

The Second Synod



The Diocese of Gallup

1983

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The Synod Decrees

PEOPLE OF GOD

PREAMBLE

- 1/ The Christian faithful are those who, inasmuch as they have been incorporated in Christ through Baptism, have been established as the people of God. For this reason, since they have become in their own manner sharers in Christ's priestly, prophetic and royal office, they are called in accord with the juridic condition proper to each one of them to exercise the mission which God has entrusted to the Church to fulfill in the world. c. 204
- 2/ By divine institution there exist in the Church sacred ministers called clerics in canon law and other Christian faithful who are called laity. There exist also Christian faithful who are consecrated to God in their own special manner through the profession of the evangelical counsels. c. 207
- 3/ The people of God in the Diocese of Gallup represent many diverse cultures (with the accompanying beliefs and customs) that are to be prized by the Church leadership even as they are prized by the peoples themselves. *Ad gentes Divinitus*. No. 11; cfr. c. 369
- 4/ Since many parishes in the Diocese are composed predominantly of persons from other than the dominant American culture, in assigning priests and Religious the cross-cultural need for adaptation must be taken into consideration. All Priests should be willing to serve in a cross-cultural parish and to work with the people of God to "uncover with gladness and respect those seeds of the Word which lie hidden" in the customs of the people. *Lumen gentium*, No. 9: c. 515
- 5 / As a rule that portion of the people of God which constitutes a Diocese or a parish or some other particular church is limited to a definite territory so that it comprises all the faithful who inhabit that territory. c. 372, 1
- 6 / Since the entire Church is missionary by nature, the work of evangelization is a fundamental duty of the people of God. All the Christian faithful, conscious of their own responsibility in this area, should assume their own role in missionary work. c. 781
- 7 / Past missionary efforts to educate the people should be respected and built on.
- 8 / The people of the Diocese are in need not so much of special offices to minister to them as much as of persons empowered to minister effectively in mission territories. Programs which work in large dioceses very likely will not be as effective here. Ways of working with the people need to be addressed which will take into account distances, cultures and the effective work of the past. c. 769
- 9 / The special insights of the native people of the Diocese need to be studied and respected. The experience of people who have been working in the Diocese of Gallup for many years should be relayed to new incoming workers. Regular consultation with the older missionaries should be sought. c. 784

DUTIES AND RIGHTS

- 10 / The Diocese of Gallup takes into consideration the true equality in dignity and action that all the Christian faithful enjoy, who according to the proper state in life and work, are to cooperate in the building up of the body of Christ. c. 208
- 11/ The duties and rights of all the Christian faithful are:
- They ought to lead a holy life, promoting the Church's growth and their own sanctification.
 - They have the duty and right to work together in the divine plan of salvation so as to touch more effectively all persons at all times everywhere. c. 211
 - They are free to make known to their pastors their wishes and needs, especially spiritual. c. 212,2
 - They have the right and sometimes the duty, according to their knowledge, competence, and position, to make known to the Bishops their opinions on things pertaining to the good of the Church, always showing concern for the integrity of faith and morals, and the common good and dignity of persons. c. 212,3
 - They have the right to worship God according to an approved rite, and to follow their own form of spiritual life, consonant with Church teachings. c. 214
 - They have the liberty to freely found and moderate associations for the purpose of charity or piety (when they are not reserved to Church authority) or for fostering the Christian vocation in the world; and to hold meetings for these purposes. cc. 215; 298-329
 - They have the right to share in the Church's mission and to initiate on their own projects for promoting and sustaining apostolic activity. c. 215
 - They have the right to a Christian education, the knowledge of the mystery of salvation, and instruction in right living, appropriate to their maturity. cc. 217; 229
 - They have a right to choose a state of life, free from all coercion. c. 219
 - They have a right to a good reputation which no one may harm. c. 220
 - They have the right not to be punished by canonical penalties, except according to the norm of the law. c. 221,3
 - They have the right to vindicate and defend their rights in a competent ecclesiastical forum according to the norms of the law. c. 221,1
 - They have the duty to provide for the needs of the Church so that what is needed for divine worship, apostolic works, charity and a just sustenance for its ministers will be provided. c. 222
- 12/ Lay persons who qualify can be called by the Bishop to ecclesiastical offices and works, in accord with the law, and those who are outstanding in knowledge, prudence and honesty, can assist the Bishop as experts and counselors in accord with the law. c. 228
- 13/ Lay men qualified can be instituted permanently to the ministries of lector and acolyte. c. 230,1
- 14/ Lay persons, in cases of need when there are not sufficient sacred ministers, can supply for these offices by ministering the Word of God (except the Gospel and Homily during Mass), presiding at liturgical prayer, conferring baptism and distributing Holy Communion. Appointment to these offices will be made by the Bishop at the request of their own pastors. c. 230,3
- 15/ If a lay person becomes defender of the bond, promotor of justice or matrimonial tribunal judge, he or she should have the appropriate theological and canonical formation. cc. 1435; 1421; 129,2

- 16/ There is a responsibility for the parish to provide for that part of the parish which does not speak English and to provide for them in their own language, through the help of bilingual laity if necessary. c. 518

SHARED RESPONSIBILITY

- 17/ In order to promote the active and coordinated sharing of the laity in the apostolic work of the Bishop and of the priests in both their own parish and the diocese, as suggested or mandated in the present legislation of the Revised Code, and respecting the special circumstances of the Diocese of Gallup, we hereby enact the following decrees:

FOR THE DIOCESE

1. In the Diocese of Gallup, there is to be a Presbyteral Council representing the priests which shall consist of:
 - a. Six elected members who shall ordinarily be named Vicars Forane, one from each of the vicariates.
 - b. Ex-officio members:
 - i. Vicar(s) General
 - ii. The Chancellor
 - iii. The Financial Secretary
 - c. Two or more members appointed by the Bishop.
The President of the Council elects a chairman and a secretary-treasurer.
2. The College of Consultors shall consist of six members chosen by the Bishop from the Presbyteral Council.
3. There is to be a Diocesan Finance Council presided over by the Bishop or his delegate and regulated by the norms of Canon Law and private legislation. c. 492 ss.
4. A Pastoral Council is to be constituted whose responsibility is to investigate under the authority of the Bishop all those things which pertain to pastoral works, to ponder them, and to propose practical conclusions about them. c. 511
5. Unlike the Presbyteral Council, the Pastoral Council is not quasi-legislative, but has a similar relation to the Bishop as has the Synod of Bishops to the Pope. Its function is to bring to the attention of the Bishop pastoral problems and suggest solutions to them.

FOR THE PARISH

1. There is to be a Parish Council in each parish. The parish priest presides at it, and through it the Christian faithful, along with those who share in the pastoral care of the parish in virtue of their office, furnish assistance in fostering pastoral activity. This council possesses a consultative vote only and is ruled by diocesan norms. Besides the elected members, parish staff is also part of the Council. c. 536
 2. There is to be a Financial Council in each parish. It is regulated by universal law as well as by diocesan norms. By means of this council the Christian faithful assist the parish priest in the administration of the parish goods. c. 537
- 18/ An effective Parish Council Should meet at least every two months. c. 536,1
- 19/ A Parish Council is to be the normal way of effectively working with the People of God. Regular consultation with the people is needed for the growth of the Church. c. 536,2

20/ The Parish Council is advisory to the pastor who, in case of disagreement with the advice of the people, is to make the decision which might not be popular after a prayerful consideration. He should explain his decision for the promotion of harmony. c. 519

21/ The Parish Council should suggest in an advisory way goals for the parish or mission at an annual meeting. Respect for the diocesan goals and the universal church goals need primary consideration. c. 514,2

PARISH ASSOCIATIONS

22/ It is praiseworthy on the part of the faithful to enroll in associations which have been erected or at least approved by the Church. c. 312

23/ In order to enjoy the rights, privileges, indulgences and other spiritual favors of the association, it is necessary and sufficient that one has been validly received into it according to the association's own statutes, and has not been lawfully expelled from it. cc 306-309; 316

24/ Pastors are hereby approved as moderators and/or chaplains of all their parish associations. c. 317

25/ Pastors may sub-delegate this office to a parochial vicar who will exercise his office subject to the authority of the pastor. c. 318-319

26/ Pastors and parochial vicars ought to gladly accept chaplancies of interparochial and diocesan associations.

II

THE PRIESTHOOD IN THE CHURCH'S MISSION

PREAMBLE

27/ Vatican II defines the priesthood in the Church as a SERVICE-MINISTRY to the Christian Community. The priest is to be concerned with the WHOLE PERSON, presenting the message of Christ in word, deed and sacrament, leading the individual to salvation, the liberation of Christ, and the Risen Lord. *Presbyterorum Ordinis, No. 2*

- 28/ Priests are above all, human persons, who like Christ, form friendly relationships with each other to lead themselves and others to the goals and values of the Gospel. *Ibidem, No. 3*
- 29/ These directives supplement the decrees of the Sacred Congregation for the Clergy and the recommendations of the National Conference of Catholic Bishops.

VOCATIONS

- 30/ Priests in their position of leadership, are committed to the growth and development of the Church. This means they will promote vocations to the priesthood, diaconate and consecrated life. They are to show parents and young people the value and goals of committed ministry in the Church. This can be accomplished through special talks, but primarily through a dedicated life of service to the Christian community, as an ideal worth following. c. 233,1
- 31/ Men of a more mature age who think themselves called to sacred orders are to be prudently assisted and selected according to those qualities required by the law and by the Diocese of Gallup. c. 233,2.
- 32/ An annual vocation day or week shall be held in each parish, assisted by the Diocesan Office for Vocations.
- 33/ There should be an annual Vocation Day in the Diocese.
- 34/ Every effort should be made by all in the Diocese to build up a native diocesan, as well as religious, clergy.
- 35/ The pastor should take an interest in and have a concern for the welfare of parish seminarians; he is to be consulted before a candidate for the priesthood or diaconate is admitted to the seminary.

HELP TOWARD INTERIOR LIFE AND THE SALVATION OF SOULS

- 36/ The priest is a person of prayer after the example of Christ. Through prayer the priest will receive the necessary strength to serve his people and will lead his people to God. c. 276
- 37/ The prayerful priest will be zealous in caring for the needs of his people, without excessive concern for his own convenience.
- 38/ Each priest should offer daily the Holy Sacrifice of the Mass, if possible, together with a portion of his congregation. This will be a highlight of his day, and will lead others to desire to participate with greater frequency in the Mass. cc. 904; 276,2, 2o
- 39/ If at all possible a server should be present, or at least a lay person. A priest, however, should not omit daily Mass because no one can be present. Preparation before Mass and thanksgiving after Mass should be given priority. c. 909

- 40/ Each priest shall devote some time daily to private meditation. The Sacred Scriptures and other spiritual readings or listenings shall provide the necessary stimulus in this communication with God. c. 276,5
- 41/ Besides daily spiritual reading, private continuing education should be a part of the priest's life in the spirit. *Ibidem.*
- 42/ The daily recitation of the Liturgy of the Hours is a serious obligation of priests and transitional deacons. Permanent deacons are required to say at least morning and evening prayer of the Divine Office. When two or more priests live in community, they are encouraged to pray together. Also the priest should invite the laity to pray the Liturgical Hours with him. Priests are to be a sign of a praying church. Priests should be close to the Blessed Virgin, their Mother. c. 276,3
- 43/ Priests are urged to make regular and frequent use of the Sacrament of Penance, spiritual direction, attend annual retreats and special days of recollection through the months and year.
- 44/ The priest as a leader in Christ's Church and a servant of Christ's people, will work towards the ongoing renewal of the Church. Therefore, he will implement the Documents of Vatican II and postconciliar papal pronouncements by presenting them to his people as the chief basis of liturgical and pastoral renewal today.

SPECIAL REQUIREMENTS IN THE LIFE OF A PRIEST

- 45/ The priest, as a man called by God, will pursue humility in his life, knowing that his position is a gift from God and that he is to serve God's people, treating each person equally and justly. *Presbyterorum Ordinis, No. 15*
- 46/ Whatever position or office the priest is given in the Church, he will regard as ministry of service to God's people. *Ibidem.*
- 47/ In this same spirit of humility, the priest will search for better ways to cooperate and share in the ministry of the Bishop with his fellow priests and the people of God. *Ibidem.*
- 48/ Because of his commitment to Christ and the service of the Church, the priest is obedient to the teachings and practices of the Universal Church, the Holy Father, and in particular to his own Bishop, and to whomever the Bishop appoints over him. cc. 212,1; 273
- 49/ Clerics should wear suitable ecclesiastical garb as a sign of consecration and testimony of poverty. In the United States street dress for both diocesan and religious priests is the black clerical rabbi or shirt with the Roman collar. In and around parish buildings, it is the habit or cassock. Permanent deacons are to wear clerical garb when the occasion suggests it, certainly when bringing Communion to the sick or like occasions. Transient deacons wear the same as priests. c. 284; 669
- 50/ Priests are bound. by the obligation to observe perfect and perpetual continence for the sake of the kingdom of heaven. They are therefore obliged to observe celibacy, which is a special gift of God, by which sacred ministers can adhere more easily to Christ with an undivided heart and can more freely dedicate themselves to the service of God and human persons. c. 277,1

- 51/ Priests should conduct themselves with due prudence in associating with persons whose company can endanger their obligation to observe continence or can cause scandal to the faithful. c. 277,2
- 52/ Priests should recreate with priests. Visiting the sick in their homes, taking part in baptism, marriage or funeral dinners, taking part in discussion clubs (*circulos biblicos*) in basic communities (*comunidades de base*) is encouraged. Blessing of homes, especially during the Easter season, is desirable. Recreating with laity in their homes, especially with parishioners, can be detrimental to priestly and parish spirit. Priests must avoid favoritism in their visits. Christ's participation in social life should be the norm of the priest. The laity are not edified by a priest's presence in establishments whose main purpose is the sale of liquor.
- 53/ Material things that priests have and use, should be used for the good of their pastoral labors. Priests will not seek things for themselves, but rather for the good of their people. Their life style will be simple and in accord with the people they serve. c. 282; *Presbyterorum Ordinis, No. 17*
- 54/ The spirituality of the diocesan priest consists in a continual self-denial and service of Christ and God's people. Spirituality and pastoral ministry are united in the life of the diocesan priest.

PRIESTS' RELATIONSHIP WITH OTHERS

With the Bishop:

- 55/ Priests are to acknowledge the special office of the Episcopate and the authority and responsibility conferred on it by Christ. They are counselors, brothers and friends of the Bishop. To foster mutual cooperation under his leadership, they look to the Presbyteral Council to function as envisioned in the revised Code of Canon Law. All priests, but especially young priests during the years of adjustment to the ministry in the Diocese of Gallup, are urged to visit the Bishop frequently at the Chancery or at his home. Priests always have direct access to the Bishop without explaining the reason for their visit to any secretary, chancellor or anyone else. To be assured of a longer period of time for discussion an appointment for a specific time should be made. In case of true necessity or emergency, the Bishop may be approached at any hour of the day or night. cc. 384; 495-501

With fellow priests:

- 56/ By virtue of ordination priests share an intimate sacramental brotherhood and mutually support their fellow priests in all pastoral endeavors, by sharing of resources and cooperating in pastoral programs. They will form lasting friendships with each other for their spiritual growth and formation. In the spirit of hospitality recommended by Vatican II, priests should feel welcome in every rectory and the Bishop's residence. c. 278,1,2

With the laity:

- 57/ Priests will promote the role of the laity in the Church, especially through Parish Councils, so that each Christian will realize his or her importance in the leadership of the kingdom of God and share the responsibility of Evangelization as stated in the duties and rights of the Christian faithful.

