

Diocese of Bridgeport

pastoral book

GENERAL NORMS

1. These policies presuppose the general law of the Church, the prescriptions of the Code of Canon Law, the decrees and instructions of the Holy See, and those of the National Conference of Catholic Bishops — all of which bind according to their particular canonical force.

2. All particular laws and regulations previously in force in this Diocese, if not contained in the Pastoral Book or in the Third Synod of the Diocese of Bridgeport, are abrogated.

3. All local customs contrary to these policies, even if they are centenary and immemorial, are hereby revoked, and they are to be suppressed as quickly and prudently as possible.

4. All faculties previously listed by the Diocese, if not reaffirmed, are terminated.

5. Future policies and regulations will be promulgated by episcopal letters or by such other written means as the Ordinary may choose for the occasion.

6. Clerics of the Diocese of Bridgeport and others who are granted habitual faculties to serve in the Diocese shall be given a copy of these policies and shall follow them in their pastoral service. A copy of this Pastoral Book shall be available in every church, rectory, religious house, and ecclesiastical institution of the Diocese.

7. Pastors shall periodically instruct their parishioners on the content of those pastoral policies which concern the faithful.

8. Only the Bishop, the sole legislator in the Diocese, can authentically interpret synodal legislation.

(January 1, 1983)

**FACULTIES FOR CLERGY AUTHORIZED TO
EXERCISE THE SACRED MINISTRY IN THE
DIOCESE OF BRIDGEPORT**

In virtue of my ordinary power and of the authority delegated to me by the Holy See, I affirm or grant, as the case may be, to priests, and deacons, when indicated, the special faculties described herein, including also various important faculties accorded to duly assigned clergy by the general law of the Church.

All priests and deacons who are incardinated in the Diocese of Bridgeport possess these faculties until they are revoked.

Over and above the Canons of the revised Code of Canon Law concerning worldwide faculties to preach and hear confessions (c. 967§2 and c. 764), by special arrangement with the respective Ordinaries, priests of the other dioceses of New England, incardinated in one of those dioceses or having there a resident assignment, enjoy all these faculties of the Diocese of Bridgeport for as long as they possess their own diocesan faculties. (Reciprocally, priests of the Diocese of Bridgeport, under the same conditions, enjoy the faculties of the other dioceses of New England — which faculties, be noted, may not be identical with these faculties of Bridgeport.)

Priests, secular or religious, not of this Diocese nor of another New England diocese, if accorded these faculties, enjoy them for the time for which they have been granted; if before expiration of the grant, such priests leave this Diocese for assignment or residence outside New England, these faculties cease; if desired again, they must be requested anew.

For specific faculties accorded to deacons refer to the pertinent section on Faculties of Deacons.

All other faculties granted by me or my predecessor unless they are listed in this Book are hereby revoked.

+ Walter W. Curtis

† Most Rev. Walter W. Curtis
Bishop of Bridgeport

(May 1, 1986)

1.

THE FACULTY TO EXERCISE PRIVILEGES AND FACULTIES LEGITIMATELY OBTAINED FROM THE HOLY SEE WHICH CONTAIN A CLAUSE REQUIRING THE CONSENT OR APPROBATION OF THE LOCAL ORDINARY.

This faculty has reference to privileges and faculties which are contained in the Code of Canon Law or granted by the Holy See to a priest-member of private or public association.

2.

THE FACULTY TO PREACH THE WORD OF GOD IN THE PARISH WHERE YOU SERVE, AND IN THE OTHER CHURCHES AND ORATORIES WITH THE PRESUMED CONSENT OF THE PRIEST WHO HAS THE CARE OF SOULS IN THAT PLACE, AND IN RELIGIOUS HOUSES WITH THE CONSENT OF THE COMPETENT SUPERIOR.

The revised Roman Missal and new ritual books insist that the preaching of a homily is integral to the celebration of the Word. It is expected that every priest who presides over such a celebration will carry out this obligation. This faculty covers other occasions of preaching.

3.

THE FACULTY TO PASTORS AND APPOINTED ADMINISTRATORS OF PARISHES (NOT OTHER PRIESTS), WHEN IT IS A QUESTION OF ASSISTANCE IN THE PARISH, TO GRANT TO VISITING PRIESTS KNOWN TO BE IN GOOD STANDING THE ORDINARY FACULTIES OF THE DIOCESE FOR ONE MONTH.

In these cases the name of the priest need not be reported to the Chancery. If it is anticipated that the priest will be repeating his visit to the diocese on other occasions, his name, address and permanent assignment should be recorded in the Chancery.

4.

THE FACULTY TO PRIESTS OTHER THAN PASTORS OR ADMINISTRATORS TO GRANT THE DIOCESAN FACULTIES, WHEN THE CHANCERY CANNOT BE REACHED, TO VISITING

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Faculties: Priests

PRIESTS WHO ARE KNOWN TO BE IN GOOD STANDING AND ENJOY THE FACULTIES OF THEIR DIOCESE OR RELIGIOUS COMMUNITY — FOR A PERIOD NOT EXCEEDING ONE WEEK.

Faculties granted to visiting priests do not include delegation for marriage. A visiting priest must be expressly delegated by the pastor for each individual marriage at which he is to assist. According to Canon 1111 the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, to assist at marriages within the limits of their territory. When it is a case of general delegation, it is to be granted in writing.

5.

THE FACULTY TO THE LOCAL SUPERIOR OF A CLERICAL RELIGIOUS INSTITUTE (AND THE VICE-RECTOR WHO ACTS IN THE ABSENCE OF THE SUPERIOR), IF CANON 967§2 DOES NOT PERTAIN, TO GRANT TO ANY PRIEST OF THEIR INSTITUTE IN GOOD STANDING THE GENERAL FACULTIES OF THIS DIOCESE FOR THE LENGTH OF TIME THAT THE RELIGIOUS PRIEST IS LAWFULLY DOMICILED IN THE DIOCESE.

NOTE: This faculty does not pertain to the appointment of religious priests as pastors or associate pastors (even of churches which are in the care of religious or as chaplains of hospitals or similar institutions). Such appointments with grant of faculties are made in each case to the individual by the Ordinary.

6.

IN ACCORD WITH C. 967§2 ANY PRIEST FROM OUTSIDE THE DIOCESE WHO IS APPROVED FOR CONFESSIONS IN HIS OWN DIOCESE OR RELIGIOUS INSTITUTE AND WHO IS INVITED BY THE SUPERIOR OF ANY CONVENT OR INSTITUTION IN THIS DIOCESE TO GIVE TO THE RELIGIOUS A RETREAT, DAY OF RECOLLECTION, ETC., UPON HIS ARRIVAL IN THE DIOCESE AND WITH PERMISSION OF HIS SUPERIORS, IS AUTOMATICALLY PERMITTED TO EXERCISE HIS PRIESTLY MINISTRY IN THIS DIOCESE FOR THE DURATION OF THE SPIRITUAL EXERCISES. IF THESE LAST LONGER THAN A MONTH, THE SUPERIOR OF THE CONVENT SHALL FORWARD THE NAME AND ADDRESS OF THE PRIEST TO THE CHANCERY.

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NOTE: Under normal circumstances, faculties for a visiting priest who will serve for a period of time longer than one month must be requested in writing from the Chancery. This replacement applies to the situation where every weekend the same priest comes from outside the Diocese to assist, thereby becoming in effect a priest attached to that parish.

In every request for faculties, there should be indicated in writing the time for which they are required and the purpose for which the priest is invited to come. An authentic letter of current good standing from the visiting priest's ordinary or major superior should be sent to the Chancery with this request.

7.

THE FACULTY TO CARE FOR THE FAITHFUL OF THE ORIENTAL RITES WHO RESIDE IN YOUR PARISH, EXCEPT MARONITES, THOSE BYZANTINES OF RUTHENIAN, UKRAINIAN, AND MELKITE CHURCHES, COPTS, BYLO-RUSSIANS, AND ARMENIANS.

By the faculty granted here, all other Oriental Catholics who are not among the exceptions above are to be cared for by the clergy of the local Latin Rite parish. It does not in any way imply a change of rite.

Parishes of Oriental rites which are located within the territory of the Diocese of Bridgeport are found in the CONNECTICUT CATHOLIC DIRECTORY.

8.

THE FACULTY TO ADMINISTER THE SACRAMENTS AND SACRAMENTALS IN THE LANGUAGE OF THE RECIPIENT, OBSERVING IN ALL THINGS THE REQUIREMENTS OF THE LAW. VERNACULAR:

ENGLISH. The new rites of the Roman Ritual, as published in English, are to be used in the Diocese of Bridgeport for the respective sacramental celebrations. The Diocesan Office of Liturgy will provide suitable guidance for the use of these rites.

The English language is to be used in the celebration of the eucharist in the Diocese of Bridgeport for Masses at which people are present. No texts can be used other than those approved by the National Con-

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Faculties: Priests

ference of Catholic Bishops (which are those prepared by the International Commission on English in the Liturgy and approved by the Congregation for Sacraments and Divine Worship.)

OTHER LANGUAGES. The Instruction of September 26, 1964, issued by the Sacred Congregation, states: "In Liturgical services which are celebrated in some places with people of other language, it is lawful with the consent of the local Ordinary to use the vernacular language known to those faithful, especially in the case of groups of immigrants." The Bishop of Bridgeport permits the use of officially approved texts for every language in national parishes or in parishes where liturgical services are conducted in a language other than English. Information regarding these vernacular texts is available from the Office of Liturgy.

