoral Conduct.

110. Pastoral Year

Before ordination, a candidate for priesthood ordinarily is assigned for an internship in a parish for nine months. Beforehand, the pastor and the parochial vicar shall meet with the seminarian, his seminary field director, and the Diocesan Vocation Director to agree upon what responsibilities the seminarian shall have in the parish. The same is true if a transitional deacon is assigned to a parish. These responsibilities shall not conflict with his ongoing training and formation.

...► The Sacrament of Marriage

111. Formal Marriage Preparation

It is the responsibility of the Pastor to help couples prepare for the Sacrament of Marriage.⁹⁵ The Diocesan Marriage Preparation Policy is normative for all marriage preparation. Pas-

⁹⁵ Cf. CIC, c. 1063

tors have the responsibility of insuring that couples receive adequate preparation by participation in diocesan-approved programs and should not dispense couples from this marriage preparation.

112. Premarital Assessment

In the Diocese of Sacramento, an approved marriage preparation instrument is to be used to help the couple explore the significant issues that affect marriage. This also helps the priest, deacon, or pastoral minister to tailor marriage preparation to the couple's specific strengths/weaknesses and can support the effectiveness of the couple's own experience. The instrument should be administered and the data compiled as early as possible in the couple's interaction with the priest, deacon, or other pastoral minister.⁹⁶

113. Natural Family Planning

The minimum Natural Family Planning (NFP) component for Marriage Preparation is a one hour overview of information and discussion provided by persons with specific training and expertise in NFP. While every parish or cluster of parishes should have its own certified NFP instructor, at the very least, each deanery is to provide the minimum required NFP training. (With a unified effort of the dean, pastors and the lay faithful who promote NFP, the recruiting of NFP instructors is an achievable goal.) However, when an instructor is not available, the marriage preparation program may present the diocesan-approved *Introduction to Natural Family Planning* video or DVD.

114. Place for Weddings

Since the parish church is the spiritual home of the family of God and the heart of sacramental life and ministry, Catholics

⁹⁶ Instruments approved for use in the Diocese of Sacramento are FOCCUS, Prepare/Enrich, and PMI

are expected to marry in the parish church of either the bride or the groom, or in some other church. Marriages are not to be celebrated outside a church or oratory in the Diocese of Sacramento, except in exceptional circumstances and with the permission of the Diocesan Bishop.

115. Dispensation from Canonical Form

A dispensation from the Canonical Form of marriage is reserved to the Diocesan Bishop or his delegate and is granted only in exceptional circumstances.

116. Marriage between a Catholic and a Baptized Non-Catholic

In a marriage between a Catholic and a baptized person who is not a Catholic, the Rite for Celebrating Marriage outside Mass is ordinarily used. If the situation warrants, in the Diocese of Sacramento, the priest celebrant has, by virtue of this statute, permission to use the Rite for Celebrating Marriage within Mass, unless the pastor indicates otherwise. However, the non-Catholic party may not receive Communion during the Mass.⁹⁷

...► Other Acts of Divine Worship

117. Christian Burial

All Catholics and catechumens have a right to Christian burial that shall be denied only in those cases and those conditions enumerated by Canon Law. The traditional practice of burial of the dead shall be observed. If for good and serious reasons cremation is requested, the policy of the Diocese regarding cremation shall be observed.⁹⁸

118. Cremation

“The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed; it does not,

⁹⁷ Cf. *Rite of Marriage*, 1969, 8; CIC, c. 844; Diocesan Statute 96

⁹⁸ Cf. CIC, c. 1184; *Order of Christian Funerals*, 1989, 413-417

however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching.”⁹⁹

119. The Funeral Liturgy and Cremation

When the choice has been made to cremate a body, the cremation is to take place after the Funeral Liturgy. Not only is this beneficial to the grieving process for the bereaved family and friends, but it expresses traditional Catholic reverence for the body, which has been the bearer of precious life, both human and divine, during the earthly journey of the deceased. Even in death, the body is the sign of God’s infinite favor, a reminder of his holy Incarnation, and a foreshadowing of the resurrection from the dead. In a case where, through lack of understanding, a body has been cremated before the celebration of the Rite of Christian Burial, the normative practice is to celebrate a memorial Mass without the cremated remains being present. However, by virtue of an indult granted to the Bishops of the United States, permission to have the cremated remains present for the Funeral Mass may be granted by the Diocesan Bishop on a case by case basis.¹⁰⁰

