

DIOCESE OF ROSEAU



*GENERAL PASTORAL DIRECTIVES  
AND SPECIAL FACULTIES*

DIOCESE OF ROSEAU

NOTES

GENERAL PASTORAL DIRECTIVES AND SPECIAL FACULTIES

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## Foreword

This Handbook of the "General Pastoral Directives and Special Faculties" for the Diocese of Roseau, is the product of many meetings between the Bishop and the presbyterate over a period of three years. Sincere thanks go to all for their contribution in bringing this task to its completion.

This publication is presented as a means to maintain a common approach to ministry among the People of God in the Diocese of Roseau. Missionaries (Priests and Religious) who come from other cultures, or those who hail from dioceses that are at other levels of diocesan/parochial structure and Church growth, could unintentionally impose on the faithful a manner of worship or Church management that differs from what pertains in this local Church. There is always the temptation for pastors to resort to practices that suit their own liking. In the end, the faithful get confused about what is required of them and what is the correct thing to do. In His Priestly prayer, as recounted in the Gospel of John Chapter 17, Jesus reminds us of the absolute necessity for a unity of mind and purpose, in our witness to the mystery of salvation, in the context of the local Church. Therefore the contents of this Handbook are to ensure that there is a common approach to ministry in the entire diocese; put colloquially, "that we sing from the same hymn sheet."

This work is the result of the consensus of the entire Clergy upon consultation of the Code of Canon Law and some of the already established diocesan principles.

Therefore, with the publication of these "General Pastoral Directives and Special Faculties," all other versions of Diocesan Policies are now abrogated.

May we continue to work together for the advancement of God's Kingdom.

+ *Gabriel Malzaire, D.D.*  
Most Reverend Gabriel Malzaire  
Bishop of Roseau  
First Sunday of Advent  
November 27, 2011  
Roseau, Commonwealth of Dominica

## Expenses

Pay special attention to the following expenses:-

1. Donations / alms
  2. Loans
  3. Tuition assistance / scholarships
- Parish Priest's expenses such as :-
- (a) Stipends
  - (b) Insurance payment other than Social Security and the diocesan sponsored medical insurance plans.
  - (c) Entertainment – restaurant payments, etc. that are excessive. Anything unusual or repetitive in this area.
  - (d) Stipends for organists, catechists, etc.

## Parish Bank Accounts

1. Check to see what type of accounts (all chequing and all savings) the parish (including chapels) has and what branches they are located at. Check to see if there are any group accounts such as St. Vincent de Paul (SVP) Society, and if there are such accounts, whether they are making annual reports.
2. Check to see who the signatories of all these accounts are
3. Check to see if the income and expense of all accounts are properly recorded, if there is more than one account

## Filing Records

Review the following filing records of the parish:-

1. Monthly reports (and annual reports) – are they filed properly?
2. Bank statements and bank reconciliation records – are they filed properly?
3. Cancelled cheques – how are they filed?
4. Where is the parish cheque book kept?
5. Collection Count Sheets – check for accuracy and proper recording.

9. Is the collection count team rotated?
10. Who are the persons counting, and how many per Mass?
11. Are night bag facilities being used? If not, when is the collection deposited and where is it kept until it is taken to the Bank?
12. Is the mark identifying the bag number attached to the Collection Count Sheet?
13. Ensure that the bag number is written on the deposit slip and the Collection Count Sheet.

### **Cheque Book**

1. Do a random check of the payee on the stubs to see if it agrees to that of the actual cheques.
2. Verify the name of the payee written on the cheque stubs, and the amount paid.
3. Check to see if the person writing the cheque, records what the cheque was written for on the cheque stub.
4. Check to see if the Income/Deposit made are recorded on the cheque book.
5. Review the personal expenses of the Parish Priest.
6. Review donations/alms.
7. Review educational assistance / Scholarships, etc.
8. Review credit card payments.

### **Recording Ledger for Income and Expenses**

1. Check to see if a ledger is used and how the expenses are recorded.
2. Check to see if expense allocations are current; a random check can be done when reviewing the cheque stubs recorded in the ledger.
3. Take special note of the Parish Priest's expense such as stipends, charity/alms, scholarship/education and loans.
4. Check to see if expenses are within budget.

## **INTRODUCTION**

- A) Any visiting Priest who is in good standing (cf. C. 903) may celebrate Mass, preach and administer the Sacraments in accordance with Canon Law and the Liturgical Law of the Church. He may, therefore, hear confessions, if he has faculties for this by virtue of incardination or domicile. During his stay in the Diocese he may make use of the special concessions contained in this document, but no visiting priest may officiate at a marriage in the Diocese of Roseau, unless he has been appointed a Marriage Officer by the appropriate Government Ministry, or fulfills civil law by having a Marriage Officer present. The Marriage Officer alone signs all civil documents.
- B) <sup>1</sup> If you have (by personal indult or through your religious institute) faculties which contain a clause requiring for their exercise the consent or approbation of the Local Ordinary, that consent or approbation is hereby given.  
A Letter of Good Standing is required and given for a specific time.
- C) \***Salva identitate ritus**, you have for members of the Oriental Rites the same faculties you have for Latin Catholics.

### **DIOCESAN PROCEDURES AND RECORDS: GENERAL PRINCIPLES**

Records of Baptism, First Communion, Confirmation, Marriage, Holy Orders, Solemn Profession, Laicization, Annulments, and Death & Burial are to be entered in the appropriate Parish Register.

When Confirmation is celebrated outside of the Parish of Baptism, the Parish Priest of the place of Confirmation must notify the Parish Priest of the place of Baptism, so that it be recorded in the Baptismal Register (CC. 895, 535 § 2).

<sup>1</sup> These faculties, which must be exercised in accordance with the norms of law, are granted for the duration of your ministry in the diocese [or until revoked].

• When an asterisk appears in these pages it indicates that the Bishop of Roseau has granted the faculty indicated, and so it can be exercised within this Diocese.

## I THE SACRAMENT OF BAPTISM

According to the Catechism of the Catholic Church (CCC), Baptism “is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments,” [CCC #1213]. Because Baptism is the “first of the Sacraments,” the Church takes care in evangelizing those persons who desire to become members of the household of faith. This process includes the sharing of the faith and formation in the regular practice of this faith; this is the responsibility of the entire Parish Community through the leadership of the pastor.

### 1. Adults

- a) Adults [in this context those who have reached the age of reason (C. 852 §1)] should go through a catechumenate (C. 851, 1°) and have the intention to be baptized (C. 865 § 1).  
Those who have been baptized as Catholics but have failed in religious practice, or members of another Christian denomination who wish to be received in full communion, should also join the catechumenate.  
In such cases a clear distinction must be made between the baptized and unbaptized.  
A young catechumen still under parental care will follow a modified catechumenate programme.
- b) Adults who have gone through the catechumenate are to receive Baptism, Confirmation and the Eucharist during the Easter Vigil. (cf. *The Rite of Christian Initiation of Adults #55, C. 866*).  
For pastoral reasons, those who are not yet 13 years of age should be confirmed only after participating in the approved preparation course for Confirmation.
- c) \*Priests assigned to a parish are permitted to baptize persons fourteen (14) years and over without previously referring the matter to the diocesan Bishop. (C 863)

### 2. Infants

- a) Parents and sponsors supply the faith lacking in the infant to be baptized. Therefore, they, especially **parents**, are to be suitably instructed about the nature of Baptism and the obligations

## APPENDIX

### GUIDELINES FOR PARISH AUDIT

#### Review the following documents:-

1. Collection count sheets;
2. Cheque books of **all** accounts, if more than one;
3. Deposit slips;
4. Bank statements for **all** accounts (chequing; savings; CD and investment records);
5. Social Security records;
6. PAYE records;
7. Filing records – such as cancelled cheques, monthly reports, etc;
8. Filing of invoices etc.

#### Collection Count Sheet

1. Check and verify that recommended count sheet for the parish is being used.
2. Check and verify that these sheets are signed by the counters
3. Check and verify that a copy of the deposit slip is kept.
4. Check and verify that when the bank returns the parish's copy of the deposit slip, it is attached to the Collection Count Sheets.
5. Check the accuracy of the count sheet compared to the amount credited by the bank.
6. Verify that a proper bank stamp is on the returned deposit slip.
7. Find out when the collection is counted.
8. Check to see if the parish has a collection count team.

2. **Pre-Construction Stage:** No construction work will start before the Bishop has given written approval to start the actual construction work and the funds for this project are made available to the Diocesan Financial Administrator.

48. **General**

Parishes should maintain an open line of communication with the Diocesan Offices.

Parishes should take care that the ownership of ecclesiastical goods are safeguarded through civilly valid methods.

The prescriptions of both canon and civil law or those imposed by the founder, donor or legitimate authority must be respected; Parish Priests must especially be on guard lest the Church be harmed through non-observance of civil laws.



attached to the sacrament, including their own baptism. (cf. *Rite for Baptism of Children* #5, 1 and C. 851, 2°).

Parents and Sponsors are required to attend pre-baptismal instructions, and may participate in the required preparation programme even during pregnancy. The pastor is to see to it that parents are properly formed by pastoral directions and by common prayer, gathering several families together and where possible visiting them (C. 851, 2°; see also CC 774 § 2 and 776).

- b) For the requisites for lawful baptizing of infants see *Rite of Baptism of Children* #8, 4 and C 868 §§ 1 & 2. **There must be a well founded hope of an upbringing in the Roman Catholic Faith and if this is truly lacking, baptism must be postponed.** Where Baptism is postponed, pastoral follow-up is necessary.
- c) An infant of Catholic parents, indeed of non-Catholic parents, may in danger of death be baptized even if the parents are opposed to it (C. 868 § 2). Prudence should be exercised in such cases.
- d) If a child is adopted, the names of the adopting parents are to be recorded, and also, if possible, the names of the biological parents (C. 877 § 3).  
Since those who are legally related by reason of adoption cannot validly marry each other (cf. C. 1094) it is important that adoption be recorded in the Register of Baptism.

3. **Venue for Baptism**

- a) Apart from a case of necessity, the proper place for baptism is a **Church** or **oratory**. The proper place of baptism of an infant is the **Parish Church of the parents**. (*Rite of Baptism of Children* # 10 & C 857). When a baptism takes place outside of the proper parish or chapel, then the Parish Priest should be consulted in advance.
- b) Except in case of necessity, it is **unlawful** for anyone without due permission to **confer Baptism outside of his own parish** even in the case of his subjects (C 862).

#### 4. (Revised) Rite of Baptism

- a) A baptized non-Catholic may be admitted only as a **Christian witness** in company with Catholic sponsors (C 874 § 2).
  - i) **N.B.:** A member of a non-Catholic denomination may serve as a “witness” to the baptism as long as a Catholic serves in the role of godparent/sponsor. No more than two sponsors’ names are to be recorded in the baptismal register. A non-Christian may not serve as godparent or witness under any circumstance. (C 874 § 2).
- b) To be admitted to the office of **Godparent/Sponsor** a person
  - i) Must be at least sixteen (16) years of age;
  - ii) Must be a Catholic who has been confirmed, has already received the Sacrament of Holy Communion, and leads a life in harmony with the faith and the role to be undertaken;
  - iii) If married, the Sponsor’s marriage must be recognized as being valid by the Church;
  - iv) Must not be the father or mother of the one to be baptized;
  - v) A letter from the sponsor’s home parish is required.