LATIN:

NEW ROMAN MISSAL If, for good pastoral reasons, people should desire the celebration of a Mass in Latin, such a Mass may be arranged. This is at times appropriate for groups trained in Latin or for those who wish to participate in Gregorian Chant. It is necessary that a Mass in Latin follow the rubrics and the Latin texts given in the new ROMAN MISSAL approved by Pope Paul VI on April 3, 1969.

DISCONTINUED RITE. In a circular letter of May 10, 1973 the United States Catholic Conference sent a reminder that the "Tridentine Missal" is no longer allowed at a public Mass. This decision was confirmed in a statement of the Sacred Congregation of Sacraments and Divine Worship issued October 28, 1974.

TRIDENTINE RITE:

In a letter dated October 3, 1984, Archbishop Augustine Mayer, Pro-Prefect of the Congregation for Divine Worship, wrote to bishops to inform them that the Holy Father has decided to grant an indult to all bishops to allow them to permit the celebration of the Tridentine rite for the Mass according to the Missale Romanum of 1962. There must be unequivocal and even public evidence that those petitioning have no ties with those who impugn the lawfulness and doctrinal soundness of the Roman Missal of 1970. It is to be only for those who ask for it in a church oratory designated by the bishop (but not in parish churches) and only on those days and in those circumstances approved by the bishop. The indult's use is to be reported to the Congregation one year from its original grant (October 3, 1984).

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9.**THE FACULTY TO ADMIT ADULTS TO BAPTISM AND TO ADMIT THOSE ALREADY BAPTIZED INTO FULL COMMUNION WITH THE CATHOLIC CHURCH.**

For the baptism of adults and the reception of adults into full communion with the Catholic Church the instructions and rituals are to be carefully followed which are found in the Rite of Christian Initiation of Adults and the Rite of Reception of Baptized Christians into full communion with the Catholic Church.

The Ecumenical Guidelines of the Diocese of Bridgeport should also be consulted.

10.**THE FACULTY TO CONFER THE SACRAMENT OF CONFIRMATION UPON THE FAITHFUL IN DANGER OF DEATH, PROVIDED A BISHOP IS NOT EASILY AVAILABLE AND AS PRESCRIBED BELOW:**

The new Rite of Confirmation (n. 7c) states: "In addition to the Bishop, the law gives the faculty to confirm to the following: in danger of death, provided the Bishop is not easily available or is lawfully impeded, pastors and parochial vicars; in their absence, their parochial associates; priests who are in charge of special parishes lawfully established; administrators; and in the absence of all of the preceding, any priest who is not subject to censure or canonical penalty."

Whenever the condition "danger of death" is verified, it can be presumed that a Bishop is not available.

The new ritual for confirmation is to be followed (nn. 52-56) which has a special section devoted to such circumstances. This is repeated in the new Rite of Anointing and Pastoral Care of the Sick, nn. 136-137.

When a priest confers the sacrament of confirmation under these circumstances an entry should be made in the parish register of confirmations giving the usual information together with the additional note: Danger of death, no bishop available.

Canon 895 requires that an annotation also be made in the register of baptisms.

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11.

THE FACULTY TO ADMINISTER THE SACRAMENT OF CONFIRMATION TO THE FAITHFUL IN THOSE CIRCUMSTANCES PROVIDED FOR BY THE REVISED LITURGICAL BOOKS. RECEIVING CONVERTS INTO THE CHURCH:

The new Rite of Confirmation states (n. 7c): "In addition to the Bishop, the law gives the faculty to confirm to the following:

"b) priests who, in virtue of an office which they lawfully hold, baptize an adult or a child old enough for catechesis or receive a validly baptized adult into full communion with the Church."

The correct use of this faculty is indicated in the new Rite of Christian Initiation of Adults, n. 46, nn. 227-231, and in the appendix concerning the reception of a baptized adult into full communion with the Church. Those who have not been confirmed and are to be received into full communion with the Catholic Church are to be confirmed at the time of their reception into the Church.

It is important to note that people who were baptized as Catholics in infancy and are candidates for confirmation as adults are *not included* in this faculty. These are not considered to be converts being received into full communion with the Church. Outside danger of death they are to be confirmed by a bishop or his delegate in accord with c. 884§1.

12.

THE FACULTY TO CELEBRATE REGULARLY MASS IN CHURCHES AND IN PUBLIC OR PRIVATE ORATORIES WHICH HAVE BEEN LAWFULLY BLESSED.

Before Mass is celebrated regularly in a church or oratory, it is necessary that the church or oratory be lawfully established by the Ordinary and blessed as he so designates.

Mass may not be celebrated regularly in private oratories or in any other place without special permission of the Ordinary. However, see Faculty 13 regarding special provision for Masses on Sundays and holy days needed by the faithful.

13.

THE FACULTY TO OFFER MASS OUTSIDE A SACRED PLACE IN ORDER THAT THE FAITHFUL MAY FULFILL THE PRECEPT OF HEARING MASS.

It is understood that this arrangement is necessary to provide for
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those faithful who cannot be accommodated by the present church facilities or Mass schedule. The faithful who assist at this Mass satisfy the canonical obligation of Mass on Sundays and Holy Days of Obligation. Any priest you call to assist you may make use of this faculty (cf. Faculty 20).

14.

THE FACULTY TO CONCELEBRATE IN CHURCHES AND ORATORIES WHEN THE NEEDS OF THE FAITHFUL DO NOT REQUIRE THE INDIVIDUAL CELEBRATION OF MASS BY ALL THE PRIESTS PRESENT.

The faculty to concelebrate is directly granted to all priests by the new Roman Missal for:

- a) Holy Thursday, both in the Mass of the Chrism and in the evening Mass.
- b) Masses in councils, meetings of bishops, and synods.
- c) Mass and the Blessing of an Abbot (General Instruction, n. 153)

In addition, the General Instruction (n. 153) states that concelebration is also permitted "with the permission of the Ordinary who may decide whether it is suitable . . . when the need of the faithful does not require that all priests present celebrate individually, and at any kind of meeting of priests, either secular or religious."

This faculty gives the required permission of the Ordinary for concelebration in the circumstances mentioned. It is desirable that priests should celebrate the eucharist in this eminent manner.

The faculty of *bination* (Faculty 15) cannot be used on ordinary occasions for concelebration. If, however, it is judged that a special case should be considered not simply a matter of personal devotion but for the good of the faithful, this faculty may be used.

It is especially appropriate for priests to concelebrate with the Bishop whenever he celebrates Mass in the parish or for a special diocesan event.

On Christmas day, any priest may avail himself of the privilege of concelebration in offering any or all of the three Masses, provided the Masses are offered at the prescribed times.

The priest who may have already celebrated or concelebrated the
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Easter Vigil Mass may again celebrate or concelebrate on Easter morning.

Bination may be used for the concelebrated Masses of Holy Thursday (Chrism and Evening) (See Faculty 22).

Bination is also permitted (General Instruction n. 158) when one concelebrates with the Bishop or his delegate at a synod, at a pastoral visitation, or at meetings of priests.

Although no explicit provision is made in the Roman Decrees for the three Masses of All Souls Day, it would appear that the positive encouragement given to concelebration would permit its use on this occasion.

A priest who already celebrated Mass and does not wish to concelebrate may receive holy communion under both kinds, if he so desires, at a Mass the Bishop celebrates.

15.

THE FACULTY TO CELEBRATE MASS TWICE ON WEEK-DAYS, BECAUSE OF THE SCARCITY OF AVAILABLE PRIESTS AND FOR A JUST CAUSE.

Examples of a just cause for bination: First Fridays, Funeral or Nuptial Masses; to fulfill the parochial Mass schedule because another priest is not available.

Priests may also use this faculty of bination for the purpose of offering a home Mass if this is a parochial Mass.

This faculty is extended to all priests who are invited to assist in this Diocese.

The priest who celebrates or concelebrates more than one Mass on any one day may by law accept a stipend for only one of the Masses on that day (Cf. Faculty 16). Pastors and others obliged to celebrate Mass for the parishioners (*Pro Populo*) on the days appointed for this obligation may accept a stipend for one other Mass celebrated on the same day (Cf. Faculty 27).

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16.

THE FACULTY TO ACCEPT A SECOND AND THIRD STIPEND WHEN IT IS NECESSARY TO BINATE OR TRINATE, ON CONDITION THAT THESE SECOND AND THIRD STIPENDS BE DONATED TO THE PARISH OR TO THE POOR.

By the general law of the Church, a celebrant who satisfies an obligation of justice by offering a *Missa Pro Populo* or for a stipend intention, is prohibited from accepting a second stipend for a mass he may be obliged to offer on that day. Pope Paul VI authorized bishops to permit priests to accept a second or third offering, provided that it be used for needs designated by the bishop. The Bishop of Bridgeport has determined that a second and third stipend, if accepted, must be donated to the parish or to the poor. This faculty is not extended to Masses of concelebration (cf. Faculty 15).

17.

THE FACULTY TO CELEBRATE THREE MASSES ON SUNDAYS AND HOLY DAYS OF OBLIGATION, IF TRUE PASTORAL NECESSITY SO DEMANDS.