•••► Sacred Places

120. Construction, Renovation, Modifications of Churches

“Sacred places are those which are designated for the divine worship or for the burial of the faithful by the dedication or a blessing which the liturgical books prescribe for this purpose.”¹⁰¹ New church building projects, including the design, layout, furnishing and decoration of the church itself, are to

⁹⁹ Cf. CIC, c. 1176, §3

¹⁰⁰ Cf. *Order of Christian Funerals*, 1989, 426; Congregation for Divine Worship and Discipline of the Sacraments, indult, 21 March 1997 (Prot. N. CD 1589/96L). The Office of Worship and the Department of Cemeteries will take the initiative to provide instruction to directors of funeral homes and the Christian faithful in regard to the content of this statute. Funeral homes are to be encouraged to facilitate the presence of the body at funeral rites prior to cremation without prohibitive cost to grieving families.

¹⁰¹ Cf. CIC, c. 1205

be processed through the Diocesan Building Committee, the Finance Office and the Office of Worship, and are subject in every detail to the approval of the Diocesan Bishop. Likewise, any project for the renovation, modification, or redecorating of a church building beyond ordinary maintenance, is to be submitted to the Office of Worship and the Finance Office, which will make recommendations to the Bishop, whose written approval is to be obtained before the project proceeds. This applies even if the \$15,000 parish spending limit is not being exceeded.

121. Kneelers in Churches

All churches, oratories and chapels are to have kneelers so as to facilitate the prayer of the faithful in general and to accommodate observance of the Church's liturgical norms regarding posture.¹⁰²

122. Use of Churches

When a request is made to use a church for a non-religious event, it is the pastor or rector of the church who is charged with the responsibility of judging the appropriateness of such an event. When a non-liturgical event is approved, the Blessed Sacrament would ordinarily be removed and the tabernacle left open as a clear indication, along with the extinguishing of the sanctuary light, that the Blessed Sacrament is not present. Nonetheless, the people who attend the event are to be asked to maintain decorum, respect and the good order which the sacred space deserves. Churches are not to be used for programs that are in any way controversial, or ambiguous in appropriateness. Groups which in any way are at odds with one or other important teaching of the Catholic Church are not allowed to use our churches.

¹⁰² Cf. GIRM 43; Bishop's Directive of 20 October 2005; Bishop's Newsletter, vol. 1, No. 1, 1 June 1994

...► Sacred Times

123. Special Days of Prayer

In addition to those days designated by the Universal Church, in the Diocese of Sacramento, the following days are set aside as special days of prayer and/or penance:¹⁰³

§1. The feasts of the Co-Patrons of the Diocese, with the rank of Solemnity:

- a. Saint Patrick—March 17
- b. Our Lady of Guadalupe—December 12

§2. Special Commemorations:

- a. The Anniversary of the Dedication of the Cathedral of the Blessed Sacrament on June 30th (1889), to be observed in the Cathedral and all parishes of the Diocese, with the rank of Solemnity. This observance, generally, will be transferred by the Diocesan Bishop to the Sunday before or after, whenever June 30 does not fall on a Sunday.
- b. The Solemnity of Corpus Christi, patronal feast of the Cathedral of the Blessed Sacrament
- c. The patronal feast of each parish (in that parish)
- d. A day of thanksgiving for the harvest and all our blessings—to be celebrated the fourth Thursday of November (Thanksgiving Day)

§3. Days of Prayer and/or Penance:¹⁰⁴

- a. Week of Prayer for Christian Unity—January 18–25.
- b. A day of penance for violations of the dignity of the human person and prayer for the full restoration of the right to life—January 22¹⁰⁵

¹⁰³ On those days in which these celebrations may conflict with other Church feast days, the *General Norms for the Liturgical Year and the Calendar*, 1969, are to be observed.

¹⁰⁴ GIRM 373

¹⁰⁵ GIRM 323, (U.S. Adaptation)

- c. A day of penance for negative attitudes and discrimination toward people of differing culture, ethnicity and race; and prayer for unity in our diversity, for equality, mutual respect and peace among all peoples—the second Wednesday in March (or the third Wednesday, if the second Wednesday is Ash Wednesday).
- d. A day of penance for sins and crimes against children and youth, including the sexual abuse of minors by clergy and other members of the Church; and prayer for the needs of children—July 6, the memorial of St. Maria Goretti.

