

Statutes of the Diocese of Peoria

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1.0 GENERAL STATUTES

- 1.0.1 These Diocesan Statutes were promulgated by the Most Reverend Daniel R. Jenky, C.S.C., Eighth Bishop of Peoria, in accord with canon 391 on March 19, 2009, the feast of St. Joseph. These statutes have the force of law and constitute particular law for the Diocese of Peoria.
- 1.0.2 The promulgation of these statutes is effected by notification of the decree of publication in the diocesan monthly mailing (c. 8 §2).
- 1.0.3 In these statutes, the term Chancery refers to the Office of the Bishop, the vicar general, and the chancellor, as well as the other relevant offices of the Diocesan Curia according to the nature of the matter or the context of the statute.

1.1 Relationship to Other Church Legislation

- 1.1.1 These statutes presuppose and supplement prescriptions of the 1983 Code of Canon Law and any other provisions or decrees of the Apostolic See, the Offices of the Roman Curia, or of the United States Conference of Catholic Bishops (USCCB).
- 1.1.2 All previous diocesan statutes and decrees are abrogated unless they are expressly incorporated herein (c. 20).
- 1.1.3 Local customs that are contrary to these statutes are abrogated and are to be suppressed (c. 24 §2).
- 1.1.4 Some of these statutes repeat provisions found in universal law or particular law for the United States. The provisions of law are repeated in order to give them greater emphasis, or to make these laws more accessible to the people of this Diocese.

1.2 Interpretation

- 1.2.1 The Bishop of Peoria alone may alter or add to these statutes by further legislation in whatever legitimate canonical form he may select. He alone may give authentic interpretations that carry the force of law (c. 16 §1).
- 1.2.2 A Local Ordinary can give interpretations of diocesan law in individual circumstances.
- 1.2.3 Insofar as these statutes repeat or make reference to a higher law mentioned in article 1.1.4, these statutes are to be understood in the context of that higher law and are to be interpreted in accord with the interpretation of that higher law (c. 17).

1.3 Dispensations

- 1.3.1 The Local Ordinary (i.e. the diocesan bishop, diocesan administrator, vicar general or episcopal vicar) can dispense from these statutes and grant required permissions when appropriate. Requests for such dispensations and permissions are to be submitted to the Chancery in writing in due time together with clearly stated reasons for the requested action. An episcopal vicar may only act within the limits of his episcopal mandate (cc. 134 §2 and 476).

1.4 Communicating this Legislation

- 1.4.1 A copy of these statutes will be made available to every priest of the Diocese of Peoria. Furthermore, in order to make these statutes more accessible to the Christian

Faithful, an authentic copy of the diocesan statutes will be posted on the website of the Diocese of Peoria.

- 1.4.2 All diocesan and parish pastoral personnel, especially pastors themselves, share the responsibility for communicating diocesan laws, regulations and other policies to members of the diocese.

2.0 LAY PERSONS IN THE CHURCH

- 2.0.1 We affirm the true equality of all by Baptism with regard to dignity and activity in building up the Body of Christ in accord with each one's condition and function. Within the Diocese of Peoria, each member of the Church should be encouraged and supported in living out this baptismal vocation.
- 2.0.2 Each person should have the opportunity to meet every obligation and to exercise every right consistent with his/her vocation and share in the Church's mission. The dignity of the human person is to be respected at all times.
- 2.0.3 Various offices in the Church as well as membership on councils and other bodies are among the means by which lay persons exercise their share in pastoral life and governance (c. 228). Clergy, especially pastors, are not only to acknowledge but also to promote energetically the role of lay persons in the mission of the Church.
- 2.0.4 Lay persons have special responsibilities in carrying the Gospel to the world. They are to aid in the transformation of society in Christ in government, business and education. Of particular importance are Christian spouses who share responsibility for their children and for support of Christian family life (c. 226; *Evangelii Nuntiandi*, 70-71).
- 2.0.5 A commission on women shall promote the Church's teaching on the dignity of women. This commission will collaborate with existing diocesan organizations.
- 2.0.6 Pastoral ministry throughout the diocese is to be comprehensive, taking into account special needs of children, youth, adults of all ages, the sick, the handicapped, the poor and disadvantaged and any other particular persons. Single persons, widowed and divorced may require special attention from Church communities.
- 2.0.7 Minorities of different ethnic and social backgrounds are increasing in numbers within the diocesan community. Pastoral personnel should be sensitive to their special cultural needs, taking part in appropriate training and formation programs.
- 2.0.8 Lay persons have an obligation to support the mission and works of the Church (c. 222). Lay persons support the Church through their contributions, but also by offering their service, their expertise, and above all by their prayers. Each member of the Christian faithful shares the duty of promoting and encouraging religious vocations (c. 233 §1).

3.0 RELIGIOUS INSTITUTES AND THEIR MEMBERS

- 3.0.1 All persons in the Church should value and promote religious vocations in order that this form of ecclesial consecration may be fostered and strengthened. The vocation directors or their delegates of the communities serving in the diocese will meet at appropriate times with the diocesan director of vocations to offer support, to exchange insights and to explore the vocation education needs of the diocese.
- 3.0.2 Taking into account local circumstances, Religious working in a parish may be represented on the parish pastoral council. Religious may collaborate in ministries, share responsibilities, and participate in decision-making with the clergy and laity on a parish and diocesan level in ways specified in universal and particular law.
- 3.0.3 The Bishop will meet at appropriate times with the major superiors of Religious or their delegates working in the Peoria Diocese in order to discuss plans and needs of the diocese and those of their respective institutes.
- 3.0.4 Religious are responsible to the Diocesan Bishop with respect to their external apostolates and public acts of divine worship (c. 678 §1).
- 3.0.5 Persons working for the Diocese of Peoria or any of its parishes or institutions who wish to represent themselves as members of a religious community of either men or women must be members of an institute which is either already canonically established or which is undertaking appropriate steps in preparation for such approval. Persons of doubtful affiliation will be asked to document their legitimate membership in a canonically regular institute.

4.0 CLERGY

4.0.1 By virtue of sacred orders, bishops, priests, and deacons are sent in Jesus' name to proclaim the Gospel, to preside, and to serve. They should enjoy all the rights of their state as well as be responsible for all obligations proper to them, including the rights and obligations attached to certain offices in the Church for which sacred orders are required.

4.1 The Bishop

4.1.1 The Bishop of Peoria, through the Holy Spirit who has been given to him, is a member of the College of Bishops who are successors to the Apostles. As pastors within the Church, bishops are teachers of doctrine, priests of sacred worship and ministers of governance. A diocesan bishop possesses in the diocese committed to him all the ordinary, proper and immediate power which is required for the exercise of his pastoral office except in the cases for which the Holy Father has otherwise provided.

4.2 Presbyters or Priests

4.2.1 The Presbyterate of the Diocese of Peoria, presided over by the Diocesan Bishop, shares in his pastoral responsibilities. "Priests must stand by their own bishop in sincere charity and obedience... He should gladly listen to them, indeed consult them and have discussions with them about those matters which concern the necessities of pastoral work and the welfare of the diocese" (*Presbyterorum Ordinis*, 7).

4.2.2 The Diocesan Bishop provides pastoral care by appointing priests to the office of pastor, parochial vicar, chaplain, or parochial administrator, or to other ecclesiastical offices in the diocese (cc. 145, 523, 539, 545, and 564).

4.2.3 A duty rests upon the entire Christian community to foster vocations to the priesthood so that sufficient provision is made for the needs of the sacred ministry throughout the Church. Christian families, educators and in a special way priests, especially pastors, are bound by this duty. The diocesan director of vocations coordinates these efforts.

4.2.4 If an extern priest wishes to serve in the Diocese of Peoria, the Diocesan Bishop will evaluate the extern priest with the help of the vicar general, the chancellor, or another delegate. The Diocesan Bishop may also consult with appropriate persons, including the personnel board, when evaluating the suitability of the extern priest for ministry in this diocese.

4.2.5 Further consultation will be conducted by the vicar general before an extern priest is incardinated in the Diocese of Peoria. This consultation will evaluate the priest's ministry in this diocese. It is for the Diocesan Bishop to grant a letter of incardination (c. 269).

4.2.6 The appointment of a priest as a chaplain is made by the Diocesan Bishop. A priest-chaplain will receive the same salary as a priest engaged in parish ministry, even if his salary is paid by more than one institution.

4.3 Permanent Deacons

4.3.1 Deacons promise "to discharge the office of deacon with humility and love in order to assist the Bishop and the priests and to serve the people of Christ" (Rite of Ordination). Permanent deacons are ordained for the true pastoral need of the Church. Their role of service is at the heart of their mission, followed by their secondary liturgical role.

- 4.3.2 Deacons are assigned by the Diocesan Bishop and may serve in a diocesan or a parochial role in terms that shall ordinarily be five years in duration and may be renewed.
- 4.3.3 Recruiting, training, and continuing formation of permanent deacons will be done by the office of the permanent diaconate. The incardination or excardination of a deacon is reserved to the Diocesan Bishop.
- 4.3.4 A deacon in a parish assignment shall sign a ministry agreement with his pastor which shall be submitted to the episcopal vicar for the permanent diaconate for his review and approval. In his parish ministry, a deacon is accountable to the pastor. The ordinary will specify the duties of a deacon in a diocesan assignment, as well as the person to whom the deacon is accountable.
- 4.3.5 Deacons should resemble and dress in the manner of the laymen from whose ranks they are chosen. The title "Reverend" or "Reverend Mr." is not appropriate for the permanent deacon. When exercising a liturgical function, deacons should wear appropriate liturgical garb.
- 4.3.6 A permanent deacons' council shall be established. It will function according to statutes approved by the Diocesan Bishop to promote the spiritual growth of permanent deacons and facilitate their service in the diocese.
- 4.3.7 All permanent deacons who reach their 75th year must write to the ordinary to offer their resignation from active ministry. The ordinary may, however, allow a deacon to remain in active ministry beyond his 75th birthday if he is able.
- 4.3.8 Permanent deacons are bound by the provisions of Canons 273-289, but may follow the exceptions listed in Canon 288.

4.4 Senior Status

- 4.4.1 Sacramentally, a priest is a priest forever in the Order of Melchizedek. For this reason, a priest who is no longer serving in active ministry due to illness or advanced age is said to be moved to senior status. Senior status, in this sense, reflects the perpetual nature of the priesthood which continues even after a priest has ceased to engage in active ministry due to infirmity or age.
- 4.4.2 Clergymen's Aid, Inc. will operate under its own statutes. Every diocesan priest, in good standing, shall become a member of Clergymen's Aid, Inc. lest he be without relief in periods of need (cc. 281 §2, 1274 §1). Clergymen's Aid, Inc. will provide a plan of benefits.
- 4.4.3 All incardinated priests of this diocese who are in good standing are eligible for Clergymen's Aid benefits, medical insurance and any other means of support authorized by the Diocesan Bishop. A priest who is not in good standing may be declared ineligible by the Diocesan Bishop for these benefits according to canon 1333 §4.
- 4.4.4 All priests are required to sign up for health care benefits that are offered by the government to senior citizens. The office of the vicar general will provide information to older priests as they approach the age for enrolling in appropriate programs (such as Medicare and Medicaid).

- 4.4.5 Senior priests in good standing are encouraged to continue some form of priestly ministry so long as they are able. The nature of this continuing service is to be determined by the Diocesan Bishop in consultation with the priest.
- a. It is always necessary for the Diocesan Bishop to accept and approve a resignation from active ministry for it to become effective.
 - b. A priest may apply for senior status any time following his 70th birthday.
 - c. A priest may apply for senior status before his 70th birthday only for grave reasons.
 - d. A priest is requested to offer his resignation from office to the Diocesan Bishop on his 75th birthday. The Diocesan Bishop may defer accepting this resignation if the priest wishes to continue in active ministry (c. 538).
- 4.4.6 All priests who wish to maintain administrative duties past their 75th year must request permission to do so annually. The priest should state in a letter to the Diocesan Bishop that he is in reasonably good health and that he wants to continue to work full time in ministry.
- 4.4.7 A priest petitioning the Bishop to retain administrative duties past his 75th year may not collect benefits from the Clergymen's Aid, Inc. while on full assignment. His salary and insurance will be paid by the parish or institution in which he works. Dues for Clergymen's Aid, Inc. will be paid by the parish or institution.
- 4.4.8 The moderator for senior priests will facilitate communication between the Bishop and the senior clergy. He will help to meet the needs of senior clergy and those approaching senior status.