With the deceased fellow priests:

- 58/ Out of charity for deceased priests, priests should attend or concelebrate the funeral Mass of a priest and offer one other Mass for him.

PASTORAL KNOWLEDGE

- 59/ Priests will continue to update their knowledge of theology and scripture through a study of modern periodicals in order to better serve their people and themselves. They should also establish a good library. c. 279
- 60/ The diocese for this purpose will offer the priest different workshops and courses at regular intervals, An office for continuing education to evaluate and meet the needs of the priest and the diocese has this responsibility under the bishop. c. 279, 2 and 3

PRIESTLY ZEAL

- 61/ The sign of a zealous priest is his dedication and commitment to the service of the Christian Community. A priest suffering from "burnout" should, with the permission of the Bishop, take out time to rest. An aged priest, too old or sickly, in true charity to himself and the Christian community, should retire. Care should be taken in accepting aged persons into the priesthood; this again, in justice to the Christian community and the priesthood. All priests are to submit their petition to retire from pastoral administration at seventy-five years of age, or earlier if conditions warrant it.
- 62/ The zealous priest will promote and support his fellow priests in their pastoral work. All the priests of an area in the same apostolate will work toward a unified pastoral program. The zealous priest is creative in attempting new pastoral approaches, thus using his abilities well to "build up the body of Christ".
- 63/ As servant and shepherd to his flock, the priest will frequently visit all the families in his parish. He will become their friend, so that he can know and serve them better. c. 529
- 64/ The primary responsibility of the priest is to the Christian Community committed to his care. He should also be open to the wider community of Christians and non-Christians and thus lead them to Christ. cc. 519; 383,3
- 65/ The priest has the privilege and duty of preaching and teaching the Word of God to his people; therefore, he will prepare well all his homilies, sermons and religious instructions. "The Word of God is sharper than a two-edged sword." c. 764
- 66/ The proper place to hear sacramental confessions is a church or an oratory. The confessional is to be placed in a visible area and built with a fixed grill between the penitent and confessor so that the faithful can freely choose to use it if they wish to do so. Open confession is optional. Confessions should not be heard outside of the confessional, except for a just cause. c. 964 Every parish is to have a scheduled time each week when the priest is in the confessional to hear confessions.
- 67/ "Is there anyone sick among you? Let him call for the elders of the Church, and let them pray over him and anoint him in the name of the Lord. This prayer made in faith will save the sick man. The Lord will raise him up again; and if he has committed any sins, he will be forgiven". (St. James 5, 13-

- 14) Visiting the sick and attending their needs should be a priority in the priest's daily pastoral life. Of equal importance is the priest's concern for the bereaved and their needs before, during and after the funeral. cc 1000; 1004
- 68/ The priest is committed to bringing the message of Christ to his people. This will include religious education for children, adolescents and adults. Parish or diocesan retreats and renewals should be encouraged. c. 528
- 69/ In those parishes where Religious Sisters and/ or Brothers are engaged in parish ministry, there should be a spirit of mutual cooperation and respect between the pastor and the religious. They will pray and work together to mutually support and promote their spiritual life. c. 675
- 70/ The priest's very title of "FATHER" summarizes the qualities of his zeal. He must be, above all, a man of compassion and kindness and sobriety after the example of Christ. The priest must constantly be on his guard against undue severity, impatience, drug or alcohol abuse and undue familiarity with women. In true Christian charity the priest with these ailments should be relieved of his pastoral duties and professional help should be given him. In cases where he refuses to receive such treatment, the Bishop should use his full power of authority and demand this obedience in charity. cc 277,2; 278,3; 273

PERSONNEL POLICIES

- 71/ The Diocesan Bishop freely appoints pastors and parochial vicars. cc 521; 547. The Bishop, after consulting the Vicar Forane of the Vicariate from which a party is leaving and consulting the Vicar Forane of the area to which a priest is being appointed, makes an appointment. Transfer looks more to the good of the parish to which the pastor or parochial vicar is to be transferred rather than the welfare of the parish from which he is being transferred. The Code offers two reasons to justify a transfer: (1) the good of the souls and (2) the necessity or utility of the Church. The Procedure for Transfer requires that the Bishop proposes the transfer in writing. If the pastor refuses, he should give his reasons in writing. If the Bishop's decision remains firm, he should follow the same procedure as that outlined for the removal of a pastor.
- 72/ Each priest should be able to express his preferences for pastoral work; and the Bishop should consider his abilities and desires before offering an assignment.
- 73/ In specialized work among a minority culture, the person to be assigned to the work must receive adequate preparation in the culture, language and psychological environment. This study should also be kept up in the early years of the work. Spanish as well as English is required for all diocesan priests before ordination. It is recommended for religious in all except Native American Parishes.
- 74/ Forms indicating preference for ministry are to be filled in every two years.
- 75/ Those who qualify for a special ministry in the Church, whether in the diocese or outside the diocese, may be permitted to accept this with the approval of the Bishop. If the ministry is outside of the diocese, they should be supported by their ministry and not by the Diocese of Gallup.
- 76/ Procedure for the removal of pastors: cc 1740-1747

1. When the Bishop has reason to believe there is sufficient cause for removal, he must confer with two pastors selected from among those approved for this purpose by the Presbyteral Council.
2. If, after consultation with the two pastors, the Bishop feels that the serious reasons require the removal of the pastor, he will prudently ask the pastor to resign within fifteen days.
3. If after two requests the pastor does not submit his resignation or refuses to do so without giving reasons, the Bishop may issue a decree of removal.
4. If the pastor decides to contest the Bishop's action, he is permitted to examine the records of the case and respond in writing. After examining the pastor's written response and, if necessary, after a hearing, the Bishop is to discuss the matter with the same two pastors. After this deliberation, the Bishop is to decide whether to remove him or not.
5. Once the decree of removal has been issued, the pastor must vacate the parish. If the pastor is ill, the Bishop should allow him to remain on the premises for as long as necessary.

A Grievance Counselor should be chosen from the pastors of the Diocese. His function will be to listen to individuals or groups who feel they have been treated unfairly by any person or organization in the Diocese. He shall also hear disputes of the various members or groups in the parish. This Grievance Counselor either shall solve the problem himself, or indicate the issue and suggest a solution to the Bishop.

77/ Religious priests should be welcomed to work in the Diocese.

78/ Incardination or excardination must take place according to the norms of Canon Law in force.

79/ Every priest seeking to work in the Diocese is asked to fill in a form giving biographical data, experience and preference for work. This is to be sent to the Chancery. All priests must act as parochial vicar for at least a year before being assigned a pastorate.



III

INSTITUTES OF CONSECRATED LIFE

PREAMBLE

- 30/ Essential to the charism of Religious are an ecclesial consecration to Jesus Christ through the profession of the Evangelical Counsels by public vows, a stable form of community life approved by the Church, fidelity to the specific founding gift and sound traditions, a sharing in Christ's mission by a corporate apostolate, personal and liturgical prayer, especially Eucharistic worship, public witness, a lifelong formation, a form of government calling for religious authority based on faith, and a specific relation to the Church. Letter of Pope John Paul II to the Bishops of the U.S.A., 1983. No. 3
- 31/ Fidelity to these basic elements, laid down in the constitutions approved by the Church, guarantees the strength of religious life and gives hope for its future growth. *Ibidem.*
- 32/ Institutes of consecrated life, inasmuch as they are dedicated in a special way to the service of God and of the entire Church, are subject to the Supreme authority. Individual members are held by reason of the sacred bond of obedience to obey the Supreme Pontiff as their highest Superior.

APOSTOLATE

- 33/ The Diocese of Gallup is Religious in its foundation, and is largely dependent upon Religious Priests, Brothers and Sisters in its program of pre-evangelization, evangelization, and Christian education.
- 84/ The Bishop of the Diocese as a successor of the Apostles and a Vicar of Christ in the area brings unity of faith and worship and evangelization to the entire community. Religious, while maintaining all the ideals and objectives of their institute, become members of the Diocese and of the parish to which they

are assigned by their superiors. The Bishop then is not only their brother, but their father, to whom they look for spiritual guidance and direction in the apostolate.

- 85/ Because of the vastness of the Diocese of Gallup, and the fact that many Native Americans are not concentrated in centers of population, work of religious sometimes involves working alone. This charism is recognized by the Church as consistent with consecrated life, and has its source in religious obedience. 678,2; Letter of Pope John Paul II to the Bishops of the U.S.A., 1983, p. 13
- 86/ Religious appointed by their superiors to work in the Diocese, should so inform the Bishop as soon as possible, if the superiors have not already done so. To promote better understanding in the Diocese, every religious is asked to fill in a form giving biographical data, experience and preference for work.
- 87/ A contract should be drawn up between the Diocesan Bishop, the parish and the Superior of the institute and/or the individual Religious assigned to a mission in the Diocese. These contracts should define, among other things, the work to be carried out, the responsibilities of the community and the individual. c. 681
- 88/ Institutes of Consecrated Life and Societies of Apostolic Life are bound by these synodal decrees, as well as by other diocesan laws and ordinances regulating matters in which they are under the jurisdiction of the Bishop. They are also subject to him in establishing houses and schools and will always seek his counsel before undertaking any major development or change regarding their work in the Diocese. c. 678,1
- 89/ In order to foster harmonious and fruitful mutual relations, the Bishop and major Religious Superiors should meet at stated times to discuss those affairs which pertain to the apostolate.
- 90/ Pastors should inform the Brothers and Sisters of any diocesan regulations which affect them in any manner.
- 91/ Religious should wear the habit of the Institute, according to the norm of particular law as a sign of their consecration and as a testimony of poverty. Clerical religious of an Institute which does not have its own habit should assume clerical dress according to canon. 284, c. 669
- 92/ Religious and priests need one another for support, affirmation and encouragement. All persons, Religious, Clerical or Lay involved in the Apostolate should work as a team.

SPIRITUAL AND TEMPORAL NEEDS

- 93/ The spiritual welfare of Religious living and working in the Diocese but under contract with secular organizations is the responsibility of the Bishop and pastor of the parish in which they live. If they take part in the apostolate, their apostolate is to be coordinated with parochial and diocesan activities.
- 94/ Contemplation of the things of God and constant union with God in prayer should be the first and foremost duty of all Religious. They should participate in the Eucharistic Sacrifice daily, receive the Most Sacred Body of Christ and adore Him present in the Blessed Sacrament. They should apply themselves to the reading of Sacred Scripture and to mental prayer. They should worthily celebrate the Liturgy of the Hours according to the prescriptions of particular law, with due regard to the obligation of clerics in canon 276,2, n.3, and they should perform other exercises of piety. They should have

special devotion to the Virgin Mother of God, model and protector of all consecrated life, especially by praying the rosary. They should faithfully make an annual retreat. c. 663

95/ The greatest freedom must be allowed all Religious in the selection of confessors. Large convents will be assigned suitable confessors, if requested by religious superiors. c. 630

96/ Temporal needs of religious working in the diocese are to be provided for as stated in the synodal decrees, section VI, "The Temporal Goods of the Church."

IV

THE TEACHING OFFICE OF THE CHURCH

PREAMBLE

97/ Christ the Lord entrusted the deposit of the faith to the Church, so that with continual assistance of the Holy Spirit it would without fail safeguard and faithfully teach the revealed truth. c. 747

98/ The Christian faithful should offer religious compliance to teachings which the legitimate authority of the Church proposes concerning faith and morals. All persons are bound to avoid any teachings which are contrary to the Church's teaching. c. 750; 754

99/ Heresy is an obstinate denial, after the reception of baptism, of some truth which is to be believed as being of divine Catholic faith, or it is likewise an obstinate doubt concerning the same. Apostasy is the total repudiation of the Christian faith after the reception of baptism. Schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him after the reception of baptism. c. 751

ECUMENISM

100/ The Synod urges all pastors, clergy and faithful to become involved in ecumenical activity with Christian zeal and prudence, according to each one's ability and state in life.

101/ The Decree on Ecumenism teaches the old truth that the Catholic Church regards herself as the true Church of the Lord, the Church which, thanks to the apostolic succession of her Bishops, is in perfect continuity with the Church of the Apostles.

102/ At the same time the decree on Ecumenism teaches a truth which may appear new to many Catholics, namely that Jesus Christ, in His spirit, is at work in the churches and ecclesial communities beyond the borders of the Catholic Church (Decree on Ecumenism, #3; also Constitution on the Church, #15.) The decree gratefully acknowledges that wherever men believe in Christ, the Son of God, and are baptized with the baptism of water and the spirit they are truly reborn and hence, despite the obstacles which may separate us, are truly our brothers.

- 103/ Catholic clergy and laity should cooperate generously with others in specific programs of civic and social welfare, such as the solution of racial problems, delinquency, indecent literature, anti-poverty plans, the strengthening of family life, etc.
- 104/ Priests are not to participate in formal dialog groups, nor may they enter into public debate concerning doctrine, as distinct from the public presentation of Catholic teachings in a non-debate format.
- 105/ Priests should seek to meet, and treat cordially, the ministers of neighboring churches, and actively promote the formation of small groups of clergymen for informal discussions concerning doctrines and practice.
- 106/ Ecumenical activity cannot be other than fully and sincerely Catholic, that is, loyal to the truth received from the Apostles and the Fathers, and in harmony with the Faith which the Catholic Church has always professed, and at the same time tending towards the fullness to which our Lord wants his Body to grow in the fullness of time.
- 107/ In planning ecumenical or interfaith services or activities, there should be consultation and collaboration of all. Care should be taken not to offend against the regulations or sensitivities of others.
- 108/ Priests are encouraged to accept invitations to explain Catholic doctrines and practices to social or study groups of other churches, and should welcome to appear before their own societies clergymen of other faiths to explain their own beliefs and practices.
- 109/ General rules for informal dialog:
1. Each participant must presume that the others are speaking in good faith.
 2. Each participant must have a clear understanding of his own faith.
 3. Each participant must strive for a clear understanding of the faith of the other.
 4. Each participant must forthrightly face the issues that cause separation, as well as those which create unity.
 5. Ecumenism does not have as its purpose to convert the other party to our way of thinking, although it may well have this effect.
- 110/ Catholics may participate with others in any religious services which are not part of the official liturgies of any denomination, i.e., meetings, services or liturgies which, by intention, content, or circumstances of place are considered as the formal worship of a particular church.
- 111/ Catholics, whether clerical, religious or lay, may attend the official worship of other churches from motives of friendship or courtesy, as on the occasion of weddings, funerals, family affairs, civic and social functions, etc. They may occasionally attend the official worship of other churches to gain or deepen understanding of the belief and practices of other religious bodies. Such attendance must not imply formal acceptance of and participation in the non-Catholic liturgy. Catholics should not assume roles of leadership in the services, nor partake of the Lord's Supper or any meal connected with the service, though they should feel free to stand or sit, out of respect for the congregation.
- 112/ Many occasions can arise, religious, civic, cultural, social, where a service of prayer is not the official, liturgical expression of any particular religious faith, but rather a gathering of Christian people joined

in a common endeavor toward common goals. At ecumenical services, discussions, panels, baccalaureate-commencement services, lectures, whenever separated brothers come together in the presence of the Lord, common prayer has not only a legitimate place but one that is highly recommended.