124. General Laws of Fast and Abstinence

All members of the Christian faithful in their own way are bound to do penance by virtue of divine law. In order that all may join in a common observance of penance, penitential days are prescribed in which the Christian faithful, in a special way, pray, exercise works of piety and charity, and deny themselves by fulfilling their responsibilities more faithfully and especially by observing fast and abstinence according to canonical norms.¹⁰⁶

125. Lenten Abstinence and Fasting

Abstinence from eating meat is required on Ash Wednesday and on every Friday during Lent. In addition to abstinence, fasting is required on Ash Wednesday and Good Friday.¹⁰⁷

126. Non-Lenten Fridays

All Fridays throughout the year are days of penitential observance, uniting us with Christ's sacrifice on the cross and

¹⁰⁶ Cf. CIC, c. 1249

¹⁰⁷ Cf. CIC, cc. 1250, 1251. "The law of abstinence binds all those who have completed their fourteenth year of age. The law of fasting, however, binds all those who have attained their majority until the beginning of their sixtieth year. Nevertheless, pastors of souls and parents are to take care that minors not bound by the law of fast and abstinence are also educated in a genuine sense of penance." CIC, c. 1252

preparing us to celebrate the weekly Sunday “Easter.”¹⁰⁸ In the United States, among freely chosen penitential practices for non-Lenten Fridays, first place is to be given to abstinence from fleshmeat.¹⁰⁹ In the Diocese of Sacramento, the faithful are asked voluntarily to abstain from eating meat on non-Lenten Fridays.

127. Friday Abstinence for Group Events

In order to assist those who, by free choice, are abstaining from meat on Fridays in prayerful remembrance of the passion of Christ, and in order to serve as a public witness to the penitential character of Fridays, any parish or diocesan institution or group which sponsors an event which includes a meal is not to serve meat on any Friday during the year.¹¹⁰

¹⁰⁸ Cf. CIC, c. 1250

¹⁰⁹ Cf. NCCB, *On Penance and Abstinence*, Nov. 1966. In 1983, and in 1995, the U.S. Bishops renewed their request that the faithful voluntarily abstain from meat on Fridays.

¹¹⁰ Cf. CIC, c. 1253; NCCB, *On Penance and Abstinence*, Nov. 1966. This statute should not be interpreted as precluding an individual from choosing a penitential practice other than abstaining from meat as an appropriate means of observing the penitential character of Fridays.



*Tabernacle Tower, Cathedral
of the Blessed Sacrament,
Sacramento, California*

V. THE TEMPORAL GOODS OF THE CHURCH

Statutes 128-153

General Norms

128. Stewardship

Stewardship puts into practice the realization that everything we have is a gift from God. It is an expression of Christian discipleship that molds how we live our lives in the use of our time, talent and treasure.¹¹¹ The faithful have the duty of providing for the Church's material needs and contributing to its support, each according to his abilities.¹¹² Christian stewards live with trust in God's loving providence, care responsibly for all God's gifts to them, and share justly and fairly with the Church and others, especially with the less fortunate.¹¹³

129. Involvement of Lay Experts in the Management of Temporalities

The Diocese is to involve lay expertise from various professions in the management of the temporalities of the diocese, including the Central Administrative Offices and the activities of the supporting organizations (e.g., Parochial Fund, Inc; Manogue Perpetual Endowment Fund, Inc.). Such lay expertise and leadership is utilized especially through the follow-

¹¹¹ USCCB, *Stewardship: A Disciple's Response*, 2002

¹¹² Cf. CIC, c. 222

¹¹³ "As each one has received a gift, use it to serve one another as good stewards of God's varied grace." (1 Peter 4:10)

ing consultative bodies: Diocesan Finance Council; Diocesan Properties Committee; Diocesan Investment Committee; Diocesan Building Committee; and fiduciary Boards of Directors for each of the supporting organizations to the diocese as such may exist at any given time.

130. Annual Audit

The annual financial statements for the Central Administrative Offices of the Diocese and those of the supporting organizations, shall each be subject to an annual audit by an independent accounting firm.