The preparation for and reception of all sacraments is to take place within the parish community [of the one to be baptized].

#### 5. Adult Converts

- a) In the case of converts (i.e., those born and baptized outside the Roman Catholic Church and now desirous of embracing the Catholic Faith) no abjuration of heresy or absolution from excommunication is required, only the Profession of Faith (*Directory Concerning Ecumenical Matters: Part One, May 14 1967 #19*).
- b) If it is believed that a person is validly baptized in a Christian Faith Community, a copy of the baptismal certificate must be obtained. If there is any doubt, the Chancery should be notified.
- c) We accept the validity of Baptism in the **Orthodox, Anglican, Methodist, Moravian, Lutheran** and **Presbyterian** churches. Any person in these faith Communities is to be received into the Church, but not neglecting proper catechesis. Others should be baptized conditionally.

#### 46. Property

All parish and diocesan properties, land, buildings, etc are vested in the name of the Roman Catholic Bishop of the Diocese of Roseau (Act 16/69) and are therefore properties of the Diocese.

Properties are entrusted in the custody of the Parish Priest in office and are at the service of the parish and the wider church.

The Diocesan Finance Office is responsible for cataloguing all Diocesan properties. Parishes must provide all details of properties, e.g. location and size. All documents pertaining to these properties must also be provided.

All buildings, new and those up for major repairs must be approved by the Diocesan Building Committee. They must meet both civil and church requirements.

The Diocesan Engineer’s Office will also assist with repairs, obtaining estimates for the purpose of comparisons, contractors and funding if necessary. All transactions pertaining to church properties should be referred to the Diocesan Financial Administrator.

#### 47. Building Projects in the Diocese

Approval is required from the Bishop for any project valued above EC\$5,000.00 at two different stages:

1. **Preliminary Stage:** after consulting the Diocesan Engineer who will check the boundaries, prepare a preliminary design and cost estimate, a letter will be written by the Parish Priest to request the Bishop’s approval of this project. The letter should include the preliminary Finance Plan and the Diocesan Engineer’s design and cost estimates.

**AFTER the Bishop’s written approval is given**, the Diocesan Engineer will then proceed with more detailed drawings, and priced Bill of Quantities which can be used to apply for funding.



- h) Computer
- i) Equipment
- 3. Personal effects
- 4. Motor vehicles

Insurance coverage is provided through one policy for the entire diocese. The Fire Policy covers fire, lightning and explosion, also smoke damage, scorching and damage caused by an attempt to put out fire by the Fire Department.

The policy also covers other perils such as:

- Hurricanes, cyclones, tornado or wind-storm including rain accompanying these perils, and floods (including overflow of the sea or river) caused by these perils.
- Earthquake and volcanic eruption and flood (including over flow of the sea or river) caused by these perils.
- Riot and strike damage.

Insurance premiums are due June 15 each year. It is expedient that premiums are paid on time.

If the sum insured or any item of property at the time of loss does not represent its correct value, the claim will be subject to the condition of average.

It is imperative that all properties and contents have up to date valuations. The Diocesan Finance Office can be of help in this area as we can provide valuers to carry out valuations.

Principal buildings (e.g. main churches, chapels and other important buildings) should be commercially insured at a minimum of 75% of their replacement value. All other buildings with insurable values below 75% will be insured by the diocese.

All presbyteries and religious houses of residence will be insured by the diocese to provide immediate resources for repairs in the event of disaster.

Parish Priests must take full responsibility for security of parish property, equipment etc. Adequate insurance for full insurable value of all parish property should be taken and insurance coverage should be maintained current.

d) *Conditional baptism*: If there is doubt about the fact, whether someone was baptized, or whether the baptism was validly conferred, and this doubt remains after serious investigation, then baptism should be administered conditionally (C 869 § 1) and in private. (*Reception of Baptized Christians, n. 7, Directory for Ecumenism, 99d*)

e) Whenever an adult convert is baptized conditionally entries are to be made in the Parish Records. (*Cf. Reception of Baptized Christians, n.13*)

#### 6. Preparation & Reception of Adult Converts: R.C.I.A.

a) The new formula for the reception of converts supposes that they shall normally be received during Mass, be confirmed by the Priest who receives them into the Church (C 883 2°), and receive Holy Communion. (*Reception of Baptized Christians, n. 3 b, 11*)

b) After a person's reception into the Catholic Church, the Priest should enter into the Parish Baptismal Register: the name of the person, the name(s) of the Sponsor(s), the date and place of birth, the date and place of reception, and the name of the Priest or Minister who received him/her. Special care should be taken to record this information when persons are received into the Church through the R.C.I.A. process. (*Cf. Reception of Baptized Christians, n.13*)

c) Without recourse to the Local Ordinary, priests [of the Diocese] assigned to a parish may admit to the Church converts to the Catholic Church, as well as baptized Catholics returning from temporary membership in any other faith.

d) If necessary, a notation of return to the Church after formal defection is to be made in the Register of Baptism (cf. C. 1117, C. 1086 § 1).

In the case of Catholics who have **culpably** deserted the Catholic Faith to join another religion, and who now repent and seek reconciliation, there is still required abjuration, Profession of Faith and absolution from excommunication "**in foro interno et in foro externo**" (C. 1364 §1).

## II. THE SACRAMENT OF CONFIRMATION

**Baptism, the Eucharist and the Sacrament of Confirmation together constitute the “sacraments of Christian initiation”, whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For, by the sacrament of Confirmation, the baptized are more perfectly bound with a special bond of the Holy Spirit. Hence, they are, as true witnesses of Christ, more strictly obliged to spread and to defend the faith by word and example.**

### 7. Minister of Confirmation

- a) The ordinary minister of Confirmation is the Bishop. A **Priest** can also confer this Sacrament if he has the faculty to do so, **either by the general law** of the Church **or** by way of a **special grant** from the competent authority: (*Rite of Confirmation #7; C 882*).

A priest has **by law** the faculty to administer Confirmation:

- i) Who lawfully **baptizes an adult or who admits a baptized adult into full Communion** with the Catholic Church (*Rite of Confirmation #7b; C. 883, 2°*);
  - ii) A Parish Priest or any priest in respect of those in **danger of death** (*Rite of Confirmation #7; C. 883, 3°*). In addition, when called upon to do so by the Bishop, Priests may assist him at a Confirmation. (*Rite of Confirmation #8; C. 884 § 1*).
- b) A record of all Confirmations should be sent to the Chancery for insertion in the Bishop’s Confirmation book. Information should include: the names of those confirmed; the age of the person; names of the father and mother and sponsor; place and date of baptism; Church where the sacrament was administered; and the name of the bishop or priest who confirmed (C 895). Entries should be made in the Parish Confirmation and Baptismal Registers. **If the person was baptized in another parish, notice should be sent to that parish.** Such notification forms can be obtained from the Chancery.

movable goods, either precious or of significant value, or other goods along with a description and appraisal of them. This applies for Parish Priests and/or Parish Administrators as well. (cf C 532)

One copy of this inventory is to be kept in the archives of the parish and the other sent to the Chancery for record in the curial archives. Any change in the inventory is to be noted and a copy sent to the Chancery.

Parish inventories should be signed by the Parish Priest or Administrator and renewed whenever there is a change of Parish Priest or Administrator.

Care should be taken to distinguish between personal and/or congregation goods where applicable and goods which belong to the parish. The two should never be combined.

**Motor Vehicles** purchased for use in a particular parish **must** remain in that parish and **not** be moved to another with the movement of Parish Priest. (Cf. cc 1290-1298). The contrary will only meet the dissatisfaction of parishioners who contribute towards parish finances.

### 45. Insurance

It is imperative that all church buildings be insured.

The main object of insurance is to place the insured back in the same position held prior to any loss or damage. Insurance is not to make good or better the customer’s position.

From the Church’s point of view everything of value should be insured e.g.

1. Buildings
2. Contents of buildings
  - a) Altars
  - b) Organs
  - c) Public Address Systems
  - d) Pews
  - e) Statues
  - f) Fittings and fixtures
  - g) Furniture

- Cash/cheque disbursements. Payment voucher should be prepared – supported by invoices etc.
- Securities acquisition and disposal
- Expenditures (made for the best possible price - get quotations)
- Fixed Assets acquisition and disposal (any fixed asset donated should be recorded at the fair value at the time of donation. Keep good records)
- Accounts Receivable and Payable (keep separate sub-ledgers).

Accounting records must be posted daily by the secretary/bookkeeper.

Accounts must be submitted monthly to the Diocesan Finance Office. Annual accounts as at 31st December must be submitted to the Diocesan Finance Office by 31st January each year.

i. **Budgeting**

Budgeting is a useful tool for:

- Estimating expenses
- Controlling outward cash flow
- Providing a guide as to what income should be .

Diocesan and parish budgets should be prepared annually. Parish budgets should be submitted to the Diocesan Finance Office by 30th November each year.

*(Parishes needing assistance with preparing their budgets and accounts must call the Diocesan Finance Office).*

43. **Parish Audits**

Parish audits will be carried out annually by the Diocesan Finance Office (See Appendix 1 for the Guidelines to Parish Audits).

44. **Inventory of Goods**

Canon 1283 2<sup>o</sup> requires **Financial Administrators**, before they take office, to prepare, sign and subsequently renew an accurate and detailed inventory of immovable goods,

- c) **AGE:** In the Diocese of Roseau the age for Confirmation is at least fourteen (14) years.

**8. Preparation**

- a) Secure the candidate's Baptismal Certificate to ensure that he/she has been baptized.
- b) There is a two-year Confirmation Programme in which those at least twelve (12) years of age are enrolled for the necessary formation leading to Christian maturity and responsibility in the Church Community and the society.
- c) Failure to comply with the requirements of the programme (e.g. occasional retreats, outreach activities and regular Sunday liturgy and ministry) would indicate the candidate's lack of readiness to become an "adult member." In such a case, a postponement would be in the best interest of the candidate and of the Church Community that is in need of good committed Christian witnesses.
- d) Candidates will retain their baptismal name to show that Confirmation completes the process begun in Baptism.