- 113/ The Lord's Prayer (with either ending), Scripture readings, Bible vigils, hymns, psalms or other suitable prayers for unity and charity, are always to be encouraged. The enthronement of the Holy Bible is recommended.
- 114/ On the occasion of ecumenical services, Catholics may attend and actively participate in Protestant churches. At ecumenical services priests may be attired either in clerical street dress or in cassock and surplice, depending on the place, the nature of the meeting, the other participants, and the vesture of other participating clergy.
- 115/ Christians of other confessions should be welcomed at Catholic liturgical services. They may be invited to join the recitation of prayers and singing of hymns. They may not, however, be invited to assume roles of leadership, e.g., that of lector, narrator, cantor, preacher, etc. Nor are Christians of other confessions to be admitted to Holy Communion.
- 116/ Since the homily is an integral part of the liturgy and is given by a bishop, priest or deacon, a clergyman of another communion cannot be invited to accept such a role. For this reason, no form of pulpit exchange is permitted, under any circumstances.

PREACHING

- 117/ Priests in union with the Bishop are bound to proclaim the Gospel. Deacons are also to serve the people of God in this ministry under the direction of the Bishop. c. 757
- 118/ A homily is to be given at all Sunday and Holyday Masses. If a sufficient number of people are present, it is recommended that a homily be given at Masses during the week, especially during Lent and Advent. cc. 764; 767
- 119/ Priests and deacons, from outside the Diocese who are in good standing, may preach on individual occasions. c. 764
- 120/ Parish priests in making arrangements for missions or spiritual exercises, should contact the Chancery before inviting an extern priest to preach, giving the diocese in which he has faculties and his qualifications for the task he is to assume.
- 121/ An important means of communication is the "Voice of the Southwest" and every priest is to urge his people to read it. c. 769

CATECHETICAL FORMATION

- 122/ By virtue of his office the parish priest is bound to provide for the catechetical formation of adults, youth and children. He is to promote and foster the role of parents in family catechesis. c. 773; 776
- 123/ Suitable catechesis should also be given to those handicapped in mind or body in so far as their condition permits. c. 777
- 124/ Since Catholic parents have a serious obligation to see to the religious instruction of their children, each parish shall provide a course of religious instruction for children not attending a Catholic school. c. 774
- 125/ The parish priest should make particular provision that suitable catechesis is given for the celebration of the sacraments; that children are properly prepared for the first reception of the sacraments of Penance and Holy Eucharist within the School of Religion or Parochial School. c. 777
- 126/ Catechetical formation should be given by employing all those helps, teaching aids, and communication media which appear to be most effective in enabling the faithful to learn more fully their religion and to practice it more suitably. In imparting catechetical formation, adaptations should be made in light of the faithful's characteristics, talents, age, and condition in life. c. 779
- 127/ Young men and women of the Diocese attending secular colleges are strongly urged to support and become active members of the Newman Club.
- 128/ Opportunities for adult education are to be provided by the pastor.

SCHOOLS OF RELIGION

- 129/ In every parish, there is to be a Graded School of Religion and a High School of Religion with promotion from grade to grade and graduation exercises for those completing eight grades and again for those completing high school. Preparation for the sacraments is to take place within these classes.
- The idea of a class for just a few weeks before reception of a sacrament thus is to be avoided.
- 130/ Ordinarily the sacraments are received as follows:
1. In second grade, first confession and first Communion.
 2. In sixth, seventh, or eighth grade, Confirmation.
- 131/ In smaller parishes, several grades may be combined under one teacher, but eight years attendance are required to complete the Graded School of Religion and four years attendance are required to complete the High School of Religion.
- 132/ The priest as representative of the Bishop is the official teacher in the parish. Every age group should have an opportunity from time to time to be taught by a priest personally. This is especially true in preparation for the sacraments.

MISSIONARY ACTIVITY OF THE CHURCH

- 133/ The entire Church is missionary in its nature. The work of evangelization is the duty of all the Christian faithful. c. 781
- 134/ The Bishop as first Catechist in the Diocese is to promote, moderate and coordinate all missionary endeavors. c. 790
- 135/ Catechists are those lay Christian faithful who have been duly instructed, who stand out by reason of their Christian manner of life, and who devote themselves to propounding the Gospel teaching and to arranging liturgical functions and works of charity under the direction of the pastor. Completion of the Teacher Training Course and certification as catechists by the Bishop is an ideal to be sought. c. 785

CATHOLIC SCHOOLS

- 136/ Catholic parents have a serious obligation to see to the religious education of their children. They are strongly urged to send their children to Catholic schools and to work with them for the welfare of their children. If this is not possible, they are still bound to provide for their Catholic education in other ways. c. 798
- 137/ Whenever possible, the parish is encouraged to build and maintain a Catholic school. The Christian faithful should foster Catholic schools by contributing to their maintenance in proportion to their means. Teachers should be outstanding for their correct doctrine and integrity of life. Catholic teachers should teach all formal religion classes. c. 803
- 138/ The system of Catholic education in this Diocese shall be under the direction of the Diocesan Department of Education.
- 139/ The superintendent of schools is the official executive of this department and representative of the Bishop, whose educational policies and directives he is charged with implementing in matters of school administration, in setting curricular standards and supervising the same. c. 806
- 140/ The regulations contained in the handbook "Policies and Procedures for use in the Diocese of Gallup" and all other regulations issued as superintendent of schools shall be the norm for all schools. c. 804
- 141/ The pastor is the moderator of the parochial school. He is responsible for the religious instruction of all children and for the implementation of diocesan school policies. Variation from these policies is allowed only after consultation with the Chancery.
- 142/ The parish priests by reason of their office must supervise and personally teach religion. Priests must teach religion in every class in parish schools for at least one period each week. c. 805
- 143/ The principal of a Catholic school is the administrator of purely curricular matters of the school. The principal is the head of the staff of teachers and is responsible immediately to the Diocesan Department of Education in all educational matters. In all other school matters, the principal is responsible to the pastor.

- 144/ A pastor may not engage a religious community to serve in the school and may not dismiss the community without the written permission of the Ordinary.
- 145/ The express stipulation that a community may not withdraw from teaching at the school without notifying the Ordinary and Pastor one year in advance must be attached to every contract or renewal of contract, whereby a religious community is engaged to conduct a Catholic school.
- 146/ Superiors of religious communities should notify the respective pastor and the Diocesan Department of Education of any change of individual teachers one month in advance, whether the change takes place during the school year or during vacation time.
- 147/ The minimum qualifications for teaching in the schools of the diocese shall be the same as those issued for the tax-supported schools of New Mexico and Arizona.

MASS ATTENDANCE FOR STUDENTS

- 148/ In parochial schools daily attendance at Mass is recommended. Every effort should be made to make this act of corporate worship a meaningful liturgical experience.
- 149/ On both the elementary and secondary levels, preparation for participation in the Eucharistic sacrifice should be provided during the religion class. Students should be trained to participate as lectors and commentators. All students could be encouraged to make up simple, meaningful prayers of the Faithful and to participate in bringing the gifts to the Altar during the Offertory Procession.

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THE SANCTIFYING OFFICE OF THE CHURCH

PREAMBLE

- 150/ The purpose of the liturgy is the purpose of Christ Himself, to give glory to his Father directly through a worship worthy of Him and to promote the salvation of mankind, by the communal worship of God's people. The Church fulfills this office in a special way by means of sensible signs. c. 834
- 151/ Good liturgies demand a correct understanding of Christology, the Nature of the Church, the common priesthood of baptism and the ministerial priesthood of Holy Orders and the nature of the liturgy. All priests and religious as well as all teachers in religious education in Catholic schools or CCD programs are urged to provide suitable instruction for those entrusted to their care. They should be familiar with the Church documents on the "liturgy". In the introduction to the revised sacramental liturgy, they will find a rich store of principle and observance. cc. 835-6
- 152/ Every effort should be made to insure the active participation of the faithful even though the parishes of the Diocese vary in culture and in availability of personnel and finances. c. 837
- 153/ Each parish and mission of our Diocese has its own personal character. In keeping with the spiritual needs of his people, every priest should give his people access to traditional devotions, as well as Bible vigils, para-liturgies and other forms of devotions arising since Vatican II. c. 839. For the purpose of assisting the Bishop in implementing matters of liturgy a Liturgical Commission has been established.

SACRAMENTS

- 154/ The Sacraments were instituted by Christ and entrusted by Him to the Church. They are the preeminent signs and means of salvation and sanctification.
- 155/ Priests will see that all the people of God receive the sacraments frequently with faith, love and good disposition, observing the required regulations proper to each sacrament.
- 156/ Functions proper to pastors are the administration of baptism and of confirmation to those received into the Church and to those in danger of death, of viaticum and of the anointing of sick as well as the imparting of the apostolic blessing; assisting at marriage and imparting the nuptial blessing; performing funerals; blessing of the baptismal font during the Easter season and leading processions outside the church, and giving solemn blessings; and the more solemn celebration of the Eucharist on Sundays and Holy Days of obligation. Parochial vicars, and deacons who are pastoral associates in those functions proper to them, perform the above at the direction of the pastor. c. 530
- 157/ Catholic ministers may licitly administer the sacraments of Penance, Eucharist and the Anointing of the Sick to Christians of separated Oriental churches and members of churches who find themselves in the same conditions as the separated Oriental churches at the discretion of the Holy See. c. 844,3

158/ Catholic ministers will administer these three previous sacraments to any other separated Christian at the Bishop's discretion in each individual case in danger of death or grave necessity if the following conditions are fulfilled: when they do not have a minister of their own church; when they spontaneously request the sacrament from a Catholic minister; when they manifest the Catholic faith in these sacraments and when they are rightly disposed. c. 844,4

159/ All priests and deacons having a domicile or quasi-domicile in the diocese may validly witness marriages. Pastors may delegate other priests and deacons for a particular wedding. No one may licitly witness marriage without the consent of the pastor.

160/ All the Christian faithful have the right to receive the Sacraments unless forbidden by law.

BAPTISM

161/ Baptism is the door to the sacraments and baptism by water or at least by desire is necessary for salvation; by it men and women are freed from sins, are born again as children of God, and having been configured to Christ by an indelible character are incorporated into the church. Baptism is validly conferred only through a washing with real water along with the necessary form. c. 849

162/ Prospective parents are urged to make themselves known to the priest about three months before the expected date of birth to give the priest sufficient time to prepare the couple for their new role.

163/ Parents as well as those who take their place are bound by the obligation and enjoy the right to educate their offspring. Catholic parents also have the duty and the right to select those means and institutions through which, in accord with local circumstances, they can provide more suitably for the Catholic education of their children. Parents also have the right to make use of those aids furnished by civil authority in order to obtain Catholic education for their children. c. 793

164/ The priest is to arrange that baptism is always celebrated with dignity as far as possible, considering the circumstances and wishes of the families concerned. c. 851

165/ A child born to Catholic parents should be baptized soon after birth. Baptism should never be delayed beyond a month. c. 867

166/ An adult who intends to receive baptism should be admitted to the catechumate. Such an adult, insofar as it is possible, should also be led along different stages to sacramental initiation in accord with the ORDO for initiation adopted by the Conference of Bishops. c. 851; 865; 866

167/ It is expected that the Catholic parents/parent attend Mass quite regularly. If they have not had instructions, and have no concept of their duties as Catholic parents, a period of instruction should be undertaken.

168/ For an infant to be baptized licitly it is necessary that the parents, at least one of them, or the persons legitimately taking their place, give their consent, that there be an established hope that the infant will be educated in the Catholic religion. If such a hope is really lacking, the baptism should be delayed but the reason of its deferral should be given to the parents. The infant child of Catholic or even non-Catholic parents in danger of death is baptized licitly even when his parents are unwilling. c. 868

- 169/ Conditional baptism is to be administered only when, after reasonable investigation, prudent doubt exists regarding the fact or validity of a prior baptism, or when investigation is judged useless or impossible. As heretofore, this judgment is left to the conscience of the priest. c. 869
- 170/ Practicing Catholic sponsors are to be chosen by the parents. The sponsors are to be at least sixteen years of age, to have received the sacraments of baptism, the Eucharist and confirmation; not to have incurred any penalty. Parents may not be sponsors. A baptized non-Catholic who belongs to a Christian community can *be* a witness along with the god-parent. c. 874
- 171/ Catholics may not act as sponsors at baptisms in other Christian churches. In view of the nature of the office of sponsor, other Christians may not be admitted as sponsors at baptisms in Catholic churches. However, for reasons of friendship or courtesy, all may attend baptismal ceremonies of other Christians.

CONFIRMATION

- 172/ Confirmation is conferred in the Diocese, following the Roman practice, between the ages of 11 and 14. No confirmation should be delayed beyond the 8th grade unless the person is not properly prepared to receive the sacrament. c. 891
- 173/ To receive confirmation, the child should have attended the Graded School of Religion, or a Catholic school. Confirmation instructions should be a part of the School of Religion classes or Catholic school religion classes. Adequate preparation for those not in grade school should also be provided.
- 174/ While other youth activities should be encouraged for those to be confirmed, e.g., Catholic social activities, participation in Catholic Youth programs, retreats or Days of Recollection, they are not to be made a requirement for Confirmation. Any person who has sufficient knowledge about the sacrament, and asks to receive it, should be admitted to Confirmation.
- 175/ The requirements for sponsors for Confirmation are the same as those for sponsors for baptism.
- 176/ It is desirable that the sponsor for Confirmation be the same as for baptism. Parents may not be sponsors. c. 893
- 177/ It is desirable that adult converts of the Diocese join the Bishop in the annual Mass for them at the Cathedral.

HOLY EUCHARIST

- 178/ While observing properly the liturgical directives of the Church in each community, sincere effort should be made to adapt the manner of its celebrations to particular groupings of its members. Genuine pastoral concern shall be an honored principle in planning liturgical celebrations and in providing opportunities to the people to express their faith in other public but non-liturgical devotions.