131. Annual Report to the Faithful

A report of diocesan finances is to be made to the faithful annually, including the publishing of the audited Annual Financial Statements. A report of the finances of the supporting organizations, including their audited Annual Financial Statements, shall be made to the appropriate stakeholders each year.¹¹⁴

132. Investment Policies and Guidelines

The Central Administrative Offices of the Diocese and each of its supporting organizations shall have formal investment policies and guidelines to guide the management of funds. These policies and guidelines shall comply with the USCCB *Guidelines for Socially Responsible Investing*, as such may be promulgated from time to time.

133. Parish Assessment

Every parish is required to contribute annually, proportionate to its income, a sum of money to support the apostolic ministry of the Bishop and Diocese. After hearing the Presbyteral Council and the Diocesan Finance Council, the Diocesan Bishop may establish a formula to be used in determining a

¹¹⁴ Cf. CIC, c. 1287, §2

just and equitable assessment rate.¹¹⁵

134. Civil Organization of Parishes

The form of civil organization of parishes in the Diocese of Sacramento shall, to the greatest extent possible, reflect their canonical status as public juridic persons. The Diocesan Bishop, in his exercise of vigilance over the administration of temporal goods belonging to the parishes of the Diocese, implements such civil organizational structures required under the laws of the State of California and the United States of America to reflect in the civil polity the canonical status of parishes as public juridic persons, according to Canon Law.¹¹⁶

135. Ownership of Parish Property and Assets

Ownership of the temporal goods of a parish, including both real and personal property, belong to the public juridic person that is the parish, according to the norms of Canon Law.¹¹⁷ Accordingly, the parishes, as public juridic persons, may acquire, retain, administer, and alienate real and personal property according to the norms of Canon Law.¹¹⁸

136. Legal Title to Parish Property

No priest or other member of the Catholic faithful or group may take, record, or retain title to any parish property in any name other than: (i) a civil entity organized or incorporated according to the laws of the State of California and the United States of America to represent the public juridic person of the parish in the civil polity; or (ii) such other entity organized or incorporated according to the laws of the State of California and the United States of America to hold such property in trust for the benefit of the public juridic person of the parish in the civil polity.

¹¹⁵ Cf. CIC, c. 1263

¹¹⁶ Cf. CIC, c. 1276, §1

¹¹⁷ Cf. CIC, cc. 515, §3; 1256

¹¹⁸ Cf. CIC, cc. 515, §3; 1255; 1276, §1

137. Merged/Divided/New Parishes

- §1. The property, assets and liabilities of a parish which is merged with one or more neighboring parish(es) shall be assigned to the parish(es) with which it is merged “in an equitable and proportionate fashion in accord with the corresponding responsibilities and pastoral duties” of the new parish(es),¹¹⁹ i.e., the temporal patrimony of the suppressed parish is to be transferred to the parish(es) which acquire(s) responsibility for the care of souls, which formerly belonged to the suppressed parish.
- §2. When a new parish is established, the “Parent Parishes” shall contribute financially to the establishment of the new parish. The amount of the financial contribution to the new parish by each individual Parent Parish shall be established by the Diocesan Bishop via a consultative process that considers all relevant factors. A “Parent Parish” shall include any parish from which territory is transferred to the pastoral care of the new parish, and may include parishes who do not give territory to the new parish, yet are impacted by the establishment of the new parish.

138. Use of Diocesan and Parish Facilities

Any use of diocesan and parish facilities that does not respect the religious and liturgical character and nature of such facilities is prohibited. Any use of diocesan and parish facilities by an organization, group or person who, by word or conduct, promotes views, values, or beliefs contrary to Catholic religious and moral beliefs and teachings, is prohibited. No event or activity shall be permitted to occur at diocesan or parish facilities: (i) that would, directly or indirectly, advocate or otherwise promote teachings, beliefs, views, values, or conduct contrary to Catholic religious and moral teachings and beliefs;

¹¹⁹ Cf. CIC, cc. 121; 122; Congregation for the Clergy, Letter to the president of the USCCB, 3 March 2006 (Prot. N. 20060481)

or, (ii) that might, in the judgment of the Bishop of Sacramento, cause confusion or scandal among the faithful regarding the authentic teachings and beliefs of the Catholic Church.