**9. Sponsors**

- a) Sponsors must be confirmed, be practicing Catholics in terms of life-style and church attendance, and must be regular communicants (must have fulfilled their Easter duty).
- b) Given this basic eligibility, selection of Sponsors is preferred as follows:
- i) A person who "undertook the role of sponsor at baptism" (C. 893);
  - ii) A non-parent (C. 874 5);
- c) **N.B.:** Parents and sponsors - like the candidates - are to be actively involved in the phases of confirmation preparation. From the very beginning of the programme the sponsor for each candidate should be chosen with the intention of journeying with his/her candidate all through that period of preparation. **There should be no last minute selection of sponsor.**

## 10. Policy Regarding the Confirmation Ceremony

- a) Each parish shall have one (1) confirmation ceremony when the candidates are deemed ready to receive the sacrament. This means that all Church and Chapel communities are required to join together for the single celebration.
- b) Immodesty in dress is unacceptable for religious worship. Confirmation candidates should be dressed appropriately for the sacrament.
- c) Care should be taken that confirmation candidates are properly prepared for the ceremony:
  - i) That the movements in church are properly rehearsed so as to reduce distractions.
  - ii) That the candidates should give the appropriate responses to the Bishop.
- d) The Bishop should be briefed on the entire liturgy ahead of time.
- e) **Taking photographs** during the confirmation ceremony should be minimized. There should be as little distraction during the ceremony as possible. To facilitate this one photographer should be designated to take photos during the ceremony. Others photographers can take photos after the ceremony.
- f) The **involvement of confirmation candidates in the ceremony** should also be minimized. It should be noted that Confirmation is **not a show (piece)** but the celebration of a **Sacrament** - a spiritual moment. It is a time when candidates should focus on the significance of what is being conferred upon them and the commitment that they are making. Real involvement in the activities of the Church should be more evident after confirmation.
- g) At **Communion** the Bishop, accompanied by the Parish Priest, will distribute Communion to the confirmed. Then the rest of the congregation will follow.
- h) According to the liturgical norms the post-communion period of meditation can take the form of silence or singing a hymn of thanksgiving. If the latter is chosen for the particular liturgy, it must be appropriate in its theological content and able to create the desired meditative atmosphere.

## f. Diocesan Collections/Appeals

Diocesan Second Collections for special needs may be sought occasionally. These collections must be for a specific reason and for a specific period. (Cc 1262, 1266).

Within the diocese there are four (4) diocesan collections:

1. **Bishop's Appeal Collection.** The Bishop's Appeal Collection is meant to help address the needs in the diocese such as Seminary Formation, Catechetics, Diocesan Priests, administration of the various secretariats and the Chancery offices, parishes with special and urgent needs, etc.
2. **World Communication Day Collection** for Communication especially the Diocesan Radio Station;
3. **Christmas Day Collection** for the pension of Diocesan Clergy.
4. **Vocation Collection** for those in formation.

## g. Parish Tax

Each Parish is required to pay 10% of its monthly taxable income into the Diocese Capital Fund. This payment is to be made by the 30<sup>th</sup> of the following month, to the Diocese Finance Office. The interest received from the Fund assists in meeting the administrative cost of the Diocese. Taxable income includes Collection on Sundays and Holy Days of Obligation (New Year), Funerals, and Wedding collections, stole fees, donations, gifts, interests, dividends, offering boxes etc.

Reporting forms with explanatory notes give guidance on this.

## h. Accounting procedures

The Diocese and parish will maintain detailed accounts. The key to any accounting system is the diligent recording of transactions in a timely manner.

Primary accounting procedures performed by the Diocese or parish relate to:

- Cash/cheque Receipts

Cheques	\$	_____
Total	\$	_____
Signature	Signature	Signature

**A Bank deposit is to be prepared from the Collection Count Sheets and the deposit made to the bank on the following working day.**

**Parishioners shall not be allowed to change cheques or bank notes from Church Collections.**

- e. **Collections for Rome**  
*Special collections designated for the Pontifical Mission Societies (PMS) viz. (Holy Land- Good Friday), Peter's Pence, St. Peter the Apostle, Mission Sunday, Holy Childhood are to be paid to the Diocesan Finance Office within one month of the collection.*

All parishes are encouraged to support the work of the Pontifical Mission Societies through a spirited animation for the purpose of the Mission Societies which are represented by the Society of Missionary Children and Missionary Union of Priests and Religious. When we support these Societies, we, too, receive assistance in time of need. The Collections for **Peter's Pence** (for the Holy Father's Charities), **Holy Childhood**, (to help programmes for children in mission territories, **Holy Land** (taken up on Good Friday) and **Mission Sunday** have designated dates on the Church's calendar. With regard to Holy Childhood, the Diocesan Director is encouraged to promote missionary awareness and cooperation among the Catholic schools for this Society. The diocese has no option in these collections, and they serve to remind the faithful of the universality of the Church, and the care of the Holy Father for the local Church.

- i) All efforts should be made for the **continued involvement of the confirmed in the activities** of the Church after Confirmation.
- j) At all Pontifical Masses it is required that seven (7) candles be used (GIRM 117), representing the presence of the fullness of the Priesthood. For practical purposes six candles can be used, along with the Paschal Candle at Confirmation ceremonies.
- k) Unconfirmed persons preparing for the **Sacrament of Marriage** should be properly instructed in good time to receive the Sacrament of Confirmation before getting married. In cases where the scheduled date of marriage of an individual precedes the date of confirmation in his/her home parish, the Parish Priest/Administrator may arrange to have him/her confirmed in another parish which has an earlier schedule.

### III. THE HOLY EUCHARIST

**The Holy Eucharist completes Christian Initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.**

- 11. Celebration and Con-celebration of Mass**
- a) The celebration and distribution of the Eucharist may take place on any day at any hour, except those that are excluded by liturgical laws (C 931).
  - b) Though normally one should seek to celebrate with the participation of the faithful, personal devotion is considered to be a reasonable cause for celebration even if no member of the faithful is present.
  - c) \*When in your prudent judgment, it is for the spiritual benefit of the faithful, you may **binate** or **trinate** (C 905, 2).
  - d) A priest who celebrates the Eucharist twice or three times may consume something before the second or third celebration even though there is not an hour's interval (C. 919, 2).

- e) \*You may concelebrate Mass, even if this involves binating or trinating, on any day when you consider it useful for your own personal devotion or for that of the faithful. (C 902)  
Those who concelebrate are to wear alb and stole.
- f) The Eucharistic celebration is to be carried out in a sacred place, **unless** in a particular case necessity requires otherwise; in which case the celebration must be in a fitting place. (C 932 § 1)  
Outside of a sacred place, an appropriate table may be used, with an altar cloth and corporal. (C 932 § 2)
- g) \*With the permission of the Parish priest and for the benefit of the faithful in general (without discrimination), you may celebrate Mass in private houses, especially for the benefit of the sick. Except for the latter, it is preferable that such Masses be celebrated only during the week, and not on Sundays.

**12. Preparation for and Reception of Holy Communion**

- a) Preparation for and reception of all sacraments is to take place within the child’s parish community. (For pastoral reasons,) children should be encouraged to receive first Penance at a reasonable time before first Communion so that they can appreciate the benefit of each sacrament. This will allow for adequate catechesis regarding both sacraments.
- b) Anyone who is conscious of grave sin may not celebrate Mass or **receive the Body of the Lord** without previously having been to sacramental Confession, unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition, **which includes the resolve to go to Confession as soon as possible** (C 916).
- c) One who receives the Holy Eucharist may receive it again on the same day but only within a Eucharistic Celebration in which the person participates (C 917). A person may receive again in danger of death (C 921 § 2).
- d) The normal Eucharistic fast is one hour before reception, but water and **medicine** do not break the fast. The sick and the elderly as **well as those who care for them** may receive

**All collections, especially Sunday Collections, must be counted by at least three persons in joint custody.**

The collection for each Mass must be counted separately and recorded on a Collection Count Sheet (sample shown below).

Parish _____	
Mass Time/Special Collection _____	
EC\$	x \$100 _____
	x \$ 50 _____
	x \$ 20 _____
	x \$ 10 _____
	x \$ 5 _____
Coins	x \$ 1 _____
	x .25c _____
	x .10c _____
	x .05c _____
	x .02c _____
	x .01c _____
Foreign Currency	1) _____
	2) _____
	3) _____
Sub-total	\$ _____

(continued)

words “Catholic” “Roman Catholic” or use the name of the parish, school, secretariat or diocesan committee to hold any bank account, deposit or loan without the direct written permission and authorization from the Bishop.

No parish account may be opened in the name of the Parish Priest.

Any change of signatories of parish bank accounts must be authorized by the Bishop.

All transactions must pass through the Parish Bank Account (the Current Account). Cash payments shall be very limited and must be discouraged. Cash payments are only allowed in very rare cases - e.g. where there are no banks or where payment will only be accepted in cash.

Accounts of all parish groups must be accounted for by the Parish Priest who **must** be a signatory on these accounts. ***(This policy is important because it provides for fiscal accountability).***

**The Parish Bank Accounts must not be overdrawn. If an overdraft is necessary, prior approval of the Bishop is required and the limit must always be respected.**

b. **Bank Account Reconciliation**

The Parish Bank Account (Chequing Account) must be reconciled at the end of each month and a record kept on file.

c. **Monthly Financial Statements**

Monthly Financial Statements of Revenue and Expenditure in the approved form including a listing of all parish accounts should be submitted to the Diocese Finance Office by the 30th of the following month.

d. **Collections**

Collections taken on Sunday and Holy days of Obligation (New Year’s Day) are meant for the running of the parish. Collections taken at funerals can help towards the maintenance of the cemeteries and expenses related to the burial of the deceased but must be reflected in the parish accounts.

even if within the preceding hour they have consumed something (C 919 §§ 1 & 3).

e) Ordinarily Holy Communion is given either in the hand or on the tongue. Those who indicate a desire to receive Holy Communion by accepting the Host in the hand must consume it immediately and not take it back to their seat. Communion by intinction is also permitted in the diocese.

f) \*Parish Priests are encouraged to give Communion under both species on occasions permitted by **the General Instructions on the Roman Missal** (GIRM no. 283) and whenever, in their judgment, this can be done with proper reverence to the Blessed Sacrament, and it is for the spiritual good of the faithful.

When the Eucharist is administered by intinction (cf. GIRM no. 287), both ministers of the bread and the cup position themselves in close proximity to each other. The minister of the Eucharist dips the bread in the chalice and, showing it to the communicant says: “The Body and Blood of Christ.” The communicant responds: “Amen.” In this case Communion is received on the tongue. It is to be noted very carefully **that it is the minister of the Eucharist who dips the bread, not the communicant.** Intinction by the communicant is never permitted.

g) \*For reasonable cause on a particular occasion, especially when the faithful are accustomed to find Holy Communion available, a parish priest may authorize a religious (man or woman) or a lay person to give Holy Communion, either to assist the priest or deacon, or in the absence of any priest or deacon, to give Holy Communion alone. This can be of special value in arranging for Holy Communion to be given to the sick in their homes or in hospital. **Anyone who is to be designated for this ministry, should be properly prepared, and commissioned for a specific period of time, by the Bishop or his delegate** (cf. *Eucharistic Worship outside Mass #17 & C 230 § 3*).

**13. Reservation of the Holy Eucharist and Benediction**

- a) **As far as possible**, a priest is to celebrate Mass at least twice a month in places where the Holy Eucharist is reserved (C 934 §2). Religious houses **are to take special notice of this**.
- b) Every effort must be made so that participants at Mass will receive hosts consecrated at that Mass. Consecrated hosts are to be frequently renewed and reserved in a ciborium or other vessel in a number sufficient for Communion of the sick and others outside Mass (GIRM no. 85, C 939).
- c) There is to be a lamp burning continuously before the tabernacle where the Blessed Sacrament is reserved, to indicate and to honour the sacramental presence of Christ (cf. C 940).
- d) A religious (brother or sister or a Lay Associate in Pastoral Care) may expose and replace the Blessed Sacrament (but without giving the blessing) when there is good reason. (cf. *Eucharistic Worship outside Mass #91,B* and C 943).