- 179/ The Eucharistic sacrifice is the source and culmination of the whole Christian life. Both private and public Eucharistic devotion, including the devotions outside of Mass, are strongly encouraged. c. 924-930
- 180/ Private devotions hold an honored place in the tradition of Catholic practice. Both those which have been favored in the past, and new ones, should be encouraged, providing they are authentic expressions of our faith and of the honest sentiments of people's hearts.
- 181/ The tabernacle must be constructed like a safe, of metal, attached firmly to the altar or wall, where it cannot be removed as a whole. At the same time, the tabernacle key must be kept locked in a cabinet, and then that room where it is kept must also be locked. The tabernacle key is not to be kept on one's person. c. 938
- 182/ The only bread approved in the Western church for the Blessed Sacrament is that made of pure wheat flour and water. No cakes or cookies made with honey and baking powder are allowed. c. 924

PARTICIPATION IN THE HOLY EUCHARIST

- 183/ Catholics may receive Holy Communion again if they participate in another Mass the same day. c. 917
- 184/ Distributing the Precious Blood from the chalice for the people is not allowed on Sundays and Holy Days when there are large groups of people attending Mass. This is reserved for small group Masses on weekdays. It is allowed on Holy Thursday and at the Easter Vigil, not on Easter Sunday.
- 185/ The Sacrament of Penance must be received before First Communion. It is not a matter of choice for the child or the parents. The child is not merely to be prepared for the Sacrament of Penance, but is to receive it before First Communion. Regular confession is recommended. c. 914; 777, 2
- 186/ Great concern should be manifested for divorced people. There could be separate apostolates toward divorced men and divorced women within the parish. They need counseling and direction in their lives. Divorcees form a great potential for ministries within the Church, such as Catechetics, music, etc. Some of them could perhaps be directed to a religious vocation as a second career.
- Great harm is done to the souls of the divorced and remarried people when priests advise them to go to Communion. Our Holy Father, Pope John Paul II, in Chicago, and again in his letter to the Bishops of the world on Holy Thursday, 1980, reminds us that repentance of sin is absolutely necessary before Holy Communion, and repentance includes effective reform. Under no condition, can divorced people living in the state of sin or approximate occasion of sin, receive Holy Communion, either publicly or privately. To advise them to do so indicates a great lack of charity and lack of pastoral concern because, besides receiving Communion sacrilegiously, they know in their hearts that they have not repented, and so will just multiply their sins.
- 187/ Since the Holy Eucharist is the ultimate sign and the very cause of the unity of the Church, the restoration of Eucharistic communion is the goal of the present ecumenical effort. Until this end is accomplished, no form of intercommunion can be permitted under any circumstances.

- 188/ Pastors should see that churches where the Holy Eucharist is reserved are open every day at least during the daylight hours, so that the faithful may easily pray in the presence of the Blessed Sacrament. c. 937
- 189/ The place for the reservation of the Holy Eucharist should be truly preeminent. It is highly recommended that the place should be suitable also for private adoration and prayer. c. 938
- 190/ The annual procession on the Feast of Corpus Christi, or on an appropriate day near this feast, has a special importance and meaning for the spiritual life of the parish. It is, therefore, desirable to continue this procession when it can truly be a sign of common faith and adoration. c. 944
- 191/ Although we have used the term "Eucharistic Days", Pope John Paul II again calls our attention to the old observance of FORTY HOURS DEVOTION. Forty Hours Devotion, or Eucharistic Day, does not just happen. It is a planned observance. It takes time and prayerful preparation. Many people in the parish must be involved to make it a success. The custom of having certain groups observe an hour of adoration should be resumed. The closing of the Forty Hours Devotion is one of those occasions when the Priests of the Vicariate, at least, ought to be present. Every effort has been made to avoid any conflict within a Vicariate in assigning the dates.
- 192/ Priests, Deacons, Extraordinary Ministers of the Eucharist and those engaged in religious education should read and be familiar with the Documents of the Second Vatican Council on the Sacred Liturgy. Particularly recommended is the Encyclical letter of Pope Paul VI, "The Eucharistic Mystery" and the Holy Thursday letter of Pope John Paul II on "The Mystery and Worship of the Most Holy Eucharist". 1982
- 193/ The Eucharistic sacrifice should be celebrated in the parish church or chapel. Mass may be celebrated in a becoming place, other than a church or chapel, only with the permission of the Ordinary.
- 194/ Home Masses can be very beneficial for the spiritual life of the faithful. Those having the care of the souls are invited to provide such Masses, especially for the aged and those confined to their homes or in some institution, except on Saturday, Sunday and Holy Days. Priests should advise the pastor of the parish in which they celebrate home Masses.
- 195/ Anticipated obligation Masses are not to begin before 4:00 p.m. c. 931
- 196/ No more public Masses are to be celebrated in a church on Sunday than are needed for the adequate service of the people. Parishes in which a small number of persons are scattered over the seating area of the church ought to consolidate their Sunday Masses.
- 197/ When required by true pastoral necessity priests may celebrate Mass twice on weekdays. This permission is not to be used if there is another priest available. If a stipend is accepted for the second Mass, it must be sent to the Diocese to be applied to the seminary fund or some charity. c. 905,2
- 198/ When required by pastoral necessity, priests may celebrate Mass three times on Sundays and other Feasts of precept. This permission may not be used if another priest is available. If more than one stipend is accepted, it (they) must be sent to the Diocese to be applied to the seminary fund except for

PENANCE

- 199/ In the sacrament of Penance, the faithful, confessing their sins to a legitimate priest, being sorry for them, and at the same time proposing to reform, obtain from God forgiveness of sins committed after baptism through the absolution imparted by the same priest; and they likewise are reconciled with the Church which they have wounded by sinning. c. 959. All serious sins in kind and number must be confessed. Confession of venial sin (confessions of devotion) is to be encouraged. c. 988
- 200/ The faithful should be encouraged to approach the Sacrament of Penance at times when Mass is not being said. c. 986
- 201/ Communal celebration shows more clearly the ecclesial nature of the sacrament. Each parish and mission is urged to have such celebration throughout the year especially during Advent and Lent. Individual confession and individual absolution are also required on such occasions.
- 202/ Penitential celebrations without absolution are a valuable tool to prepare adults and children for their first reception of the Sacrament.
- 203/ The Christian faithful have the obligation to go to confession at least once a year if they are in serious sin, after they have reached the age of discretion. They are at liberty, if they prefer, to confess sins to a legitimately approved confessor of another rite. cc. 990, 991

ANOINTING OF THE SICK

- 204/ If the circumstances of a parish dictate, it is suggested that a Pastoral Care Team be formed to provide adequately for the sacramental and other needs of the sick, the aged and the shut-ins.
- 205/ Frequent visitation of the sick is the duty and privilege of every parish priest who personally or through others should provide frequent reception of the sacraments for the sick, aged and shut-ins.
- 206/ The responsibility for sacramental ministry in hospitals and nursing homes and other such institutions is the responsibility of the pastor in whose territory the hospital or institution is located. All priests having the pastoral care of souls should visit their parishioners in time of sickness and confinement in an institution.
- 207/ The anointing of the sick can be administered to a member of the faithful who, after having reached the use of reason, begins to be in danger due to sickness or old age. This sacrament can be repeated whenever the sick person again falls into a serious sickness after he or she has become better or whenever a more serious crisis develops during the same sickness. c. 1004
- 208/ Charity demands that the elderly, the sick and the disabled be made to feel that they are a part of the parish community. Consequently, it is urged that parishes provide opportunities for these persons to gather together. The parish community should also attend these gatherings in order to foster unity. Transportation should be provided for those who have no way of getting to the church or parish facility, where if possible, a wheel chair ramp should be provided to ease access to the church building.

209/ Common celebrations of the sacrament of the sick are recommended to all parishes and missions. Their frequency is to be determined by pastoral decision. Only those eligible to receive the sacrament according to c. 1004 are to be anointed at communal services. c. 1002

MARRIAGE

210/ The matrimonial covenant is one by which a man and a woman establish between themselves a partnership for the whole of life. By natural inclination this covenant is ordered toward the procreation and education of offspring. Such a covenant between baptized persons has been raised by Christ the Lord to the dignity of a Sacrament. c. 1055

211/ The Church regulates the marriages of all baptized Catholics even if there is only one baptized Catholic who is in full communion with the Church. c. 1059

212/ Couples preparing for marriage should notify the priest of their intention four to six months beforehand to give sufficient time for the preparation that may be necessary.

213/ The priest preparing for the marriage should get well acquainted with the couple and their religious background, to find out what instruction in the faith is necessary besides premarital instructions. c. 1063

214/ The pre-nuptial inquiry form must be administered by the priest or deacon, asking the questions of the spouses individually, not in each other's presence, nor allowing them to fill in the form. The priest writes the answers, reads them back to the spouses, and then places them under oath testifying to the truth of the answers. The priest adds his comments as to the sincerity and character of the parties.

215/ The pre-marital inventory should be offered to the couple to assist them in knowing their relationship, and to ascertain possible growth areas.

216/ Pre-Cana Conferences and Engaged Encounters are to be strongly encouraged.

217/ Before the marriage, all the rights and duties of married people ought to be explained to the parties, including the rearing and education of children.

218/ Marriage should be delayed if there is any doubt about an obstacle to the validity of the union. If the party is pregnant and this is the only reason for the marriage, the marriage should be delayed. If, on the other hand, the marriage had been planned before the pregnancy was known, the priest should go ahead and try to accommodate himself to the wishes of the parties, even shortening the period before marriage.

219/ Catholics who have not received the sacrament of Confirmation should receive the sacrament before being admitted to matrimony if they can do so without serious inconvenience. c. 1065

220/ Catholics may act as the official witnesses at the valid marriages of non-Catholics, even in a non-Catholic church. At marriages involving two Catholic parties, the general rule still applies that the two official witnesses should be Catholics in good standing. However, in cases of mixed marriages, or the marriage of recent converts, the official witnesses may be non-Catholics. Mixed marriages are to be performed in the church and at Mass using the traditional formula in the Roman Ritual.

Should the parties to a mixed marriage so request, permission is granted for the marriage to be performed outside of Mass, observing the full ritual of a Catholic marriage, including the Nuptial Blessing.

- 221/ If a clergyman of another faith is invited to attend the wedding he may sit in the sanctuary, if vested. At the close of the liturgical rites he may address his good wishes and exhortation to the bridal couple, and lead the congregation in common prayers. The homily or sermon must always be given by the priest to avoid the impression of a type of pulpit exchange. The clergyman may not act as lector, cantor or in any way lead the service. The priest or deacon receives the promises and consent of both parties.
- 222/ As a witness to the sanctity and unity of marriage, Catholics are to attend only valid marriages in other churches.
- 223/ Personal instruction regarding holiness and duties of the new state of life and a preparation for a reverent liturgical celebration should be given.
- 224/ Catholics should be encouraged to receive the sacrament of Penance before marriage and Holy Communion at the wedding Mass.
- 225/ In the following cases, permission is required from the Bishop or from his delegate: 1o. marriage of transients; 2o. marriages forbidden or not acknowledged by civil law; 3o. a marriage of someone who has natural obligations to a former spouse or children; 4o. the marriage of a minor when parents are unaware or reasonably unwilling; 5o. marriage by proxy; 6o. marriage of someone who has been excommunicated or interdicted; 7o. the marriage of notorious ex-Catholics; 8o. ecumenical or mixed marriages. cc. 1063-1072; 1124; 1104-1105. A dispensation is needed for the validity of the marriage of a Catholic to a non-baptized person or to one whose baptism is not proven.
- 226/ The promise on the part of the Catholic party to raise the children Catholic is maintained not only for marriages with the impediment of disparity of cult, but with mixed marriages and with marriages of a Catholic and a lapsed Catholic.
- 227/ Marriages should be celebrated in the parish where either party has a domicile or quasi-domicile or a month-long residence. The pastor or parochial vicar ordinarily witness the marriage, exceptions may be made for priests or deacons who are close relatives of a party to the marriage. c. 1115
- 228/ In order to avoid confusion on the part of the faithful and to ease the burden of the priest, no weddings will be allowed after 3:00 p.m. on Saturdays. That is, the wedding must be over by 4:00 p.m. The reason for this is twofold: To free the priest (1) for hearing confessions and (2) for saying the anticipated Masses. These times are to be observed in all parishes, whether or not a difficulty arises in an individual parish.
- 229/ In order to obtain a civil separation or a divorce, permission from the Chancery must always be obtained. This should be sought only after every attempt has been made (through hearing both parties) at reconciliation. Under no condition should a person who comes and says "I would like to get a divorce", simply be given an application form for permission for divorce, nor should a divorce form be filled out without much previous counselling, reminding the parties of the difficulties of living

alone in society, and the impossibility of (barring a null marriage) marrying again, or even keeping company.

- 230/ If the priest for any reason does not feel prepared to counsel the couple or he desires, or one or both parties desire or need further counselling, they should be referred to the diocesan counsel for separation from bed and board (divorce counsel).

SACRAMENTALS

- 231/ Priests should instruct the faithful on the nature and efficacy of sacramentals. In imitation of the sacraments these are sacred signs or actions employed by the Church to obtain spiritual or material favors from God by the Church's intercession. c. 1166
- 232/ The rites prescribed for the administration of sacramentals must be observed in detail. c. 1167,2
- 233/ The English language may be used in imparting the various blessings as contained in the LITURGICON published in 1977.
- 234/ The pastor should make himself available to bless homes of his parishioners.
- 235/ Sacramentals are to be treated with reverence.

The minister is a cleric endowed with the necessary power. In accord with the norms of liturgical books and at the discretion of the Ordinary certain sacramentals can be administered also by lay persons who are endowed with the suitable qualities. c. 1168

FUNERAL RITES

- 236/ The Bishop may allow the ecclesial burial of children not baptized and burial of baptized non-Catholics in individual cases. c. 1183
- 237/ When requested by the family, priests may conduct funeral services at the home, funeral parlor or graveside for those who in life did not profess the Catholic faith. If the family requests, Mass may be offered for their consolation and the body brought to the church provided scandal is avoided.
- 238/ By law, the funeral rites are denied to notorious apostates, heretics and schismatics and to one choosing cremation in contempt of the Christian faith and to manifest sinners, which would cause scandal. In case of doubt, consult the Bishop or his delegate. c. 1184. When it is not possible to bring the body to church for Mass because of distance or cost, Mass may be offered in the Mortuary with permission of the Chancery.

SACRED PLACES AND TIMES

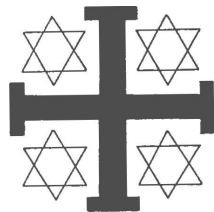
- 239/ Sacred places are those which have been designated for Divine Cult or for the burial of the faithful. This designation comes through a dedication or blessing which the liturgical books prescribe for this purpose. c. 1205

FEAST DAYS

- 240/ Sunday, the day on which the Paschal Mystery is celebrated in light of the apostolic tradition, is to be observed as the foremost feast day of obligation along with the other feasts of precept. c. 1246
- 241/ On Sundays and days of obligation the faithful are bound to participate in the celebration of Mass. They should also abstain from those labors and business concerns which impede the worship to be rendered to God, which impede the joy which is proper to the Lord's day, or which impede the required relaxation of mind and body. Ibidem.
- 242/ In all churches and chapels having bells, the Angelus shall be rung. The morning Angelus should be rung at a time when it will not unreasonably disturb the community. After the Angelus on Saturday evening and on the eve of Holy Days, the church bells are to be rung in a more festive way.