4.5 Obligations of Clergy

- 4.5.1 Within six months after ordination, every diocesan priest shall make his last will and testament, valid in civil law. He shall also make provision for the discharge of Mass intentions accepted but not fulfilled. He is also asked to provide burial instructions and a durable power of attorney for health care. Either the original or a true copy of these documents is to be filed in a sealed envelope in the Chancery.
- 4.5.2 Priests are to refrain from assuming public office which entails a participation in the exercise of civil power. They are faithfully to observe the provisions of canons 273-289.
- 4.5.3 The priest may be absent each year from the parish on vacation for at most one continuous or interrupted month. If the pastor is to be absent from the parish beyond a week, he is bound to inform the Bishop or vicar general, noting that his parish will be cared for in his absence (c. 533 §§2-3).
- 4.5.4 Priests have a day-off each week. A day off generally lasts from after the morning Mass until the end of the day. Pastors are asked to be generous to their parochial vicars with overnight days away from the parish. Attendance at official diocesan functions is not to be considered as a day off (cc. 283 §2, 533 §2).
- 4.5.5 Clerics are bound to make an annual retreat. For the sake of unity in the presbyterate, priests of the Diocese of Peoria should make their retreat, at least biennially, with their brother priests in the diocese. The retreat fee is paid by the institution to which the priest is assigned and is sent annually to the office of the vicar general. Clerics are also urged to have a spiritual director (c. 276 §4).
- 4.5.6 A priest is eligible for a mini-sabbatical with the permission of the Diocesan Bishop after ten years of ordination and after each seven years thereafter. A sabbatical will be paid 50% by the diocese, 25% by the parish and 25% by the priest. A priest on

sabbatical is responsible for arranging a substitute to cover his absence from the parish so that the regular sacramental life of the parish is not disturbed.

- 4.5.7 No priest of the Diocese of Peoria is to adopt another person or enter into a long-term foster care relationship (c. 285 §2).
- 4.5.8 Other than for immediate family, no priest is to assume on behalf of another person power of attorney for health or finance without the permission of the Bishop or vicar general (c. 285 §4).
- 4.5.9 A priest must live in the parish rectory to which he is assigned unless he receives permission from the Bishop to live elsewhere (cc. 283 §1, 533).
- 4.5.10 Only those priests assigned to live in a rectory may do so. No other person may live in a rectory without the written permission of the Bishop or vicar general.
- 4.5.11 The only overnight guests permitted to stay in a parish rectory are blood relatives of resident clergy, other clergy, seminarians and male religious. Other guests require the permission of the Bishop or vicar general. Under no circumstances may a minor, other than a blood relative, remain overnight in a rectory.
- 4.5.12 It is considered a grave offense against a priest or deacon's promise of respect and obedience to bring civil litigation against his own Ordinary. Such an action may be punished by a just penalty (cf. 1 Cor 6:1-8, cc. 273, 1288, 1373).
- 4.5.13 The obligation of the clergy to celebrate the Liturgy of the Hours shall be commuted to attendance at the funeral of a cleric or a member of his immediate family on the day of the funeral. Similarly, the Liturgy of the Hours shall be commuted to attendance at an Ordination on the day of the Ordination. The Liturgy of the Hours for priests who attend an official gathering of the clergy sponsored by the Diocese is commuted to the liturgy celebrated in common.
- 4.5.14 This commutation of the Liturgy of the Hours is extended to all clergy present in the case of such an event occurring within the Diocese of Peoria. Because of jurisdiction, this commutation is limited to the clergy of the Diocese of Peoria in the case of an event occurring outside this diocese.

4.6 Continuing Education of the Clergy

- 4.6.1 Even after ordination, clerics are to continue to pursue sacred studies. Priests and deacons are to attend pastoral lectures and clergy conferences which are held after ordination.
- 4.6.2 Priests of the Diocese are to attend the annual Clergy Assembly Days as a primary means of fulfilling their obligation of continuing education (c. 279 §2). Priests are encouraged to attend other programs offered for clergy continuing education.
- 4.6.3 Junior clergy will participate in a special program of continuing education as specified by the Bishop. The priests of the Diocese of Peoria must participate through their tenth year of ordination unless excused by the Bishop or vicar general.
- 4.6.4 Permanent deacons participate in their annual convocation and continuing education programs as specified by the office of the Permanent Diaconate.

5.0 CATECHESIS, CHRISTIAN FORMATION AND CATHOLIC SCHOOLS

5.0.1 Through its ministry of the Word, the Church is a teacher and proclaims the vision of the world as revealed in Jesus Christ. This ministry is exercised through preaching, catechetical programs and Catholic schools. The Church has the communal responsibility to provide opportunities for Catholic education to all its members. Each and every Catholic has the corresponding responsibility to take advantage of these opportunities for his or her own continuing development in the eternal kingdom.

5.1 Diocesan Education Offices and Policies

5.1.1 The superintendent of schools is appointed by the Diocesan Bishop and is accountable to him. The superintendent of schools is the Bishop's delegate for Catholic school education, and the superintendent is responsible for directing the office of Catholic schools and for implementing diocesan policies for elementary and secondary schools. The superintendent of schools is the official arbitrator of these policies. In collaboration with the associate superintendents, the superintendent of schools is also responsible for providing leadership to pastors, principals, and members of education commissions and boards in fostering and maintaining the best possible programs in the Catholic schools of the diocese.

5.1.2 Guidelines for sacramental catechesis involving parents, children and parish communities shall be developed by the Office of Catechetics in consultation with the Presbyteral Council. These guidelines must respect the various roles and responsibilities of the parents, the pastor, and the catechists. They must be approved by the Diocesan Bishop.

5.1.3 Religious education and education in human sexuality is to be based on the guidelines and teachings of the Holy See and the United States Conference of Bishops.

5.2 Local Education Commissions

5.2.1 Each parish with a parochial school is to establish an education commission. The primary role of the education commission is to advise the canonical pastor regarding policies and programs for the parochial school. The parish education commission shall have statutes approved by the canonical pastor, the diocesan superintendent, and the Bishop or vicar general.

5.2.2 The local education commission may assist the pastor or coordinator of religious education in providing opportunities for adult faith growth. These should include continuing education in the biblical, doctrinal, moral and social teaching of the Church and religious experiences such as bible sharing and spiritual reflection.

5.2.3 In the case of an inter-parochial grade school, a pastor of one of the supporting parishes will be selected by the other pastors according to the by-laws to exercise the role of canonical pastor of the school with respect to diocesan statutes. The local statutes will specify what matters of governance require consultation with the other pastors, or the consent of the majority of the pastors concerned.

5.2.4 In the case of regional elementary schools and the diocesan secondary schools, the by-laws as recommended by the Superintendent of Schools and approved by the Bishop will establish the authority and relationships of the pastors of parishes that sponsor the school and the boards that have been established to provide governance.

5.3 Selection of Personnel

- 5.3.1 The local Education Commission ordinarily is to be consulted by the pastor in the selection of the school principal.
- 5.3.2 No school principal or school president may be hired without the prior approval of the superintendent of Catholic schools. Education commissions, school boards, and pastors are to utilize the process established by the office of Catholic schools for the identification and selection of principals and presidents.
- 5.3.3 In parish schools, the pastor is ultimately responsible for all hiring. However, the pastor may choose to delegate this responsibility to the principal. In all Catholic schools, principals and teachers are hired according to the guidelines established by the office of Catholic schools.
- 5.3.4 All catechists in parish religious education programs are appointed by the parish coordinator of religious education with the approval of the pastor and will be trained according to diocesan guidelines.
- 5.3.5 All employees and volunteers who work with children in parishes and agencies in the Diocese of Peoria must have completed the required safe environment programs, drug screening, and required background checks as required by diocesan policy and Illinois State law before they may work with children.

5.4 Other Educational Programs

- 5.4.1 It is recommended that each parish or group of parishes engage a coordinator of religious education to assist in providing catechetical instruction to the parish or parishes. The coordinator will work under the direction of the pastor.
- 5.4.2 Each pastor and parochial vicar shall actively encourage parents of the parish to enroll their children in the Catholic elementary school and/or the Catholic secondary school. However, because Catholic elementary schools or Catholic high schools are not everywhere available or in all cases not every parish member can attend where one is available, each parish shall also provide religious education programs for elementary students not enrolled in Catholic schools.
- 5.4.3 Parishes in each region shall promote a common youth program. Parishes without a youth program are encouraged to collaborate with other parishes to establish a youth program by sharing resources and personnel.
- 5.4.4 Catholic students attending colleges and universities within the diocese should take advantage of the liturgical and educational services of Newman Centers. Pastors have the duty of referring their parishioners who will be attending these colleges and universities to the appropriate Newman Centers.
- 5.4.5 Needs of handicapped Catholics are the responsibility of each parish. Parishes or groups of parishes will support catechetical programs for these parishioners. Special People Encounter Christ (SPEC) Programs are a proven effective way of addressing these needs (c. 777, 4^o).

5.5 High School Pastoral Services

- 5.5.1 If possible, a priest shall be assigned by the Bishop to each of the Diocesan high schools to provide pastoral services for that community.

- 5.5.2 The priests assigned to the high schools and principals shall closely collaborate to enhance the Catholic identity of a school and to enable every staff member of a Catholic High School to meet his or her responsibility to promote the school's authentic Catholic identity in all areas.
- 5.5.3 Where priests are available, they are encouraged to make themselves available to teach in Catholic high schools. High Schools are encouraged to arrange their schedules to accommodate the schedules of parish priests. Priests are encouraged to support their local Catholic high school by participating in the school's activities as much as possible.

6.0 WORSHIP AND PRAYER INCLUDING THE SACRAMENTS

6.1 Diocesan and Parish Structures

- 6.1.1 Appropriate diocesan offices and commissions will assist the Bishop, the presbyterate and people of the diocese in fulfilling their responsibilities. These will include the office of divine worship, the building commission and the commission on liturgy, churches, and chapels. Each of these offices and commissions shall operate under the direction of the Diocesan Bishop and according to statutes approved by him (c. 838 §4).
- 6.1.2 “All should hold in great esteem the liturgical life of the diocese centered around the Bishop, especially in his cathedral church.” (*Sacrosanctum Concilium*, 41) Therefore, the cathedral church should be authentically conducive to prayer and be a model of good and full liturgical celebrations with the full, active and conscious participation of the people. Adequate resources and personnel should be made available for this.
- 6.1.3 The priests and deacons of the Diocese of Peoria are always welcome to attend diocesan celebrations at the Cathedral. The Chrism Mass and Priesthood Ordination Mass are two principal celebrations for the presbyterate of this diocese. Weddings and parish events are not to be scheduled to conflict with these celebrations. The priests of the Diocese are required to attend these two Masses unless excused due to sickness or a pastoral emergency.
- 6.1.4 A parish liturgy committee may assist the pastor by promoting good liturgy, the training of liturgical ministers, and prayer in the parish. The liturgy committee is advisory to the pastor. The membership of the parish liturgy committee is selected and appointed by the pastor.

6.2 The Celebration of the Sacraments

- 6.2.1 The sacraments are preferably celebrated by a community. This gives fuller expression to the communal nature of the faith of the Church (*Sacrosanctum Concilium*, 26 and 27).
- 6.2.2 Canonical norms and liturgical directives of the Church are to be observed at all times. No priest, deacon, or other minister shall introduce innovations not approved by appropriate Church authority (c. 846 §1).
- 6.2.3 Liturgical ministries should be open to both women and men whenever approved by law.
- 6.2.4 Altar servers may be male or female. Boys may wear cassock and surplice, alb, or altar robe. Girls should vest in alb or altar robe, but never in cassock and surplice.
- 6.2.5 At no time may a church, chapel or oratory be used for a Protestant or non-Christian liturgical ceremony without the permission of the Diocesan Bishop (c. 1210).
- 6.2.6 There may be many groups in a parish with special needs in the area of prayer and worship, such as children and adolescents, the aged, the sick, the handicapped and minority groups. It is recommended that each parish to determine these needs and to meet them with appropriate services, when possible.

6.3 Sacrament of Baptism

- 6.3.1 Baptism, because it is the sacrament of incorporation into the Church, is ordinarily to be celebrated in the proper parish church (c. 857 §2).
- 6.3.2 Whenever Baptism is administered neither by the pastor nor in his presence, the pastor of the parish in which the Baptism was administered is to be notified so he may record it in his register (c. 878). Baptism should not be administered in private homes or in hospitals except in serious need (c. 860). Whenever ceremonies are supplied after a Baptism in danger of death, this fact should be noted in the baptismal register.
- 6.3.3 Each parish should have a pre-baptismal program for parents and sponsors of infants who are to be baptized. Parents should be encouraged to recognize their responsibility to provide for the religious education of their children (c. 851, 2^o).
- 6.3.4 Every child to be baptized should have a Catholic sponsor (godparent) who is at least 16, who has received Confirmation and Communion and who leads a life in harmony with the Church. The pastor or minister may allow a younger sponsor for a just cause. A child may have one godfather, one godmother or both one godfather and one godmother. A baptized non-Catholic may serve as a witness to the Baptism together with a Catholic godparent. A non-baptized person may not serve as an ecclesial witness (cc. 873, 874).
- 6.3.5 In recording the Baptism of children whose parents are in an invalid marriage, no indication should be made of illegitimacy.

6.4 Baptism of Adopted Children

- 6.4.1 When a child is baptized after being adopted, the child's Christian name is entered in the baptismal register as designated by the adoptive parents. The adoptive parents are listed as the parents. A notation should be added in parentheses that the child was adopted, but the names of the natural parents are to be omitted. On the baptismal certificate, no reference to the adoption or the natural parents should be indicated.
- 6.4.2 When a child is adopted after being baptized, the original entry in the baptism register is changed as follows: Parentheses are placed around the names of the natural parents, the sponsors and the child's former surname. The child's adoptive parents are added to the register as well as the child's new legal name. A notation is added in parentheses that the child was adopted. On the baptismal certificate, no information in parentheses and no reference to the adoption shall be indicated. These changes shall not take place until the adoption has been finalized and with due regard to civil law.
- 6.4.3 For future ease in reference, and to afford what may often be the only possibility of reference to the child's baptism after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents, and the date and place of birth. Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted. (See the decree of the USCCB, November 18, 1998, with regard to canon 877 §3)

6.5 Sacrament of Confirmation

- 6.5.1 Bishops are the ordinary ministers of Confirmation. Every parish shall establish a Confirmation preparation program that follows diocesan guidelines.