**14. Rules Regarding Stipends**

- a) Separate Masses must be applied for the intentions of those for whom an individual offering, even if small, has been made and accepted (C 948).
- b) One who is obliged to celebrate and apply Mass for the intentions of those who make an offering is bound to this obligation **even if the offering received is lost through no fault of his** (C 949).
- c) The number of Masses to be said in respect to stipends sent from abroad, without a number being specified, is to be reckoned on the basis of the offering prescribed in the place where the **donor** resides, unless the donor's intention must lawfully be presumed to have been otherwise (C 950).
- d) **Priests are reminded that Mass Stipends belong to the celebrant.** In the Diocese, the monthly stipend is EC\$700.00. On an average month of thirty (30) days @ \$15.00 / Mass, each priest would receive from Mass stipends EC\$450.00, the balance coming from parish funds. Offerings

cial reports, parish record keeping, and fundraising activities.

- 3. Monitor and supervise all fundraising activities, ensuring that all funds are deposited into the Parish Accounts and payments made to cover any expenses.
- 4. Ensure that money donated for a specific purpose is used for that purpose. (C. 1267)
- 5. Ensure that proper record-keeping is executed and safe fiscal policies are in place.
- 6. Inspect periodically all parish properties to ensure they remain in proper repair, and to plan repairs as required.
- 7. Ensure that both Canon and Civil Law are observed in the financial administration of the Parish. (Canon Law #1284 applies to the Finance Committee and Parish Priest/ Administrator)
- 8. The Chairperson of the Finance Committee who should not be related to the Parish Priest up to the fourth degree of consanguinity **must not** serve more than two two-year terms.

**42. Parish Bank Accounts**

- a. The policy of the Diocese is that all bank accounts shall bear the name of the parish. The Parish Priest is the **only** person authorized to transact business on the parish accounts on the authorization of the bishop. However two selected parishioners could be authorized to sign cheques jointly in the absence of the Parish Priest. The Bishop is a signatory on all parish accounts.

The Bishop/Parish Priest can sign individually.

The Diocese and the parish are responsible for all activities carried out in the name of the Roman Catholic Church.

Only bank accounts authorized by the Bishop may be held by any Parish entity. No person or group may use the



10. Extraordinary administration may be undertaken by the Parish Priest/Administrator with the approval of the Parish Finance Committee and subsequent approval of the Bishop.

The following are examples of extraordinary administration:

- (a) All acts of alienation\* over EC\$5, 000.00
  - (b) The acceptance or refusal of bequests over EC\$5, 000.00.
  - (c) Land purchase or sale
  - (d) Construction of new buildings, or repairs to buildings over EC\$5, 000.00.
  - (e) Leasing or renting of property for one year or more.
  - (f) Investments of any kind.
  - (g) The taking up of any special collections (Canon 1265)
11. All parish loans and requests for grants should come through the Chancery.
12. A monthly report of Receipts and Disbursements is to be submitted to the Diocesan Finance Office by the 30th of the following month.
13. An Annual Financial Report of all income and expenditure is to be submitted to the Diocesan Finance Office by 31st January. The report must include a comparison of actual activity to the budget amount. (Canon 1287)
14. In addition the Parish Priest is required to give an account of the Report to the parishioners.
- c. **Other Duties of the Finance Committee**
- 1. To monitor and ensure that all collection/money is deposited and accounted for in a timely manner.
  - 2. Ensure all financial functions of the parish are executed in compliance with Diocesan Policies such as, the collection count system, internal controls, finan-

\* Denotes the transfer of title in whole or part, to another party or the encumbrance or placing in jeopardy or loss of any ownership or interest in immovable goods or fixed capital.

for other Sacraments celebrated are Stole Fees and as such they are Church Revenue.

**e) Stipends for Priest Supplying in Parishes**

- 1. Weekend supply: Supplying priest (other than exchange of pulpits) - EC\$50.00 minimum.
  - 2. A priest not assigned to the parish, but who regularly celebrates Masses during the week and performs other duties - dependent on situation.
  - 3. Mass stipends - EC\$15 is proposed; however, discretion must be exercised in dealing with the poor who cannot afford that amount.
- f) Collective Mass intentions should be limited to 2 days/week.

**IV. THE SACRAMENT OF PENANCE**

**Those who approach the sacrament of Penance obtain pardon from God's mercy for the offenses committed against Him and are, at the same time, reconciled with the Church, which they have wounded by their sins and which by charity and by prayer labours for their conversion.**

**15. Confessions and Penitential Services**

- a) Individual and integral confession and absolution constitute the sole ordinary means by which a member of the faithful who is conscious of grave sin is reconciled with God and with the Church (*Rite of Penance #31; C. 960*). Physical or moral impossibility alone excuses from such Confession, in which case reconciliation may be attained by other means; e.g. Act of Perfect Contrition; General Confession of sins and receiving General Absolution.
- b) \*Priests who are not pastors, are granted the habitual faculty to hear confessions in accordance with canon 969.
- c) Any Priest may validly and lawfully absolve, from censures and sins, any **penitent who is in danger of death.** (C 976)

- d) Those who have the faculty to hear Confessions whether by virtue of their office, or by concession of an Ordinary of the place of incardination or that in which they have a domicile can exercise this faculty **everywhere** unless in a particular case the local ordinary has denied it. (C 967 § 2).
- e) It is the duty of those who have the spiritual care of the faithful to **make themselves available to hear Confessions when reasonably requested** and at **suitable times** (cf. *Rite of Penance #10, b*; C 986). Specific times should be designated for Confessions and should be well advertised.
- f) **(Penitential) Services of Penance** are a helpful means to encourage the faithful to go to Confession. Such Services are to be planned during the Advent and Lenten periods.
- g) The **proper place for hearing confessions** is a church or oratory (C 964 § 1).  
In every church there is to be an appropriate place designated for hearing Confessions. This **Confessional** should be so designed so as to enable penitents to celebrate the Sacrament in the spirit of the revised rite, face to face and imposition of hands, or in anonymity (cf. C 964 §2).  
Confessions are not to be heard outside a confessional without a just cause (C 964 § 3).
- h) The Priest who hears Confessions must remember that he is both judge and healer/minister of divine justice and mercy (C 978 § 1). He must adhere faithfully both to the teaching of the *magisterium* and norms laid down by the competent authority (C 978 § 2).

#### 16. General Absolution

- a) The judgment about the presence of a grave need and the decision concerning the lawfulness of giving general sacramental absolution is reserved to the Bishop of the diocese (cf. *Rite of Penance #32, C 961 § 2*).
- b) In order that a member of the faithful may profit from sacramental absolution given to several persons at the same time, it is absolutely necessary that he/she be properly disposed, as

#### 41. Parish Finance Committees

- a. Each parish is to have its own Finance Committee comprising at least 3 members, (C. 492) or at least two advisors, who assist the Parish Priest in carrying out his function. (C. 1280).
- b. **Duties**  
The Finance Committee is an **advisory** body and acts in an **advisory capacity** to the Parish Priest. The Committee assists him with the following:
1. Accurately collect all revenue and income of goods including land buildings, cash, securities, vehicles, machines, books, rights etc.
  2. Safeguard them once collected and apply them according to the intention of the donor or according to legitimate norms.
  3. Pay interest on a loan or mortgage when it is due and take care that the capital debt itself is repaid in time.
  4. With the consent of the Ordinary invest the money left over after all expenses and which can be profitably allocated for the goals of the juridic person (parish).
  5. Keep well ordered books of receipts and expenditures.
  6. Draw up a report on parish administration at the end of each year.
  7. Duly arrange and keep in a suitable and safe archive, authentic copies of documents and deeds upon which are based the rights of the Church or the parish to its goods; deposit the originals of them in the archive of the curia when it can be done conveniently.
  8. Prepare annual budgets of receipts and expenditure.
  9. If a budget is prepared by the Parish Priest, bookkeeper or secretary/bookkeeper, then the Finance Committee should review, approve it and submit it to the Diocesan Finance Office by 30th November each year.

- **Terms of Office**

Given the large number of the faithful in the parish churches and larger chapels, and in order to facilitate the participation of as many of the faithful as is feasible, committee members should serve a three year term non-renewable, but may be re-elected after three further years.

The smaller chapels may have to be content with a more permanent group of faithful churchgoers, as the small number of the faithful makes it impractical to rotate membership of the chapel committee.

- **Pastors' Role**

The pastor is the ordinary chairperson of all church/chapel committees. In his absence the vice chairperson will preside. Pastors should make every effort to ensure that they, or their vicars or other member of the pastoral team is present at every church/chapel committee meeting.

Church and chapel committees, dealing as they do with practical matters on an ongoing basis, should meet once a month. Parish Pastoral councils, dealing mainly with issues of policy and the setting of pastoral priorities, or the planning of parish wide events, or the participation of the parish as a whole in Diocesan or Vicariate events, may meet more infrequently.

### XIII. FINANCIAL ADMINISTRATION

**Canon 1276 imposes the responsibility on the Ordinary to supervise carefully the administration of all goods which belong to the parish and require him to issue special instructions to Parish Priests to guide them. This Canon gives him the right of visitation and inspection as well as the right of receiving a full accounting for the administration of ecclesiastical goods on a regular basis. It is with this in mind that the following instructions are made.**

well as personally resolved to confess in due time each one of the grave sins that he/she cannot confess at present (C 962 §1)

Each one should be sorry for his/her sins and resolve to avoid committing them again. He/she should intend to repair any scandal and harm caused. These dispositions and conditions required for the validity of the sacrament should be carefully recalled to the faithful by priests. (C 962 § 2)

Those who receive pardon for grave sins by a common absolution are to go to individual confession as soon as they have the opportunity, before they receive this kind of absolution again, unless they are impeded by a just reason. (C 963)

All the faithful who have reached the age of reason are bound faithfully to confess at least once a year all the grave sins. (cf. *Rite of Penance # 33* and C 989).

**N.B.** Pope John Paul II on May 2, 2002 issued '*Misericordia Dei*'. In this document he emphasized once again that **confession of sins and absolution must be done on an individual basis**. Conditions of 'grave necessity' required for General Absolution should be based on a judgment by the diocesan Bishop, not an individual pastor.

#### 17. Absolution from Censures

- a) \*All Priests authorized to hear confessions in the diocese have the faculty within the diocese to absolve by delegated power in the external or internal forum from all undeclared *latae sententiae* penalties (automatic penalties i.e. established by law but not yet declared) not reserved to the Holy See. (Cf. C 1355 § 2)
- b) Without prejudice to the prescriptions of cc. 508 and 976 a confessor can remit in the internal sacramental forum an undeclared *latae sententiae* censure of excommunication or interdiction if it is burdensome for the penitent to remain in a state of grave sin during the time necessary to the competent superior to make provision (C 1357 § 1) [Allows confessors to remit certain censures under specific conditions].
- c) Excommunications *latae sententiae* reserved to the Holy See: Violation of the Sacred Species (C 1367); physical attack

against the Roman Pontiff (C 1370); a violation of the prescription of c. 977 (C 1378 § 1); a Bishop who without the proper mandate consecrates a person bishop, and the priest who is consecrated by him (C 1382) and deliberate violation of the seal of Confession (C 1388 § 1).