The faculty of trination may be used only when it is necessary for care of souls. The faculty may be used whenever it seems necessary to maintain the regular schedule of masses for the public good on days of precept. This faculty applies to all priests who are invited to assist in this Diocese. Regarding stipends for second and third Masses, see faculty 16.

18.

THE FACULTY TO CELEBRATE THREE MASSES ON SATURDAYS AND EVES OF HOLY DAYS OF OBLIGATION, ACCORDING TO THE CONDITIONS GIVEN BELOW.

This faculty is granted for the pastoral needs of the people.

The conditions for the use of this faculty are:

- 1) The first and second Masses have been offered because of scheduled parish Masses, funerals, or weddings.
- 2) The third Mass is the afternoon or evening Mass at which people fulfill their obligation (cf. Faculty 19).

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19.

THE FACULTY TO SCHEDULE MASSES AFTER 4:00 P.M. ON SATURDAYS AND THE EVES OF HOLY DAYS SO THAT THE FAITHFUL MAY FULFILL THEIR SUNDAY OR HOLY DAY OBLIGATIONS BY ATTENDING MASS ON THE PREVIOUS EVENING ACCORDING TO THE CONDITIONS GIVEN BELOW.

- 1) The faithful should be properly instructed that this permission in no way is intended to diminish or to obscure the position of Sunday in our eucharistic worship.
- 2) The faculty may be used only for parish churches, mission churches, and the chapels of hospitals and universities. Chaplains of other institutions who judge that there is a pastoral need may apply to the Bishop's Office for permission to apply the faculty elsewhere.
- 3) The faculty is to be used to make the Mass available to our people, not, however, for mere convenience.
- 4) The Mass to be celebrated on these occasions is the Mass assigned to the Sunday or holy day. The homily is not to be omitted.
- 5) However, the faithful may fulfill their canonical obligation at any Mass celebrated anywhere on these occasions.
- 6) When a holy day falls on a Saturday or Monday, there remain two separate obligations to be fulfilled and Masses should be scheduled according to the liturgical norms.
- 7) The faithful who celebrate the Sunday or holy day liturgy on the preceding evening may receive holy communion at that Mass even if they have already received on the morning of the same day.

20.

THE FACULTY TO OFFER MASS IN THE HOMES OF PARISHIONERS IN ACCORD WITH THE PROVISIONS STATED BELOW:

The use of this faculty requires the approval of the pastor who has the ultimate responsibility for conducting worship in the parish.

This faculty can be used only on weekdays. All other liturgical prescriptions must be observed. Home Masses may not be celebrated on Sundays and holy days of obligation, or on other days of liturgical importance, e.g. Ash Wednesday, Holy Thursday.

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This faculty may also be used for Mass in the home of a sick person who is confined as well as in nursing or convalescent homes or hospitals.

When Mass is offered according to this faculty, a homily appropriate to the circumstances should be given. Provision may be made for the hearing of confessions in such homes.

The faculty of bination may be invoked for the purpose of offering a home Mass, since this is a parochial Mass (cf. Faculty 13).

21.

THE FACULTY TO CELEBRATE MASS AT ANY HOUR OF THE DAY, FOR A JUST CAUSE AND WITH DUE OBSERVANCE OF THE OTHER REQUIREMENTS OF LAW.

22.

THE FACULTY TO OFFER NUPTIAL MASSES IN THE AFTERNOON.

1. The exercise of this faculty is left to the judgment of the pastor. It is his right to decide whether or not this faculty can be conveniently exercised in his parish without conflicting with parochial functions.
2. On solemnities (Pentecost, Trinity, Christmas, Corpus Christi, Epiphany, days of precept, and the Sundays of Advent, Lent, and the Easter Season), instead of the Nuptial Mass, the Mass of the day *must* be said, but the blessing of the bride and groom and the special last blessing from the Nuptial Mass are to be added. One of the readings may be taken from those listed for the Nuptial Mass, except during the Sacred Triduum, on the Solemnities of the Epiphany, Pentecost, and Corpus Christi, as well as the holy days of obligation.
3. On Sundays of the Christmas Season and on Sundays "throughout the year", the entire Nuptial Mass may be used, as long as it is a Mass which the parish community does not attend, i.e., not a regularly scheduled parochial Mass.
4. A wedding may take place at a Mass regularly scheduled on Saturdays for the fulfillment of the Sunday obligation, if the couple so desires and the pastor deems it advisable. In this case, the text of the Mass would be that of the Sunday. However, the Nup-

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tial Blessing may be given.

5. Weddings may be celebrated on any day and at any time that the pastor and the couple find mutually convenient.

23.

THE FACULTY TO CELEBRATE HOLY MASS OUTSIDE A SACRED PLACE BUT IN A RESPECTABLE PLACE DURING THE TIME OF VACATION AND CONVALESCENCE.

24.

THE FACULTY TO PASTORS FOR A JUSTIFIABLE PASTORAL REASON TO GRANT PERMISSION FOR THE CELEBRATION OF MARRIAGE OUTSIDE THE PARISH CHURCH IN ANOTHER SUITABLE PLACE WITHIN THE TERRITORY OF HIS PARISH, BUT NOT IN A CONVENT CHAPEL.

The place for the celebration of marriage is normally the parish church. Priests should therefore encourage this.

If marriage is to be celebrated outside the parish church, the Mass is not celebrated. The rite to be used is the Rite For Celebrating Marriage Outside Of Mass, as found in the Roman Ritual.

25.

THE FACULTY TO PERFORM AN ECUMENICAL MARRIAGE ACCORDING TO THE CATHOLIC RITE WITHIN A CHURCH OR TEMPLE OF ANOTHER RELIGIOUS TRADITION, IN EXCEPTIONAL CASES WHEN FAMILY TIES, FRIENDSHIP, ETC. MAY WARRANT THIS, AND PROVIDED JURISDICTION IS RECEIVED IF THE PLACE IS OUTSIDE THE TERRITORY OF ONE'S PARISH.

This faculty permits a priest to grant to the couple a dispensation from place so that the couple may be married in a sacred place other than the Catholic parish church. Also with this faculty, it is understood that there is no dispensation from canonical form so that the priest will be the official witness of the marriage using the Catholic Rite within the non-Catholic church or temple. When this faculty is used, permission of the minister of the non-Catholic church is to be obtained and, if the non-Catholic church is located in the territory of a parish other than the priest's own parish, the priest must obtain delegated jurisdiction from the pastor of the Catholic parish in whose territory the marriage will take place.

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It should be noted that this faculty is used *only in exceptional cases*. The Ecumenical Guidelines of the Diocese of Bridgeport and the Pastoral Book of the Diocese should be consulted which state that usually a dispensation from canonical form is preferable when an ecumenical marriage is to take place in a non-Catholic church or temple.

NB: The celebration of marriages in university chapels is governed by special norms administered by the respective chaplains or university officials.

26.

THE FACULTY TO PERMIT THE RECEPTION OF HOLY COMMUNION UNDER BOTH SPECIES PROVIDED THIS CAN BE DONE REVERENTLY AND WITHOUT DELAY IN THE CELEBRATION.

27.

THE FACULTY TO TAKE LIQUIDS WHEN CELEBRATING TWO OR THREE MASSES, EVEN THOUGH THERE BE AN INTERVAL OF LESS THAN ONE HOUR BEFORE THE CELEBRATION OF MASS.

There must, nevertheless, be one hour abstinence from solid food *before the moment of holy communion*.

The faculty may be used before any of the Masses.

This privilege may be applied to bination Masses during the week as well as on Sundays. Any priest you call to assist you also enjoys this privilege.

28.

PERMISSION TO PRIESTS WHO ARE UNDERGOING OR HAVE UNDERGONE TREATMENT FOR ALCOHOLISM TO CON-CELEBRATE MASS WITHOUT RECEIVING UNDER THE SPECIES OF WINE.

29.

THE FACULTY TO SATISFY THE OBLIGATION OF THE MASS FOR THE PEOPLE (PRO POPULO) FOR A JUST CAUSE, ON ANOTHER DAY AND/OR THROUGH ANOTHER PRIEST.

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Because Mass for the people is an important pastoral duty, it should normally be satisfied on the day assigned. Masses requested by individuals should not be allowed to regularly cause the Mass for the people to be moved to another day.

30.

THE FACULTY TO ABSOLVE IN THE ACT OF THE SACRAMENT OF RECONCILIATION ANYONE WHOMSOEVER OF THE FAITHFUL FROM ALL CENSURES, EVEN THOUGH RESERVED, WITH THE EXCEPTIONS PROVIDED BELOW.

Confessors may not use this faculty in the following excepted cases:

1. Desecration of the consecrated species (1367)
2. Use of physical force against the Roman Pontiff (1370)
3. Absolution of a partner in a sin against the sixth commandment (1378)
4. Consecrating a bishop without a pontifical mandate (1382)
5. Being consecrated a bishop without a pontifical mandate (1382)
6. Direct violation of the sacramental seal (1388)

Aside from these exceptions any confessor may absolve any penitent from any censure in the act of the sacrament of reconciliation, the censure attached to the crime of abortion included.

31.

THE FACULTY TO ABSOLVE VALIDLY AND LICITLY IN THE SACRAMENT OF RECONCILIATION, EVEN WHEN YOU ARE NOT APPROVED FOR CONFESSIONS IN THE PARTICULAR PLACE, ANY PENITENT IN DANGER OF DEATH, FROM ANY SIN OR CENSURE, NO MATTER IN WHAT MANNER IT IS RESERVED AND NO MATTER HOW NOTORIOUS IT MAY BE, EVEN IN THE PRESENCE OF A DULY AUTHORIZED PRIEST, WITHOUT PREJUDICE, HOWEVER, TO THE REGULATION OF CANONS 977 AND 1357.