DAYS OF PENANCE

- 243/ 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 be joined in common observance of penance, penitential days are prescribed, on which the Christian faithful in a special way pray, exercise works of piety and charity, and mortify themselves by fulfilling their responsibilities more faithfully, especially by observing fast and abstinence. c. 1249
- 244/ Penitential days and times throughout the Church are Fridays throughout the year and the time of Lent. c. 1250
- 245/ Since the laws of the Church on fast and abstinence are binding in conscience, pastors must announce the faithful the days of fast and abstinence on the Sundays preceding such days. Fast and abstinence are to be observed on Ash Wednesday and Good Friday. Fridays of Lent are days of abstinence. Fridays throughout the year are to be observed as days of penance. Acts of mercy, charity and mortification are suggested. Abstinence from meat is a recommended form of penance. c. 1251-1252



VI

THE TEMPORAL GOODS OF THE CHURCH

PREAMBLE

- 246/ The Catholic Church by inherent right, independently of civil power, can acquire temporal goods by all just means, retain them and administer them for the purpose of pursuing the ends proper to it. c. 1254
- 247/ The Christian faithful have the obligation to support the Church in order to provide what is needed for divine worship, apostolic and charitable works and the decent support of the clergy. c. 222. Bishops are bound to remind the faithful of this obligation. c. 1261

ADMINISTRATION OF THE CHURCH'S GOODS

- 248/ The Diocese of Gallup in carrying out its service to the people of God cannot function without churches, schools and other buildings and facilities. c. 1279
- 249/ The primary responsibility for the administration of the Church property rests with the Diocesan Bishop who shares this responsibility with pastors. c. 1276; 1279
- 250/ The constant growth and inevitable changes that take place in any living organization demand new decisions with regard to the disposition of Church property. These decisions are not to be made either on the diocesan or parish level without the consultation of the Finance Council and Diocesan Consultors as required by law. c. 1277
- 251/ Since the financial burden of supporting both diocesan and parish institutions lies in great part upon the shoulders of the laity, their voice is essential in helping to solve the needs of the diocese and to dispose of church property. c. 537; 492
- 252/ A continuing program of education should provide that all members of the diocese be made aware of their respective responsibilities with regard to promoting the material development of the diocese without which the spreading of the Gospel and spiritual growth could not take place. This is the work primarily of the Diocesan Development Office and pastors. c. 1261
- 253/ This program might include such goals as self-support for parishes and the sharing of wealth by those who have with those who are less fortunate. Where there are several parishes in close proximity, many more positive programs could be developed by working together rather than in separate spheres.
- 254/ A spirit of generosity and sacrifice is necessary to realize the goals of the diocese, remembering the words of St. Paul: "You are the Body of Christ. Every one of us is a member of it".

- 255/ While understanding that the spirituality and the care of souls is the main concern of the pastor, nevertheless, responsibility for the administration of the church property is also vested in him. c. 537
- 256/ Every pastor is bound by his office to maintain, and if possible, to improve the physical condition of the parish plant. He is not to allow it to fall into disrepair. Repairs should be begun at the onset of the problem, before it spreads and costs multiply. c. 1284
- 257/ An annual parish financial report, prepared with the assistance of the finance council, should be given to the people.
- 258/ Title to all church property should be registered as follows: FOR NEW MEXICO: "The Roman Catholic Church of the Diocese of Gallup"; FOR ARIZONA: "Bishop of the Roman Catholic Church of the Diocese of Gallup" by _____ (Name of the present Bishop, a Corporation Sole.)
- 259/ All deeds and abstracts to the church property must be recorded in the respective county clerk and assessor's office. Title, survey and plan of property should be made in duplicate; the original to be sent to the Chancery and a copy to be kept in the parish files. Regarding properties not deeded to the diocese (for example, Indian land, land grants), every effort should be made to acquire some legal title to them.
- 260/ Church property is to be insured with Catholic Mutual of Omaha as directed by the Ordinary. Within the Diocese of Gallup all policies must be amended regularly so as to insure the property at current replacement value.
- 261/ Those in charge of church property are forbidden to sell, lease, assign, transfer, barter or to otherwise encumber or alienate any church property without permission of the Bishop in writing. cfr. 1258
- 262/ Furnishings which are valuable historically because of the culture of the people may not be altered, traded, sold or given away without the permission of the proper owner, e.g., the Tribe, the Ordinary, etc. Regarding items about which there may be questions, e.g., ancient statues, whose antiquity is considered important by a segment of the parish, the decision as to their disposal or retention should be made by more than one church person. c. 1284
- 263/ Those in charge of church property are required to keep account books officially approved by the Ordinary. In them are to be carefully recorded all receipts, expenditures, credits and debits of the parish. A unified system of bookkeeping is to be used in the diocese. A seminar on the operating of such a bookkeeping system is to be given at regular intervals for pastors, associates, or future pastors and any staff members of the parish involved in this work. Every parish will have the same bookkeeping system. c. 1286
- 264/ Any and all parish funds, securities or other valuables shall be retained and deposited in a bank safe deposit box in the name of the respective parish or in a parish vault or safe. c. 1284
- 265/ Cancelled checks, as evidence of payment, shall be preserved throughout the time specified by civil law statutes of limitations (at present seven years). Cancelled bonds shall likewise be preserved for a period of seven years. Inventory of personal possessions of priests are to be kept in the files of the

Chancery to be revised every year. All other properties found in the rectory are presumed to belong to the parish. *Ibidem.*

- 266/ Parish finances are to be administered by the pastor together with the Finance Council. Records must be open to the Finance Council to be reviewed quarterly.
- 267/ Parishes and missions should strive to satisfy their own financial obligations. Where this is not possible, the diocese should seek means to subsidize them in order that proper compensation can be made to individuals. People should be educated to tithe as the ordinary and sufficient means of supporting the Church.

SALARIES

268/ Salaries for priests working in the diocese will be as follows:

Pastors	\$300.00 per month
Assistants	\$275.00 per month
Diocesan Officials	\$ Similar to pastors of the Diocese of Gallup. Payment for room and board. Same care allowance as allowed to other priests.
Military Chaplains	\$ They should arrange retirement with the Bishop.
Priests at school	Differs with each, depending upon living accommodations, outside assignment, etc.
Assisting priests	\$25 per day, plus 20¢ per mile and stipend if Mass is offered for an intention. c. 281; 1274

- 269/ Priests salaries shall be reviewed by the Presbyteral Council at regular intervals, not exceeding two years, in order that the clergy may lead a “respectable and dignified life”. c. 531
- 270/ Diocesan priests are required to file a copy of their will in the Chancery, including directions for burial, within six months of ordination. This makes it much easier for all when an emergency arises.
- 271/ Salaries for sisters shall be \$200.00 per month for twelve months. All sisters engaged in the work of a parish or mission shall be enrolled in an approved sick benefit, hospitalization program, e.g., Blue Cross. If parishes can afford a higher salary and the community requests and needs it, this may be negotiated. Salaries are to be reviewed every two years. c. 1274,2
- 272/ Employees of the parish or institution must be paid a living wage, at least never less than the minimum wage determined by State or Federal Law. Workmen's Compensation and Social Security are to be provided for them. The pastor and Finance Council are to decide wages of such employees according to work, hours and so forth. Exceptions to the above are made for volunteers. c. 231; 1274,3
- 273/ Priests of the diocese are allowed three Sundays, or more or less four weeks of vacation a year. These may be taken consecutively or separately at any time of the year. The same rule applies to all priests in the diocese, not only to pastors. c. 533,2
- 274/ All pastors are to notify the Chancery of an absence over a weekend, giving the name of the substitute priest. When extraordinary situations arise, and there is need for further absence, special

arrangements must be made with the Chancery. If the need for an absence occurs in an emergency, the Chancery is to be notified as soon as possible of the arrangements made for the care of the parish, and the reason for the absence.

275/ The maintenance of the rectory is a parish obligation. Ordinarily this is to include utilities and food. Personal long distance phone calls are to be paid by the priest.

276/ No priest will be permitted to occupy any diocesan or parochial office unless he has the mental and physical health to do so. This is to be determined by the Bishop after consultation with the Vicar Forane. c. 538,3

CARS

277/ Priests shall purchase their own cars with their personal funds. Priests shall be given \$100.00 per month personal car allowance by the parish or office where employed for car depreciation. The parish is responsible for liability insurance only and ordinary maintenance and gas and oil when used for the parish.

278/ Sisters shall supply their own cars and maintain them, but, if their work demands the use of the car, then it is maintained as above for priests. Permission for use of a parish car outside of parish work is to be granted by the pastor and Finance Council for each use. Gas is to be paid by the sisters on such occasions.

279/ Permanent deacons working part-time in a parish shall receive no salary, but be compensated for use of their car for parish work.

THE SUPPORT OF THE PARISH AND THE DIOCESE

280/ The stipends below are the recommended, nevertheless, in charity, each priest must consider the financial ability, or lack thereof, in each individual case and no one should be denied any services for lack of financial consideration.

- Masses \$ 5.00 : to the priest.
- Weddings \$ 25.00 : divided parish and priest equally.
- Funerals \$ 25.00 : divided parish and priest equally.
- Baptism \$ 10.00 : to the priest, including certificate. Any excess goes to the priest.
- Quinceaneras \$ 25.00 : divided parish and priest equally.
- Confirmations \$ 5.00 : to the Bishop.

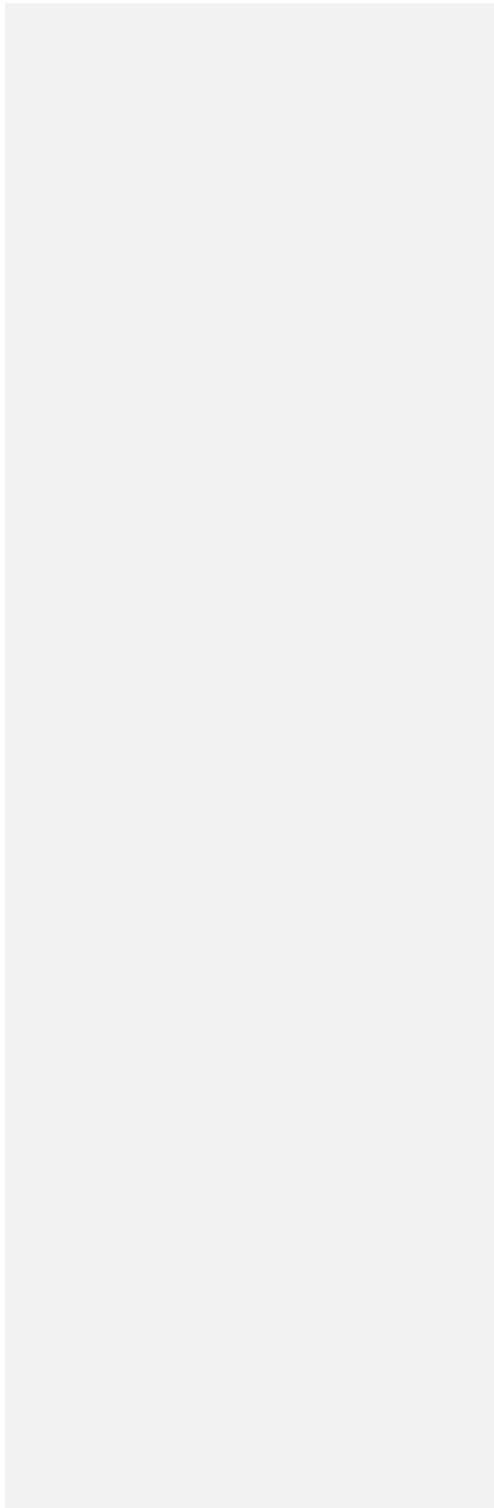
281/ The annual diocesan assessment for the support of diocesan offices to be sent to the Chancery is 6% of the ordinary income of the previous year. c. 1264

282/ The ordinary special collections in the Diocese of Gallup (c. 1266) are the following:

- Latin American Mission Collection Third Sunday in January
- Black and Native American Collection First Sunday of Lent
- Catholic Relief Collection Fourth Sunday of Lent
- Holy Land Collection Good Friday
- Good Shepherd Collection Fourth Sunday of Easter

Seminary Collection Pentecost Sunday
Communications Collection Third Sunday of June
Peter's Pence Collection Second Sunday of August
Mission Sunday Collection Second Last Sunday of October
Human Development Campaign Sunday before Thanksgiving
Catholic University of America Second Sunday of Advent

283/ The Diocesan Development Office is in charge of fundraising. It is responsible directly to His Excellency, the Bishop and to the Diocesan Development Board. The office is governed by a 12 member board of directors including a Chairman and Vice-Chairman, with the Bishop as an ex-officio member. The Board employs a Development Director and Secretary to carry out the activities which are: Campaign H.O.P.E. (Bishop's Annual Appeal), planned-giving and making requests for grants to Foundations.





The Appendices

APPENDIX I

CHANCERY REGULATIONS

ADMINISTRATIVE PROCEDURE

- 284/ The Chancery is open daily from 9:30 A.M. to 11:30 A.M., except Saturdays, Sundays, Holy-days of obligation (including the days following Thanksgiving, Christmas, New Years and Easter), National holidays, i.e., Memorial Day, Independence Day, Labor Day, Thanksgiving day and the day following. The Chancery is open afternoons by appointment only.
- 285/ All official communications should be addressed to the DIOCESE OF GALLUP, Box 1338, Gallup, New Mexico 87301. Official mail should not be addressed to the Bishop or any member of the Chancery staff on the envelope. Personal or private mail should be marked. Formal petitions concerning matters reserved to the Ordinary should also be addressed to the DIOCESE OF GALLUP, even though the enclosed petition is directed to His Excellency.
- 286/ All bequests to implement gifts to the Diocese for any diocesan fund, institution or agency should be drawn in the following form:
- "I give, devise, and bequeath \$_____ to the Roman Catholic Diocese of Gallup."*
- 287/ Lay people should not be sent to the Chancery without previous arrangement made by the pastor or interested priest. Such arrangement should indicate the nature of the business for which an appointment is requested.
- 288/ (a) Checks for remittances of all kinds should be drawn in favor of the Diocese of Gallup. Parish checks, bearing the signature of the pastor, are to be used for all parochial remittances.
- (b) Every check is to carry specific indication of its purpose.
- (c) Remittances for all collections are to be sent to the Chancery within ten days of the date of collection. Mission Collection is to be sent to the Diocesan Director of the Propagation of the Faith.
- 289/ Communications from the Chancery to the Clergy containing assignments for special matrimonial investigations, requests for data, etc., should be acted upon immediately and acknowledged. No answer is ever to be delayed beyond ten days.
- 290/ Requests for episcopal functions in parishes or institutions should be made at the earliest possible date, so that the Bishop's schedule can be prepared well in advance.
- 291/ Annual statistical and financial reports are to be submitted to the Chancery by January 15 of each year.

292/ In the event of the death of a Priest's father or mother, the Chancery will send an announcement to every Priest in the Diocese, provided the Chancery is notified immediately.

MARRIAGE PROCEDURES

PRENUPTIAL INVESTIGATION

293/ Every question on the forms for the prenuptial investigation is to be carefully answered.