- 6.5.2 In the Diocese of Peoria, students should be ordinarily confirmed between 6th grade and 8th grade. Catholics have a right to the sacrament of Confirmation. Their Confirmation may not be unreasonably delayed if the candidate asks to be confirmed and has completed the parochial requirements.
- 6.5.3 Parents may not serve as Confirmation sponsors for their children. Confirmation sponsors must meet the requirements of article 6.3.4.
- 6.5.4 Any priest can and should confirm a person in the danger of death and shall note this in the confirmation register.
- 6.5.5 Confirmation registers should include the name of the person confirmed, the name of the parents, date and place of Baptism, Confirmation sponsor, Confirmation name, date, place and name of minister of Confirmation.
- 6.5.6 Confirmation notification must be sent to the parish of Baptism immediately after the Confirmation.
- 6.5.7 Pastors should seek out unconfirmed Catholic adults so that they may be prepared for Confirmation and complete their Christian Initiation.

6.6 Special Issues for Catholics of different Rites

- 6.6.1 If a child has one Latin Rite parent and one Oriental Rite parent, the provisions of canon 111 of the Latin Code and canon 29 of the Eastern Code are to be observed. The child generally follows the rite of the father. A notation about the Rite of the child should be made in the baptismal register.
- 6.6.2 If a child has only one Catholic parent, the child follows the rite of the Catholic parent (c. 111, CCEO c. 29).
- 6.6.3 If a child is to be ascribed to an Eastern rite, and a priest of that Rite is not available, a cleric of the diocese may baptize the child. According to canon 111, the cleric should inform the parents of the child's ritual church, and a notation should be made in the baptismal register.
- 6.6.4 Persons baptized after their fourteenth birthday may choose their Ritual Church (c. 111 §2, CCEO c. 30).
- 6.6.5 Adult converts from Orthodox Churches are ascribed to the corresponding Eastern rite when they are admitted into the Church. The rite of the convert is to be noted in the baptismal register.
- 6.6.6 Converts from Orthodox Churches, validly confirmed in such rites, are not to be presented for Confirmation after their reception into the Catholic Church. In cases of doubt about the validity of their Confirmation, the matter should be referred to the Chancery in advance.
- 6.6.7 A Latin Rite cleric must be properly delegated by the appropriate Eastern Eparch to celebrate the marriage of two Catholics of the Eastern Rite. In these cases, pastors are urged to contact the Chancery well in advance of the wedding so the proper delegation can be obtained (CCEO cc. 828 §1 and 830 §1). Although Catholics are not bound by Orthodox church law, deacons and priests should be sensitive to the obligations of the Orthodox in the marriage of a Catholic and an Orthodox.

6.7 Christian Initiation

- 6.7.1 A program of Christian Initiation for adults is to be established as a part of the religious education program in every parish. Neighboring parishes may collaborate in a common program.
- 6.7.2 Children of catechetical age are required to follow a program of Christian Initiation and are bound by the same regulations as adults, although their catechesis should be adapted to their age level. The permission of at least one custodial parent is required. A child must be confirmed upon his or her reception into the Church.
- 6.7.3 Baptized children below the age of reason are received into the Church simply by the written or oral declaration of a parent or guardian to this effect manifested to a pastor or his representative. No sponsor or godparent is required for this act of reception. An entry in the baptismal register should indicate the name of the child, names of the parents, date and place of original baptism and the date of reception into the Church. The presentation of a child by his or her parents or guardians for instruction for First Communion is construed as such a declaration.
- 6.7.4 The Rite of Election for adults preparing for Christian Initiation should be celebrated annually in the Cathedral with the Bishop presiding. All preparing for Christian Initiation in the parishes of the diocese should be invited and encouraged to participate with their sponsors.
- 6.7.5 Those baptized in other Christian communities who are to be received into communion with the Catholic Church should participate in a Catechetical program which is analogous to the Rite of Christian Initiation of Adults. They may participate in the same classes as Catechumens. These persons are called candidates and participate in the Call to Continuing Conversion.
- 6.7.6 A baptized person is to receive the Sacrament of Penance before being received into the Church. A non-baptized person who is baptized at the Easter Vigil should receive the Sacrament of Penance after Baptism during the period of Mystagogia.
- 6.7.7 A person who is in an irregular marriage may not be received into the Church. (This does not apply in a Privilege of the Faith marriage case in which the Ordinary or the Holy See directs otherwise.) For obvious pastoral reasons, a person in an irregular marriage also may not be enrolled as a catechumen or candidate or participate in the Rite of Election, although they may receive catechetical instruction. The potential convert should be informed of this situation at the beginning of their instruction by the parish priest. If nothing stands in the way of validating the marriage, the marriage should be convalidated before reception into the Church. If the convert's spouse refuses to convalidate the marriage, one may seek a radical sanation from the Bishop to rectify the situation.
- 6.7.8 All converts are urged to continue their education and formation in the faith as new Catholics. Pastors should encourage them to attend Masses for new Catholics at the Cathedral. Pastors should also encourage them to participate in parochial and diocesan programs to help them solidify and establish their conversion.
- 6.7.9 Unless a parish has a separate register for recording the names of those received into the full communion of the Catholic Church, this notation is to be made in the baptismal register of the parish. The original date and place of Baptism is to be recorded with a notation of the date of the candidate's profession of faith (See Rite of Christian Initiation of Adults, 1987, n. 486).

6.8 Faculties for Christian Initiation

- 6.8.1 Priests of the Diocese have the faculty to confirm both non-baptized persons and baptized non-Catholics who are entrusted to their pastoral care at the time of their reception into the Church (c. 883, 2^o). Reception into the Church must be done at the Easter Vigil unless permission has been received from the Chancery for the reception to take place at another time.
- 6.8.2 Priests of the Diocese do not have the faculty to confirm baptized Catholics except in the case of danger of death (c. 883, 3^o). A priest may confirm a baptized Catholic with a special mandate of the Bishop whether at the Easter Vigil or at another time.
- 6.8.3 Priests who are mandated to administer Confirmation shall abide strictly by the terms of their mandate. This mandate may not be delegated. The special mandate shall be noted in the confirmation register.
- 6.8.4 The faculty to confirm a person being received into the Church is only granted to the particular priest who baptizes the person, or to the priest who receives their profession of faith.

6.9 Sacrament of Penance

- 6.9.1 Children must be catechized for the celebration of the Sacrament of Penance and are to make their First Confession before receiving First Communion (c. 914).
- 6.9.2 The appropriate rites for the Sacrament of Penance are to be used. The conditions for general absolution apart from the danger of death do not exist in the Diocese of Peoria (c. 961).
- 6.9.3 Pastors should insure that Confessions are offered weekly at regularly scheduled times that are ample and suited to the needs of their parishioners. Pastors of neighboring parishes should collaborate to provide a variety of regular confession times in one area. The vicar forane may help facilitate this process. These confession times should be well advertised.
- 6.9.4 Confessionals should be entirely enclosed for the protection of the penitent. In every confessional, the penitent must be able to confess anonymously. It is encouraged that, when feasible, a barrier or fixed grille be constructed between the priest and penitent.

6.10 Celebration of the Holy Eucharist

- 6.10.1 Readers and servers at Mass should ordinarily be Catholics in good standing. For pastoral reasons, a non-Catholic may serve as a reader for a funeral or wedding. (See the Pontifical Commission for Promoting Christian Unity, "Directory for the Application of Principles and Norms on Ecumenism," June 8, 1993, paragraph 133).
- 6.10.2 Mass schedules in every parish should be reviewed, and they should be revised when appropriate. Whenever feasible, Sunday and Holy Day Eucharistic Celebrations which have low attendance should be eliminated or combined into a single Mass at an appropriate hour. Pastors of neighboring parishes should collaborate to provide a variety of Mass times in one area. This process may be facilitated by the vicar forane. In particular, when there are several parishes in one area, at least one parish is encouraged to plan for a Sunday evening Mass for the benefit of the faithful. A review of the Mass schedules should be done every five years beginning in 2005.

- 6.10.3 Where three or more Masses are offered in a parish on a Sunday, serious consideration should be given to a variety of style in the eucharistic celebrations.
- 6.10.4 Whenever a priest is not present for daily Mass in a parish, deacons and other proper liturgical ministers are encouraged to celebrate the Rite of Communion outside of Mass with the knowledge and approval of the pastor, unless Mass is available nearby. A Communion service offered in place of a Sunday Mass or Holy Day of Obligation is forbidden except in the most exceptional of circumstances (c. 1248 §2). The Bishop or the vicar general must be notified of the latter as soon as possible.
- 6.10.5 The Eucharist should be celebrated in a fitting and dignified place, generally in a church, chapel, or oratory (c. 932). However, for the pastoral benefit of the sick and homebound, Mass may be celebrated in private homes and nursing homes. For the pastoral benefit of students at Catholic high schools and Newman centers, Mass may be celebrated in a gymnasium or another suitable location.
- 6.10.6 Music used in the liturgy should always be of a sacred nature.
- 6.10.7 A priest who wishes to publicly celebrate the extraordinary form of the Mass of the Roman Rite according to the missal of 1962 must be suitably qualified to offer the Mass. He must demonstrate a working knowledge of liturgical Latin and the ability to offer the Mass correctly according to the rubrics (*Summorum Pontificum*, 5 §4). No other missal can be used for the celebration of the extraordinary form of the Mass.
- 6.10.8 Any priests who have previously received an indult to celebrate the Mass of 1962, or who have been given permission to do so, are considered suitably qualified. Other priests must be examined by a delegate of the diocesan bishop to determine if they are suitably qualified.
- 6.10.9 A pastor who wishes to introduce a regular celebration of the extraordinary form of the Mass of the Roman Rite must consult with the Diocesan Bishop before making this decision. The Diocesan Bishop will verify that the requirements of the universal law are met and that the pastoral ministry is coordinated without discord, favoring the unity of the whole Church (*Summorum Pontificum*, 5).
- 6.10.10 No one other than a pastor may introduce a regular celebration of the extraordinary form of the Mass of the Roman Rite without the prior permission of the Diocesan Bishop.

6.11 Holy Communion

- 6.11.1 “Holy Communion has a fuller form as a sign when it is received under both kinds. For in this manner of reception the sign of the Eucharistic banquet shines forth more completely and the divine will by which the new and everlasting covenant is ratified in the Blood of the Lord is more clearly expressed” (General Instruction of the Roman Missal, 281). Communion under both forms is encouraged in parish celebrations whenever it is permitted by liturgical norms.

However, when it is not possible or feasible to distribute under both forms, the faithful should be catechized that “Christ, whole and entire, and the true Sacrament, is received under only one species” (GIRM, 282).

- 6.11.2 A member of the faithful who suffers from celiac disease and is unable to receive the host is permitted to receive the Precious Blood from a separate cup in which no fragment of the host has been mingled. Clerics should catechize and encourage such persons to receive the Precious Blood.

- 6.11.3 A priest who is unable to consume alcohol, is encouraged to receive under both forms through intinction. If he is unable to do this, he must present the Bishop with a medical certificate indicating that he may not ingest even the smallest quantity of alcohol. The Bishop may permit him to use mustum, or unfermented juice of ripe grapes. In such a case, the priest alone is to receive the consecrated mustum. If the Precious Blood is distributed to the faithful, actual wine should be consecrated in a separate chalice. Any Precious Blood consecrated from actual wine should be consumed by a deacon or another extraordinary minister of Holy Communion. (cf. Decree of the Congregation for the Doctrine of the Faith, August 22, 1994)
- 6.11.4 The distribution of the Eucharist must always be done according to the laws of the Church and with the greatest respect possible for the Blessed Sacrament. The Precious Blood is always to be completely consumed before the Post-Communion prayer. The ablutions from both the chalices and ciboria should be consumed. It is a grave abuse against the Blessed Sacrament to put such ablutions into a regular sink. The Precious Blood is never to be reserved in the tabernacle except in the most unusual circumstance of bringing the Eucharist to a sick person who is physically unable to receive even a particle of the host. This prohibition against reserving the Precious Blood applies also to Holy Thursday.
- 6.11.5 A communicant may not intinct the host. When Communion is distributed by intinction, it must be received on the tongue. Only bishops and priests are allowed to self-communicate.
- 6.11.6 The tabernacle in churches, chapels, and oratories must be fixed and locked in order to protect the Blessed Sacrament. The key to the tabernacle is to be safeguarded in a secured place (c. 938).