- d) Excommunications *latae sententiae* not reserved to the Holy See: apostasy, heresy and schism, (C 1364) and actually procured abortion (C 1398).
- e) A person who confesses to falsely denouncing to ecclesiastical authority, or a confessor innocent of the crime of solicitation to a sin against the sixth Commandment is to be absolved only under certain conditions (C 982; [cf. C 1387]).

#### 18. Frequent Reception of the Sacrament of Penance

Though the precept of confession once a year refers only to those guilty of grave sin (cf. C 989) the Sacrament of Penance should be a normal part of the spiritual life of our faithful. It is the sacrament of **continued** conversion and should be received frequently and regularly throughout life. Accordingly, the faithful should be led from childhood to develop a regular confessional practice that is suited to age, development and personal needs. Children need every encouragement to approach the sacrament of Reconciliation frequently.

### V. THE SACRAMENT OF MATRIMONY

**The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its very nature ordered towards the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.** (Vat II, GS 47ff)

- Elected  
A nomination committee chaired by the Vice-Chairperson of the Parish Pastoral Council will propose a process for nominating and electing members who make up at least half the membership.
- Appointed  
The Pastor/clergy Parish Administrator may freely appoint at least a ¼ of the members of the Parish Pastoral Council in order to reflect the diversity of the parish community which the Council represents.

#### i. Terms of Office of Members

Elected and appointed members serve a three-year term, renewable. Elected and appointed members may serve only two consecutive terms.

Normally, not more than one third of the Council's membership should be changed at a time.

In a newly formed Parish Pastoral Council one third of the membership serves a three year term, a two year and a one year term, respectively. Those serving a one-year term in a newly formed Council may serve for two additional consecutive terms.

#### j. Church and Chapel Committees

- Parishes will usually consist of a Parish Church and one or more chapels, or outstations. In some cases such chapels will be of comparable size to the parish church, in other cases they will be much smaller. All that has been said above re parish councils applies particularly to church committees and the larger chapel committees.

Parish Councils are normally made up of representatives of the various church and chapel committees of the parish. The representatives, elected by their respective church/chapel committees, make up the elected members of the parish council. The parish priest will appoint the rest. It is often customary for the chair of the church/chapel committee to be a member of the Parish Council. These can still be counted among the elected representatives on the parish council, as they will have been elected onto the church/chapel committees of their respective church/chapel.

spirituality, evangelization, education, parish life and human/social concern, etc.

- To encourage unity and integration and to foster a close working relationship among all parish groups, the Parish Pastoral Council meets at least once a year with the leaders of parish committees and parish organizations.

g. **Relationship with Parish Finance Council**

- The Parish Finance Council, mandated by the Code of Canon Law, is separate and distinct from the Parish Pastoral Council. Communication between the two Councils is, however, essential. In order to ensure this communication, a member of the Parish Finance Council serves on the Parish Council as an ex-officio member.
- The Parish Finance Council shares with the Parish Pastoral Council information regarding the parish finances and temporalities on a regular basis. The Parish Finance Council assists the Pastor in implementing the pastoral plans suggested by the Parish Pastoral Council by making fiscally responsible recommendations.

h. **Size, Membership and Terms of Office of Parish Pastoral Council**

In addition to the Pastor, there should be at least eight (8) other members on the Parish Pastoral Council, about half of whom are freely elected by the Church/Chapel committee. Others are ex-officio or appointed.

i. **Membership**

The Parish Pastoral Council is composed of the Pastor, Assistant parish priest, pastoral worker(s), where these exist, and lay members. The Parish Council is representative of the entire community; therefore members of the Council ought to reflect the diversity within the parish. Lay members of the Parish Council are to be parishioners in good standing.

ii. **Membership is determined as follows:**

- **Ex-officio**  
Ex-officio members, one of whom must be a member of the Parish Finance Council, should comprise at least a ¼ of overall membership.

**19. The Officiant**

- a) Any Priest or deacon who assists at a marriage must be appointed a marriage officer by the appropriate Government Minister for the purpose of civil validity.
- b) All Priests and deacons habitually assigned to the Diocese (including those assigned to apostolates other than a parish) without prejudice to (a) above, are granted for the duration of their assignment, the general faculty to assist validly at marriages celebrated in Churches within the diocese. However, for the licit exercise of this faculty, they have the obligation to obtain the permission of the pastor, or assistant pastor in charge of the parish in which the marriage takes place (cf. C 1111 & C 1114).
- c) It is the serious responsibility of the priest or deacon who will perform a marriage, to make sure that the couple have done the required pre-marital enquiry, submitted a Baptismal Certificate, have participated in some form of preparation, to see to the proper drawing up of ecclesiastical and civil documents and ensure that banns are published or the licence obtained. (C 1114).

In the case where there is a Lay Administrator of a Parish, a priest or a deacon will be appointed to see to the proper drawing up of all required ecclesiastical and civil documents.

- d) When a marriage is performed in a parish [or mission] other than that of the residence of either the bride or the groom, licit assistance at the marriage requires the permission of the parish priest or priest in charge of the place where the Catholic party resides (C 1115).
- e) The American novelty of a “mini bride” is prohibited.

**20. Special Cases**

- a) Canons 1079 and 1080 grant special powers of dispensation, in danger of death or when impediments are discovered at the last moment, to those authorized to assist at marriages and to confessors.

\*The powers granted to those authorized to assist at marriages and to confessors (C 1079 §§ 1 & 2) are for both occult and public cases. However, the dispensation mentioned in C 1080 §§1 & 2 apply for occult cases only. Occult impediments are those that cannot be proven in external forum (C 1074). If a dispensation is granted in a public case, the priest or deacon granting it is to see that it is properly recorded. (C 1081)

- b) At a mixed marriage between a Catholic and a baptized non-Catholic a Nuptial Mass may be celebrated after due pastoral consideration of the circumstances. (cf. C 1124) At any mixed marriage, the nuptial blessing is normally to be imparted.

**N.B.** According to the Ecumenical Directory, the baptized non-Catholic party may receive the Eucharist at the Nuptial Mass, but he/she must voluntarily make the request known beforehand, and must believe in the Real Presence. (C 844)

In deference to the non-Catholic party in a Mixed Marriage, the ordinary celebration to be encouraged is non-Eucharistic. The non-catholic party's minister may be invited to participate by doing a reading or prayers.

- d) Marriages may not be celebrated during Holy Week and especially on Holy Saturday, except in danger of death.

## 21. The Proper Place for Celebration of Marriage

- a) Marriages are to be celebrated in the parish in which either of the contracting parties has a domicile or a quasi-domicile or a month's residence or, if there is a question of vagi, in the parish in which they actually reside (C 1115 & C 1118). **The new Code of Canon Law does not specify the parish of the bride as did the old Code.** Permission of the proper ordinary or of the parish priest is required for the marriage to take place in another parish (C 1115).
- b) Marriage is normally celebrated in the parish church. The local ordinary or the parish priest may permit the celebration of marriage in any other church or oratory. {Permission of the local ordinary is required for a marriage to take place in a convent, oratory or in a place not specified above} (cf. C 1118).

## e. Parish Pastoral Council Meeting and Relationships with other Committees

### i. Frequency of Meetings

The Pastor convenes the Council meetings. He may also request extraordinary meetings. All meetings require a quorum of members consisting of a simple majority.

### ii. Coordinating Committee

The Coordinating Committee is composed of the Pastor, who is the Chairperson, the Vice-chairperson and the Secretary. It is responsible for formulating the Council's agenda and dealing with Council matters between meetings.

The Vice-Chairperson and the Secretary are members of the Parish Pastoral Council who have served at least one year on the Council and who have a basic understanding and working knowledge of the Parish Pastoral Council. They are chosen by the Council members and serve a two-year term, unless their membership expires prior to completion of a two-year term.

### iii. Responsibilities of the Vice-Chairperson

- Presides at ordinary scheduled meetings in the absence of the Pastor;
- Assist the Pastor in coordinating the Parish Pastoral Council's work.

### iv. Responsibilities of the Secretary

- Records the minutes of the Parish Pastoral Council and Coordinating Committee meetings and sees that the minutes and the agenda are made available to the Parish Pastoral Council members;
- Maintains attendance and other records;
- Handles all Parish Pastoral Council correspondence.

## f. Relationship of the Parish Pastoral Council to other parish organisms

- Parish staff members and parish committees are resources to the Parish Pastoral Council.
- The Parish Pastoral Council cooperates with parish committees and parish organizations such as worship/

Pastoral Council or choose to appoint or have new members elected. The Pastor's final decision in this matter should occur within six months of his installation as Pastor.

8. When a parish administrator (clergy) is appointed to a parish because of the incapacity or protracted ill health of the Pastor, this priest administrator will assume the rights and responsibilities of the pastor in relation to the Parish Pastoral Council.

c. **Function of Parish Pastoral Council**

The general function of the Parish Pastoral Council is to advise the pastor on pastoral planning which it does by investigating and studying the pastoral situations, and proposing conclusions as regards the following:

1. Informing the Pastor of the needs and concerns, gifts and resources of the whole parish whole parish community;
2. Developing a parish pastoral plan and participating in ongoing pastoral planning;
3. Reviewing and evaluating the effectiveness of existing programmes; reflecting on Diocesan pastoral priorities and recommending how they can be implemented in the parish.

d. **Role of the Pastor in the Parish Pastoral Council**

The Pastor is the Chairperson of the Parish Pastoral Council and presides over it. He presides by:

1. Assuring that the scope of the Parish Pastoral Council's concern reflects the entire mission of the parish and of the Universal Church;
2. Assisting and creating among the members of the Parish Pastoral Council an atmosphere of trust and unity as a witness in strengthening and nurturing the parish faith community;
3. Setting the Parish Pastoral Council's agenda in consultation with the Coordinating Committee;
4. Sharing information, listening actively, contributing to the discussion and promoting consensus.

[Marriages being convalidated are controlled solely by ecclesiastical requirements regarding venue. Marriages may not be celebrated in hotels, gardens, caves or on the beach.]

**22. Cases which Require the Permission of the Local Ordinary** (cf. C 1071§ 1)

Except in the case of necessity, no one is to assist without the permission of the local ordinary at:

- a) The marriage of those who have no fixed residence.
- b) The marriage not recognized by, or not in accordance with, civil law.
- c) The marriage of a person for whom a previous union has created natural obligations to a third party or towards children.
- d) The marriage of a person who has notoriously rejected the Catholic Faith.
- e) The marriage of a person who is under censure.
- f) The marriage of a minor whose parents are unaware of it or reasonably opposed to it
- g) A marriage by proxy (C 1105)

**23. Marriage Preparation**

- a) Unconfirmed persons preparing for the **Sacrament of Marriage** should be properly instructed in good time to receive the Sacrament of Confirmation before getting married. In cases where the scheduled date of marriage of an individual precedes the date of confirmation in his/her home parish, the Parish Priest/Administrator may arrange to have him/her confirmed in another parish which has an earlier schedule. [See para 10 (j) – **Policy regarding the Confirmation Ceremony**]
- b) Diocesan policy requires at least three months notification prior to the celebration of a marriage. In cases where one party lives outside the Diocese, a minimum of six months notification is required. [In order to dispense from this time, application is to be made to the Chancery in duplicate by the parish priest or deacon, stating clearly the reasons. The written request for dispensation and the response are to be kept on file with other premarital documents.]