32.

THE FACULTY TO PUBLISH THE BANNS OF MARRIAGE IN A MANNER OTHER THAN THE USUAL PRESCRIPTION OF LAW FOR A PERIOD WHICH INCLUDES TWO SUNDAYS OR HOLY DAYS OF OBLIGATION.

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According to present discipline, the publication of the banns is to be made in church during the solemnities of the Mass or during other divine services attended by many of the faithful. The local Ordinary may, for his own territory, substitute for the publications the public posting of the names of the contracting parties at the doors of the church for at least eight days, provided that two days of obligation are included within that period.

The banns of marriage are often printed in parish bulletins. In our situation, this takes the place of oral publications or public posting at the doors of the church.

The Bishop of Bridgeport approves this substitution.

33.

THE FACULTY TO PUBLISH THE BANNS FOR MIXED MARRIAGES AS A GENERAL POLICY, UNLESS THE PARTIES WISH OTHERWISE, AND PROVIDED: 1) THAT THERE BE NO SCANDAL; 2) THAT PERMISSION BE GRANTED FOR THE MARRIAGE BETWEEN A CATHOLIC AND A BAPTIZED NON-CATHOLIC (MIXED RELIGION) OR A DISPENSATION GRANTED FROM THE IMPEDIMENT OF DISPARITY OF WORSHIP (BETWEEN A CATHOLIC AND A NON-BAPTIZED PERSON) BEFORE THE BANNS ARE PUBLISHED.

According to present discipline and in view of the general principles of the Decree on Ecumenism, and to avoid giving offense to the non-Catholic parties in mixed marriages, the Ordinary considers it opportune to have banns of marriage published in the parish of the Catholic party, unless the parties do not wish it.

The only limitations on this permission are the three placed by the Canon itself as given above. To avoid any likelihood of scandal, the banns should not be published in cases where either of the parties has been previously married and has obtained a decree of nullity from the Church.

This faculty applies even when a dispensation from canonical form has been granted. Requests for this dispensation have increased and it is not now uncommon for an ecumenical marriage to take place in the church of the non-Catholic party, especially when the bride is not of the Catholic faith. In such cases, by way of exception from the third proviso given in the faculty, the publication of banns may indicate the name of the non-Catholic church in which the marriage is to take place.

Note that the banns in all these cases of mixed marriage are published as a general policy; they are not strictly required. Pastoral rea-

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sons other than the opposition of the parties could justify the omission of the banns.

Since the publication of the banns is not required by general law or diocesan law for mixed marriages, no dispensation from the banns is to be sought for mixed marriages.

Although the banns are published in a particular case, it remains necessary to establish the freedom to marry of both parties through the usual pre-nuptial investigation.

34.

THE FACULTY TO PASTORS, ADMINISTRATORS, PAROCHIAL VICARS AND DEACONS TO DISPENSE FROM ONE, TWO, OR THREE BANNS OF MARRIAGE WHEN THERE IS A GOOD PASTORAL REASON.

35.

THE FACULTY TO PRIESTS AND DEACONS ASSIGNED TO A PARTICULAR PARISH TO ALLOW MARRIAGES BETWEEN A CATHOLIC AND BAPTIZED NON-CATHOLIC IN ACCORD WITH THE CONDITIONS STATED IN CANON 1125 § 1, 2 AND 3 CONCERNING THE CUSTOMARY PROMISES, THE INFORMATION TO BE GIVEN TO THE NON-CATHOLIC PARTY AND THE INSTRUCTION ON THE ESSENTIAL ENDS AND PROPERTIES OF MARRIAGE.

FURTHERMORE, THE CUSTOMARY "DISPENSATION" FORM IS TO BE COMPLETED AND SUBMITTED TO THE CHANCERY AS SOON AS POSSIBLE.

N.B. IF IN THE SAME CASE, OTHER DISPENSATIONS ARE NEEDED, E.G., FROM CANONICAL FORM OR SOME IMPEDIMENT, THEN THE PERMISSION FOR THE MIXED MARRIAGE SHOULD ALSO BE SOUGHT FROM THE BISHOP'S OFFICE TO AVOID COMPLICATION.

36.

THE FACULTY TO ASSIST, IF YOU ARE AN APPOINTED PAROCHIAL VICAR, AT MARRIAGES CONTRACTED WITHIN THE TERRITORY OF THE PARISH TO WHICH YOU ARE AS-

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SIGNED, WITH THE FACULTY TO SUB-DELEGATE ANOTHER DETERMINATE PRIEST FOR A CERTAIN DETERMINATE MARRIAGE, BUT ONLY WITHIN THE TERRITORY OF THE PARISH TO WHICH YOU ARE ASSIGNED, OBSERVING ALWAYS AND IN ALL THINGS THE REQUIREMENTS OF LAW.

1. This faculty applies only to priests and deacons assigned to a particular parish. In order to protect the validity of marriage, all priests *assigned to residence* in a parish in the Diocese of Bridgeport are also assigned as parochial vicars by the Ordinary and, therefore, enjoy this faculty.
2. *Pastors* are not mentioned in this faculty because they already enjoy jurisdiction from the general law of the Church to assist at marriages in their pastoral territory and to delegate a particular priest for a particular marriage.
3. *Parochial vicars and deacons*, by this faculty, enjoy general delegation from the Bishop for marriages within the territory of the parish to which they are assigned. By this faculty, any parochial vicar or deacon may also subdelegate a particular priest or deacon for a particular marriage in the parish to which he is assigned.
4. A cleric not assigned as a pastor, permanent administrator, parochial vicar or deacon must receive either general delegation for that parish or particular delegation for each marriage at which he assists, and this for validity.
5. Whenever delegation is granted for a marriage, the priest or deacon who receives it should make an annotation to that effect in the matrimonial register. The statement of delegation with his initials would suffice.
6. With regard to the jurisdiction of deacons assisting at marriage, confer Faculties of Deacons in the Diocese of Bridgeport listed separately.

37.

ACCORDING TO CANON 1111 OF THE CODE OF CANON LAW, AUTHORITY IS GIVEN TO PASTORS AND PAROCHIAL ADMINISTRATORS TO DELEGATE TO PRIESTS AND DEACONS THE FACULTY, EVEN A GENERAL ONE, TO ASSIST AT MARRIAGES WITHIN THE TERRITORY OF THE PARISH.

- 1) This general delegation in the Diocese of Bridgeport is to be limited to three months

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- 2) It must be made in writing
- 3) Delegation longer than three months requires consultation with the Chancery Office
- 4) The delegated priest or deacon should note in the marriage register beside his name that he is properly delegated.

38.

THE FACULTY TO DISPENSE IN DANGER OF DEATH FROM THE FORM OF MARRIAGE AND FROM CERTAIN MATRIMONIAL IMPEDIMENTS ARISING FROM ECCLESIASTICAL LAW.

This faculty is given to all pastors, parochial vicars, and other priests and deacons legitimately delegated for marriage.

Pastors and parochial vicars may use this faculty to dispense within their own territory. The faculty is used in cases where one of the parties to marriage is in danger of death, provided the Ordinary cannot be reached. The faculty is used to provide for the consciences of the parties and, if necessary, the legitimation of children.

The faculty thus permits a dispensation from the form to be observed in the celebration of marriage and from impediments of ecclesiastical law, with the exception of the impediment of sacred order of priesthood or the impediment of affinity in the direct line when marriage has been consummated. The faculty does not permit a dispensation from impediments of divine law such as ligamen (previous bond).

If by this faculty permission is granted for a marriage between a Catholic and baptized non-Catholic or a dispensation is granted from the impediment of disparity of worship, in these cases the Catholic party must make the usual promise to maintain the Catholic faith and to have their children baptized and educated in the Catholic faith.

In using the faculty all danger of scandal must be removed.

Whenever a priest or deacon dispenses in virtue of this faculty, he is obliged to register the dispensation with the Chancery.

This faculty also is given here to confessors, but can be used only in the internal forum within the sacrament of reconciliation. The confessor does not record a dispensation granted in the internal sacramental forum because the matter is subject to the seal of confession. The confessor should advise the penitent to bring the matter to the external forum, when and if time allows it, should the danger of death pass.

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39.

THE FACULTY TO DISPENSE FROM ALL AND EACH MARRIAGE IMPEDIMENT OF ECCLESIASTICAL LAW EXCEPT THOSE LISTED BELOW WHEN EVERYTHING IS PREPARED FOR THE MARRIAGE AND THE MARRIAGE CANNOT BE REASONABLY DELAYED SO AS TO OBTAIN A DISPENSATION FROM THE ORDINARY.

This faculty is given to all priests enjoying the faculties of the Diocese of Bridgeport as well as to priests and deacons legitimately delegated for the particular marriages requiring the dispensation.

The faculty permits dispensations from certain impediments of ecclesiastical law. It does not permit dispensations from impediments of divine law (such as ligamen) nor from the following impediments of ecclesiastical law which are reserved to the Holy See:

- (a) Impediment of Sacred Orders or Solemn Religious Vows.
- (b) Impediment of Crime (conjugicide).
- (c) Impediment of Consanguinity in the direct line and in the collateral line up to the second degree touching the first (uncle-niece, aunt-nephew).
- (d) Impediment of Disparity of Worship if the Catholic party has refused to make the usual promises at least orally, that is, to maintain his or her Catholic Faith and baptize and educate the children in the Catholic Faith.