6.12 Extraordinary Ministers of Holy Communion

- 6.12.1 Pastors recommend candidates to the Bishop or vicar general requesting the mandate to commission them as extraordinary ministers of Holy Communion. The mandate to serve as an extraordinary minister of the Eucharist is valid for three years and is generally restricted to the parish for which the mandate was requested unless otherwise specified.
- 6.12.2 Pastors must testify that those nominated to be extraordinary ministers of the Eucharist are mature Catholics of excellent character and obvious spiritual devotion and who live their faith in harmony with the Gospel and the laws of the Church. These candidates are to receive proper training and spiritual formation for this ministry. The office of divine worship will provide resources and recommendations to aid pastors in the training and on-going formation of extraordinary ministers.
- 6.12.3 Extraordinary ministers of Holy Communion are to be commissioned using the rite from the Book of Blessings. In an exceptional circumstance, any priest may commission an individual to distribute Communion at a particular Mass using the formula given in the Roman Missal.
- 6.12.4 Those who take Communion to the sick must observe the proper ritual. They should proceed from the church directly to the sick person and must return any unused hosts without delay. Hosts should not be kept unnecessarily in one's personal possession and under no circumstances may they ever be kept overnight. The vessels for carrying the Eucharist must be properly purified (c. 935).

- 6.12.5 The priest celebrant always receives the Body of Christ first. Ordinary ministers of the Eucharist (bishops, priests and deacons) as well as instituted acolytes are always to distribute Communion before other extraordinary ministers of the Eucharist. Extraordinary ministers of the Eucharist only enter the sanctuary to assist with the distribution of Holy Communion after the celebrant has received Communion. When it is convenient, and in particular at more solemn liturgies, it is preferred that a deacon minister the cup to the faithful.
- 6.12.6 During the celebration of Mass, only an ordained minister may approach the tabernacle to remove the reserved Hosts for distribution to the faithful.
- 6.12.7 Outside liturgical celebrations and with the permission of the pastor, an extraordinary minister may approach the tabernacle and take reserved Hosts for distribution to the sick or homebound. A sacristan may reverently approach the tabernacle to check the number of reserved hosts before Mass.
- 6.12.8 The custom which leads young children and others not permitted to receive Holy Communion to seek a blessing as others receive Communion may be continued. Extraordinary ministers of the Eucharist are not to impart a blessing by using the same words and gestures as a priest or deacon. Rather, they are encouraged to use a simple formula such as, "May the Lord bless and keep you."
- 6.12.9 Only in extraordinary circumstances may an extraordinary minister be granted permission by the pastor to publicly expose and then later repose the Blessed Sacrament for the adoration of the faithful. They must follow the proper ritual and are not allowed to give Benediction with the Sacrament. This permission is given for houses of religious within the Diocese of Peoria, at the direction of the house superior, when the regular exposition of the Blessed Sacrament is part of their rule and when no cleric is available (c. 943).

6.13 Sacrament of Matrimony
(See also article 7.1 regarding Marriage Preparation Programs)

- 6.13.1 The pastor or parochial vicar ordinarily witnesses marriages in a parish. The couple, with prior approval of the pastor, may invite another priest or deacon to witness the marriage. A visiting priest must have proper delegation to celebrate a marriage (c. 1108 §1).
- 6.13.2 Couples have a right to marry. According to the policies of the Common Marriage Policy of the Diocese of Peoria, a marriage may be delayed if the pastor determines that the couple is not sufficiently prepared.
- 6.13.3 During the process of marriage preparation, clerics should encourage Catholics to complete their Christian Initiation if they have not yet received the Sacraments of Penance, Communion or Confirmation. Catholics should make a good confession shortly before their marriage.
- 6.13.4 Couples normally participate in marriage preparation for eight to twelve months before celebrating marriage. This preparation period shall include participation in a two part program of Christian marriage and Christian sexuality. These requirements may be dispensed by the pastor only for a just cause and never as an ordinary practice. Nevertheless, permission from the Chancery is required for a couple to licitly celebrate marriage with less than four months of preparation.

- 6.13.5 Because of a priest's many obligations, marriages are not permitted on Sundays and Holy Days of Obligation. However, a pastor may permit a simple validation ceremony on these days when not burdensome.
- 6.13.6 Catholic marriage liturgies shall always take place in a church or oratory. The permission of the Bishop or vicar general is required in the extraordinary situation that a marriage celebration is requested in another location.
- 6.13.7 All associated with weddings are to respect the church and sanctuary. Local regulations should be followed.
- 6.13.8 Marriage registers should include the names of the contracting parties, the date of marriage, the dates and places of Baptism, the names of fathers, the maiden name of mothers, the names of two witnesses, the name of the officiating cleric and any other notice received from the Chancery affecting the validity of this marriage.
- 6.13.9 Notification of marriage must be sent to the parishes of Baptism without delay.

6.14 Faculties for Matrimony

- 6.14.1 Priests of the diocese have the faculty to celebrate the marriage of two Catholics, at least one of whom must be of the Latin rite, in the Diocese of Peoria. When one or both of the parties has been previously married, even if only civilly, or when validating a marriage, a *nihil obstat* from the Chancery must be received (c. 1109).
- 6.14.2 A marriage between a Catholic and a certainly baptized non-Catholic requires a permission of mixed marriage (c. 1124). This permission may be granted by priests of the Diocese of Peoria when neither party has been previously married and the proof of the non-Catholic's Baptism is available. In all other cases, the Permission of Mixed Marriage must be sought from the Chancery. It is recommended that marriages involving Mixed Religion not be celebrated at Mass. At the request of the non-Catholic party, the pastor may permit a Marriage Mass, and only for sufficient reason.
- 6.14.3 A marriage between a Catholic and a non-baptized person requires a Dispensation from Disparity of Cult for validity which must be obtained from the Chancery (c. 1086 §1). Marriages involving Disparity of Cult may not take place at Mass.
- 6.14.4 If the non-Catholic party's Baptism is dubious, a Dispensation from Disparity of Cult *ad cautelam* must be obtained from the Chancery. A Baptism is considered dubious when a baptismal certificate is not available, or when the cleric is not able to verify from the baptismal certificate or other testimony that the baptism was done by the pouring of water and the recitation of the Trinitarian formula.
- 6.14.5 In some circumstances, the non-Catholic party may desire to marry a Catholic in his or her own church. In this circumstance, a cleric may request from the Chancery a dispensation from canonical form which allows the couple to be married by a non-Catholic minister (c. 1127 §2). This dispensation is normally granted only so that the couple may be married in the non-Catholic party's church. This dispensation is not normally granted for outdoor weddings.
- 6.14.6 For a wedding with a Dispensation from Canonical Form, it is required that the marriage ritual be celebrated by the non-Catholic clergyman. In particular, the non-Catholic clergyman must ask for and receive the couple's vows. A Catholic cleric may be present "*in choro*" and may give a blessing, but may not officiate.

6.14.7 No priest or deacon may celebrate a wedding that is known to be invalid (c. 1066). Because a cleric is always the Church's representative, no cleric may officiate at a merely civil marriage ceremony. In Illinois, a Catholic priest or deacon is only legally empowered to celebrate a civilly valid marriage if he is a cleric in good standing who is acting in accordance with the prescriptions of the Catholic Church. A cleric who celebrates a merely civil marriage ceremony also violates state law (cf. can 1071, 2°; 750 ILCS 5/209).

6.15 Sacrament of Anointing of the Sick

6.15.1 Communal anointing services are recommended periodically in each parish. Care should be taken to insure that only those with legitimate need receive the sacrament of Anointing (c. 1002). Only priests are validly able to anoint.

6.16 Special Celebrations

6.16.1 Holy Days of Obligation include Mary, Mother of God (Jan 1st), Assumption (Aug 15th), All Saints (Nov 1st), Immaculate Conception (Dec 8th) and Christmas (Dec 25th). In the Diocese of Peoria, Ascension Thursday is transferred to the Seventh Sunday of Easter. In the United States, the obligation of Mary, Mother of God (Jan 1st), Assumption (Aug 15th), and All Saints (Nov 1st) are dispensed if the feast falls on a Monday or a Saturday. Immaculate Conception (Dec 8th) and Christmas (Dec 25th) are always obligatory. The Immaculate Conception is not obligatory when it is transferred to December 9th.

6.16.2 The following shall be particular celebrations for the Diocese of Peoria. The principal patroness of the Diocese is the Blessed Mother under the title of her Immaculate Conception, observed on December 8th. The secondary patron of the Diocese is St. Joseph the Worker, observed on May 1st. The Anniversary of the Dedication of St. Mary's Cathedral is observed as a Feast on May 15th and a Solemnity in the Cathedral itself. The patroness of the Diocesan Vocation Program is St. Therese of Lisieux, observed as a Feast on October 1st.

6.16.3 The following shall be particular celebrations for each local parish: The celebration of the Anniversary of the parish's Dedication is a local Solemnity. The celebration of the parish's patron is also a local Solemnity.

6.16.4 When the Solemnity of St. Joseph (March 19th) or the Annunciation (March 25th) falls on a Friday of Lent, the obligation of abstinence is dispensed by the law itself (c. 1251). Without prejudice to the power of the diocesan bishop to grant general dispensations, priests of this diocese may grant individual dispensations from observing a day of penance (c. 1245). See article 9.4.8.

6.16.5 There is no Mass anticipating Ash Wednesday on the Tuesday before Ash Wednesday. Nursing homes and prisons can make an exception to distribute ashes on another nearby day to help persons in these institutions to enter more fully into the Lenten Season.

6.16.6 The communal celebration of part of the Liturgy of the Hours is recommended in the parishes, especially during Advent and Lent. For a list of days when clergy are dispensed from the Divine Office, see article 4.5.13.

6.17 Sacred Oils

- 6.17.1 The Holy Oils which are distributed at the Chrism Mass shall be reverently reserved in a church or chapel. They may be kept in a niche in the wall of the sanctuary, in an ambry or in another suitable and secure location.
- 6.17.2 It is forbidden to dilute the Holy Oils with ordinary olive oil. Additional oil may be obtained from the Cathedral. When the need arises, priests may bless additional Oil of the Infirm and Oil of Salvation during the Sacrament of Anointing or the Rite of Acceptance into the Catechumenate according to the approved liturgical rites.
- 6.17.3 The Holy Oils from the previous year must be reverently burned after the newly consecrated Oils are received. The Holy Oils may be burned in the Easter fire, in an oil sanctuary lamp or other votive lamp, or in another reverent manner. The Holy Oils may not be kept beyond a year.

6.18 Chapels

- 6.18.1 Except for Newman Center Chapels, Baptisms, Marriages, and Confirmations are not to be celebrated in chapels without the permission of the Bishop or vicar general.
- 6.18.2 Newman centers may be given permission by the Diocesan Bishop to maintain their own sacramental registers. If a Catholic institution has not been given permission to maintain their own sacramental records, the official record of a Baptism, Confirmation, Marriage, or Funeral celebrated in a chapel or a Catholic institution is to be made in the register of the parish in which the institution resides. The chaplain shall keep a record of these sacraments carefully noting the location of the official record.
- 6.18.3 Priests are encouraged to seek permission from the Bishop to establish a private chapel in the rectory as a means of promoting their personal prayer and spiritual life. The reservation of the Blessed Sacrament in a chapel requires the permission of the local ordinary (c. 934 §1, 2°). A tabernacle lamp is to burn continuously where the Blessed Sacrament is reserved (c. 940).

7.0 MINISTRY TO MARRIED PERSONS AND TO THE FAMILY

7.0.1 Families are the most fundamental unit of society and of the Church. Ministry to them is a responsibility of every agency, parish, program and individual minister in the diocese. The office of family life will coordinate and promote ministry to families in the Diocese of Peoria.

7.0.2 The clergy along with their pastoral staff, parish leaders and all laity are urged to attend the various educational opportunities provided by the diocese.

7.1 Marriage Preparation Programs

7.1.1 It is the responsibility of the Bishop and the pastors to help couples prepare for marriage (c. 1063).

7.1.2 Many programs may aid couples preparing for marriage in meeting their responsibilities. Among these are Pre-Cana Conferences, Engaged Couple Encounter, Natural Family Planning Workshops and Christian Sexuality Workshops. The office of family life will help evaluate these programs and provide ongoing support and assistance.

7.1.3 The Common Policy for Marriage Preparation, adopted November 30, 1997, shall be the norm for all marriage preparation.

7.1.4 Special consideration should be given to the needs of those entering second valid marriages.

7.2 Family Enrichment Programs

7.2.1 Couples who have entered a sacramental marriage have a right to the encouragement and support of the Church (c. 1063, 4^o).

7.2.2 Every parish is encouraged to provide opportunities for parent support groups which would be structured so as to allow parents to gather to discuss ideas and improve skills in parenting. Elizabeth Ministry is a parish-based outreach to families and is especially encouraged in this Diocese.

7.2.3 Catholic Charities provides a full array of services to assist couples to preserve and enhance their marriage as they adapt to the changes and challenges that occur throughout the lifecycle of their marriage and family relationship.

7.2.4 Catholic schools should work with the office of Catholic schools, the office of catechetics and the office of family life to provide virtue education in the area of chastity.

7.3 Other Enrichment Programs

7.3.1 Post-abortion reconciliation and healing is an important dimension of the Church's pro-life message. The office of family life will provide referrals to post-aborted women and men who are seeking help and healing.