- c) The priest/deacon fills out the Preliminary Investigation forms; determines the parties' freedom to marry and their relation to the parish community. If it is discovered that a person is not confirmed, the priest should inform the bishop, instruct the candidate for Confirmation and arrange to have him/her confirmed in a parish that has a scheduled confirmation nearest to the date of the marriage. The pastor should also see to the party's reception of the Sacrament of Reconciliation (prior to the celebration of confirmation).

In addition, the priest/deacon does the following:

- Exacts the promises in a mixed marriage or when there is Disparity of Cult; the Catholic party makes these promises.
  - Secures permission of the proper pastor, if necessary (e.g. Ceremony to take place in another Parish).
  - Applies to the Chancery for any necessary dispensations as soon as possible before the date of the marriage. Application should be made in duplicate.
  - Consults the Ordinary or his delegate in cases required by the law, e.g. when either party has received a decree of nullity in a previous marriage.
- d) Only after conducting the Pre-Nuptial Investigation and being satisfied that there are no obstacles to marriage should the Priest or the Deacon have the couple enroll for the Parish Marriage Preparation Course. Competent married couples should be on the Team. *This course is not to substitute for the Pastor's or Deacon's responsibility to prepare the couple for a fruitful celebration.* The course should include the doctrine re: Sacrament of Matrimony and any other pertinent teaching; Finance/Budgeting; Communication; Trust, etc. In keeping with the Antilles Episcopal Conference, **Engaged Encounter** or any comparable recognized preparatory course is acceptable provided the above topics are covered in such courses. **In the Diocese of Roseau the Engaged Encounter is highly recommended for all couples preparing of marriage.**
- e) Record the marriage in the Marriage Registers and proper Baptismal Register. Fulfill civil requirements for registration.

*parish by virtue of their office, give their help in fostering pastoral activity. (Code of Canon Law, c 536 §2)  
The pastoral council possesses a consultative vote only and is governed by norms determined by the diocesan bishop (c 536 §2).*

It is envisioned that the Parish Pastoral Council is to be a major consultative body in the parish which advises the Pastor who presides over the Council. It is composed of the Parochial Vicar(s), members of the parish pastoral team where that exists, and of the laity who are representative of the membership of the parish.

The purpose of the Parish Pastoral Council is to foster full participation of the entire parish in the life and mission of the Church, which reflects the mission of Christ who was sent "to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners ..." (Luke 4:18).

**b. Principles Guiding Parish Pastoral Councils**

1. The Parish Pastoral Council is to develop a statement of purpose, which reflects the identity and mission of the parish in light of the Gospel, Church teachings and the specific realities of the parish.
2. The Parish Pastoral Council is solely a consultative body with the role of advising and assisting the Pastor in areas of pastoral concern.
3. The Parish Pastoral Council develops and recommends parish pastoral plans and directions through prayerful reflection.
4. The Parish Pastoral Council in its membership should be representative of the entire parish, recognizing and reflecting the parish's rich diversity.
5. The Parish Pastoral Council is to cooperate with parish committees, which address such areas of parish life as worship, spirituality, community, evangelization, education, and service.
6. It is the responsibility of the Pastor to convoke the Parish Pastoral Council, to preside over it, and to determine the issues to be treated by it or to receive proposals from its members.
7. It is the prerogative of a newly appointed Pastor to either confirm the present membership of the former Parish



The 1983 Code of Canon Law gives juridic value to Vatican Council II's teaching on the vocation and mission of [God's] people and provides structure to express and encourage collaborative responsibility on every level of ecclesiastical administration.

Canon 208 speaks of everyone's responsibility to work together in the building of the Body of Christ:

*In virtue of their rebirth in Christ, there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building of the Body of Christ in accord with each one's own condition and function (Code of Canon Law, c 208).*

Canon 519 calls for the Pastor to develop structures, which incorporate the principle of collaborative responsibility and of consultation with the staff and parishioners:

*The Pastor is the proper shepherd of the parish entrusted to him, exercising care in the community entrusted to him under the authority of the Diocesan Bishop in whose ministry of Christ he has been called to share; in accord with the norm of law he carries out for his community the duties of teaching, sanctifying and governing, with the cooperation of other presbyters or deacons and the assistance of lay members of the Christian faithful (Code of Canon Law, c 519).*

This canon describes the role of the pastor in relation to the parish community which gives meaning to the office of Pastor, and it places him in the context of mutual collaboration with the parishioners, including other ordained ministers, religious and laity, in promoting the mission of the Church.

Canon 536 specifically deals with Parish Pastoral Councils:

*After the diocesan bishop has listened to the presbyteral council, and if he considers it opportune, a pastoral council is to be established in each parish; the pastor presides over it and through it the Christian faithful, along with those who share in the pastoral care of the*

- f) When the marriage is completed, all the documents are to be filed in the appropriate Parish where the marriage took place.
- g) Notification of Marriage is to be sent immediately to the Catholic Party's Parish of Baptism.

#### **24. Documents to be Included in Dossier:**

- a) Recent Baptismal Certificate with relevant annotations (issued within the last six months).
- b) Completed Preliminary Investigation Forms for both parties to the marriage.
- c) Necessary dispensations.
- d) Proof of freedom to marry; Testimonials of freedom
- e) Certificate of Marriage Preparation Course (EE) where applicable.
- f) Proof of publication of Banns
- g) In cases involving a former marriage:
  - i) A certificate of death of the former spouse; or
  - ii) A copy of the decree of nullity from an ecclesiastical court, should the marriage have been declared invalid. In every case of a Formal Decree of Nullity, the priest or deacon must (either directly or through the Diocesan Tribunal) contact the Tribunal which issued the Decree to find out if a *monitum* (warning) or *vetitum* (prohibition) was added, [and, if so, to get it officially lifted.]
  - iii) The appropriate decree in *ratum non-consummatum* cases and in cases of Pauline Privilege, etc.

#### **25. Dispensations**

- a) In a Mixed Marriage (i.e. between a Catholic and a validly baptized non-Catholic), permission must be sought from the Chancery. In this case, copies of Baptismal certificates or equivalent certain proof of Baptism for both parties must be included with the request. These copies will be returned with the Dispensation. [Application for Dispensation should be submitted in duplicate.]
- b) When impediments are present (e.g. Disparity of Cult or blood relationship up to and including first cousins, cf. C 1091), dispensations must be sought from the Chancery. Blood relation

ship should be carefully investigated via baptismal registers, etc. Legitimate and illegitimate persons are equally bound by consanguinity. Legal adoption creates an impediment in the direct line (adopted parent/child) and in collateral line the 2nd degree (adopted brother/sister). (C 1094)

[In these cases the parties should be counseled by a psychologist or psychiatrist as to any possible eventuality of such close unions, especially in respect of offspring.]

- c) Where there is either Mixed Religion or Disparity of Cult the Catholic party must make [sign] the required promises. The non-Catholic party makes no promises but is to be informed about the Catholic party's promises as well as the Catholic party's obligation. (C 1125)
- d) Applications for permissions/dispensations should be made as soon as possible after the pre-marital investigation. If possible, the marriage date should not be set until the dispensation is granted, as it may occasionally be refused. All pertinent forms, properly filled out, should accompany the request for such dispensations/permissions.

## 26. Dispensation from Canonical Form (mixed marriages)

- a) Canon 1127 § 2: If there are grave difficulties in observing canonical form, the local Ordinary of the catholic party has the right to dispense from it in individual cases, having however, consulted the Ordinary of the place of the celebration of marriage; for validity however, some public form of celebration is required.
- b) The request for such a dispensation should be made in writing by the Catholic party, giving the reason for such a request. This should be supported with a written statement by the priest or deacon who is preparing the couple for marriage.

This dispensation will not be granted unless all the usual preparations for marriage have been made, including the promises required in a Mixed Marriage. The "Petition for Dispensation" form lists the steps to be followed in requesting this dispensation.

*Vatican II. All members of the Church—laity, religious and clergy—according to their proper charisms and roles collaborate in the responsibility for fulfilling its mission. Vatican Council II urged active involvement in the life of the Church by emphasizing the principles of collaborative responsibility, consultation and lay participation.*

*...the laity have an active part to play in the life and activity of the Church. Their activity is so necessary within the Church communities that without it the apostolate of the pastors is generally unable to achieve its full effectiveness **(Decree on the Apostolate of the Laity, 10).***

*Pastors also know that they themselves were not meant by Christ to shoulder alone the entire saving mission of the Church towards the world. On the contrary, they understand that it is their noble duty so to shepherd the faithful and recognize their service and charismatic gifts that all according to their proper roles may cooperate in this common undertaking with one heart **(Dogmatic Constitution On the Church, 30).***

The Pastor needs to consult with the Laity who in turn have the right to express their views and concerns to the Pastor. An important structure initiated to foster the collaboration in the mission of the Church by all its members is the Parish Pastoral Council. The Parish Pastoral Council assists Pastors in achieving the cooperation of the parishioners and staff in the task of carrying out the mission of the Church on the parish level. While the Parish Pastoral Council is not explicitly mentioned in the Document of Vatican Council II, the theological principles, which underlie it, are clearly enunciated and a rationale for the development is given:

*"... by reason of the knowledge, competence or pre-eminence which they have, the laity are empowered, indeed sometimes obliged, to manifest their opinion in those things which pertain to the good of the Church. If the occasion should arise, this should be done through the institutions established by the Church for that purpose and always with truth, courage and prudence and with reverence and charity towards those who by reason of their office represent the person of Christ" **(Dogmatic Constitution on the Church, 37).***

3. A meeting with the Parish Council or its equivalent;
4. Discussion of Parish Programmes: Catechetical Programmes, Sacramental Programme, the Care of the Sick and Elderly, Liturgy, Youth and Collaboration with the Laity;
5. A concluding meeting with the Parish Priest/Administrator/Administrative Team.

It is required by Church Law that there be an examination of the parish registers (C 535 § 4). On the occasion of the Visitation the Bishop or his delegate will examine all such records. These include the Baptismal, Confirmation, Marriage and Death, Salaries and Social Security Payment records.

g. **The Post Visitation Process**

1. The Visitation Team shall present a report to the full membership of the Council of Priests. The Council will discuss the report and make recommendations to the Bishop.
2. The Bishop and Episcopal Vicar will then meet with the Parish Priest/Administrator to share the observations of the Council of Priests.
3. Then the report will be studied by the various groups in the parish to implement the areas that require improvement.