This faculty may also be used in cases of validation of marriage when all is prepared for the marriage.

40.

THE SAME FACULTY ACCORDED THE ORDINARY AND PASTORS IN C. 1196 TO PAROCHIAL VICARS TO SUSPEND, DISPENSE OR COMMUTE PRIVATE VOWS FOR A JUST REASON PROVIDED A DISPENSATION OR COMMUTATION DOES NOT INJURE A RIGHT ACQUIRED BY OTHERS.

ALSO, IN ACCORD WITH C. 1203, ALL PERSONS WHO CAN SUSPEND, DISPENSE OR COMMUTE A VOW HAVE THE SAME POWER OVER A PROMISSORY OATH FOR THE SAME REASONS. IF, HOWEVER, THE DISPENSATION FROM THE OATH TENDS TO PREJUDICE OTHERS WHO REFUSE TO REMIT ITS OBLIGATIONS, ONLY THE APOSTOLIC SEE CAN DISPENSE THE OATH.

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**FACULTIES FOR DEACONS AUTHORIZED
TO EXERCISE THE SACRED MINISTRY
IN THE DIOCESE OF BRIDGEPORT**

The following responsibilities, faculties, and permissions pertain to all deacons assigned to parishes and institutions in the Diocese of Bridgeport. Insofar as they are applicable, those faculties listed in Numbers 7, 8, 25, 34, 36, 38 and 39 under priests' faculties are enjoyed also by deacons.

1.

TO CARRY OUT, WITH BISHOP AND PRIEST, ALL ROLES AND FUNCTIONS ATTRIBUTED TO DEACONS IN THE VARIOUS LITURGICAL BOOKS.

2.

TO CELEBRATE DAILY MORNING PRAYER AND EVENING PRAYER OF THE LITURGY OF THE HOURS.

3.

TO PREACH AND TEACH THE WORD OF GOD TO THE FAITHFUL.

4.

TO ACCEPT RESPONSIBILITY FROM THE BISHOP OR PASTOR FOR THE PASTORAL CARE OF GROUPS IN THE DIOCESE OR PARISH NURSING HOMES, HOSPITALS, OR IN PARISH APOSTOLATES OF YOUTH, AGED, ETC.

5.

TO CONDUCT PRE-SACRAMENTAL INSTRUCTIONS.

6.

TO ADMINISTER THE SACRAMENT OF BAPTISM TO INFANTS AND ADULTS AND TO SUPPLY CEREMONIES IF THEY HAVE BEEN OMITTED. (HOWEVER, ONLY A PRIEST MAY CONFIRM AT THE BAPTISM OF AN ADULT.)

7.

TO ADMINISTER HOLY COMMUNION BOTH DURING AND OUTSIDE OF MASS.

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8.

TO ADMINISTER VIATICUM TO THE DYING, TO BRING HOLY COMMUNION TO THE SICK, AND TO SHARE IN THE PASTORAL CARE OF THE SICK AND DYING.

9.

TO CELEBRATE THE "RITE OF EXPOSITION OF THE BLESSED SACRAMENT" AND TO GIVE THE EUCHARISTIC BLESSING.

10.

TO ASSIST AT MARRIAGES IN THE PARISH TO WHICH HE IS ASSIGNED. FOR MARRIAGES IN OTHER PARISHES OF THE DIOCESE, THE DEACON MUST HAVE THE REQUIRED DELEGATION FROM THE PASTOR, PAROCHIAL VICAR OR DEACON OF THE OTHER PARISH. CF. PRIESTS' FACULTIES #4; #36; #37.

11.

TO ADMINISTER THE SACRAMENTALS OF THE CHURCH, AS PROVIDED IN THE LITURGICAL BOOKS.

12.

TO CONDUCT WAKE, FUNERAL, AND BURIAL RITES.

13.

TO PRESIDE OVER LITURGICAL SERVICES, TO CONDUCT DEVOTIONS, AND TO LEAD PRAYER GROUPS, AS PERMITTED BY THE VARIOUS LITURGICAL BOOKS.

14.

TO DO ASSIGNED CHARITABLE, ADMINISTRATIVE, AND WELFARE WORK IN THE NAME OF THE CHURCH.

15.

TO CONDUCT PRE-MATRIMONIAL INVESTIGATIONS, DISPENSE FROM PUBLICATION OF BANNS, PERMIT MARRIAGES BETWEEN A CATHOLIC AND BAPTIZED NON-CATHOLIC; TO DISPENSE FROM THE FORM AND CERTAIN ECCLESIASTICAL IMPEDIMENTS OF MARRIAGE WHEN THERE IS DANGER OF DEATH AND WHEN EVERYTHING IS PREPARED FOR MARRIAGE, AND TO TAKE TESTIMONY AT THE REQUEST OF THE TRIBUNAL. CF. PRIESTS' FACULTIES #34; #35; #38; #39.

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GENERAL NORMS

1. Priests, called to a vocation of spiritual leadership in the Church, must be committed to life-long human and spiritual growth. If they are to exercise their ministry with competence during their lifetime, they must be committed to spiritual growth in the Lord that is both contemporary and on-going.
2. All diocesan priests shall make an annual retreat. A fixed allowance set by the Diocese for this retreat shall be provided by the parish or institution to which the priest is attached.
3. Priests shall acquaint themselves with the diocesan policies, statements of the National Conference of Catholic Bishops, and decrees of the Holy See. They shall strive to keep a place in their schedule for regular study of sacred scripture, systematic theology, and moral theology. These studies should especially be included as part of their preparation of the Sunday homily.
4. Priests shall manifest and inculcate in their people a reverential obedience and respect for the Holy Father, the Bishop, and other ecclesiastical authorities.
5. While generously assuming their community and civic obligations, priests, without the permission of the Ordinary, shall not serve in any public office or on any civic commission, nor accept an office or a responsible position in any purely secular society. They shall refrain from all involvement in partisan politics.
6. Conscious of their obligation to avoid all places, events, occupations, and diversions which are out of keeping with the clerical state, priests shall carefully consider whether their participation in any given activity or presence on any given occasion will be a source of danger to themselves or of wonder and scandal to others.

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Priests: General Norms

7. Every priest shall keep his personal finances in good order and completely separate from any parish account. He shall avoid the unnecessary contracting of debts, and shall pay his debts promptly. Annually, he shall submit for the parish archives an up-to-date inventory of his personal property located on church premises.
8. Within three months after ordination, every diocesan priest shall make a last will and testament in a form valid under civil law. He shall notify the Chancery of the place where the will is deposited.
The will should make the following provisions:
 - 1) The will shall provide for the fulfillment of undischarged Mass obligations, clearly indicating that there is no ownership of the stipends until the Masses have been offered.
 - 2) Fitting bequests for works of religion and charity should be made.
 - 3) Sacred vessels and vestments more fittingly should be bequeath for Church use.
 - 4) To insure the proper execution of provisions relating to religion and charity, the priest shall include at least one priest among his executors.
9. Priests shall not write the last will and testament of any person and shall avoid all semblance of exercising undue influence on others who are making their last will and testament.
10. Without permission of the Ordinary, a priest shall not act as guardian, administrator, trustee, or agent for anyone except a member of his immediate family or another priest; he shall not endorse notes, nor shall he post surety in any circumstances.
11. Without consulting the Ordinary, a priest shall not institute civil or criminal action or voluntarily give testimony.
12. Without permission of the Ordinary, no priest, either personally or through others, shall solicit a collection of money or any other substantial gift for himself or for another.

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ROLE SPECIFICATIONS OF PRIESTS IN PARISH MINISTRY

NOTE: In April, 1975, the Pastoral Council of the Diocese of Bridgeport proposed to the Priests' Council that it develop an instrument which would describe the functions, roles, and duties of the priest in parish ministry today. This document, approved on March 15, 1976, applies only to priests. The role of the deacon is covered in Chapter IX of the Third Synod of the Diocese of Bridgeport and in section 400 of this Pastoral Book.

1. A priest serves by a special calling from the Lord. Nothing can adequately describe the mystery of the vocation to serve the Lord and his people as an ordained priest
2. A unique bond exists between the bishop and the diocesan priest. The parish priest functions in the name and person of the bishop and is a co-worker with him in a parish or region. This bond is sacramental, fraternal, and juridical. It is a bond expressed through obedience and loyalty, but more fully realized by friendship and dialogue.
3. The parish priest is part of the "presbyterate" of the Diocese. He must be aware of and feel his identity and fraternity within the corps of his fellow priests. Without this sense of fraternity, the priest will become isolated and detached from his bishop and fellow priests.
4. The objectives of this specification of responsibilities are:
 - 1) to provide an opportunity for the parish priest to review and identify his basic function as he fulfills his ministry today;
 - 2) to highlight the various roles of the priest;
 - 3) to make the parish priest more aware of how he uses his time in functioning as a priest;

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- 4) to underscore the need for the parish priest to think, plan, and collaborate on a regional basis;
- 5) to highlight the need for the parish priest to work within his parish in collaboration with other priests, religious staff, lay committees and volunteers, in such a way, that they are encouraged to take part in parish programming, planning, budgeting, and evaluating of effectiveness.