7.3.2 Pastoral Care to the homebound, nursing homes and hospitalized is a corporal work of mercy. The office of family life provides continuing education for clergy and laity through Pastoral Care Assembly Days and Days of Reflection.

7.3.3 The office of family life supports bereavement ministry and offers consultation and training in the parish for grief care-givers and the grieving.

7.3.4 The office of family life supports parish nursing programs. Support is offered for parish nurses as well as lines of communication between the diocese and sponsoring medical institutions.

7.4 Diocesan Marriage Tribunal

7.4.1 The Diocesan Tribunal or Marriage Tribunal is the primary means of the Diocesan Bishop to judge the validity or invalidity of marriages. The Tribunal is to aid parish priests and their staffs in bringing the reconciling presence of Christ to those involved in questions of nullity and dissolution.

7.4.2 Notary-Auditors will be trained by the Tribunal and other continuing education programs on a continuing basis in matrimonial procedures to act as liaisons in initiating and continuing possible marriage cases on the local level as directed by the Tribunal.

8.0 NEW EVANGELIZATION

- 8.0.1 Jesus commissioned his disciples to announce the Good News of Salvation from sin and the Father's Kingdom of love, justice and mercy. Throughout history, the Church has experienced Christ's call and has responded by announcing the Good News and the Kingdom of God.
- 8.0.2 Pastors and parishes shall seek ways to re-evangelize the Catholic faithful according to the New Evangelization promoted by Pope John Paul II. All Catholics should be encouraged to complete their Christian Initiation if they have not done so, and should be encouraged to deepen their faith by greater works of charity and prayer.
- 8.0.3 One of the primary responsibilities of each parish must be to bring back alienated Catholics into the active life of the Church.

8.1 Missionary Activity

- 8.1.1 To give real support to the needs of the Church beyond the boundaries of the individual parish, each parish shall strive for true generosity. Diocesan collections are part of a parish's fulfillment of this mission.
- 8.1.2 Parishes are encouraged to engage in charitable outreach especially to the poor. This may be done with ecumenical cooperation. The preferential concern for the poor and oppressed must always be a priority.
- 8.1.3 The people of the Diocese of Peoria, with the leadership of their Bishop, will continue to provide financial assistance to the two pontifical missionary aid societies: Propagation of the Faith and Holy Childhood.
- 8.1.4 Since missionaries to non-Christian countries are mainly priests, brothers and sisters, encouragement of vocations by parents, teachers, and clergy is essential. Educational programs for our youth are necessary to help them recognize their missionary responsibilities.
- 8.1.5 The diocese also encourages a Mission Cooperation Plan by which missionaries are invited to speak at parish churches and receive a collection for furthering missionary work. This plan is to be implemented in all parishes.
- 8.1.6 Every person making a mission appeal within the diocese or in a parish may do so only through the director of the Mission Co-op Program or with the explicit permission of the Bishop or vicar general. Such persons must make a full report to the director of the Mission Co-op Program.
- 8.1.7 A pastor who enrolls under the Missionary Co-op Plan is delegated to grant the faculties of the diocese to the priest who will make the mission appeal in his parish. These faculties may be delegated to the priest only for the period of time that he spends in the parish in connection with the appeal. A pastor who informs the Bishop or vicar general that he will be absent from the parish beyond a week (see article 4.5.3) may indicate that the missionary priest is his official substitute.

8.2 Ecumenism

- 8.2.1 Catholics are urged to enter into dialogue with all persons of faith and even with nonbelievers. Programs are to be encouraged which foster mutual understanding and common activities. This summons of the Holy Spirit extends to everyone, according

to the potential of each, whether it be exercised in daily Christian living or in more formal ecumenical activities.

- 8.2.2 Ecumenical activities including shared prayer and shared liturgy shall always be governed by the Code of Canon Law and other directives and ecumenical directories of the Apostolic See and of competent authorities.

8.3 Social Justice

- 8.3.1 The Gospel of Jesus Christ proclaims that relationship to neighbor is intimately connected with relationship to God. Every person is a visible image of God and is offered salvation through the death and resurrection of Jesus Christ.
- 8.3.2 Action on behalf of social justice is a constitutive element of the gospel. Attention must be given to unjust and oppressive structures in society. Christians must struggle against not only poverty, racism, sexism, and any form of exploitation of one person by another, they must also struggle against the structural causes of such injustices.
- 8.3.3 Each parish will incorporate formation in social-moral issues as part of its teaching and preaching mission.

8.4 Diocesan Social Action

- 8.4.1 The institutions, programs and policies of the Diocese of Peoria should operate according to principles based on concern for social justice and charity. The basic rights and dignity of every human person shall always be respected.
- 8.4.2 There should be a generous sharing of resources, talent and facilities and full cooperation with fellow Christians and all people of good will. Diocesan institutions should avoid needless duplication and competition for funds. Each institution and program of the Diocese is fully accountable to the Diocesan Bishop for its actions and use of resources.
- 8.4.3 The College of Consultors will advise the Diocesan Bishop regarding the disbursement of any diocesan funds for social action projects by the diocese. This financial support may be directed toward parishes or schools in need as well as Catholic Charities or any other worthy goal.
- 8.4.4 The Church's concern to meet the needs of the poor and vulnerable shall extend beyond the Catholic community to all persons in the diocese regardless of race, religion, sex, ethnic background. This concern is translated into a broad range of professional social services and volunteer ministries, both treatment and prevention, developed and implemented by Catholic Charities of the Diocese of Peoria. Catholic Charities' treatment and prevention programs are fully available for cooperative interaction with all other diocesan agencies, clergy, and people upon request.
- 8.4.5 The director of Hispanic Ministry will coordinate and strengthen the ministry to the Spanish-speaking.
- 8.4.6 St. Vincent de Paul Societies, Catholic Charities, and other organizations are encouraged to meet immediate and pressing material needs on the local level.

8.5 Catholic Health Care

- 8.5.1 Catholic hospitals, nursing homes and homes for the elderly will extend care for all persons in need. Their services should not depend simply on the ability to pay.

- 8.5.2 The Diocesan Bishop oversees all pastoral care programs in the diocese. Any employed chaplain or director of pastoral care must be approved by the Diocesan Bishop or his delegate.
- 8.5.3 The Diocesan Bishop is the official interpreter of the Ethical and Religious Directives for Catholic Health Care in the Diocese of Peoria. Any pastoral or ethical care directives promulgated by the Diocesan Bishop, or other competent authority, must be observed at all Catholic health care institutions in the diocese.
- 8.5.4 Only priests may have the title “chaplain” in a Catholic institution.
- 8.5.5 Representatives from each Catholic health care institution shall meet regularly with the episcopal vicar for health care through the diocesan healthcare committee. The diocesan healthcare committee is a resource for advice on medical moral issues.

9.0 DIOCESAN AND PAROCHIAL GOVERNANCE

9.1 Diocesan Offices, Commissions, Councils and Agencies

- 9.1.1 The structure of diocesan governance, administrative and service offices shall be established by the Bishop of Peoria, always subject to law of the Universal Church. Each diocesan office, commission or agency is accountable to the Diocesan Bishop.
- 9.1.2 All correspondence between the Bishop or the Chancery and individual priests, deacons, seminarians or other individuals is to be strictly confidential and is not a part of the personnel file.
- 9.1.3 The personnel file for priests, deacons and seminarians will contain public documents such as Certificates of Ordination or ministries received, records of faculties granted, letters of appointment, letters of resignation, Oaths of Fidelity, Professions of Faith, and singular decrees.
- 9.1.4 The archives of the diocese will be diligently preserved and systematically arranged in accord with Canon Law and an established record retention policy (see c. 489 §2).

9.2 Vicariates and Vicars

- 9.2.1 The Diocese is divided into geographical pastoral areas known as vicariates. All parishes and church ministries shall be related to their respective vicariates.
- 9.2.2 To facilitate the governance of the diocese, all parishes assigned to a single pastor automatically fall under the jurisdiction of the vicariate where the pastor resides.
- 9.2.3 Each vicariate shall have a vicar forane. The vicar forane shall be a priest appointed by the Diocesan Bishop. He serves for a five year term, and may be appointed for one additional five year term. When a vacancy occurs in the office of vicar forane, the Bishop shall ordinarily seek nominations from the priests of the vicariate (c. 554 §2).
- 9.2.4 The vicar forane shall have those responsibilities assigned by the Code of Canon Law, diocesan statutes, and others assigned by the Diocesan Bishop (cc. 553-555).
- 9.2.5 The vicar forane's principal role will be to facilitate collaboration among the clergy and parishes of the vicariate. He does not exercise executive power, but he should be a resource for communication between the priests of his vicariate and the vicar general and Bishop.
- 9.2.6 The vicar forane should promote fraternal gatherings of the priests in his vicariate.
- 9.2.7 The vicar forane should encourage parishes to work together to establish a variety in their Mass and confession schedules. He should promote collaboration among the parishes by working together where appropriate on RCIA programs, adult education programs, and youth programs. A Forty Hours devotion is encouraged in at least one parish in each vicariate annually.
- 9.2.8 A vicar forane is to visit the parishes in his vicariate personally or through another annually. During his visit, he should confirm the following:
 - (a) The vicar forane should verify that the church is in good repair, the liturgical objects are well cared for, the sacred oils are reverently kept, the tabernacle is fixed and the tabernacle key is safeguarded.
 - (b) The vicar forane should verify that the rectory is clean and kept in good repair.

- (c) The vicar forane should inspect the sacramental registers and the inventory of parish property.
- (d) If there is a safety deposit box, he should verify that he is a signatory.
- (e) If there is a parochial cemetery, he should inspect the records and verify that there are approved statutes.

- 9.2.9 The vicar forane should be in periodic contact with each priest in his vicariate. The vicar forane shall inform the Bishop or vicar general immediately of the serious illness or death of any priest in his vicariate. At the time of the death of a pastor, and in the absence of a canonically appointed administrator, the vicar forane will take responsibility for the affairs of the parish and of funeral arrangements (cc. 533 §3, 555 §3). He shall protect the interests of the parish until other provisions are made by the Bishop or vicar general. He shall also protect the estate of the deceased until a personal representative takes over in accordance with law or he is relieved of such responsibility by the Bishop or vicar general.
- 9.2.10 The vicar forane can help, insofar as possible, to resolve conflicts on the local level within his vicariate before conflicts are brought to the vicar general or Diocesan Bishop.
- 9.2.11 The vicar forane may call upon one or more of the priests of his vicariate to assist him in individual cases in discharging his duties.
- 9.2.12 Where it seems advantageous, an assistant vicar may be appointed by the Diocesan Bishop to assist the vicar forane on a stable basis. An assistant vicar forane has all the same rights as the vicar forane.

9.3 Parishes

- 9.3.1 The Diocesan Bishop may wish to arrange parishes in clusters with appropriate personnel. Each parish may have only one pastor or administrator (cc. 517, 526).
- 9.3.2 As a general rule, Catholics are members of the parish within whose territory they reside. They are encouraged to register in and participate in that parish.
- 9.3.3 Pastors are to ensure that persons in all hospitals, nursing homes and other institutions within their parish boundaries receive appropriate ministry from the Church. Pastors shall also be attentive to the needs of the shut-ins and the poor in their parish boundaries.
- 9.3.4 Missions in the Diocese of Peoria are not to be considered quasi-parishes in the sense of Canon 516.

9.4 Pastors

- 9.4.1 A pastor validly takes possession of his parish on or after the day his assignment becomes effective by making his profession of faith and oath of fidelity in the presence of any priest with the faculties of the Diocese of Peoria (cc. 527 §2 and 833, 6^o).
- 9.4.2 A pastor's profession of faith is to ordinarily be performed at a principal Sunday Mass in his new parish with the vicar forane as a witness. If the vicar forane is not available for a principal Sunday Mass, another priest may take the place of the vicar forane. If it is not possible to make the profession of faith at a principal Sunday Mass, the profession of faith can be made at any other Mass in his new parish.

- 9.4.3 A pastor with more than one parish takes possession of all his parishes by making one profession of faith and oath of fidelity at any of his parishes. Nevertheless, a pastor may ceremonially repeat his profession of faith and oath of fidelity at each of his parishes.
- 9.4.4 When a priest is transferred to the office of pastor, his former office becomes vacant on the day his assignment becomes effective. The priest simultaneously acquires the office of administrator of the new parish until he takes possession as pastor.
- 9.4.5 The pastor's profession of faith, signed and witnessed, must be sent to the Chancery.
- 9.4.6 A pastor must take possession of his parish within one month of the day his assignment becomes effective.
- 9.4.7 All first time pastors and administrators must have a mentor pastor during the first two years of their assignment. A list of mentor pastors will be provided by the office of the vicar general. These pastors and administrators must inform the vicar general in writing of their selection.
- 9.4.8 Pastors, and indeed all priests with diocesan faculties, may dispense individual persons on single occasions from the Eucharistic fast (c. 919) and from the obligation of observing a day of precept or a day of penance, or to commute these obligations to other pious works (c. 1245). General dispensations which are granted indefinitely or for large groups of people are reserved to the local ordinary.
- 9.4.9 In these and all diocesan statutes the parochial administrator has the same duties and rights as the pastor unless the Diocesan Bishop determines otherwise (c. 540 §1). A parochial administrator should follow the principle of "*nihil innovetur*" in the sense of canon 428. He should not seek to change the established practices or traditions of a parish or mission, nor take any action which can prejudice the rights of the succeeding pastor or harm parish goods (c. 540 §2).