**XII. GUIDELINES FOR PARISH PASTORAL COUNCILS**

a. **Rationale:**

*Through Baptism and Confirmation all are called to exercise their right and responsibility to participate in the life and mission of the Church. This mission of the Church is rooted in the mission of Christ who commanded everyone – clergy, religious and laity – to: “Go into the whole world and proclaim the good news to all creation” (Mark 16:15). This vocation of all the People of God, the community of believers in Jesus Christ, to promote the Reign of God on earth permeates the teachings and spirit of the documents of*

**N.B.: The dispensation from canonical form is to be granted with the following understanding:**

- i) All documentation, investigation and preparation which are required for all marriages are taken care of in advance of the wedding.
- ii) It is the priest’s/deacon’s obligation to see that the marriage is properly recorded in the register of the parish from which the application for this dispensation was made and to see that all the marriage papers are properly filed.
- iii) A certificate from the minister attesting to the fact that the marriage has taken place should be obtained by the priest/deacon and filed with the other marriage papers.
- iv) The parish priest will notify the place of baptism after the marriage has taken place. If the marriage is cancelled after obtaining the dispensation, it is the priest’s/deacon’s responsibility to notify the Chancery.
- v) If the marriage is to take place in another diocese with a dispensation from canonical form, the dispensation must be granted by the local Ordinary of the party requesting dispensation. (Cc 1108, 1127 § 2)
- vi) It is understood that there will be only one ceremony. (C 1127§ 3) If, in the case of a dispensation from canonical form, the priest/deacon is invited to participate in the non-Catholic marriage service, he may do so to the extent of offering additional prayers, blessings or words of greeting and exhortation, but only at the invitation of the representative of the host church.
- vii) After the celebration of a marriage with dispensation from canonical form all pertinent information should be inscribed in the Church marriage register at the parish of the Catholic party whose pastor made the investigation concerning their free state. The Catholic spouse is bound to inform the pastor as soon as possible of the celebration of the marriage. The Catholic party is obliged to supply a copy of the marriage certificate to the pastor for inclusion in the Marriage folder. It is the responsibility of the priest or

deacon who conducts the pre-marital investigation to advise the Catholic of this obligation (C 1121 § 3).

## 27. Authorization to Assist at Marriages

\*In accordance with C 1111, the Bishop of Roseau grants general delegation to assist at marriages throughout the Diocese to all priests and deacons assigned to the parish who are not pastors. Other priests or deacons, habitually assigned to this diocese need specific delegation from the parish priest or the bishop. Courtesy requires consultation of the parish priest of one of the parties (or of the Catholic in a mixed marriage), should the marriage take place outside his parish.

## 28. Registration of Marriages

Every marriage is to be entered into the Marriage Register of the parish in which the marriage takes place; it is to be noted that a marriage was entered into with dispensation from Canonical Form, as indicated above. The parish priest/priest administrator shall see to it that the marriage is also entered in the Baptismal Registers of both parties. If they are from other parishes, he is to send written notification of the marriage to the parish of baptism. The Church Register should be carefully maintained.

## 29. Petitions for Nullity of Marriage

The Judicial Vicar should be contacted for necessary forms and directives in this area. However, priests are urged to observe the following cautions:

- a) Please, do not pre-process or pre-judge cases; e.g. do not tell a couple that they have no case, or that they have a good case.
- b) Direct the Petitioner to the Tribunal.
- c) Do not contact or question the Respondent or potential witnesses unless asked to do so by the Judicial Vicar.

## d. The Pre-Visitation report should address the following matters:

- ◇ Objective data e.g. Number of staff, list of parish programmes, number of people who worship at Parish Church/Chapels, condition of facilities;
- ◇ Pastoral Care to include:
  - Religious Education - personnel and Curriculum;
  - Sacramental life of the Parish;
  - Charitable ministries
- ◇ Morale of the Parish;
- ◇ Any other issues the Parish wishes to bring to the attention of the Visitation Team.

Each Parish shall host a pre-visitation meeting with the Diocesan Financial Administrator to review the finances of the Parish. The Financial Records are also to be scrutinized, including the Budget and Annual Financial Report. The Diocesan Engineer will examine the facilities of the Parish. Each of these will prepare a report of their findings.

## e. Format for Visitation

The Visitation Team will consist of 4 members: The Bishop, the Chancellor, the Episcopal Vicar and the Diocesan Financial Administrator. If the Parish of an Episcopal Vicar is being visited, a member of the Council of Priests will replace the Episcopal Vicar.

The Visitation is intended to be a supportive spiritual/pastoral experience. Liturgical celebrations will include an opening prayer service scheduled by the Parish Priest/Administrator. This prayer service will be prepared by the Parish Priest following the format provided by the Bishop.

## f. The Visitation will include:

1. A meeting of the Visitation Team with the Parish Priest/Administrator/Administrative Team;<sup>3</sup>
2. A tour of the parish facilities;<sup>4</sup>

<sup>3</sup> The report of the Diocesan Financial Administrator will be available for this meeting.

<sup>4</sup> The report of the Diocesan Engineer will be available for this meeting.

## IX. PARISH SEAL

The Parish Seal is usually the embossing type rather than a rubber stamp and is to be used on all documents, especially ones that have legal importance (C 535 § 3).

## X. ANNUAL MISSION/STATISTICAL REPORT

The Annual Mission/Statistical Report is sent out by the Chancery each year. Pastors/Deacons/Administrators are required to ensure that the forms are completed and returned **on or before January 31** each year. A copy of the completed report should be kept in the parish files.

## XI. PARISH<sup>2</sup> VISITATION

- a. In the Diocese of Roseau an official weekend (Friday – Sunday) stay-over visit will be paid to each parish by the Bishop and his team every five (5) years.
- b. **Goals of Visitation Programme**  
To establish a regular forum of dialogue between the Diocesan Bishop and each Parish for the purpose of:
  - i. Providing support to the Parish Priest/Administrator;
  - ii. Developing forms of on-site communication between the Diocese and Parish;
  - iii. Facilitating planning for the Parish.
- c. Preparation for Visitation  
The Parish Priest/administrator/administrative team, in consultation with the parish council and/or any other collaborators in ministry in the parish, shall prepare a report for the visitation team, which is to be submitted to the office of the Bishop **one month prior to the Visitation.**

<sup>2</sup> What is stated in these guidelines for parishes also applies to the pastoral programmes of the Diocesan Retreat Center in Rosalie. It is to be noted, however, that the FMI and Redemptorist Communities are exempt from visitation by Canon Law.

- d) Copies of Baptismal, Marriage and Divorce documents are to be obtained by the Petitioner and **must** be sent to the Tribunal.
- e) If a declaration of nullity is granted, that should not be construed as a “carte blanche” for a new marriage or for the validation of an existing union. In every case the Tribunal must be first consulted, since the decree of nullity may carry a *monitum* (warning) or *vetitum* (prohibition) that can be removed only by the Bishop or his delegate. No date for a new marriage is to be set until the decree of nullity has been confirmed and permission to set a date has been received from the Bishop or his delegate.
- f) Before a new marriage the usual preparations are to be made.
- g) After a decision of nullity, a second invalid marriage is to be rectified; a careful pastoral decision is to be made whether this should be by way of a “simple validation” (cf. C 1166) or by way of a “retroactive validation” (“*sanatio in radice*”) (cf. C 1161), particularly if the new marriage is a mixed marriage. Consultation with the Tribunal might be useful.
- h) Attention should be given to possible scandal in certain cases.

## 30. Civil Law Regarding Marriages

- a) Marriage Officers: Only duly appointed Marriage Officers can legally (civilly) solemnize marriages and sign the necessary civil documents. New deacons as well as any priest, coming to serve in the Diocese of Roseau, should apply through the Chancery to be appointed a Marriage Officer by the Minister. (See **Laws of Dominica**, Marriage Act, Chap 35:01, Section 6 (1), (5), (6).)
- b) Age: Civil law requires that:
  - i) Persons under 18 years of age must have the written consent of parents, either father or mother, or guardians.

**N.B.** Although the age prescribed by Church Law is 16 for males and 14 for females (C 1083 §1), civil regulations are to be followed.

### 31. Banns, Civil License and Registration

- a) **Banns:** Before any marriage can take place, **banns** must be published in the parish church, where either party lives, on three consecutive Sundays.
- b) **License:** If the couple does not want to have banns published, the couple themselves will apply directly to the Minister (of Community Affairs...) for a **license** before the marriage takes place.
- c) **Registration: Entry of the marriage** must be made in the Marriage Register Book and a “Duplicate” Form filled in for the Registrar General’s Office. [See **Laws of Dominica**, Marriage Act Chap 35:01, Sections 57 and 58] The forms must be signed by the contracting parties, their witnesses and the Marriage Officer. The signatures of the witnesses and the marriage officer should be clearly and easily legible, and no abbreviations.  
The entry should also be made in the Sacramental Registers [Marriage & Baptismal where applicable].
- d) **Time of Marriage:** Marriages are to be solemnized between 6:00 a.m. and 6:00 p.m.
- e) **Marriage Registers:** These are both official public records and official Church records. Therefore, there is a moral obligation to keep them properly and distinctly. Also, there are civil requirements about keeping civil registers open for inspection, keeping them in a safe place, and not making any erasures or alterations, except as statutes provide.

### 32. Marriages Involving Persons from Overseas

[N.B.: “Guidelines for Marriage of Couples Coming from Abroad” are available at Chancery]

- a) When a **Catholic** living in the Diocese wishes to marry a **Catholic** coming from overseas, the Pre-marital investigation,

- e) **Cemeteries:** Because of the shortage of burial space experienced in most parish cemeteries in the Diocese, Parish Priests/Administrators may not sell plots to individuals and/or families.

All parishes are responsible for the upkeep of their cemetery from the collections taken at the funerals.

In the case of the Roseau Cemetery which serves the parishes of Our Lady of Fatima, St. Alphonsus and the Cathedral, all three parishes must contribute to its upkeep.

## VIII. SCHEDULE OF OFFERINGS

- a) The usual stole fee for weddings is EC\$300.00. This amount belongs to the Church and is shown in the parish books as “**Income**”. This stole fee is handed to the Parish of which the couple are members and have domicile. The Pastor of this Parish is responsible for the preparation of the couple and the gathering of all necessary documents.
- b) When the Pastor gives permission for the couple to be married in another Church, a donation of a minimum of EC\$100.00 is made by the couple to the Church for the use of electricity and other sundry expenses.
- c) The normal stole fee for funerals is EC\$300.00.
- d) Most couples arranging a marriage or relatives arranging a funeral ask for the service of the organist/or choir. The services of organist/choir are not included in the above mentioned stole fees.  
**Special consideration must be made for those who are financially deprived. People should not be refused Church Services because they cannot afford to pay the amounts stipulated.**

#### 40. Church Funerals

- a) Church funerals are dealt with in Canons 1176-1185, but note especially: C 1176 § 2 - In funeral rites the Church prays for the spiritual support of the dead, it honours their bodies and at the same time it brings to the living the comfort of hope.

C 1176 # 3 - Cremation is not forbidden unless chosen for reasons which are contrary to Christian teaching.

C 1177 - The funeral is normally to be celebrated in the parish church of the deceased, but another church may be chosen (by the deceased or those arranging the funeral), with the consent of the Parish Priest. The proper Parish Priest of the deceased is to be informed.

C 1183 § 1 & § 2 - In regard to funeral rites, catechumens are to be reckoned among Christ's faithful and children intended for Baptism may be allowed church funeral rites by the local ordinary.

C 1183 § 3 - Provided their own minister is not available, baptized persons belonging to a non-Catholic Church or ecclesial community may, in accordance with the prudent judgment of the local ordinary, be allowed funeral rites in the Catholic Church unless it is established that they did not wish them.

C. 1184 - Church funeral rites are to be **denied** to notorious apostates, and those who for anti-Christian motives chose that their bodies be cremated and manifest sinners to whom a church funeral could not be granted without public scandal to the faithful. In case of doubt, the local ordinary is to be consulted and his judgment followed.