CONTEXT:

5. The context of the parish priest's functions is the present circumstances within which he ministers. These circumstances are the bond of obedience to the Bishop, the state of celibacy, full-time functioning by assignment, and, for the most part, rectory-situated living.

MODIFYING FACTORS:

6. The application of the parish priest's responsibilities will be modified by several factors; namely, the previous experience of the priest, his attitudes and orientation, size of the parish, territorial location, size of the religious and lay staff, and the parish's traditions and customs.

MAJOR ROLE OF THE PARISH PRIEST:

7. The following are the major roles of the parish priest:
 - 1) **THE MEDIATOR ROLE:** In this role, the priest stands in the unique position of bringing God to man and man to God, in Jesus Christ, and through the Holy Spirit. To fulfill this role it is expected and required that the parish priest:
 - (a) have experienced God;
 - (b) have a personal commitment to Jesus;
 - (c) have love for the Church;
 - (d) have an awareness of the human condition;
 - (e) have a responsiveness of the human needs of his time
 - 2) **THE PROPHETIC ROLE:** In this role, the priest, especially through preaching and teaching, informs and forms the Christian community according to the values and teachings of Jesus and his Church. Further, he provides leadership in establishing Christian education and formation programs for groups of all ages in his parish and region.

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- 3) **THE WORSHIP ROLE:** In this role, the priest functioning as celebrant:
 - (a) presides over the eucharist and other sacraments;
 - (b) sanctifies the community through the sacraments and public prayer;
 - (c) leads the community in public worship;
 - (d) blesses the community.
- 4) **THE COMMUNITY ROLE:** In this role, the parish priest forms a vibrant parish community of Catholic believers by establishing the necessary structures, organization, and activities through which the community is formed and maintained.
- 5) **THE SPIRITUAL ROLE:** In this role, the parish priest:
 - (a) presents and encourages the fulfillment of the Gospel proclamation as this affects human living and human relationships;
 - (b) promotes and encourages Christian asceticism and the following of Christ.
- 6) **THE ADMINISTRATIVE ROLE:** In this role, the parish priest provides the administrative leadership for the operation of the parish and all its programs. Within this role, but with the cooperation of the parishioners, he should identify parish programs, budgetary needs, and funding for facilities, salaries, and services.

RESPONSIBILITIES OF PARISH PRIESTS

8. Parish priests have the following responsibilities:
 - 1) The parish priest will establish a consistent personal program of prayer, study, and discussion. He will incorporate these activities into his daily and weekly schedule as an essential part of his personal formation in priestly ministry. He will deepen his personal commitment to Jesus Christ and Gospel values through daily meditation, praying the Liturgy of the Hours, a regular program of reading, and participation in diocesan programs.
 - 2) The parish priest will promote the sanctity of Christian living among his people and will teach and motivate his people to an awareness of their Christian responsibilities as baptized and

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confirmed members of the Church to restore all secular life to Christ. He will encourage them to become involved in community planning and action as these affect the economic, physical and political realities of the area or region.

- 3) The parish priest will establish, maintain, and develop programs of Christian education and formation for all age groups within the parish and use the services of professionals and volunteers.
- 4) Using the approved ritual, the parish priest will plan and celebrate the liturgy of the parish and make it as effective and moving as possible. He will provide for liturgical celebrations that inspire, foster prayer, involve the parishioners in the celebrations of the Christian mysteries, and promote the parishioners' sanctification.
- 5) Within the limits of his skills and time, the parish priest will provide individual, marital, and family counseling with a faith dimension; and when necessary, will utilize other community agencies and programs for counseling and guidance.
- 6) The parish priest will plan and conduct parish activities with the advice and cooperation of the Parish Council and its committees.
- 7) Providing leadership, the parish priest will use the administrative skills of those with whom he works, namely, fellow priests, religious, lay employees, and parish volunteers and will work cooperatively and professionally with them.
- 8) The parish priest will participate in vicariate activities and will work cooperatively with other parishes and clergy in his area or region. He will be involved in community activities and planning and will be responsive to the economic, educational, physical, and political developments within his parish and region.
- 9) The parish priest will participate in ecumenical and inter-religious affairs; will work ecumenically and cooperatively with the clergy of other Christian Churches for the improvement and effectiveness of the Christian way of life; and will foster cooperation with members of the Jewish faith and other faiths.

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FULFILLING RESPONSIBILITIES EFFECTIVELY AND EFFICIENTLY

9. In order to fulfill their responsibilities effectively and efficiently, parish priests should observe the following:
- 1) The parish priest should make use of an appointment schedule. His schedule should be flexible enough to make him available for emergencies or for spontaneous requests from his parishioners.
 - 2) The parish priest should strive for maximum participation by parishioners in giving religious instruction, in sacrament preparation, marriage preparation, and other activities within the parish vicariate.
 - 3) The parish priest should utilize staff meetings and collaborative planning for parish activities and programs. Inter-parochial cooperation in programming should be encouraged in order to avoid unnecessary duplication.
 - 4) The parish priest should not isolate himself within his parish, but should seek to work cooperatively with other priests in his area or vicariate, with priests assigned to diocesan positions, and with the clergy of other traditions.
 - 5) Because the parish priest reaches the entire parish through presence and ministry at weekend services, he should so plan his activities that he will be at his best physically and emotionally on these days.

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PASTORS

1. All priests shall be familiar with the provisions of the Code of Canon Law which set forth the rights and duties of pastors, other clergy, religious, and laity.
2. The pastor shall exercise his office only after the day and hour specified in the Bishop's letter of appointment. In addition to the powers they possess in virtue of their office, pastors enjoy the faculties of the Diocese as specified.

SICK CALLS

3. The pastor shall provide for emergency sick-calls at all times throughout the day and night by being regularly present in the rectory, or by being immediately available by telephone or messenger when absent from the rectory, or by having another priest similarly available.

PAROCHIAL VISITATION

4. In order to keep strong the bond between priest and people and to give spiritual care when it may be especially needed, each pastor shall arrange regular parochial visitation of his families so that each home, insofar as possible, is visited by a priest of the parish at least once every four years.

CENSUS

5. Apart from the prescribed pastoral visitation of his parishioners, every pastor shall have a census taken of the parish every four years. A confidential census file should be maintained.
6. The information obtained in the parish census should be used in an active program of evangelization in each parish of the Diocese.

VOCATIONS

7. It is the duty of the pastor to foster vocations. He should exhibit a special concern for those who show an interest in the priesthood, diaconate, and consecrated life, as well as for those already enrolled in the various formation programs.

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OTHER CLERGY

8. The pastor shall readily accede to any reasonable request that another priest or deacon be permitted to officiate at a function within the parish, provided that such a cleric is in good standing, possesses the necessary faculties, and agrees to follow the established procedures and schedules of the parish.
9. The pastor shall report immediately to the Bishop, directly or through the Office of Clergy and Religious, the hospitalization or serious illness of any of the clergy assigned to the parish or residing within the parish territory.
10. The pastor shall not permit any parish activity that might be the source of scandal or wonder. In particular, he should limit the use of alcoholic beverages and of gambling at parish affairs.

TEMPORARY ADMINISTRATORS

11. Temporary administrators shall make no notable change in the administration of the parish without first consulting the Ordinary.

PARISH RECORDS

12. In addition to the parish registers required by Canon Law, namely, for baptisms, confirmations, marriages, deaths, etc., the pastor shall also keep the following:
 - 1) A sick-call register for recording anointings of the sick.
 - 2) A current list (inserted in the sick call book for reference) of sick parishioners to whom communion is carried at regular intervals.
 - 3) Pre-matrimonial investigation book.
 - 4) The names (inserted in the baptismal register) of baptized converts received into the Church.
 - 5) A pastor's account book.
 - 6) A binder containing annual reports and budgets signed by the trustees.
 - 7) A binder for each calendar year containing all pulpit announcements and parish bulletins.
 - 8) Records of any cemetery for whose administration the parish is responsible.

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- 9) A permanent file of all official communications from the Chancery.
13. Pastors and administrators should take proper care that the record books are kept properly, completely, and up-to-date. Therefore:
- 1) The best quality of permanently bound books shall be used to record the conferring of the sacraments of baptism, confirmation, first holy communion, matrimony, and the registering of sick calls and deaths. Systems employing individual cards shall not be used for these records except as an index.
 - 2) The record books shall be kept in the rectory in a *closed* fire-resistant safe.
 - 3) The pastor shall use great care to make entries promptly, accurately, and legibly in the vernacular, and shall require the same care on the part of all priests whom he delegates to make entries. The pastor shall determine a uniform system; and all entries shall be made accordingly.
 - 4) Entries in official registers are never to be erased, defaced, or destroyed. A correction is permissible if proved justified, e.g., by an authentic document, sworn testimony, or the like. Any such correction is to be made by additional notations which leave the original entry clearly discernable and which include a brief explanation dated and signed by the priest making the correction.
 - 5) A simple but adequate index shall be maintained for all records relating to the conferring of the sacraments. In the case of old records which have never been indexed, an index should be supplied for records entered since January 1, 1900.
 - 6) Record books which are worn or damaged shall be repaired by skilled and responsible firms. The confidential nature of these books shall be protected and adequate assurance against loss by fire or theft shall be required.
 - 7) Microfilming of older records as well as active records is encouraged. The original records should also be preserved and kept.
14. Copies of records certifying to the conferring of a sacrament, or statements that no such record exists shall be given free of charge

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and only to the individual concerned or under circumstances which are not prejudicial to his interest. Copies of records shall be denied to all other parties except when the latter are permitted by civil or ecclesiastical law to have access to the record in question.