294/ When administering any oath, the Priest shall first admonish the person who is to swear about the sanctity of an oath and the penal consequences of perjury, and then have the person swear while touching the book of the Gospels with his hand.

295/ Under no circumstances may the bride and groom be interrogated in each other's presence. Neither may the witnesses to their freedom to marry be interrogated in the presence of one another nor in the presence of the parties to the marriage.

296/ Whenever the assistance of a priest from another parish is needed to conduct the investigation or to obtain affidavits of a party's freedom to marry, the necessary forms must be sent directly to the Priest by mail, their delivery to the Priest may not be committed to any lay person, not, even the bride or groom, unless it is a most urgent case. In such urgent cases, these forms, together with the necessary instructions, must be placed in a sealed envelope addressed to the Priest who will conduct the interview.

297/ If the pastor has any doubt, the following written evidence is requested to determine freedom of spouses:

- (1) Two affidavits or a Priest's signed statement of freedom to marry;
- (2) The suppletory oath -- to be used only when other means to establish a party's freedom to marry have been exhausted.

298/ The following documents must be procured for each marriage:

- (1) The Baptismal certificate of each baptized party;
- (2) The Confirmation or Holy Communion certificate, if available, of each Catholic party.
- (3) The civil marriage license.

299/ In a pertinent case, the following must also be obtained.

- (1) The death certificate of a former spouse;
- (2) A document proving the declaration of nullity or dissolution of a previous bond;
- (3) The proper dispensations.

300/ If a record of any of the foregoing documents (Decrees 298 and 299) is contained in the registers of the parish of the priest who conducts the investigation, it is not necessary to append the respective document to the acts of investigation, but the priest must add under "Remarks" a signed statement verifying the records.

301/ The procedure to be followed before marriage is as follows:

1. If both parties are from the parish where the marriage will take place, the Pastor may witness the marriage after he has:
 - a. Obtained all the necessary documents;
 - b. Completed the prenuptial investigation of both parties according to the proper forms;
 - c. Given necessary instructions as in c. 1063
2. If each party is from a different parish in this diocese and the marriage will be celebrated in one of these parishes, the pastor of the parish where the marriage will take place may officiate only after he has:
 - a. Obtained all the necessary documents;
 - b. Completed the prenuptial investigation of his own subject and also of the other party, unless the pastor of the latter has examined him or her;
 - c. Given necessary instructions as in c. 1063
3. If the party from a parish of this diocese intends to enter marriage in his or her proper parish with a resident of another diocese, before the marriage the pastor of this diocese must:
 - a. Obtain all the necessary documents;
 - b. Complete the prenuptial investigation of his own subject and also of the other party, unless the pastor of the latter has examined this party;
 - c. Given necessary instructions as in c. 1063
4. If marriage is to be contracted outside this diocese by a resident of this diocese with a person who does not reside in this diocese, the pastor of the party resident in this diocese must transmit all documents to the extern priest.
5. If marriage is to be contracted outside this diocese by two persons resident in this diocese, the proper pastor, having proceeded according to Decree 301, (1) and (2), shall also give his signed and sealed permission that another priest, not necessarily a specific priest, may assist at the marriage.

302/ After the marriage has been contracted, the prenuptial investigation is to be enclosed in an envelope and sent to the Chancery for filing.

DISPENSATIONS FROM IMPEDIMENTS

303/ The Chancery does not issue rescripts or dispensations directly to the spouse, hence, the pastor shall never, under any circumstances, send them to the Chancery to seek a dispensation.

304/ If marriage is to be contracted between a Catholic and a non-Catholic, the Ordinary of the Catholic party is to be approached for any dispensation, even though the marriage will not be contracted in the proper diocese of the Catholic party.

305/ In a petition, all the reasons for requesting the dispensation must be listed.

306/ In the case of persons without a proper diocese (*vaggi*), the petition for a dispensation may be sent to the Chancery of the Diocese in which they actually live. (Synodal decree 225)

307/ Pastors should bear well in mind that a dispensation from an impediment of major degree (for example, disparity of cult) is invalid if the reasons proposed in the petition are not true.

308/ The impediment of crime consists when,

1. One who, with a view to entering marriage with a particular person, has killed that person's spouse, or his or her own spouse, invalidly attempts this marriage.
2. They also invalidly attempt marriage with each other who, by mutual physical or moral action, brought about the death of either's spouse.

The dispensation from this impediment is reserved to the Holy See. However in urgent danger of death, dispensation is to be sought from the Ordinary. c.1090; c. 1078,2,2o; c. 1079,1.

309/ Special petition forms must be obtained from the Chancery for cases involving *sanatio in radice*.

310/ In the case of a *sanatio in radice* (c. 11611165) a grave reason for its use is required for validity. Hence, the Pastor must personally contact the parties involved and include a sufficient canonical reason for the impossibility of renewing consent in his votum.

311/ Of the following reasons, one of the first group or two of the second group are ordinarily required for a dispensation:

1. Reasons sufficient in themselves:
 - a. Promise of conversion to the Catholic Faith;
 - b. Firm hope of conversion;
 - c. Dangerous familiarity;
 - d. Danger of civil marriage;
 - e. Danger of apostasy;
 - f. To avoid scandal;
 - g. Pregnancy;
 - h. Revalidation;
 - i. Danger of loss of reputation of the woman.
 - j. Danger of incontinence.
2. Reasons not sufficient in themselves:
 - a. Advancing age of the woman;
 - b. The woman has children;
 - c. An illegitimate woman;
 - d. Infirm or deformed woman;
 - e. Widow with children;
 - f. All is ready for the marriage;
 - g. Announced intention to marry;
 - h. Mutual help in old age;
 - i. Limited choice of possible spouse.

312/ No dispensation from the impediment of disparity of cult is granted unless there is a sufficient reason, and moreover:

1. The non-Catholic is willing to allow the Catholic party to practice the faith and allow all children to be baptized and reared Catholic;
2. The Catholic party promises to remain faithful and to have the children baptized and reared in the Catholic Faith.

313/ To prevent serious marriage complications and confusion of records, pastors must return to the Chancery any unused dispensation from impediments or banns within six months after date of issuance.

314/ The alms or tax will not be asked for dispensations granted by the Chancery.

CIVIL REQUIREMENTS FOR ASSISTANCE AT MARRIAGE

315/ The laws of the respective State are to be complied with when assisting at a marriage.

MIXED MARRIAGES IN CHURCH

316/ Mixed marriages, as well as Catholic marriages, ought normally to take place at Mass in Church:

1. The non-Catholic party must have attended a course of at least six instructions.
2. Neither dress nor deportment savoring of disrespect towards the Blessed Sacrament may be tolerated.
3. For the sake of reverence, the non-Catholic persons actively participating in the ceremonies must conform to the general rules of decorum in a Catholic Church.
4. The proper form, as found in the Ritual, is to be followed.
5. After the ceremony the wedding party must retire reverently from the Church and avoid all noisy and unbecoming conduct at the doors of the Church.
6. The Catholic spouse and all Catholic members of the bridal party should be urged to receive the Sacraments. Priests are reminded that the reception of Holy Communion is not extended to non-Catholics.

DIOCESAN TRIBUNAL

PREPARATION OF DOCUMENTS

317/ When presenting a case to the Tribunal, the priest is to use the proper petition, completely filled out, signed and sealed with the parish seal.

318/ On all questionnaires, the priest is to receive the testimony as given by the party, calling for specific answers covering the information sought. The exact answers given by the deponent are to be recorded by the priest. The priest is not an interpreter of a deposition but a scribe recording the very words of the deponent.

319/ The mind of the Church is to uphold marriage; hence, every priest should make an effort to effect a reconciliation, if possible, in the case of a valid union.

320/ The priest who receives a deposition personally signs the testimony received, but the pastor must sign all applications or petitions for the initiation of a cause.

321/ The priest must be careful not to reveal to a prospective petitioner, particularly in Pauline Privilege and Favor of Faith cases, any information that will benefit his case, for example, the necessity of proving the non-baptism of one of the parties.

- 322/ The priest must not give a petitioner any assurance that his case will have a favorable solution. That evidence seems reliable does not necessarily mean that it is: petitioners are not always honest; witnesses are not always trustworthy; a thorough investigation sometimes reveals other bonds not mentioned in the petition.
- 323/ All marriage cases are to be presented directly to the Chancery. The formal cases will be processed through a special procurator, if necessary. Pastors remain the procurators of informal marriage cases.
- 324/ A petitioner is free to choose a procurator from the list of procurators approved by the Chancery. Pastors shall inform the petitioners of this list.
- 325/ If it is clear that no marriage case exists, the priest should not hesitate so to inform the party.

DOCUMENTS TO BE SUBMITTED

- 326/ DEFECT OF FORM c.1108-1123
1. Petition, completely filled out and signed by pastor or procurator especially noting the places and time of co-habitation of principles.
 2. Affidavit of petitioner.
 3. Baptismal certificate of Catholic party.
 4. If attempted before January 1, 1949, proof that party was bound to Catholic form of marriage, for example, first Holy Communion or Confirmation certificate; or, sworn statements of witnesses of first Holy Communion or Confirmation; or, proof of attendance at a Catholic school, or, proof that parents were practical Catholics at time of birth and Baptism of Catholic party.
 5. Marriage certificate.
 6. Record of civil divorce or annulment.
 7. Name and address of respondent.
- 327/ PREVIOUS EXISTING BOND c.1085
1. Petition, completely filled out and signed by pastor as procurator, noting names and present correct addresses of additional witnesses who will cooperate.
 2. Marriage certificate of the contested marriage.
 3. Marriage certificate of the previous marriage, or marriages.
 4. Record of civil divorce or annulment of all marriages involved.
- Note: It is most important that names and correct addresses of the three principals and the two or more witnesses (relatives if possible) for each of the three parties involved be included in the petition.
- 328/ DISPARITY OF CULT c.1086; 1127; 1128
1. Petition, completely filled out and signed by pastor as procurator, noting especially the correct present addresses of the principals and the names and addresses of the parents, brothers, sisters or close relatives of the allegedly non-baptized party.
 2. Baptismal certificate of baptized party.
 3. Marriage certificate.
 4. Record of civil divorce or annulment.
 5. Name and address of the respondent.

Note: Prior to May 18, 1918, this impediment existed between a baptized person and a non-baptized person, regardless of whether the baptism was in the Catholic Church or not. Since May 18, 1918, the impediment exists only between a person baptized in the Catholic Church or converted to it from heresy or schism, and a non-baptized person.

329/ CONSANGUINITY c.1091; 108 and AFFINITY c.1092; 109

1. Petition, completely filled out and signed by pastor as procurator, noting especially the correct names and addresses of the parents of the principals, and of two or more close relatives of each party who have knowledge of the alleged relationship.
2. Baptismal certificate of both parties.
3. Marriage certificate.
4. Record of civil divorce or annulment.
5. Diagram of lineage or relationship--back to common ancestor (*stipes*) according to Revised Code of Canon Law.

330/ PAULINE PRIVILEGE c.1147-- -- concerns a marriage of two non-baptized persons.

1. Petition, completely filled out and signed by pastor as procurator, noting especially the names and correct present addresses of both parties, their parents, brothers, sisters or of two or more close relatives for each party who have known them all their lives.
2. Marriage certificate.
3. Record of civil divorce or annulment.
4. Baptismal certificate of converted party, or statement of pastor as to new invalid union which prohibits Catholic baptism of catechumen.
5. Baptismal certificate of prospective spouse of convert.
6. Letter from pastor attesting to the following points:
 - a. Impossibility of re-establishing the marriage in question;
 - b. Sincerity of conversion of petitioner and the motive for conversion;
 - c. Credibility and probity of petitioner;
 - d. Absence of scandal or *admoratio populi*, if privilege is granted.

Note: If the Pauline Privilege is granted, the record of the Baptism and the new marriage must be sent immediately to the Tribunal; this is the only means the Tribunal has of knowing the freedom of the other party to the first marriage, since the first marriage is dissolved only at the moment of the new sacramental marriage.

331/ PRESUMED DEATH c.1707

1. Petition, completely filled out and signed by the pastor as procurator, noting especially a summary of the case in detail.
2. Marriage certificate.
3. Any available documents or letters which indicate death of party.

Note: The names and addresses of people who have any knowledge of the death of the party, or at least of last whereabouts, are especially important (Refer to Decree 337).

332/ FAVOR OF THE FAITH c.1143-- -- concerns a marriage of a baptized person and a non-baptized person:

Note: Same documents and data needed as for Pauline Privilege cases, and in addition, the Baptismal certificate of the non-Catholic party (Refer to Decree 337).

333/ RATUM ET NON-CONSUMMATUM c.1061,1

1. Petition, completely filled out and signed by the pastor, noting especially the names and addresses of witnesses who can substantiate the claim.
2. Baptismal certificates of both parties.
3. Marriage certificates.
4. Record of civil divorce or annulment, if one was obtained.

334/ FORMAL CASE:

- (1) Petition, completely filled out and signed by the pastor, noting especially the alleged basis of nullity and the names and addresses of those who knew of this impediment at the time of, or subsequent to, the marriage.
- (2) Baptismal certificate of both parties.
- (3) Marriage certificate.
- (4) Record of civil divorce or annulment, if one was obtained.

335/ SEPARATION: c.1151-1155

1. Permission for separation is not to be sought unless the priest has made every effort to reconcile the couple. Action for civil divorce is to be discouraged as much as possible. The parish priest on his own private authority is neither empowered to grant such permission, nor should he suggest it.
2. Priests are reminded that according to Canon 1151-1155, adultery is the only canonical reason for granting perpetual separation. Even temporary separation will not be granted by the Tribunal unless there is sufficient reason.
3. The pastor is to fill out the petition. Even if a curate takes some of the testimony, the signature of the pastor must appear on all petitions, as in all other marriage cases.
4. The pastor is to hear informally both parties and add his *voluntatem* in detail in letter form.
5. Both parties will be cited and heard by the Separation Counsel, if the pastor or either party so desires.
6. The decree will be sent to the pastor who is to inform the parties immediately of the decision.