- b) Funerals are ordinarily conducted either by a priest or Deacon. Lay Associates in Pastoral Care are permitted to do so in the absence of those ordinary ministers. The Catholic Rite of funerals is to be observed.
- c) Eulogies are **not** to be delivered during the funeral/service. They may be written in the printed programme used for the ceremony.
- d) The death is to be noted in both baptismal and death registers.

should be completed by the Parish Priest of the place where the extra-diocesan party lives.

If the overseas party is **not a Catholic**, the Parish Priest of the Catholic party living in the Diocese is responsible for the inquiry and for seeking permission and/or dispensation which may be required.

In the case of the **Catholic party coming from abroad**, the dossier should include his/her current status, i.e. proof of free state, with testimonials of freedom according to the requirements of the Diocese in which the party resides, and any other documentation in the particular case (decree of nullity, certificate of death of a former spouse etc.) as well as a certificate of participation in a programme of preparation for marriage. These should be sent by his/her Parish Priest to his Chancery for forwarding to the Chancery Office in Roseau.

Only after a *nihil obstat* is granted will all documents be sent to the Parish Priest who will perform the ceremony.

- b) When a **Catholic residing in this Diocese** is to go abroad to be married to a **Catholic** overseas, the Parish Priest in this diocese will complete the Pre-marital investigation form, attaching all relevant **certificates**, including **freedom to marry** and **participation in a course of preparation**. He will also provide information re: the party living abroad, the Priest who will witness the marriage, the Church where the marriage will take place as well as the name of the Diocese. He will then forward the dossier to the Chancery Office in Roseau for the issuing of Testimonial Letters. The Chancery Office then sends the documents to the Chancery of the diocese where the marriage will take place.
- c) [See **a**] above - The parish priest of the party residing here is to make the necessary preparations]. When a **Catholic residing in this Diocese** is to be married to a **non-Catholic** overseas, **any necessary dispensation will normally be granted by this Diocese**. Hence the Parish Priest of the place where the non-Catholic resides overseas should be asked to undertake the Pre-marital investigation, to explain the obligations of the Catholic in such a marriage, and to issue a certificate that he has done so. He should also then return the papers, together with

proof of freedom to marry, to the Parish Priest of the Catholic party in this Diocese. The Parish Priest will then forward the papers to our Diocesan Office with a request for a permission and/or dispensation. Our Diocesan Office then issues the permission (or dispensation) and sends it to the Diocesan Chancery of the overseas party, which passes them, with a *nihil obstat*, to the priest who is to perform the marriage.

- d) **The minimum time for notification of marriage in these cases is six months.**
- e) When **both parties wish to come from overseas to be married** in the Diocese:

**Church Requirements:** It is essential, when a priest in this diocese is asked to officiate at a marriage of a couple neither of whom has a domicile or quasi-domicile here, that he makes it quite clear that they must at once inform their Parish Priest, or the parish priest of one of them, who will do all the necessary investigations, obtain dispensations/permission if needed, see to the pre-marital preparation and give permission for the marriage to take place outside his parish (cf. C 1115). He then sends the dossier to his Chancery for forwarding, along with Testimonial Letters, to our Diocesan Office. A *nihil obstat* is to be obtained from the Ordinary of the Diocese of Roseau for the marriage.

## VI. THE ANOINTING OF THE SICK

**By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that He may raise them up and save them. (cf. Jas. 5:13-16). And, indeed, she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ.**

### 33. Blessing and the Use of Oil of the Sick

- a) In case of necessity, priests may bless the Oil of the Sick but only during the administration of this Sacrament. (cf. *Rite of Anointing of the Sick* #21, b; C 999 § 2).
- b)

### d) Works of Charity

During Lent and on Fridays, penance should not be only internal and individual, but also external and social. Charity, which is the mark of the true Christian, must find a special outward expression on days and times of penance.

Families may wish to consider **The Family Fast**, i.e., periodically contributing to their parish or diocesan charity what they have saved as a result of their fast, abstinence or other form of self-denial.

- e) Persons suffering from chronic illnesses are encouraged to unite themselves with the suffering Lord, thus obtaining graces for those most in need of these graces.

### 38. Missa Pro Populo

Pastors are obliged to celebrate Mass for their people on all Sundays and holy days of obligation in this Diocese (C 534 § 1) If lawfully impeded, a pastor may arrange for another to apply Mass on these days or he himself may apply Mass on another day. If the obligation is not discharged, it is to be made up (C 534 § 3).

**Nota bene:** It is the obligation of pastors who are to be absent from their parishes to arrange who is to carry out the obligation during their absence, i.e. whether they themselves are to undertake the obligation or whether it is to be undertaken by the priest supplying.

### 39. Blessing and Indulgences

- a) Priests may consecrate chalices and patens in accordance with the formula prescribed in the Roman Ritual (*Pastorale Munus* #27).
- b) Priests may bless objects of piety with a simple sign of the cross. The faithful who piously use such objects gain a partial indulgence. (*Indulg. Doctr. Normae* No. 17).
- c) Priests may erect the Stations of the Cross according to the Rites prescribed by the Church. (*Pastorale Munus* #30).



in us. Thus we open ourselves to a fuller sharing in the new life of the Risen Lord in the Community of the Church.

- b) **Prayers and Works of Piety Recommended as Acts of Penance:**
- i. Daily recitation of the Morning Offering, and, if possible, Morning & Evening Prayers of the Church.
  - ii. Daily recitation of the Rosary, preferably as a family
  - iii. Daily Spiritual reading, especially the Bible. Also, encourage the use of the Weekday Missal as a tool to meditate on the reading given for Daily Mass
  - iv. Daily Mass
  - v. The Stations of the Cross
  - vi. Receiving the Sacrament of Penance
  - vii. Full participation in the Sunday Liturgy with due preparation beforehand.

c) **Fast and Abstinence**

Abstinence and fasting are to be observed on **Ash Wednesday** and **Good Friday** (C 1251). The law of **abstinence** binds those who have completed their 14th year (C 1252). Abstinence from meat or some other food is to be observed on all Fridays (cf. CC. 1250-1253).

The sick are excused from the law of fast and abstinence.

The law of **fasting** binds those who have attained their 18th birthday and have not yet reached their 60th birthday (C 1252). Fasting requires that a person takes only one full meal during the day. Two smaller meals are allowed and no solid food should be taken between meals.

Where fasting and abstinence from meat are not practicable, due to economic circumstances or other factors, the Antilles Episcopal Conference has determined that other forms of self-denial may be substituted, e.g. abstaining from alcohol, tobacco and entertainment, etc. Works of piety and charity may also be substituted. (Cc 1251 & 1253)

Parents are urged to encourage their children, who are not yet held by the law of fasting and abstinence, to undertake some form of penance.

- b) In case of necessity a **single** anointing on the forehead or even **on another part of the body suffices while the full formula** is recited. (cf. *Rite of Anointing of the Sick #23*; C. 1000 § 1).
- c) The minister is to anoint with his own hand unless a grave reason indicates the use of an instrument (C. 1000 § 2).
- d) Pastors and those who are close to the sick are to ensure that the sick are helped by the Sacrament in good time (C. 1001).
- e) The communal celebration of anointing of the sick, for a number of the sick together, who have been appropriately prepared and are rightly disposed, may be held periodically. It is recommended that such communal celebrations be held in parishes at least once a year, particularly for the benefit of shut-ins who normally cannot get to Sunday Mass except for such special occasions.
- f) Any Catholic priest can validly anoint (cf. *Rite of Anointing of the Sick # 18*; C 1003 § 2).
- g) Any priest may carry the holy oil with him so that in case of necessity he may anoint (C 1003 § 3).
- h) Anointing can be administered to any member of the faithful (including a sick child) who, having reached the age of reason, begins to be in danger by reason of illness or old age. (cf. *Rite of Anointing of the Sick ## 8 & 12*; Cc 1004 & 1005).
- i) The elderly may be anointed if they are in a weak condition even though no dangerous illness is present. (cf. *Rite of Anointing of the Sick #11*).
- j) The Sacrament may be repeated if the sick person, having recovered, again becomes seriously ill or if, in the same illness, the danger becomes more serious. (cf. *Rite of Anointing of the Sick #9*; C 1004 § 2).
- k) If there is doubt (including doubt about actual death) the Sacrament is to be administered (C 1005).

- l) The Sacrament is to be conferred on sick people who, although they have lost consciousness or the use of reason, would, as Christian believers, have at least implicitly asked for it when they were in control of their faculties (*Rite of Anointing of the Sick #14*, cf. C 1006).
- m) Anointing is not to be conferred upon those who obstinately persist in manifesting grave sin (C 1007).
- n) Regarding the Anointing of the Sick and administration of the Sacrament of Penance and the Eucharist to other Christians who are not in full communion with the Catholic Church, (C 844 §§3-5).

## VII. GENERAL NOTANDA

### 34. Liturgy of the Hours

\*For sufficient reason of health or pastoral necessity you may dispense or commute your own office or that of a fellow priest (SC [*Const. Lit.*] n 97). (cf C 276, C 1174).

### 35. Holy Days of Obligation and Sundays

- a) Holy days of obligation in this Diocese are Sundays, January 1 (Feast of Mary, Mother of God) and December 25 (Christmas). (C 1246 § 1)
- b) **Epiphany**, the **Ascension of Our Lord** and **Corpus Christi** are other holy days to be observed on the Sunday closest to the actual date, with the appropriate solemnity. (C 1246 §§ 1&2) The titular feast of a church must be celebrated on the actual day, however, in the case of good pastoral reasons it may be observed on the Sunday, provided there is no clash with Solemnities or the directives of the Universal Ordo.
- c) The obligation of assisting at Mass is satisfied wherever Mass is celebrated in a Catholic rite either on the holy day itself or on the evening of the previous day (C 1248 § 1) Therefore, where the spiritual good of the faithful calls for this, Masses may be celebrated on the evening before such holy days or

- Sundays, beginning after 5:00 p.m.. The Mass should be of the holy day, with a homily, Prayer of the Faithful and as much solemnity as possible.
- d) On Sundays and other holy days of obligation, the faithful are obliged to assist at Mass. They are also to abstain from such work or business that would inhibit the worship to be given to God, the joy proper to the Lord's Day, or due relaxation of mind and body. (C 1247)
- e) \*A parish priest may, in a particular case and for a just reason, dispense individuals or individual families from attendance at Mass on Sundays. (C 1245)
- f) In the Diocese, it is not the norm for weddings and funerals to be celebrated on Sundays, however, in extraordinary circumstances, with permission from the Bishop, such celebrations may be allowed.

### 36. Easter Duty

The precept of annual reception of the Holy Eucharist must be fulfilled during paschal time, unless for a good reason it is fulfilled at another time of the year. (C 920)

### 37. Instruction on the Practice of Penance

- a) All Christ's faithful are obliged by God's Law to do penance. In order that all Catholics throughout the world may be united in a common practice of penance, the Church has prescribed each Friday of the year and the whole season of Lent as special times of penance (cf. Cc 1249- 1253). The observance of these special times of penance constitutes an obligation for Catholics.

On these days Catholics are to devote themselves in a special manner to prayer, works of piety and charity and to deny themselves by fulfilling their obligations more faithfully and especially by observing the prescribed fast and abstinence.

Lent is a special season to do penance, and by doing penance we share in the Paschal Mystery, putting to death the life of sin