15. Copies of official records should be made only by the pastor, his associate priests, deacons, or other authorized person, keeping in mind the need for complete confidentiality. The records shall bear the personal signature of the parish priest or deacon and the seal of the parish. *Under no circumstances may unauthorized persons have access to official parochial records.*
16. When the record certifying to the conferring of a sacrament has been destroyed or cannot be found, an affidavit testifying that the sacrament was conferred shall be required, and an entry is to be made in the appropriate register indicating the affidavit as the source.

THE PARISH SEAL

17. The parish seal, to be provided and kept in good condition by the pastor, shall be used only by the pastor or other authorized persons. When not in use, it shall be kept in the safe with the parish records.

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THE RECTORY

1. As the Psalmist assures us, it is good when we live together in unity. Mutual charity makes such unity not only possible but pastorally valuable as well. These guidelines are offered to assist in the working out of this mutual charity and unity in rectory living and in pastoral activity.

THE RECTORY AS THE PRIEST'S HOME

2. Although there will always be variables in the living conditions for priests in parishes, the following are presented as guidelines. They should be discussed carefully by the priests of each rectory.
 - 1) Priests living together in a rectory should recognize that the rectory belongs to no one of them individually but is their common home.
 - 2) Fraternal charity, priestly affirmation, and fraternal correction should be the hallmarks of the relationship between priests in a rectory.
 - 3) When possible, priests should encourage one another to pray together, to concelebrate the eucharist when permitted, and to pray the Liturgy of the Hours.
 - 4) There should be mutual respect for each priest's right to privacy.
 - 5) The pastor shall see that the rectory is furnished in a dignified but simple manner and that the essential furnishings are owned by the parish.
 - 6) The rectory should have an area to receive guests.
 - 7) Although each priest should build up a personal scriptural, theological, and spiritual library and keep it current for study and preaching purposes, the rectory should have a basic and adequate library that includes encyclopedias and periodicals for the use of all the parish clergy.

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The Rectory

- 8) The pastor has responsibility for all household arrangements. This includes a clear delineation of services and duties of the domestic staff.
- 9) Domestic help must be of good character and reputation.
- 10) There should always be respect for and sensitivity to non-clerical members of the rectory household, e.g., housekeepers, secretaries, etc. However, the rectory is first and foremost the home of the priests and the office of the parish. This priority should be maintained to preserve the well-being of fellow priests and their effective service of the parish.
- 11) The pastor is obliged to prevent lay members of the household from intruding into parochial or clerical affairs or from assuming an appearance of authority in the rectory or parish.
- 12) The written permission of the Ordinary is required if lay persons other than domestics are to reside in the rectory for a period of more than two weeks.
- 13) The sharing of meals is an opportunity for priests to foster both friendship and communication. Although some allowance must be made for varying schedules, priests should make it their practice to be present for the main meal in the rectory. Outside invitations should not frequently interfere with this practice.
- 14) Meals should be nourishing and balanced but not wasteful or expensive, and they should be prepared with all the priests in mind. Special provision for individual dietary needs should be made.
- 15) As a norm, priests in a rectory should generally keep each other informed about their presence in and absence from the rectory.
- 16) In this Diocese, clerical dress remains the norm. Therefore, when functioning officially in the church, the rectory, or elsewhere, (e.g., wedding receptions, pastoral visits, etc.) clerical dress should be used. On other occasions, each priest should exercise good judgment in dress.
- 17) The telephone number of every rectory shall be listed under the name of the parish in the local telephone directory. The

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Chancery shall be notified immediately of any change in the number.

**THE RECTORY AS A PARISH OFFICE
POLICIES AND WORKING RELATIONS.**

3. The following are presented as guidelines for parish office policies and relationships with staff personnel. They should be discussed carefully by the priests of each rectory.
 - 1) Each priest should have access to an office for counseling and private instructions. This office should be distinct from the living quarters.
 - 2) For effective ministry, each priest in the rectory should have access to the basic parish files, record books, and equipment.
 - 3) Confidentiality, especially in the areas of documents and counseling, should be protected at all times.
 - 4) The rectory should be maintained so that routine answering of the telephone and doors does not become a regular time-consuming responsibility of the priests. However, each priest must respond to calls made to him and should be willing to answer the telephone and the door upon occasion or when necessary. The communication of telephone or other messages to all staff and priests is an expected courtesy.
 - 5) When advisable, an answering service may be employed. Priests must *respond promptly* to messages left with this service.
 - 6) All priests should have access to secretarial service in the exercise of their parish ministry.
 - 7) It is recommended that the areas of responsibility of all members of the parish and office staff (e.g. secretaries, bookkeepers, custodians, housekeepers, etc.) be clearly defined and understood by all.

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VISITING PRIESTS

1. Pastors and appointed administrators of parishes exclusively are hereby empowered to grant the ordinary faculties of the Diocese for one month to visiting priests known to be in good standing. In such cases, the name of the priest need not be reported to the Chancery.
2. Under ordinary circumstances, faculties for a visiting priest for a period of time longer than one month must be requested in writing from the Chancery. This requirement also applies to the situation in which the same priest comes regularly from outside the Diocese to assist on weekends.
3. A visiting priest who is to work as an associate pastor in a parish should be cleared by the Personnel Committee. After approval he will be appointed as an associate pastor for the period of his stay, and will have general delegation to assist at marriages in that parish.
4. Visiting priests conducting spiritual exercises, novenas, etc., are not appointed as parochial associates, but are simply given the faculties of the Diocese to preach and to hear confessions. For any marriages, such priests must be delegated by the pastor, the associate pastor, or the deacon of the parish.
5. The local superior of a clerical religious institute, or the vice-rector or vicar who acts in the absence of the superior, is hereby empowered to grant any priest of his institute in good standing the general faculties of this Diocese for the length of time that the religious priest is lawfully domiciled in the Diocese.
6. Any priest from outside of the Diocese who is approved for confessions in his own diocese or religious institute and who is invited by the superior or any convent or religious institute in the Diocese to conduct spiritual exercises receives the faculties of the Diocese, ipso facto. To exercise such faculties beyond the time of such exercises requires approval from the Chancery.

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PRIESTS' PERSONNEL COMMITTEE

1. The Priests' Personnel Committee shall consist of the following members:
 - The Bishop.
 - The Vicar for Clergy and Religious.
 - Two Associates for Clergy, elected by the priests of the Diocese.
2. The areas of concern for the Personnel Committee are as follows:
 - 1) personnel development, both human and spiritual;
 - 2) personnel assignments and transfers;
 - 3) personnel evaluation;
 - 4) personnel health.
3. The Personnel Committee will keep and maintain in a safe manner the personnel records of each priest in the Diocese of Bridgeport for use in determining assignments. The members of the Committee shall be given whatever information is necessary for the professional, intelligent, and orderly determination of priestly assignments. It is understood that all records are highly confidential; and all members and former members of the Committee are bound at all times by secrecy.
4. To update the record of the priests' interests, talents, education, concerns, etc., the Personnel Committee will offer every priest an opportunity for a personal interview whenever he wishes, or the Committee deems it advisable.
5. The Personnel Committee will officially inform the Chancellor in writing of all appointments which have been approved. In turn, the Chancellor will inform all other departments that should be notified.
6. The Personnel Committee will concern itself with the responsible and expert rehabilitation of priests with special problems. Whenever a situation demands, professional help will be utilized.
7. The Vicar for Clergy and Religious will show a continuing concern for those priests who have left the active ministry.
8. If a problem arises in the pastoral ministry, the Bishop will delegate an official of the Diocese to investigate the situation. If a priest or religious is involved, the Vicar for Clergy and Religious will investigate.

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ASSIGNMENTS AND TRANSFERS OF PRIESTS

GENERAL NORMS

1. The spirit of these regulations is founded on this declaration of Synod '81:
"Since the priests of the Diocese are totally dedicated to the service of the people, the needs of the faithful should be paramount in developing or modifying future personnel policies for the clergy (Chapter VIII, p. 71, 27.1)".
2. Assignment of priests must be based first upon the needs of the people. All priests must foster a willingness to work cooperatively in carrying out the apostolic goals and objectives of the Diocese for the benefit of the people (cf. Synod '81, VIII, p. 71, 26.2). There must be concern that the priest to be assigned will be able to work in the parish according to his full potential and will be able to fulfill the goals and objectives of the Diocese and the parish. An assignment should benefit him as an individual, and should also help the parishioners as they work towards reaching their spiritual potential.
3. Consistent with the needs of the People of God, the priest should be in a position to actively and freely apply for and discuss his assignment.
4. Recognizing the current life-styles as approved in the Diocese, "reasonable latitude on the part of the Diocese should be given concerning details of the personal life of the priest (Synod '81, VIII, p. 70, 25.1). This latitude should be granted for the sake of the priest's continuing growth as a human person and as a man of God. In particular cases, the extent of this latitude must be governed by his effective ministry to the people, his accountability to them and to the Diocese.
5. The Personnel Committee will assist the priests of the Diocese in achieving their priestly goals and will make recommendations to the Bishop on personnel matters.