139. Support of Catholic Education

All the faithful of the Diocese have a responsibility to support Catholic Education, including Catholic schools, even when their parish does not sponsor a Catholic school. Parents should make every effort to send their children to Catholic schools and the faithful-at-large should contribute financially to ensure that Catholic schools are available throughout the Diocese.¹²⁰

140. Cathedral of the Blessed Sacrament

The diocesan cathedral “in the majesty of its building is a symbol of the spiritual temple that is built up in souls and is resplendent with the glory of divine grace. As Saint Paul says: ‘We are the temple of the living God’ (2 *Corinthians* 6:16). The cathedral, furthermore, should be regarded as the express image of Christ’s visible Church, praying, singing, and worshipping on earth.... With good reason, then, the cathedral church should be regarded as the center of the liturgical life of the diocese.”¹²¹ As such, Catholics throughout the diocese should have an esteem and reverence for the Cathedral of the Blessed Sacrament and share responsibility for its ongoing preservation.

141. Use of Name “Catholic”

In order for any entity to use the name “Catholic,” or to function in the “name of the church,” permission of the Diocesan

¹²⁰ “We believe that now is the appropriate time to renew our challenge to the entire Catholic community to join in this critical endeavor. We are convinced that catholic schools continue to be ‘the most effective means available to the Church for the education of children and young people’ who are the future of the Church.” (NCCB, *To Teach as Jesus Did*, November 1972, 118)

¹²¹ Sacred Congregation for Divine Worship, *Ceremonial of Bishops*, 1984, 43

Bishop or other competent ecclesiastical authority, in accord with the norms of Canon Law, is required.¹²²

••► Lay Employment

142. Catholic Lay Employees

Lay employee positions in the Diocese of Sacramento shall, in general, be filled by lay persons who are faithful Catholics, who exemplify the teachings of the Church in their personal lives and practices, “lead a life in harmony with the faith,”¹²³ and who are in good standing with the Church.

143. Participation by Non-Catholic Employees in the Works of the Church

Non-Catholic applicants who wish to share in the mission of the Church may be employed when no qualified Catholic applicant is available to fill the position and good faith efforts have been made to recruit qualified Catholic applicants for an open position. Non-Catholic applicants must, as a condition of employment, acknowledge that they understand that they will be employed by a Catholic religious institution, agree to conduct their public activities and relationships in a manner that is compatible with the teachings and mission of the Church, and affirm that they generally share the Catholic religious perspective on issues of conduct and morality.

144. Pastoral Support

The Diocese of Sacramento implements procedures to extend full pastoral care and support for any lay employee desiring to regularize his or her personal relationships and standing with the Church. Pastors and diocesan supervisors shall take reasonable and pastorally appropriate efforts to extend pastoral outreach services to any Diocesan employee seeking assistance

¹²² Cf. CIC, cc. 216; 300; 312; 803, §3; 808

¹²³ Cf. CIC, c. 874, §3

with regard to regularizing their relationships and standing with the Church.

...► Parishes

145. Parish Operating Budgets

Each parish shall conduct its financial operations in accord with an annual parish operating budget prepared with the assistance of the Parish Finance Council. Parishes are to operate with operational receipts at least equal to operational expenses. A budget should not show an operational deficit.¹²⁴ Exceptions to this rule require discussion with diocesan officials and the subsequent approval of the Diocesan Bishop.

146. Role of The Parish Finance Council

- §1. The Parish Finance Council is a consultative body of select professionals established to advise the Pastor in caring for the temporal goods of the parish.¹²⁵ The chairperson (if any) is to be other than the Pastor, who himself is not a member of the Council, but presides at the meetings and receives the Council's proposals. The Parish Finance Council assists the Pastor in the preparation of: the annual operating budget; long-term financial planning; the annual parish financial report to be submitted to the Diocesan Bishop;¹²⁶ annual and periodic financial reports to the faithful. The Parish Finance Council advises the Pastor on all expenditures in excess of \$15,000, before permission is requested from the Diocesan Bishop.
- §2. The Parish Finance Council assists the Pastor in ensuring that an adequate system of internal controls is in place. This assistance includes the review of Parish Financial Op-

¹²⁴ Cf. CIC, c. 1284, §3

¹²⁵ See Statute 17

¹²⁶ Cf. CIC, c. 1287, §1

erations Review Reports and the timely implementation of recommendations made in the Report.