APPENDIX II

BUILDING REGULATIONS

336/ For all proposed major repairs and improvements, as well as new buildings, the following procedure is to be observed by both parishes and other institutions, insofar as it is applicable to the latter, the necessary changes being made:

1. The pastor shall call a meeting of the parish council for the purpose of discussing the proposed construction project.
2. Permission from the Ordinary shall be obtained in writing, authorizing consultation with an architect to have preliminary sketches made.
3. The pastor shall appear before the Ordinary and/or the building committee prepared to submit: *A statement of the scope, purpose and need of the proposed construction; a preliminary sketch of the work to be done, including floor plans and different elevations; an estimate of the cost, as well as the maximum amount the parish can expend for the purpose; a copy of the resolution of the parish council detailing the proposed method of financing the project and willingness of the parish to undertake the same.*
4. With the approval of the Ordinary and/or the building committee, the pastor shall instruct the architect to prepare detailed plans and specifications, copies of which shall be submitted to the Ordinary and/or building committee when completed.
5. After the final plans and specifications have been examined by the building committee, if so directed by the Bishop, and found satisfactory, they shall be recommended by the committee to the Ordinary for approval; plans and specifications may be submitted to the contractors for bids only after the pastor has received the written approval of the same from the Ordinary.
6. Contractors shall be asked to submit sealed bids on or before a specified date either at the office of the architect or at the rectory. The parish shall reserve the right to reject any or all bids. No contract shall be awarded without the previous consent of the Ordinary, and/or the building committee. The contract shall be signed by the pastor, president, secretary and treasurer of the parish council after it has been duly authorized by a majority vote of the parish council. The contractor shall be required to furnish a bond.
7. No major construction project shall be undertaken without the services of an architect or engineer, nor shall the work be done on any but a contract basis without the written consent of the Ordinary. As the direction of the Ordinary, the building committee or any one of its members shall have the authority to inspect the construction work at any time during its progress.
8. In consideration of certain extraordinary circumstances, the Ordinary and/or the the building committee shall have the right to suspend any of the provisions of this building code in reference to any given project.
9. Every parish shall be adequately protected against fire and personal injuries during the building program. In addition to giving bond, each contractor shall provide coverage by insurance for all his workers. The parish shall also arrange to have coverage through building insurance against fire and other hazards.

APPENDIX III

BEQUEST FOR MASSES

337/ In some wills, there are provisions for the payment of sums of money for Masses which, by reason of inexpert craftsmanship in drawing up the will must be refused. Priests are to inform the laity, especially lawyers, of an approved form.

338/ The following form of BEQUEST FOR MASSES is suggested:

I give, devise, and bequest to the Reverend _____ at present the Pastor of _____ Catholic Parish of New Mexico/ Arizona, or in the event of his demise, to the Pastor or the Administrator of the aforesaid Parish, the sum of _____ dollars (\$ _____) to be used as stipends for MASSES.

The repose of my soul (or whatever intention the testator may have in mind).

The number of Masses to be offered is to be determined according to Canon Law and to the Roman Catholic Synodal or Prosynodal Decrees of the Diocese of Gallup by the Roman Catholic Bishop of Gallup at the time of my death. The time and place of the offering of said Masses are to be determined by the Legatee, thus allowing him to offer the Masses personally or through another.

339/ If the testator wishes an amount above \$1000.00 to be set aside for Mass stipends, it is suggested that he add this directive to his MASS BEQUEST:

I hereby direct my executor, hereinafter named, that this bequest shall be paid free from any inheritance, estate, legacy or succession tax, and that any such tax which might be levied thereon shall be paid out of the residue of my estate.

OPENING OF THE SECOND SYNOD

- APOSTOLIC BLESSING
- LETTER OF CONVOCATION
- EPISCOPAL DECREE OPENING THE SYNOD
- LETTER FROM MONSIGNOR EUGENIO SBARBARO
- LETTER FROM CARDINAL CASAROLI
- BISHOP HASTRICH'S ACKNOWLEDGEMENT
- OPENING SERMON: MARCH 29, 1983

SOLEMN CLOSING SESSION

- SYNODAL SERMON: OCTOBER 24, 1983
- DECREE OPENING THE FINAL SESSION
- PUBLICATION AND PROMULGATION OF DECREES
- DECREE OF CLOSING THE SYNOD
- VOTERS AT THE SECOND SYNOD SESSION
- PRIESTS INVITED BUT NOT PRESENT
- TABULATION OF VOTES

APOSTOLIC BLESSING

[PDF OF 08-FEB-83 LETTER FROM BISHOP HASTRICH TO + PIO LAGHI]

APOSTOLIC BLESSING

[PDF OF 08-FEB-83 LETTER FROM BISHOP HASTRICH TO THE POPE]

LETTER OF CONVOCATION
[PDF OF 11-FEB-83 LETTER FROM BISHOP HASTRICH]

EPISCOPAL DECREE OPENING THE SYNOD
[PDF OF 11-FEB-83 EPISCOPAL DECREE BY BISHOP HASTRICH]

LETTER FROM MONSIGNOR EUGENIO SBARBARO

[PDF OF 15-FEB-83 LETTER FROM MONSIGNOR EUGENIO SBARBARO]

LETTER FROM CARDINAL CASAROLI

[PDF OF 01-MAR-83 LETTER FROM CARDINAL CASAROLI]

BISHOP HASTRICH'S ACKNOWLEDGEMENT

[PDF OF 12-MAR-83 LETTER FROM BISHOP HASTRICH]

OPENING SERMON

THE SECOND SYNOD OF THE DIOCESE OF GALLUP

TUESDAY, MARCH 29, 1983

MOST REVEREND JEROME J. HASTRICH, D.D.

Reverend Monsignors, Very Reverend and Reverend Fathers, dear Brothers and Sisters and People of God,

We are gathered here today in Sacred Heart Cathedral, the center of unity in the Diocese of Gallup. We are aware that all of us, the people of God of Gallup have a mission, a mission entrusted to us by Jesus Christ, and redefined by the Vatican Council, and most recently by the Revised Code of Canon Law.

During the Past twenty years, since the time of Pope John XXIII and his successors, the Church has moved forward dramatically. There have been liturgical reforms, the call to evangelization, the participation of the laity, and consultation in government of the Church.

In the last ten years, since Gallup I, the Church of Gallup has seen changes, too. It has learnt to live with the changes in the Church; it has come to understand better its own distinctive nature. In the past ten years, the three cultures from which we came, have shown remarkable progress in blending one with the other, and finding that all have much in common. There have been demographic changes; many more Mexican people have come to our communities; many more Native Americans have moved into the cities; people from other parts of the country have come to work in the oil fields, the gas fields, the coal mines, uranium mines and in power plants.

With such diversity, can there be any unifying factor? The unifying factor is our faith. We all believe that we are called by God in Baptism, and have a distinctive mission in life. The spiritual qualities that grow and flourish in the desert and in the mountains develop a type of spirituality that the world of today needs. We have a mission to share this with others. This mission demands a knowledge and understanding of the truths of our faith. We cannot give what we do not have.

By and large, we have small parochial communities where it is possible for the priest to know his parishioners, to know their needs, and to fulfill these needs. He can develop a sense of mission and concern for others that is difficult to develop in large city parishes.

The full sign of unity in the Church of Gallup is the Bishop and the hundred or more clergy, religious and diocesan, the one hundred ninety Religious women, some twenty-five Brothers, all united in service to the forty three thousand Catholics, as well as the three hundred thousand not of our faith.

PARISH

For the rank and file Catholic, the parish is the Church. It is through the parish that his or her spiritual life is begun and is nurtured through the Mass and the Sacraments. Here it is that they hear the word of God. It is the responsibility of the parish priest to bring to them what Our Lord is telling us today through the

Pope and the Bishop. It is encouraging to me to see the interest of our priests in learning to know the revised Code of Canon Law so that they can share the thought of the Church with their people.

The Gallup Church is known far and wide for its loyalty to the Holy See. It is proud to profess a deep and loving concern for His Holiness, Pope John Paul, and for all that his office stands for. On a parochial and inter-parochial level every effort has been made to involve more and more people in carrying out the Church's mission.

Adult Religious Education, Cursillo, Search, Weekend of Christian Living, Marriage Encounter, Engaged Encounter, Retreats, Charismatic Renewal, all have contributed to the development of leadership and an apostolic spirit that expresses itself in the organizations that help to encourage Catholics in their fight against a secular world that has little regard for the spiritual. These are the SERRA Club, the Knights of Columbus, Catholic Daughters, the Blue Army, Legion of Mary, Guadalupanas, and similar groups.

Many dioceses concentrate their efforts in the See City. The city of Gallup is small; the people of the Diocese are scattered far and wide. The services of the Diocese extend to every area. Catholic Charities has spread to every part of the Diocese, with services in seven locations.

Our Catholic School System is second to none in the States of Arizona and New Mexico. While a comparatively small number of our children are in our Catholic schools, we rely on them to act as leaven in society, and so our schools are tremendously important in maintaining and spreading the faith. The Religious Education Program is the envy of our neighbors. We have built during the past ten years a strong core of lay teachers. Pastors come and go, but the solid Confraternity of Christian Doctrine Program continues.

CHRISTO REY SEMINARY

No small contribution toward unity and the apostolic life of the Diocese has come from Cristo Rey Seminary. Some one hundred young men have entered its doors during the past ten years, and left, the better for having experienced the education and training that is offered there. The percentage of its alumni to become priests is enviable. There are other vocation promotion efforts that have labored as long and have no one ordained. It is my hope that Cristo Rey Seminary will continue to serve to unify the priesthood of the Diocese, and to produce the kind of seminarians our diversified culture needs.

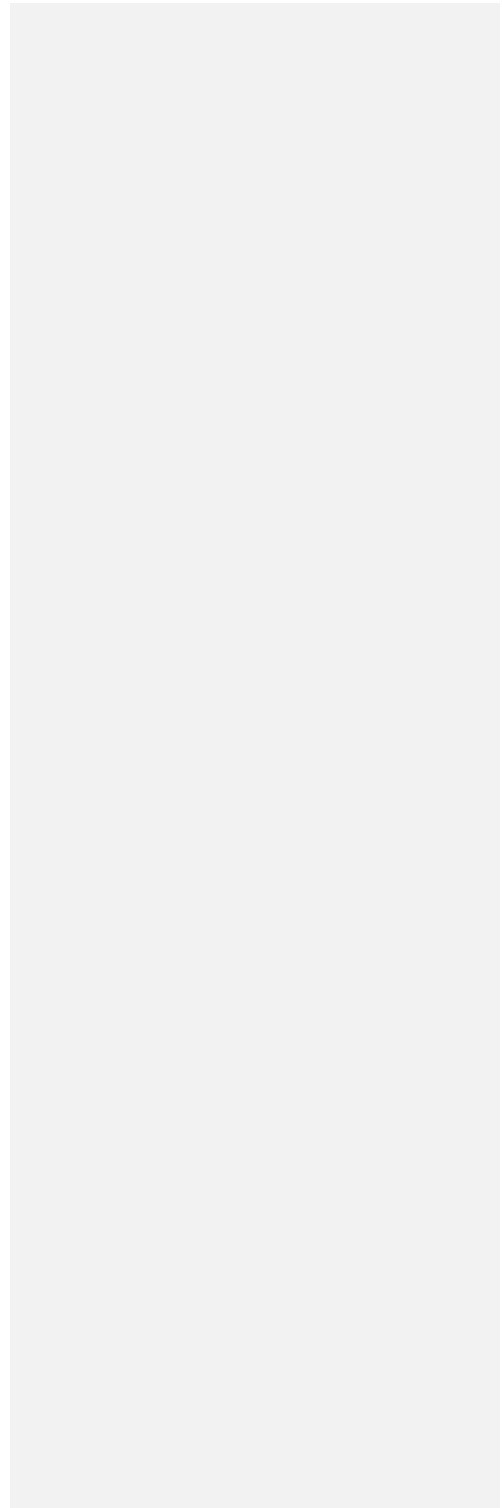
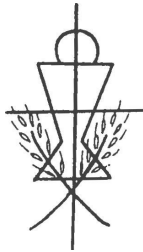
FAMILY

The future of the Church depends most of all upon the Catholic family. The family is the basic unit of society. It is also the basic unit of evangelization. During the past ten years the family has deteriorated. Some Catholics in the Diocese of Gallup have been infected with the new attitudes created by the media. The Diocese has formed during the past ten years an excellent Matrimonial Court. It is training priests to continue staffing and expanding its service. The Chancery has a department for separation and divorce counseling, not to encourage, but if possible to prevent separation, or, if it occurs, to counsel the individuals who suffer from this tragedy.

The Second Synod of the Diocese of Gallup will have something to say about both--our mission and our life in the spirit. It will give us the spiritual and emotional support to continue our service to God and one another during the next ten years.

We are opening the Synod at a Mass that expresses more than any other Mass the unity of the priests with the Bishop. It is at this Mass that the priests again renew their dedication to God and the Church and to their priestly duties. It is at this Mass that the oil which goes to all the churches of the Diocese and touches families in Baptism and Confirmation, is consecrated. The Chrism is a particular sign of our unity in Christ from which Chrism takes its name.

May the unity we experience here today remain with us throughout the Synod discussions, and throughout the next ten years.





SOLEMN CLOSING SESSION

The Second Synod

The Diocese of Gallup

1983

CEREMONIAL

THE SECOND SYNOD OF THE DIOCESE OF GALLUP

SACRED HEART CATHEDRAL

OCTOBER 24, 1983

ASSEMBLY

Priests will vest in the Cathedral Undercroft and arrange themselves in order of seniority fifteen minutes before Mass. The order of procession is as follows:

Religious
Diocesan Priests
Vicars
Monsignors
Presbyteral Council

Tellers, Notary, Secretary, Officers of the Pontifical Mass.

The pews assigned to the clergy will be filled from the rear so that the senior clergy will be in the pews towards the front.

The Presbyteral Council and Monsignors will occupy the first two pews --east side.

THE MASS

The votive Mass of the Holy Spirit will be celebrated by the Most Reverend Ordinary, with the Vicars as main concelebrants.

The Synodal sermon will be preached after the Gospel of the Mass.

SYNODAL SERMON

DELIVERED BY

THE MOST REVEREND JEROME J. HASTRICH, D.D.

OCTOBER 24, 1983

My dear Monsignors, Very Reverend and Reverend Fathers, Brothers and Sisters and Friends in Christ,

We are gathered here today in solemn session to approve the work of many people for many months. This gathering is not the first of its kind. Our Lord gathered the Apostles together in a little cave on the Mount of Olives, where he taught them, and listened to their questions, giving them answers. Here He laid the plan for His Universal Church.

In imitation of Him, St. Peter gathered the Apostles together in Jerusalem for the First Council, probably in the upper room, to clarify some of the ideas that had arisen since Jesus' death, and so, on through the years Councils have met, until the most prestigious of all, the Second Vatican Council in Rome, where some two thousand Bishops approved the work of four years, which was to give the Church its direction for the next twenty years.

We are gathered here today, after reviewing how well we have applied the teachings of Vatican II to the Diocese of Gallup, and asking ourselves where we go from here. The document we are voting on today is, as it were, the Magna Carta, to chart our course for the next ten years. Like the Revised Code of Canon Law, it is bringing the universal law and the legislation of Gallup I in line with the teachings of Vatican II. The tone and spirit is that of the Church of today. It is very different from the Code of 1917 or the Synodal Decrees of 1973.

A Synod gives the basic rules by which people of a diocese can live with one another, and work out their salvation. In any society rules are necessary. If a group of youngsters form a baseball team, they immediately have certain rules as to when they are going to practice, which teams they are going to invite to play them; they are going to have certain requirements which, if they are not fulfilled, result in suspension or expulsion from the team.

The Church, composed of human beings, likewise needs basic rules. The rules are there only to promote the smooth operation of the Mystical Body of Christ. They keep all the members joined together, each serving their functions.

A Synod document such as this, could also be called a Mission Statement. It tells why the Diocese exists, what its peculiar purpose is, and how this purpose is to be achieved.