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6. Recognition of achievement is an important factor in the life of a priest as in the life of other men. Some type of recognition should be manifested by the Bishop and fellow priests which will serve as an incentive and encouragement in continuing priestly work.
7. The Bishop will be involved in all personnel assignments in the Diocese. After consultation with the Personnel Committee and after giving serious consideration to all recommendations made by them, he will make the final decision on all personnel assignments.
8. For pastoral reasons, the Bishop may make an appointment without preliminary consultation.
9. Those involved in personnel matters will maintain a strict confidence.
10. A priest should not be asked to undertake a specialized assignment without provision for training.
11. A priest will be given at least one weekend to take formal leave before his new assignment takes effect. Exceptions to this will be decided by the Bishop in consultation with the Personnel Committee.
12. Non-pastoral assignments will ordinarily be made in May. Priests requesting changes of assignment should give the Personnel Committee at least two months' notice.
13. For a serious reason, the Personnel Committee may recommend permission for a priest to take up residency other than one's place of assignment. No additional compensation will be given for this residency. Additional costs connected with this residency are the responsibility of the individual priest.

ASSIGNMENTS AND TRANSFERS OF PASTORS

14. The office of pastor of a parish shall be considered available to eligible priests upon the transfer, retirement, resignation, removal, or death of the pastor. Ability, record of service and achievement, and age will be determining factors in choosing a pastorate.
15. As soon as a pastorate becomes available, the Personnel Committee will meet with the Parish Advisory Council to discuss the needs of the parish.
16. When a pastorate is vacant, notification of the vacancy together with a current profile of the parish will be sent to the priests of the Dio-

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cese. The parish profile will be compiled from interviews with the pastor, priests, religious, parish council, and the Diocesan Office of A.D.M.

17. Any priest of the Diocese, ordained at least ten years, or at least five years in the case of priests ordained at a later age, may submit for consideration a formal application in writing. This application should be made within ten days of the date on the notification letter. At the same time, the Personnel Committee has the discretion to consider other priests who have not formally applied.
18. After interviewing the candidates, the Personnel Committee will recommend candidates to the Bishop for his consideration and approval.
19. Every formal application for a pastorate will be formally answered in writing by the Personnel Committee. An applicant is free to approach the Personnel Committee to inquire why his application was not accepted.

ASSOCIATE PASTORS

20. Ordinarily, and in order to provide for a continuity of service, assignments of associate pastors should be for a minimum of three years.
21. Associate pastors are to be assigned only after discussion with the pastor and priest involved. Particular diocesan or parish pastoral needs to be discussed include:
 - 1) parish programs and general parish needs;
 - 2) areas of responsibility and the extent of authority and accountability which are to be specified;
 - 3) particular, individual qualification and training, if required;
 - 4) ability to live and work cooperatively and productively with the parish staff.
22. It is understood that the Personnel Committee will strive for the ideal, namely, that all priests involved be in agreement about the assignment. However, there may be times when the needs of the People of God must be the primary consideration. A spirit of good will, charity, and fraternity should be the guiding principle in making and accepting personnel decisions.

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NEWLY-ORDAINED PRIESTS

23. The assignment of newly-ordained priests will recognize that a priest's first assignment is important to his adjustment to the demands of priestly and parochial life. The proposed assignment will be discussed with the priest before a recommendation is made to the Bishop.

PRIESTS FROM OUTSIDE OF THE DIOCESE

24. If a priest is given an assignment in the Diocese by the Bishop for three months or more, he must be covered by medical insurance (Blue Cross, Blue Shield and Major Medical). If he is already enrolled in a plan, the certificate number should be given to the Diocesan Office of A.D.M.; if not, the Chancery should be consulted.
25. Special attention should be given to priests from foreign countries who may seek to serve pastorally. They require special permission granted by their own Ordinary and by the Ordinary of the Diocese of Bridgeport.
26. If a visiting priest is expected to work as an associate pastor in a parish, he should be cleared by the Personnel Committee. He will then be appointed an associate pastor (*vicarius cooperator*) for the period of his stay so that he can receive general delegation for marriages.

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PRIESTS' SABBATICAL LEAVES

1. The continuing education of priests must aim at growth that is spiritual, academic, pastoral, and personal. "Opportunities for such renewal are not to be optional but essential, if the quality of priests is to be enhanced and if priests are to function effectively . . . (Synod '71 p. 49, V, 26).
2. In addition to his annual retreat, a priest is expected to use one week (Monday to Friday) each year, one month every five years, and three to six months every fifteen years of ordination as a period of concentrated spiritual and theological study and growth. This sabbatical time aims at the personal and spiritual growth of the priest and the bettering of his pastoral ministry.
3. The fifth year and fifteenth year sabbatical leaves must be taken during the calendar year in which the ordination anniversary occurs. Exceptions to these norms must be approved by the Personnel Committee.
4. The following conditions are to be observed for the three-month to six-month sabbaticals:
 - 1) they must be within the periods, January 2 to June 30, or July 1 to December 20;
 - 2) a one-year's notification must be given to the Personnel Committee and pastor or department head;
 - 3) permission of the Bishop through the Personnel Committee is required;
 - 4) the parish or department will pay the priest a full salary which includes base pay, car allowance, and stipends; in addition, an educational allowance of \$200.00 per month to assist with room, board, and expenses during the sabbatical will be provided;
 - 5) since there must be some assurance of an attempt at growth, an explanation in writing of the planned use of the leave should be made to the Personnel Committee.
 - 6) pastors who are granted a sabbatical leave may resume the pastoral position they had prior to the beginning of the leave;
 - 7) the annual vacation and retreat are to be included in this long sabbatical.

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Priests: Sabbatical Leaves

- 8) at the end of the leave, a written report evaluating the activities during the sabbatical and its results for the priest should be submitted to the Bishop.
5. The following conditions are to be observed for the one-month sabbatical:
 - 1) a one-year's notification must be given to the Personnel Committee and pastor or department head;
 - 2) permission of the Bishop through the Personnel Committee is required;
 - 3) the parish or department will pay the priest a full salary which includes base pay, car allowance, and stipends; in addition, an educational allowance of \$200.00 to assist with room, board, and expenses during this month will be provided;
 - 4) since there must be some assurance of an attempt at growth, an explanation in writing of the planned use of the leave should be made to the Personnel Committee;
 - 5) pastors who are granted a sabbatical leave may resume the pastoral position they had prior to the beginning of the leave;
 - 6) that the priest may not be away from his assignment too long during the active pastoral seasons, vacation and retreat time may be joined to the sabbatical month only in the summer months of July and August and the winter months of January and February;
 - 7) at the end of the leave, a written report evaluating the activities during the sabbatical and its results for the priest should be submitted to the Bishop.
 6. The following conditions are to be observed for the one-week sabbatical:
 - 1) the parish or department will pay the priest his full salary;
 - 2) since there must be some assurance of attempt at growth, the priest should submit his plans for the week's sabbatical to the Personnel Committee in advance and in writing;
 - 3) a one-week sabbatical (Monday to Friday) may not be joined to the retreat or vacation without special approval of the Personnel Committee.
 - 4) At the end of the leave, a written report evaluating the activities during the sabbatical and its results for the priest should be submitted to the Bishop.

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PRIESTS' LEAVES OF ABSENCE

1. An academic leave of absence involves continuing education not provided for in the sabbatical program. An academic leave will be granted only for reasons of importance to the Diocese. Permission of the Bishop must be obtained at least one year before an academic leave of absence begins. In each case, details of the academic leave must be worked out with the Bishop and Personnel Committee.
2. A leave of absence for sickness will be granted by the Bishop, guided by medical advice and in consultation with the Personnel Committee. Compensation during the limited medical leave will include the priest's full salary. The \$25.00 per week, ordinarily computed as "guaranteed Mass stipends", will be considered during sick leaves as financial compensation with no obligation to offer Masses.
3. Anyone who is granted a leave of absence for reasons other than those listed above will be given the following support: four months' salary of \$300.00 per month with the option of an additional two months' salary, if needed and requested. This will be paid by the Diocese.
4. Notification of the granting of a leave of absence will be made public unless, in the Bishop's judgment, circumstances dictate otherwise.

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PRIESTS' TIME OFF

1. Each year, every priest of the Diocese is entitled to three consecutive weeks of vacation (two weekends) along with the annual period of spiritual retreat and the recommended period for educational and personal growth.
2. Scheduling of retreats should keep in mind the pastoral needs of one's assignment.
3. Each priest will be allowed an overnight each week. The overnight begins after the first Mass in the morning (or after funerals if he is needed) and ends the night of the second day. The hour of return is at the discretion of the priest returning. However, parish ministry takes precedence over the weekly free-time, as e.g. in cases of holyday or feastday confessions or Masses, special parish events, etc.
4. Sundays offer the parish priests unique opportunities to minister to their parishioners not only at the liturgy, but in other parochial events, in assistance to individuals, and in priestly prayer. Therefore, priests should use the entire Sunday for pastoral service to their people.
5. Vacations may not be taken from Ash Wednesday to the close of the school year, nor from Labor day to January 2. The Bishop may personally grant an exception to this rule.
6. In the week following January 1, and the week following Easter, the pastor should arrange for double overnights for each parish priest. Priests in other assignments may arrange similar double overnights if their assignments permit.
7. Pastors may not grant additional time off except for emergencies.

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