§3. The annual parish financial report shall include the names and professional titles of the Council members, the Council's meeting dates during the fiscal year and a signed acknowledgment by each member of the Council stating that they have reviewed the annual parish financial report prior to its submittal.¹²⁷

147. Annual Report to the Faithful

It is required that a full report of parish finances shall be made to parishioners annually. In addition, it is recommended that interim reports be made periodically.¹²⁸

148. Parish Financial Operations Reviews

Diocesan Finance staff shall perform a Parish Financial Operations Review for each parish in the diocese every three years, as well as upon a change in Pastor and at the term renewal for a Pastor. Recommendations made as part of this Review are to be implemented by the parish within six months from the date that the Findings and Recommendations Report is presented to the Pastor and Parish Finance Council. An independent third party is to be engaged to perform the Parish Financial Operations Review every third time such a Review is performed.

149. The Parish Financial Management Handbook

All parishes of the Diocese are required to observe all policies and procedures outlined in the current edition of the Parish Financial Management Handbook.

150. Director of Parish Operations

In line with shared responsibility and collaboration, larger

¹²⁷ Cf. CIC, c. 537; Diocese of Sacramento, Synod 2004, Initiative 3

¹²⁸ Cf. CIC, c. 1287, §2

parishes are encouraged to have a “Director of Parish Operations” (business manager) to assist the pastor - in some cases to be shared by two or more neighboring parishes. Normally, this person will be named and employed by the parish(es), but, in a given case, could be appointed by the Diocesan Bishop. Appointment of such a person does not relieve the pastor of his obligation “to take care that the goods of the parish are administered according to the norm of cc. 1281-1288,” unless otherwise provided by the norm of law or written concession of the Diocesan Bishop.¹²⁹

151. Offerings

The policy of the Diocese regarding stipends for the celebration of the Eucharist shall be observed in all parishes and institutions. All offerings from the faithful for the celebrations of baptisms, marriages, *quinceañeras*, house/car blessings and any other such blessings, as determined by the specific guidelines, are not to be retained by the priest but are to be given to the parish and properly recorded.

152. Expenditures Greater than \$15,000

A parish may not expend on any one item or related items (that are a part of a single project) a total amount greater than \$15,000, without the pastor having first consulted with the Parish Finance Council and subsequently received formal diocesan approval.¹³⁰

153. Parish Savings: All parish savings and parish school savings must be deposited at The Parochial Fund Inc. No parish or parish school may have savings invested in any financial institution other than The Parochial Fund Inc. For purposes of this statute, parish savings and parish school savings are defined as those funds in excess of the equivalent of two months operating expenses.

¹²⁹ Cf. CIC, cc. 532; 1281-1288

¹³⁰ Cf. CIC, c. 1281



CONCLUSION

These statutes are established to ensure the orderly and equitable pastoral governance of the Diocese of Sacramento. “Since the Church is organized as a social and visible structure, it must also have norms”.¹³¹ Just as the 1983 Code of Canon Law codified the pastoral initiatives of the Second Vatican Council, an act foreseen at the calling of the Council by Blessed Pope John XXIII, so too, the fruitful exchange of ideas and the pastoral initiatives which resulted from the dialogue leading up to and during the three solemn sessions of the Third Synod of the Diocese of Sacramento (2004-2006) have led to the promulgation of these Diocesan Statutes.

While acknowledging the juridic character of these statutes, it is to be noted that their primary purpose is pastoral in nature. Where possible, in keeping with the principles utilized for reforming the Code of Canon Law, unduly rigid norms have been avoided, in favor of exhortations. It is hoped that this document will serve well the Church of Sacramento in the coming years and will be embraced by all members of the Christian faithful of the diocese.

These statutes are to be interpreted both in the light of Canon Law and of the pastoral initiatives of the Third Synod of the Diocese of Sacramento (2004-2006), keeping in mind “the salvation of souls, which must always be the supreme law in the Church.”¹³²

¹³¹ John Paul II, Apostolic Constitution, *Sacrae discipline legis*, 25 January 1983

¹³² CIC, c. 1752



The Last Supper, Cathedral of the Blessed Sacrament