9.5 Parochial Vicars

- 9.5.1 Some priests will be assigned as parochial vicars to a parish or group of parishes (cc. 545-552). They shall enjoy all the rights and have all the responsibilities of their office. It is important that they be properly represented on various committees in the diocese.
- 9.5.2 Parochial vicars attend to the pastoral needs of the parish at the direction of the pastor (c. 548 §1). Without prejudice to article 9.2.9, and unless the Diocesan Bishop has appointed a parochial administrator, a parochial vicar assumes the responsibility for any pastoral needs of the parish in the pastor's absence. The parochial vicar must defer any administrative decisions to the pastor or higher authority (cc. 541 §1 and 548 §2).

9.6 Parish Finance Council

- 9.6.1 The Code of Canon Law requires a finance council in each parish (c. 537).
- 9.6.2 The finance council shall have statutes approved by the Bishop or vicar general and may be altered only with the approval of the Bishop or vicar general.
- 9.6.3 The finance council is advisory to the pastor who is the agent for the public juridic person that is the parish.

- 9.6.4 The pastor will be the chair of the parish finance council. The two lay trustees will also be ex officio members. For parishes of less than 500 families, an additional 1 to 3 parishioners should be appointed. For parishes of between 500 and 1000 families, an additional 3 to 5 parishioners should be appointed. For parishes of more than 1000 families, an additional 5 to 7 parishioners should be appointed.
- 9.6.5 The finance council will advise the pastor or administrator about all financial matters according to diocesan statutes and the by-laws of the parish corporation.
- 9.6.6 It will be the principal function of the finance council to promote adequate parish revenue.
- 9.6.7 The finance council will review the annual financial report of the parish submitted to the Chancery.
- 9.6.8 The finance council will prepare an annual budget covering all projected expenditures, including a separate capital improvement budget.
- 9.6.9 A financial accounting must be made annually to the parish at large unless a dispensation is given by the Diocesan Bishop.

9.7 Parish Pastoral Councils

- 9.7.1 Pastoral Councils are recommended in all parishes, especially in larger ones. The Pastoral Council, which is advisory, will assist the pastor in coordinating, studying and promoting the pastoral life of the parish (c. 536).
- 9.7.2 If the pastor elects to have a parish council, he shall initiate the process of formation of the Council and shall preside at all meetings, either himself or through a chairperson selected by the council members.
- 9.7.3 The statutes of each council shall be approved by the Bishop or vicar general and may be altered only with the approval of the Bishop or vicar general.

9.8 Parish Organizations

- 9.8.1 The pastor is an ex officio member of all parish commissions and committees. He oversees all Catholic organizations sponsored by the parish as these organizations are accountable to the pastor. It is his duty and right to safeguard the observance of the approved constitutions and statutes of each of these organizations. The pastor may delegate a parochial vicar to represent him for any of these organizations.
- 9.8.2 In accord with civil corporate by-laws, the assets of each and every group or organization sponsored by a parish are assets of the parish corporation. The pastor must be a signer on all accounts of the parish and parish organizations. Furthermore, all other signers on parish accounts or the accounts of parish organizations must be authorized by the pastor. All bank statements, interest checks, and other correspondence shall always be mailed to a parish office address. The same is true for all school organizations.
- 9.8.3 Unless their statutes specify otherwise, parish and school organizations do not enact policies, but rather recommend policies to the pastor, who is responsible for the governance of the parish.

9.9 Parish Administration

- 9.9.1 The pastor or administrator has the general responsibility for conducting the affairs of the parish, both civil and canonical within the limits specified in universal and particular law.
- 9.9.2 Without prejudice to the procedural provisions in article 5.3 of these statutes, it is the exclusive right of the pastor or administrator, after any necessary consultation, to select and hire all other lay persons who work for the parish or receive a salary from it.
- 9.9.3 If alcohol is served at public functions on premises owned by parishes and institutions of the diocese, it is to be used with prudence and in accordance with the requirements of law. Parishes are required to seek out appropriate special event insurance from the diocese.

10.0 REGULATIONS FOR THE ADMINISTRATION OF TEMPORALITIES

10.0.1 The articles of this section of these statutes apply to all parishes and missions in the Diocese of Peoria. All other Catholic institutions that are constituted as public juridic persons and accountable to the Diocese of Peoria are also subject to the statutes of this article unless it is otherwise apparent from the context or the nature of the matter (cc. 1257-1258). Further administrative guidelines and policies may be issued by the Bishop of Peoria, or by others who legitimately act as his representative.

10.1 Parish Corporate Structure in Civil Law

10.1.1 In the Diocese of Peoria, parishes and institutions have civil legal structures commonly known as corporations. Some are technically "Illinois Religious Corporations" while others are "Illinois Not-for-Profit Corporations." In bequests and legal documents care should be exercised to use the proper civil legal name. For further information, consult the legal office of the Diocese of Peoria.

10.1.2 No parish, institution, or Church-related organization in the diocese may validly form a civil corporation or legal entity in any form or establish any other entity such as foundations or trusts without the permission of the Diocesan Bishop or the diocesan administrator alone.

10.1.3 The temporalities of every parish, mission and Newman Center, shall be governed by a board of five trustees, consisting of the Diocesan Bishop, the vicar general, the pastor or chaplain and two lay persons. The Diocesan Bishop, vicar general, and pastor or chaplain will be trustees as long as they continue in their respective offices.

10.1.4 Lay trustees are nominated by their pastor, appointed by the Bishop and continue to serve at the will of the Bishop. They serve in five year terms that are not ordinarily renewed more than twice. They are required to submit their resignation at age 75. They should submit their resignation after the first year of a new pastor's term, although the new pastor may wish to re-nominate them.

10.1.5 Unless their statutes specify otherwise, all other boards and committees that govern or advise Catholic institutions in this diocese shall observe term limits as follows. Members of any board or committee may serve a maximum of two continuous five-year terms, and must offer their resignation at age 75 to the appropriate authority. Furthermore, all endowment boards must be civilly incorporated and must observe all regulations of civil law, canon law, and these diocesan statutes.

10.1.6 The Diocesan Bishop is president of every parochial and diocesan institution. The vicar general is the vice-president of every parochial and diocesan institution.

10.1.7 The pastor and the two lay trustees shall constitute the executive committee of the parish corporation. The pastor shall be the treasurer of the board of trustees and chairman of the executive committee. One of the lay trustees shall be appointed by the pastor to serve as secretary. The pastor calls meetings of the executive committee and presides over them. No act of the executive committee shall be valid without the consent of the pastor.

10.1.8 The civil structure and by-laws for parish corporations are not altered by any provisions of these statutes.

10.1.9 All civil legal matters affecting parochial or diocesan property or administration shall be referred to the chancellor. No representative of a diocesan or parish institution

shall participate in a legal proceeding with regards to the diocese or that institution without first consulting with the chancellor (c. 1288).

- 10.1.10 In the event that a parish or mission is suppressed, the remaining assets are disbursed according to canons 121 and 123. The Diocesan Bishop will collaborate with the pastors involved to determine how the assets of the suppressed parish or mission can be used for the evident advantage of the Church and the pastoral needs in that region (see c. 1293 §1, 1^o). It is recommended that the remaining assets be disbursed as follows:
- a) 25% of the financial assets after the sale of the property, as well as all remaining tangible assets, may go to the parish or mission that assumes the responsibility for the territory and the sacramental records of the suppressed church or mission.
 - b) 50% of the financial assets may go to meet the needs of the church in that area according to the decision of the Diocesan Bishop. The vicar forane and parish trustees may be consulted.
 - c) 25% of the financial assets may go to a diocesan fund to assist in the foundation of new parishes in the Diocese of Peoria.

10.2 Records, Documents and Books

- 10.2.1 It is the duty of the pastor to keep records and registers for each parish and each affiliated mission.
- 10.2.2 All books and documents shall be available to the Diocesan Bishop or his delegate for inspection. The vicar forane may examine all books and documents as the representative of the Diocesan Bishop.
- 10.2.3 All parochial registers must be preserved in a safe place which is reasonably protected from fire, theft, and other dangers.
- 10.2.4 It is the responsibility of the pastor or administrator to see that sacramental records are properly maintained and kept up-to-date. The parish shall keep a record of Baptisms, Confirmations, Marriages and deaths. A record of First Communion is encouraged but not required. If a parish does not have a separate register for recording those who are received into full communion, the Baptismal register may be used (see article 6.7.9, can 535 §1).
- 10.2.5 A record of all income and expenditures of the parish, properly balanced each month and reconciled with bank balances, should be kept to conform with the items on the annual finance report as submitted to the diocesan office of finance.
- 10.2.6 The parish census should be kept up-to-date and give summary information on the spiritual status of every Catholic in the parish, active or lapsed. The parish census must be held as a confidential record to be used for parish purposes only, unless permission has been obtained from the Diocesan Bishop or vicar general to use it otherwise.
- 10.2.7 All deeds, abstracts of title, title policies and other legal documents relating to property including schools, churches, rectories, convents, cemeteries and other property owned by the diocese or any parish or subdivision thereof shall be filed and kept at the Chancery.
- 10.2.8 Separate inventory records of all personal and parish property (movable and sacred furnishings) shall be kept. All personal property of clerics and religious must be listed in the parish annual report. The vicar forane will examine and sign this report as part of his annual visit.

- 10.2.9 Parish bulletins shall be kept in a permanent file.
- 10.2.10 Each parish must have its own official seal, in the custody of the pastor.

10.3 Formal Requests

- 10.3.1 No note or contract of a parish corporation or diocesan institution shall be valid unless signed by the appropriate officers, one of whom shall be the Diocesan Bishop, or in his absence, the vicar general. The Diocesan Bishop may receive the counsel of other diocesan personnel mentioned in article 11.1 before giving his approval.
- 10.3.2 The formal requests and transactions of the trustees shall at all times be subject to canon law, the decrees and decisions of the Bishop and the statutes of the Diocese of Peoria.
- 10.3.3 Any trustee or the trustees of a parish corporation, Newman center, or other legal entity shall have no power or authority to sell or purchase property, to borrow money, to enter any contract that exposes the corporation to liability or risk, or to erect any building of the parish or corporation, except in pursuance of a formal request to that effect, duly adopted and signed in duplicate by the majority of trustees of the parish corporation or other legal entity, which majority shall always include for validity at least the Diocesan Bishop or diocesan administrator or in his absence the vicar general of the diocese. Such a request is also mandatory for validity whenever the expenditure will incur a standing debt in any amount or involves an expenditure that amounts to or exceeds \$15,000 or such other sum as the Diocesan Bishop shall from time to time establish by written authorization.
- 10.3.4 The prohibition against entering into any contract in the above article shall not be interpreted to prohibit agreements for ordinary, on-going and regular services, such as phone service, utilities, lawn care, pest control, or service agreements for parish equipment.
- 10.3.5 A pastor or other administrator who violates article 10.1.2 or article 10.3.3 may be punished with a just penalty up to and including suspension according to the gravity of the offence. If he persists in the delict after a warning, he may be punished with additional penalties including privation of office.

10.4 Financial Administration

- 10.4.1 The Church holds property, monies and other assets only to promote Her mission, including works of the apostolate (c. 1254 §2). Temporal goods are always to be used for these purposes and to be administered according to provisions of canon law, all approved diocesan regulations, and the laws of the United States of America and the State of Illinois (c. 1284 §2, 3^o).
- 10.4.2 No priest or other person may deposit in any financial institution, or retain in a safe deposit box, or otherwise hold or retain, in his own name or any name other than the name of the parish corporation or other institution or other legal entity, any funds, securities or other valuables belonging to the parish, of any sort, nor may he deposit his personal property or valuables of any sort in the parish bank account or safety deposit box.
- 10.4.3 A parish or institution shall invest excess funds in established diocesan investment funds such as Diocesan Aid or a diocesan endowment fund, unless the Diocesan Bishop gives permission to invest these funds in another manner. Excess funds are

those funds in reserve that are not needed to meet the annual ordinary operating expenses of the parish or mission. Each pastor shall annually deposit excess funds in an approved long term investment (c. 1284 §2, 6°). When the annual report of a parish or mission shows that more than 25% of annual income is held in the local operating accounts, the Diocesan Office of Finance will audit the parish or mission to determine its compliance with this requirement.

- 10.4.4 Certificates of deposit or any other financial investment instrument which involves an amount in excess of \$10,000 or which is committed for more than 18 months at any time are invalid unless approved by the Diocesan Bishop or diocesan administrator on a properly executed formal request form prior to making such investment (c. 1284 §2, 6°). Existing certificates of deposit may be rolled over without a separate formal request.
- 10.4.5 All financial instruments including but not limited to trust funds, foundations, agency or management accounts must be reported to the Diocesan Office of Finance and must be managed according to directives established by the Diocesan Bishop in consultation with the diocesan finance director.
- 10.4.6 No pious foundation of any kind or any size for the purposes of investing funds for Mass stipends may be accepted without the written permission of the Bishop or vicar general. The faithful should be dissuaded from establishing such foundations (c. 1304).
- 10.4.7 The permission of the Bishop or vicar general is required to accept a gift that comes with an attached condition, or a gift that comes with obligations that can create a liability for the institution (c. 1267 §2).
- 10.4.8 A copy of any and all wills involving bequests to any parish corporation, institution or other legal entity shall be immediately furnished to the Chancery when the same becomes known. The Chancery shall be notified when a bequest is received or when a will is probated.
- 10.4.9 Endowment funds are ordinarily to be invested through the Diocesan Office of Finance, unless permission is given by the Diocesan Bishop to establish another endowment fund.