We, the Family of God in Gallup, have the map; what are we going to do with it, where are we going to go, what are we going to find as the end result, following this map? The Synodal Decrees are to be contemplated and meditated upon, they are the work of you, Fathers, Sisters, Brothers and lay people of the Diocese. They express for us the specific will of God in this area.

Launching out upon our journey, during the next year, on the First Sunday of Advent, we are beginning to implement the Synodal Decrees where they are best implemented -- in the light of the sanctuary lamp. We are beginning a Eucharistic Year, renewing our consciousness of the most sacred place on earth -- the little

church or chapel or Cathedral, whichever it may be, where we find our Lord and Savior Jesus Christ. What a privilege it is for us to have Jesus living among us. From time to time, we become used to our Neighbor. Sometimes we forget that He is there.

Next year, we are going to once again come to a realization, that we are not caring for our parish, vicariate or diocese alone, but that Jesus is here. We can call upon Him, and He is there as God and Man, to help us to realize the beautiful ideals set forth in these Synodal Decrees.

May God grant His help to us, that we might achieve great things for the honor and glory of God.

....

After the Communion prayer, the Bishop proceeds to the throne and without mitre, sings in the ferial tone the three appointed prayers:

O Most Holy Spirit, conscious of our sins, but gathered here in Your name, we ask you to come to us and be present here to warm our hearts, teach us what we ought to do, what we are to accomplish. We ask You alone to suggest and effect our judgments. You who alone with the Father and His Son possess the glorious name. Do not allow us to violate justice, who loves equity, that we may not be influenced by our ignorance, or moved by favor, we may accept no gift or be bribed by anyone, but grant that we, with the gift of your grace alone may be one with You, and in no way deviate, since we are gathered in Your name, from justice in all things so that our opinion may not differ from Yours in any way and be deserving of Your reward.

Almighty and Eternal God, who in Your mercy has gathered us together here, enlighten our minds by Your Holy Spirit, who proceeds from You. May He lead us to all truth as Your Son has promised. May He confirm all in your faith and charity. Inspired by this temporal Synod may we attain to an increase of happiness through our Lord Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, forever and ever. AMEN.

Almighty and merciful God, grant that Your Church gathered here by the Holy Spirit may serve You with constant devotion, through Our Lord Jesus Christ, Your Son, who with You and the same Holy Spirit lives and reigns, God, forever and ever. AMEN.

VENI CREATOR SPIRITUS

The Bishop, without mitre, kneels and intones the VENI CREATOR SPIRITUS which is continued by the priests. All kneel during the first verse and stand during the remainder of the hymn.

Veni, Creator Spiritus, Mentis tuorum visits, Imple superna gratia, Quae te creasti pectora.

Qui diceris Paraclitus, Altissimi donum Dei, Fons vivus, ignis, caritas, Et spiritalis unctio.

Tu septiformis munere, Digitus Paternae dexteræ, Tu rite promissum Patris, Sermone ditans guttura.

Accende lumen sensibus: In fun de amorem cordibus: Infirma nostri corporis Virtute firmans perpeti.

Hostem repellas longius, Pacemque dones protinus: Ductore sic te Praevio Vitemus omne noxium.

Per te sciamus da Patrem, Noscamus atque Filium, Tenque utriusque Spiritum Credamus omni tempore.

Deo Patri sit gloria, Et Filio, qui a mortuis Surrexit, ac Paraclito, In saeculorum saecula.

AMEN.

At the end of the VENI CREATOR SPIRITUS all sit, except those attending the Bishop. The Bishop receives the mitre and addresses the clergy as follows:

Venerable Brothers and fellow Priests, having prayed to Almighty God, it is fitting that we undertake to do those things which by our divine office and sacred orders, as well as ecclesiastical customs and need are demanded of us, that we do this with charity and kindness toward each other, with great reverence, with God Himself assisting us that we seriously study to make any changes with faithfulness to our duty. If anything should displease you, do not hesitate to reveal it, since God has brought us to this holy occasion so that no cause of contention or injustice might find its place in what we are doing.

DECREE OPENING THE FINAL SESSION

Most Reverend Father: Since the Second Synod of the Diocese of Gallup is being celebrated, I herewith request, for the greater honor and glory of God, the Decree opening the final session of the Synod to be now read.

The Bishop responds: *We so decree and command.*

The Notary then reads the Decree:

In the Name of the Holy and Undivided Trinity, Father, Son and Holy Spirit. Amen.

We, Jerome Joseph, by the grace of God and the favor of the Apostolic See, the Bishop of Gallup, by our Ordinary authority, convoke the final session of the Second Diocesan Synod by our letter dated October 24, 1983

Since now the happy day has come when everything is ready for the greater glory of God and the honor of the Blessed Virgin Mary, to carry out the prescriptions of the Sacred Canons, we, by the authority we enjoy through this present Decree, state and declare on this day with the grace of God, our Synod of Gallup has begun its final session, humbly praying to God that what He Himself begins, He may perfect and complete.

Given at Gallup.

|| _____
Bishop of Gallup

Commented [1]: Insert pdf of Bishop Hastrich's signature.

The Notary now reads the names of the OFFICIALS OF THE SYNOD:

- Promoter of the Synod . . . V. Rev. Alfred Tachias, J.C.L.
- Attorney for the Clergy . . . V. Rev. John Paulmichl, V.G.
- Secretary of the Synod . . . V. Rev. Raul Sanchez, J.C.D.
- Notary of the Synod Rev. Ivo Zirkelbach, O.F.M.
- Master of Ceremonies . . . V. Rev. Raul Sanchez, J.C.D.
- Tellers Rev. Daniel Kassis and Rev. Rafael Perez

PROFESSION OF FAITH

The Promoter will come forward and ask the Bishop that the usual Profession of Faith be made:

Most Reverend Father, according to the Old ecclesiastical custom, the Profession of Faith at a Synod is customary. I, the Promotor of the Synod, according to the prescriptions of Canon Law, ask that all those taking part in this Synod make this Profession of Faith now.

To this request, the Bishop responds: *We so decree and command.*

The Bishop, without mitre, kneels. All the clergy kneel and with the Bishop recite the Profession of Faith. The Master of Ceremonies instructs the participants to place their hands on their hearts as they recite the last sentence. After this procedure, they will be instructed by the Master of Ceremonies to sign the Profession of Faith. All are seated.

PUBLICATION OF THE SYNODAL DECREES

The Promotor of the Synod will next approach the Bishop to ask the publication of the Synodal Decrees:

Most Reverend Father, I, Promoter of the Synod, ask that the Decrees of the Synod be edited, published and promulgated.

The Bishop responds: *May it so be decreed and commanded.*

The Notary will announce the Decrees:

The Decrees of the Synod have for a long time been known to you. The changes, exceptions and additions have all been included in the ultimate redaction which we are about to promote today.

The Notary will then read the ones which have been modified since the last publication.

After a little delay to give those present an opportunity to mark their ballots, the Promotor of the Synod asks that those present be called by name to establish their presence.

Most Reverend Father, I, Promoter of the Synod, ask that you proceed to the calling of the Fathers to assure us of their presence.

The Notary then calls the roll, beginning with the Officials of the Synod, and continuing with all present. As the name of each one is called, he will rise and answer "Present". They will approach the Bishop, two by two, bringing their ballots and signed Profession of Faith; they will kiss the Bishop's ring and depart.

The ballots and the Profession of Faith will be given to the Secretary and Notary. The ballots will be handed immediately to the Tellers who count them.

PROMULGATION OF THE SYNODAL DECREES

The Promoter of the Synod will then request:

Most Reverend Father, I, Promoter of the Synod, ask that the Synodal Decrees be promulgated immediately for the glory of God and for the good of the Diocese of Gallup.

The Bishop responds: *Let them be promulgated.*

The Promoter of the Synod asks:

Most Reverend Father, I, Promoter of the Synod, humbly request that you sign the Decrees of the Synod.

The Bishop goes to the altar, signs the Decrees and the Decree of Promulgation of the Synod, and returns to be seated.

The Notary reads the Decree of Promulgation:



Jerome Joseph Hastrich, by the grace of God and the favor of the Apostolic See, Bishop of Gallup.

My dearest Friends in Christ, Presbyteral Council Members, Vicars Forane, Pastors, Superiors, and all other Clerics, greetings and blessings in the Lord.

With the favor of the great good God, we happily celebrate and fruitfully conclude the Second Synod of the Diocese of Gallup. Since the Synodal Decrees have been prepared with great study, and voted upon, and approved in the Synod, we again and again have thought about them, reviewed them, and finally confirmed them.

The Notary will then, in the name of the Bishop, make canonical promulgation of the Decrees.

Most Reverend and Reverend Fathers:

The Decrees of this Second Synod of Gallup now, by order of Jerome Joseph, the Ordinary, are canonically published and begin to have the force of law for the faithful and clergy beginning from the twenty-seventh day of November this year.

DECREE OF CLOSING THE SYNOD

The Promoter will ask that the Bishop declare the Synod closed.

Most Reverend Father,

Since the work of the Synod has been finished by the grace of God, I propose that you declare this Synod closed.

The Bishop responds: *We so decree.*

Since all things have been accomplished with the grace of God, we by our Episcopal authority decree that the Second Synod of the Diocese of Gallup is herewith concluded, and we herewith order the Synod to be dismissed.

The Bishop then rises and says the following prayer:

We beg You, Almighty God, to make up for our defects in conducting this Synod. We ask You to pardon our weaknesses and bring good from any evil that we may have unconsciously included in these acts, through Christ Our Lord. AMEN

The Bishop now solemnly blesses the Synod:

The Bishop says: *Go in the peace of Christ.*

All respond: *Thanks be to God.*

The Congregation sings: HOLY GOD, WE PRAISE THY NAME!



By our Letters,

In the Name of the Most Holy Trinity for the glory of Our Lord Jesus Christ and the honor of the Blessed Virgin Mary, by our Ordinary authority, we promulgate these Synodal Decrees as they are synthesized, and we decree that they have the force of Diocesan law.

We hand them over to be preserved in your custody, and with vigilance, and explained in theological conferences.

In order that all to whom they pertain have an opportunity of understanding them before they go into effect, we decree that they begin to have the force of law on the twenty-seventh day of November in the year of Our Lord, nineteen hundred and eighty-three.

Given at Gallup, Episcopal See, on the twenty-fourth day of October in the year of Salvation, nineteen hundred and eighty-three.

||

Commented [2]: Insert pdf of Bishop Hastrich's signature.

Bishop of Gallup

Rev. Paul Sanchez
Chancellor

VOTERS AT THE SECOND SYNOD

OF THE DIOCESE OF GALLUP

Most Reverend Jerome J. Hastrich, D.D.
Bishop of Gallup
Very Reverend Alfred Tachias, J.C.L.
Promotor of the Synod
Very Reverend John Paulmichl, V.G.
Attorney for the Clergy
Very Reverend Raul Sanchez, J.C.D.
Secretary for the Synod
Reverend Ivo Zirkelbach, O.F.M.
Notary for the Synod
Reverend Daniel Kassis
Teller
Reverend Rafael Perez
Teller
Reverend Leo Lumas
Reverend Ismael Manero
Reverend Leo Seramur
Reverend Monsignor James Lindenmeyer, V.G.
Reverend Monsignor Arthur MacDonald
Reverend Joseph Brackett
Reverend Francis Buck
Reverend Donald Richardson
Reverend William Hart
Reverend Edward Quintana
Reverend James Burns
Reverend Monsignor Leo Gomez
Reverend Douglas McNeill
Reverend Gerald Doyle
Reverend James V. McIvor, C.M.F.
Reverend Patrick Universal
Reverend David Leonard
Reverend Thomas Maikowski
Reverend Robert Mathieu
Reverend Luis Garcia
Reverend John Spirka
Reverend Michael Aten
Reverend Hugh O'Neill
Reverend Adalberto DeGante
Reverend Manuel Benitez
Reverend Alberto Avella
Reverend Joseph Coutu

Reverend James Buckley
Reverend Thomas Twomey
Reverend Robert Cronin
Reverend Daniel Wefer, O.F.M.
Reverend Terence Rhodes, O.F.M.
Reverend Owen Gehring, O.F.M.
Reverend Donnan Herbe, O.F.M.
Reverend Caron Vollmer, O.F.M.
Reverend Davin Von Hagel, O.F.M.
Reverend Pius Winter, O.F.M.
Reverend Howard Meyer, O.F.M.
Reverend Crispin Butz, O.F.M.
Reverend Maurus Pax, O.F.M.
Reverend Conall Lynch, O.F.M.
Reverend Meldon Hickey, O.F.M.
Reverend Flann O'Neil, O.F.M.
Reverend Ramon Smith, O.F.M.
Reverend Cormac Antram, O.F.M.
Reverend Niles Kraft, O.F.M.
Reverend Valentine Young, O.F.M.
Reverend Dacian Batt, O.F.M.
Reverend Frank Geers, O.F.M.
Reverend Ulric Pax, O.F.M.
Reverend Lawrence Schreiber, O.F.M.
Reverend Bruce Hausfeld, O.F.M.
Reverend Blane Grein, O.F.M.
Reverend John Mittelstadt, O.F.M.
Reverend Simon Conrad, O.F.M.
Reverend Gilbert Schneider, O.F.M.
Reverend Paul Juniet, O.F.M.
Reverend Salvador Aragon, O.F.M.
Reverend Galen Hoffman, O.F.M.
Reverend Gerald Steinmetz, O.F.M.
Reverend Sean Murnan, O.F.M.

**PRIESTS INVITED BUT NOT PRESENT
AT THE SYNOD**

Reverend John J. McCarthy
Reverend Jaime Octavio
Reverend Randolph Knight, S.J.
Reverend Isidoro Llano
Reverend Samuel Wilson
Reverend Cyril Levy
Reverend John Macurak
Reverend Roy Barton
Reverend Paul McCarty, S.J.
Reverend Lawrence O'Keefe
Reverend Jeri Mesley
Reverend John Boland
Reverend Jose Rodriguez
Reverend Santino Casimano
Reverend Oliver Curran
Reverend Celso Rodriguez
Reverend Alexander Bellewes
Reverend Michael Moore
Reverend Benjamin Bezzina
Reverend David Wollersheim
Reverend Edmund Savilla
Reverend Peter Morello
Reverend Michael McConvey
Reverend Francis Stanfield
Reverend Timon Cook, O.F.M.
Reverend Martan Rademaker, O.F.M.
Reverend Bryant Hausfeld, O.F.M.
Reverend Edward Fronske, O.F.M.
Reverend Thomas Schellenbach, O.F.M.
Reverend Ronald Walters, O.F.M.
Reverend Charles Cichanowicz, O.F.M.
Reverend Wayne Gibbeaut, O.F.M.
Reverend Donald Billiard, O.F.M.

**TABULATION OF VOTES CAST FOR
THE SECOND SYNOD OF GALLUP**

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TELLERS:

Reverend Daniel Kassis

Reverend Rafael Perez

WITNESS:

Very Reverend Raul Sanchez, J.C.D.

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