10.5 Budgeting

- 10.5.1 The Diocese of Peoria and all of its parishes and institutions will operate on a fiscal year beginning on July 1 each year and terminating on the following June 30.
- 10.5.2 An orderly budgeting process for the fiscal year beginning on July 1 should commence at a time early enough to incorporate appropriate planning and goal setting. The budgeting process should ordinarily be completed no later than May 1.
- 10.5.3 The pastor or administrator shall send the Annual Parish Report for the prior fiscal year to the office of the vicar general by the date indicated by the office of finance. A separate report is to be made for each parish and mission thereof.
- 10.5.4 Before signing the Annual Parish Report, the pastor or administrator and the lay trustees shall personally inspect the safe deposit box, if any, and certify that the contents thereof are as listed in the Annual Parish Report. The vicar forane will verify that this has been done.

10.6 Bookkeeping

- 10.6.1 As a general rule, all expenses are to be paid by check or other financial instrument within 30 days. Cancelled checks and other evidence of discharged obligations shall be preserved for at least seven years. All financial records are to be kept in a secure location on the parish premises. Such records shall be kept in accordance with a record retention schedule issued by the Chancery.
- 10.6.2 Funds of parish organizations are parochial funds and their expenditure is subject to the oversight of the pastor. When these funds are used for parish expense, the organization should issue a check payable to the parish account and the bill is to be paid by a check on the parish account.
- 10.6.3 All expenses for the maintenance of parish rectories including rectory table expense and laundry for the clergy and housekeeper, shall be paid from the parish treasury, except for items that are personal expenses.
- 10.6.4 The financial records of parishes and institutions are subject to regular audits by the Diocese of Peoria. In general, this audit shall be conducted annually for high schools and Newman centers, and biennially for parishes and missions.

10.7 Change of Pastors

- 10.7.1 Either before taking canonical possession of his parish or within one month thereafter, the new pastor shall examine the parish books, including the financial and sacramental records. Any irregularity should be promptly reported in writing to the Bishop or vicar general.
- 10.7.2 The Diocesan Office of Finance reserves the right to review the finances of a parish before the outgoing pastor leaves. In this case, the Office of Finance will make the report available to the new pastor to assist him in administering the parish.
- 10.7.3 When a pastor leaves his parish, he shall submit to the Chancery a financial report which shall cover his time in office during that fiscal year. The report must be signed by the pastor together with both lay trustees. However, if the incoming pastor and outgoing pastor agree, they may submit a joint report for the fiscal year, signed by both pastors and both lay trustees.
- 10.7.4 Without prejudice to the duties of the local vicar forane, when the pastor or administrator is impeded in the exercise of his office, the right to administer all parish finances and to open safety deposit boxes held in the parish name is restricted to the Bishop, the vicar general or his delegate. The vicar forane must be an authorized signer for a safety deposit box.

10.8 Diocesan Assessment and Collections

- 10.8.1 In accord with canon 1263, to provide for diocesan offices and activities, the revenue of parishes and missions shall be subject to an annual assessment to be determined by the Diocesan Bishop in consultation with the Presbyteral Council and the Diocesan Finance Council. This assessment shall be gathered by means of the Annual Diocesan Appeal.
- 10.8.2 The Diocesan Office of Development will provide assistance to the parishes with the Annual Diocesan Appeal.

- 10.8.3 Any parish which has not paid its diocesan assessment by the end of the fiscal year must meet the obligation by procuring a diocesan note in the amount of the unpaid balance at the current diocesan interest rate.
- 10.8.4 Newly established parishes and newly established missions will be exempted for three years from the obligation of paying an annual assessment and of taking up diocesan collections, except those for the Holy Father and the Propagation of the Faith. An established mission which becomes a parish will not enjoy this exemption.
- 10.8.5 Diocesan Collections shall be forwarded to the Chancery within three weeks of the date assigned for the collection. They shall be as follows: Aid to Eastern Churches, Catholic Relief Services/Bishops' Overseas Appeal, Holy Land, Peter's Pence, Mission Sunday, Campaign for Human Development, and Retirement Fund for Religious.
- 10.8.6 All missionary collections taken up in parishes and missions and all funds distributed for missionary purposes shall be reported to the Diocesan Director for the Propagation of the Faith.
- 10.8.7 In accord with canons 1261, 1262, 1265 and 1266, clerics, religious and lay persons are forbidden to collect funds for ecclesiastical purposes unless they have the permission of the Bishop and the pastor; religious also require the permission of their superior.
- 10.8.8 Pastors may permit ordinary fundraising for the needs of parish or parochial school. Extraordinary fundraising requires the permission of the Bishop or vicar general. Food pantries, candy sales and other smaller fundraising for a parish or school organizations are considered ordinary. Major fundraisers, capital campaigns, and larger fundraising for a parish or school at large are considered extraordinary.
- 10.8.9 Parishes that are assigned by the Diocesan Bishop as supporting parishes of a diocesan high school are required to pay a regular assessment as determined by the pastors' board. Additional collections or campaigns for regional high schools or grade schools require the consent of the Diocesan Bishop and of the pastors' board.
- 10.8.10 The Catholic Post should enter every Catholic home and individual household by voluntary subscription. To achieve full coverage (at least 70% of parish households) the pastor is authorized and urged to pay subscriptions from the parish treasury.

10.9 Real Estate and Buildings

- 10.9.1 Pastors and other administrators are charged with the duty of supervising and managing the ecclesiastical property entrusted to their care (c. 1284).
- 10.9.2 No real estate may be validly acquired for any parish, institution or agency of the diocese without the written permission of the Diocesan Bishop, or in his absence, the vicar general. This requires a properly approved formal request.
- 10.9.3 Any administrator of ecclesiastical goods must have the consent of the Diocesan Bishop to perform an act of extraordinary administration. Unless the statutes specify otherwise, the acts that are extraordinary for a parish are also extraordinary for any other public juridic person that is accountable to the Diocesan Bishop.
- 10.9.4 In particular, no art, chalice, pipe organ, or other liturgical appointment that is of great worth or historical value is to be alienated from a parish, mission or institution without the written permission of the Diocesan Bishop (c. 1292 §2).

10.10 Insurance

- 10.10.1 Property and casualty insurance on all parochial and diocesan properties must be carried through the Diocesan Finance Office in accordance with the norms set by that office.
- 10.10.2 All automobiles and other vehicles, whether owned by institutions or by clergy, must be covered by adequate liability insurance. When an automobile is owned by a parish, the Office of Finance may require proof of insurance.
- 10.10.3 Unless other provisions apply, group health insurance is available to all full-time clerics, religious and lay employees. Coverage for dependents of lay employees is also available.
- 10.10.4 Worker's compensation insurance is carried by the diocese on behalf of the institutions involved for all clerics, religious, and lay employees.
- 10.10.5 Religious working in a diocesan or parochial institution are eligible for health insurance unless they are enrolled in other medical insurance programs conducted by their religious institute.

10.11 Support of Clergy

- 10.11.1 Priests fulfilling an assignment given by the Diocesan Bishop shall receive salary and benefits according to standards established by the Diocesan Bishop in consultation with the Presbyteral Council. No priest may receive more than this standard without permission of the Diocesan Bishop.
- 10.11.2 Priests who are not on assignment and who have been granted Senior Status by the Diocesan Bishop shall receive salary and benefits according to the standards established by Clergymen's Aid, Inc. (see article 4.4).
- 10.11.3 A priest who is on a leave of absence initiated by the Diocese of Peoria shall receive his salary and benefits from the Diocese as determined by the Diocesan Bishop after considering his condition and needs (c. 281).
- 10.11.4 A priest who is on a leave of absence at his own initiative, whether for personal reasons or to engage in pastoral work outside the Diocese of Peoria, shall not receive his salary or benefits from the Diocese of Peoria, but from the institution he serves. Even when the Diocesan Bishop gives his permission, a leave of absence is at the initiative of a priest himself when he has not been directed by the Diocesan Bishop to take a leave of absence.
- 10.11.5 Offerings for Baptisms, weddings and funerals belong to the parish in which they are celebrated (c. 531). The priest may opt at the beginning of each fiscal year to retain these offerings in lieu of the established stole fee allowance. Each priest is to declare his choice on a form kept at the parish or institution. Deacons and the pastor of the parish to which they are assigned will establish a policy with regard to stole fees on an individual basis.
- 10.11.6 Priests who have failed to take their honorarium within a year from the time it falls due, or have not made a demand thereof by written statement approved by the Diocesan Bishop, renounce their right to such recompense and may not later lay claim to it under any title. This honorarium is an institutional, not a diocesan, obligation.

- 10.11.7 The parish Christmas collection is the property of the parish.
- 10.11.8 The salary for the pastor and parochial vicar is taken from the parish treasury during his legitimate absence from the parish and during the time of incapacity because of illness. If a substitute is needed during his absence or illness, this substitute shall be paid from the funds of the parish.
- 10.11.9 Minimum stipends for substituting priests assisting in a parish or institution shall be according to standards promulgated by the Diocesan Bishop after consultation with the Presbyteral Council.
- 10.11.10 The customary offering for Mass intentions in the Diocese of Peoria shall be \$10.00 and is subject to change by the Bishops of the Province. An individual priest is encouraged to accept Mass intentions for less than this amount when the faithful are unable to offer the customary stipend.
- 10.11.11 The custom of accepting cumulative offering for Masses (e.g. All Soul's Day Collection) is permitted, provided that the entire sum received is divided into individual Mass stipends in accordance with the customary diocesan stipend.
- 10.11.12 In general, permanent deacons are not paid a salary. The deacon and the pastor establish a ministry agreement according to the policies of the Office of the Permanent Diaconate. When a permanent deacon is paid a salary, all policies are to be followed for lay employees.

10.12 Arrangements between Institutions

- 10.12.1 When a priest is transferred, he shall receive his honorarium from his present assignment up to the effective date of his new assignment. His salary from the effective date of his new assignment is due him from the new assignment. His moving expenses are paid by the institution to which the priest is transferred. The institution from which the priest is transferred pays the priest's health insurance and retirement benefits for the month in which the transfer occurs.
- 10.12.2 Missions shall contribute to their assigned parish for their clergy salary and the upkeep of the rectory and offices. The amount of a mission's contribution shall be determined based on the amount of service given to the mission and its ability to pay. It pertains to the Diocesan Bishop to set the amount of a mission's contribution although he may defer this decision to the pastor.
- 10.12.3 When the services of a chaplain are supplied by a parish priest, the institution served shall contribute approximately fifty percent of the chaplain's salary per month to the parish treasury, unless the Diocesan Bishop determines another amount.

10.13 Support of Religious Personnel

- 10.13.1 When a religious works for a parish or other institution, a written agreement with a religious order will specify the stipend paid to the religious order, as well as the other benefits, including convent housing, utilities, vehicle and maintenance, and medical insurance.
- 10.13.2 Religious congregation representatives may consult and negotiate with pastors for stipend and financial benefits such as social security or retirement benefits on an individual basis.

10.13.3 Where no convent housing is provided by the parish, the parish will negotiate with the religious community for the housing of each religious brother or sister. Where a parish convent houses religious serving another institution, that institution will negotiate with the parish the annual contribution for each religious.

10.14 Support of Lay Personnel

10.14.1 Full-time ministers who are not priests, but who are associated in parish ministry may be called "pastoral associates." They are not to be hired without the consent of the Bishop through the office of the vicar general.

10.14.2 Lay employees are to be paid according to the norms and standards of a living wage. Lay employees, with the exception of school teachers and administrators, are at-will employees responsible to the pastor. They do not have contracts.

11.0 PROCEDURES FOR ALL NEW BUILDING CONSTRUCTION AND MAJOR RENOVATION OF PARISH AND DIOCESAN INSTITUTIONAL BUILDINGS

11.1 Diocesan Structures

- 11.1.1 The diocesan director of property coordinates the steps by which construction projects in the Diocese of Peoria are reviewed and approved.
- 11.1.2 The Building Commission reviews architectural plans for any new construction or significant renovation on church property. The Building Commission will help insure that the plans for construction are sound, in compliance with civil and diocesan norms and undertaken with sufficient planning and consideration of financial and other concerns.
- 11.1.3 The Commission on Liturgy, Churches and Chapels reviews the liturgical dimension of building plans. The Commission on Liturgy, Churches and Chapels is responsible for providing liturgical resources and information, offering consultation on the pastoral and aesthetic considerations of worship spaces, and enforcing, in the name of the Bishop, universal and diocesan liturgical norms. All churches and public oratories in this diocese fall within the scope of this Commission, including school chapels, hospital chapels, shrines and Catholic centers where the liturgy is celebrated for the people.
- 11.1.4 The Diocesan Finance Council reviews the feasibility, fundraising, and financing of major building projects in the Diocese of Peoria.
- 11.1.5 If the intervention of the Commission on Liturgy, Churches, and Chapels is required, this Commission will work jointly with the Building Commission in the approval process.

11.2 Diocesan Approval

- 11.2.1 All parishes and institutions subject to the Diocese of Peoria must observe these statutes in any construction project. Other policies and resources may be issued by the appropriate diocesan offices.
- 11.2.2 The diocesan director of property will review construction projects to determine which steps in the approval process can be omitted as unnecessary. In smaller projects that do not require a longer process, the institution receives approval by submitting a formal request.
- 11.2.3 A very small project that is within a pastor or administrator's ordinary administration does not require any diocesan approval, unless it is a project that affects a liturgical space, in which case it must be reviewed by the Office of Divine Worship regardless of the dollar amount.
- 11.2.4 Even if it regards an act of ordinary administration, contracts for construction projects must be reviewed by the diocesan director of property and the diocesan legal department before they are signed, regardless of the dollar amount. Contractors are required to show proof of insurance in accord with diocesan policies.
- 11.2.5 When an emergency repair is needed, the pastor or administrator must contact the diocesan director of property. Diocesan approval for the repair may be given verbally depending on the circumstances.

11.2.6 Formal requests are ordinarily reviewed by the vicar general, the chancellor, and the diocesan finance director. If a project involves a liturgical space, it will also be reviewed by the diocesan director of divine worship.

11.2.7 The assigning of a name to an institution or building requires a *nihil obstat* from the Diocesan Bishop or his delegate.

11.3 Construction Financing

11.3.1 When a parish or other diocesan institution requests to borrow funds for a construction project, the following information must be submitted to the diocese:

a. Total cost of the project, including architect and professional fees, interest, insurance, and other expenses.

b. Cash on hand and available for the project, which is ordinarily to be at least 50% of the total cost of the project.

c. Total amount to be borrowed and repayment schedule.

d. If a capital campaign is conducted, the pledge goals and amounts expected to be paid within three to five years (e.g. a cash flow projection for the project).

11.3.2 Parishes and institutions ordinarily borrow funds from the Diocese of Peoria and must have the approval of the Diocesan Bishop, or in his absence, the vicar general. An institution that wants to borrow funds from another source must provide an explanation of the proposed terms to the appropriate diocesan offices before seeking the approval of the Diocesan Bishop, or in his absence, the vicar general. When loans are negotiated, pastors and administrators should have the capacity to pay off loans for major maintenance within five (5) years and loans for construction within ten (10) years (c. 1284 §2, 5^o). If this capacity for repayment does not exist, the project must be reconsidered.

11.4 Steps in the Approval Process

11.4.1 The first step in a building or renovation project is to submit a letter to the diocesan director of property outlining the proposed project. The director of property will determine what requirements must be followed and what requirements may be omitted in this process.

11.4.2 A formal request must be submitted to request permission to consider the project. This formal request should explain the needs of the institution and the reason for the project. A formal request is required to retain professionals to develop the project, such as an architect to develop a master plan or a fundraising consultant to conduct a feasibility study or a capital campaign.

11.4.3 The second step in this process is to develop the initial plan. The master plan and construction budget are presented to the Building Commission. The construction budget, results of the feasibility study or capital campaign, and the financial status of the institution are presented to the Diocesan Finance Council.

11.4.4 A formal request must be submitted to begin detailed construction drawings.

11.4.5 The third step in this process is to develop the construction drawings. The construction drawings and revised budget are presented to the Building Commission. In larger projects, the construction drawings should be submitted to the Building Commission at various stages of development.

11.4.6 A formal request must be submitted to put the project out for bid.

- 11.4.7 The fourth step in this process is to put the finished construction drawings out for bid. Projects must ordinarily be bid to at least three qualified contractors. The final drawings and bid results are presented to the Building Commission. The financial details of the project are presented to the Diocesan Finance Council.
- 11.4.8 A formal request must be submitted to request final approval for the project.
- 11.4.9 The fifth step in this process is to begin construction. Even after final approval has been given, all construction contracts must be reviewed by the diocesan director of property and the legal department before they are signed.
- 11.4.10 A pastor or administrator may communicate with the parish or institution about a project that is under consideration. However, no one is to issue a press release or make a public announcement that a project will proceed until final approval has been given by appropriate diocesan personnel. Similarly, no work may begin on the project until final approval has been given.

12.0 CHRISTIAN BURIAL, CATHOLIC CEMETERIES AND THEIR ADMINISTRATION

12.0.1 The Code of Canon Law (cc. 1176-1185 and 1240-1243) and the laws and instructions of the Church with regard to cemeteries and burial are to be observed carefully.

12.1 Christian Burial

12.1.1 The ecclesiastical rites of the Church are to be adhered to, thus giving honor to the bodies of the faithful and, at the same time, solace of hope to the living. These rites are to be celebrated according to liturgical norms.

12.1.2 No Catholic is to be refused an ecclesiastical burial unless expressly denied it by Canon Law (c. 1184). In the Diocese of Peoria, no priest may refuse burial without the permission of the Bishop or the vicar general.

12.1.3 On Sundays, Holy Days of Obligation and other days when a Funeral Mass is prohibited, such as the Paschal Triduum (GIRM, 380), the Funeral Liturgy outside Mass may be celebrated. A memorial Mass may be offered on another day.

12.1.4 It is the right of the faithful to designate the church and the cemetery for their funeral and burial, provided the church designated is one entitled to hold funeral services and the other norms of canon 1177 are observed. If the person had not previously designated the church or cemetery, it is the right of those who properly care for the funeral and burial to make these choices.

12.1.5 A death register, giving the name and age of the deceased, the names of the parents, the date of death, the presider of the Funeral and the date and place of interment shall be maintained in each parish.

12.1.6 The homily is delivered by the celebrant, another priest or a deacon. Any personal remarks about the deceased should always be incorporated into the proclamation of the life, death and resurrection of Jesus Christ in which we find salvation. If the family wishes to speak, they are encouraged to speak at the visitation. The pastor may allow words of remembrance at the funeral Mass only after the Post-Communion Prayer. These words must normally be submitted in writing for the pastor's approval, limited to 2-3 minutes and given by only one person.

12.1.7 Only Christian symbols may rest on or be placed near the coffin during the Funeral Liturgy. Any other symbols, such as national flags, or the flags or insignia of associations, are removed when the coffin is brought into the Church and have no place in the Funeral Liturgy.

12.1.8 Pastors are encouraged to preach to their parishioners on the importance of a Christian burial, offering Masses for the dead, and obtaining indulgences for the souls in purgatory.

12.2 Other Special Circumstances

12.2.1 A child who died before Baptism may be given Christian burial with the permission of the local ordinary if the parents intended to have the child baptized (c. 1183 §2). Catechumens who die before Baptism are also to be given full Christian burial (c. 1183 §1).

12.2.2 With approval of the Ordinary and for sufficient reasons, baptized Christians not in full communion with the Catholic Church may be permitted the Rite of Christian Burial.

This permission may be sought for non-Catholics who would reasonably be presumed to desire Catholic burial or who attended Catholic Mass more frequently than any other Church (c. 1183 §3).

- 12.2.3 At the request of the family of the deceased on the occasion of a burial in a Catholic cemetery of one who is not a Catholic, a clergyman of another faith may conduct the graveside services, and a Catholic priest or deacon may join in these services.
- 12.2.4 If a Catholic has made arrangements to donate his or her body to science, a Memorial Mass should be celebrated as soon as possible. The remains of the donor's body should be given appropriate burial when this is possible. This burial may be the Rite of Committal with final commendation.
- 12.2.5 The remains of fetuses or stillborn children of Catholic parents may be given reverent Christian burial according to the norms of the diocese and the laws of the State of Illinois. Body parts and amputated extremities are normally to be cremated. All laws of the State of Illinois must be observed when burying a body part.

12.3 Cremation

- 12.3.1 Upon the death of a member of the Christian faithful, it is preferred that a funeral Mass be celebrated with the body present followed by burial in consecrated ground. If this is not possible, it is preferred to have a funeral Mass with the body present and with cremation to follow. If this is not possible, a memorial Mass may be celebrated with the cremated remains present, though this is not the ordinary practice of the Church.
- 12.3.2 Priests should encourage the faithful to delay cremation until after the funeral liturgy has been celebrated, if possible. Pastors should encourage the faithful to make funeral plans in advance to provide for a funeral Mass and Christian burial. Funeral homes are likewise urged to encourage families to plan a funeral Mass with the body present.
- 12.3.3 Cremation is allowed provided that it is not undertaken to express a belief different from that of the Church.
- 12.3.4 Cremated remains are to be reposed in the ground or another suitable final resting place in a timely manner. Cremated remains may not be kept privately nor scattered.
- 12.3.5 If the body has been cremated, a Memorial Mass without the cremated remains is always permitted. Upon request, the pastor may give permission for the cremated remains to be present at a memorial Mass. The pastor may not grant this permission when cremation is chosen contrary to article 12.3.3, or when the cremated remains will not be reposed in accord with article 12.3.4.

12.4 Disinterment

- 12.4.1 No disinterment from a grave or removal of a body from a Catholic cemetery may be allowed without the consent in writing of the surviving husband, wife, or next of kin. Also required is the written permission or order from the owner of the easement of the grave, or his lawful representative, and the proper documents required by civil law.

12.5 Cemeteries

- 12.5.1 All cemeteries shall have statutes approved by the Bishop or vicar general. The vicar forane will verify these statutes during his annual visit (c. 1243).

- 12.5.2 Burial in a Catholic cemetery is a long-standing sign of the Church's reverence for the human body. Appropriately, the ground in Catholic cemeteries is consecrated to receive sacred remains. Burial in a Catholic cemetery recognizes baptismal commitment and gives witness, even in death, to the faithfulness to the Church.
- 12.5.3 Cemeteries in the Diocese of Peoria are generally parochial and are governed by the pastor of the parish. If a cemetery is separately incorporated, the statutes determine who governs the cemetery.
- 12.5.4 Cemetery lots are not sold as such, but an easement for the right of burial is granted by the cemetery to the owner of the easement.
- 12.5.5 An easement (the right to use a given area of ground for the burial of human remains in accord with the rules, regulations, and policy of the owner) is to be given to the easement purchaser once all financial obligations have been met by the purchaser. The easement document is to indicate the easement owner, location of the grave(s) by section, block, lot, and grave, in accord with the manner in which areas are indicated in the respective cemetery, and indicates that extended care has or has not been paid. The easement is also to state the policies of the cemetery, at least in a general manner, and also to indicate that all rules and disciplines of the Roman Catholic Church, and all the rules and regulations of the Catholic Diocese of Peoria, State of Illinois, and the respective cemetery authorities now or hereafter existing in respect to the government of the cemetery as construed by the Grantor (Cemetery) shall be kept and observed.
- 12.5.6 No deeds of sale or of purchase shall be entered into for any portion of the cemetery for any reason to anyone without the proper formal requests and signatures.
- 12.5.7 Each cemetery is to have a complete cemetery record, which should include a map of the plots, the names and owners of grave easements, notations of and the amount paid for extended care if this was included in the easement purchase price or paid at a later date if easement was sold prior to the extended care program, and identifiable entries of burials. All proper records, maps, etc. must be kept at the parish office. The yearly update will be reviewed and initialed by the vicar forane.
- 12.5.8 Realizing that the present condition of the cemetery is dependent upon the concern of those of past administrations, each cemetery is to have an extended care program in which a reasonable percent of the purchase price of any easement is allocated to the extended care fund. Monies allocated to the extended care fund cannot be used for any reason except the maintenance, upgrading, expansion or care of the cemetery. Only those monies generated from interest from the extended care fund may be used for the care of the cemetery. These funds should be invested in the Diocesan Consolidated Cemetery Fund or other securities that are approved by the Diocesan Bishop.
- 12.5.9 Cemetery accounts must be kept entirely distinct from all other parish accounts. Cemetery funds may not be transferred to the parish treasury without prior written consent of the Diocesan Bishop.
- 12.5.10 Easement sale and service charges (grave openings) are to be reviewed periodically, at least every year, realizing that the ongoing care of the cemetery must be of utmost importance, and the ill effect of unfunded commitments becomes greater with the passing of time.
- 12.5.11 Cemeteries may have an advisory board to assist the pastor in supervising the cemetery and ensuring that cemetery policies are followed.

- 12.5.12 A separate cemetery report shall be made by the pastor to the Diocesan Office of Finance annually for each cemetery in the diocese.
- 12.5.13 Our cemeteries, as our churches and chapels, are sacred and must be kept clean and protected, guarded against profanation at all times. Inscriptions and adornments on memorialization shall be in keeping with the Catholic faith and piety. The images of saints in Catholic cemeteries and mausoleums are a reminder of the intercession of the Communion of Saints. The maintenance of memorialization is the responsibility of the easement holder or the descendents, but safety as well as beauty must also be the concern of the cemetery. Even when no new burials are expected or are possible, a cemetery shall continue to be reverently cared for. Local cemetery authorities may make additional regulations, but only with the approval of the diocesan director of cemeteries.