

Chapter 3: The Teaching Office

Part 1: Duties in Exercising the Teaching Office

3.1.1. Duties Exercised in the Teaching Office

Because of his Episcopal ordination and communion with the Bishop of Rome and his membership in the College of Bishops, the Archbishop authentically teaches the People of God in matters of faith and morals.

3.1.1.1. As the Pastor of the Particular Church of Denver, the Archbishop is responsible to foster the educational apostolate within the Archdiocese. The Archbishop is to be informed of parish-based programs of Catholic education and to have an opportunity to guide and assist the implementation of educational programs. The Archbishop's responsibility is heightened in educational programs which impact public worship and the spiritual welfare of the parish community.

3.1.1.2. Pastors participate in the teaching authority of the Archbishop, in guidance of parochial educational programs. Pastors are encouraged to direct programs that enrich the faith lives of the parish and to serve the people of God in the ministry of the word in union with the Archbishop.

3.1.1.3. Care and protection of children are essential components of the Archdiocesan educational programs. Programs and policies for the protection of children are to be taught to responsible persons who direct educational programs and who assure compliance with the Archdiocesan Code of Conduct.

3.1.1.4. While recognizing that all programs of education cannot meet the needs of each person with various needs and limitations, efforts are to be made to provide accessibility to buildings and classrooms for all participants. Archdiocesan personnel will consider special needs of individuals and will assist parishes and other groups in providing educational assistance and resources.

3.1.1.5. Pastors or Archdiocesan leaders who intend to invite speakers or retreat masters have an obligation to be informed of the theological content of the material to be presented and to invite speakers whose message is consistent with the teachings of the Church. If there is a question regarding the suitability of speakers or retreat masters, pastors and Archdiocesan leaders are to contact the Office of the Chancellor prior to extending the invitation.

3.1.2. Instruction in Theology

Members of Christ's faithful are to be careful, in questions of opinion, against proposing their own view as the teaching of the Church (Canon 227).

3.1.2.1. Those who teach theology or philosophy in Saint John Vianney Theological Seminary are to make a public profession of faith at the beginning of the first academic year in which they teach.

3.1.2.2. The USCCB has promulgated a complementary norm for canon 772§2 of *The Code of Canon Law* for the dioceses of the Latin Church of the United States. “With due regard for the norms of canon 763, a Catholic who regularly expounds Christian doctrine on radio or television must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the Magisterium and by the witness of his or her life as a Catholic. The individual must obtain the permission of his or her proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast. In the case of members of institutes of consecrated life or societies of apostolic life, permission of the competent superior is also required, insofar as the constitution of the institute or society provides for it.” Individuals in this Archdiocese are to request the permission in writing and to provide texts and/or other evidence of prior public presentations or publications.

3.1.3. **Ecumenical and Inter-religious Affairs**

In order to assist the Archbishop in fulfilling the pledge of the Catholic Church to work for Christian unity and interfaith understanding according to the Second Vatican Council’s Decrees *Unitatis Redintegratio* and *Nostra Aetate*, the Ecumenical and Inter-religious Affairs Officer oversees ecumenical and inter-religious matters.

3.1.3.1. Initiatives involving ecumenical or inter-religious dialogue are to be communicated to the Ecumenical and Inter-religious Affairs Officer with opportunities for him or her to advise, assist, or participate in these initiatives.

3.1.4. **Censor Librorum**

To assure that a cohesive and consistent evaluation of teaching occurs within the Archdiocese, the Chancellor, with the assistance of qualified theologians, evaluates manuscripts or other forms of teachings concerning faith and morals and advises the Archbishop regarding the granting of an *imprimatur*.

3.1.4.1. The following books are to receive an *imprimatur* prior to publication: books of Sacred Scripture; liturgical books and books of private prayer; catechisms and catechetical writings; textbooks on scripture, theology, canon law, church history or of a religious or moral discipline which are used as the basis for instruction in elementary through high schools and colleges; books treating religion or morals which are displayed, sold or distributed in churches or chapels.

3.1.4.2. Other books concerning scripture, theology, canon law, church history, religious or moral discipline and any writing having widespread use in which there is anything of special concern to religion or good morals may be submitted before publication to the Office of the Chancellor to receive an *imprimatur*.

Part 2 – Child and Youth Protection; Code of Conduct

It is understood by the Archdiocese that no policy, no matter how good, can substitute for personal holiness. The Church is not a secular corporation. She is the Bride of Christ and our mother and teacher. As disciples, we need to act accordingly. We need holy priests, and we need holy laymen and laywomen to encourage, guide and support them. We all share the task of not only preventing crime or discouraging sin but also leading others to Jesus Christ through a witness of virtue and right conduct.

3.2.1. The Office of Child and Youth Protection

The Archdiocese is committed to promoting a safe environment for the children and young people in her care. To that end, the Office of Child and Youth Protection was established. The Director of the Office of Child and Youth Protection has the following responsibilities:

3.2.1.1. Ensure compliance with the United States Conference of Catholic Bishops' Charter for the Protection of Children and Young People,

3.2.1.2. Serve as the victim assistance coordinator, and,

3.2.1.3. Serve as the Archbishop's liaison to the Office of Child and Youth Protection of the United States Conference of Catholic Bishops.

3.2.2. Mandatory Reporting Procedures Regarding the Abuse of Minors; Confidentiality and Disclosure of Report

3.2.2.1. Reporting to Civil Authorities

a. Any person who has reasonable cause to suspect that anyone under the age of 18 has been subjected to abuse or neglect, including sexual assault or sexual molestation, shall immediately make an oral report of the abuse to the county department or local law enforcement agency (as appropriate) where the abuse is known, or is suspected, to have occurred.

b. The reporting individual shall also file a written report with that same department or agency within 24 hours of the oral report being made.

3.2.2.2. Reporting to Church Authorities: Parish Schools / High Schools

a. If the report is made by a teacher, employee or volunteer involving the abuse or suspected abuse of a student at a parish school or at a high school, s/he must immediately notify the school principal.

b. The principal must in turn notify the parish priest (if applicable) and/or the Superintendent for the Office of Catholic Schools.

c. The principal, parish priest and superintendent must ensure a copy of the report is forwarded to the Office of Child and Youth Protection.

3.2.2.3. *Reporting to Church Authorities: Outside of Schools*

- a. If the reporting individual is an employee or volunteer, that individual must immediately notify his/her immediate supervisor.
- b. The employee's supervisor is to forward a copy of the report of alleged conduct to the Director of the Office of Child and Youth Protection.
- c. If the allegations involve the alleged conduct of a priest, deacon or seminarian, a copy of the report must also be forwarded to the Vicar for Clergy.

3.2.2.4. *Confidentiality of Reports*

- a. All information pertaining to the abuse or suspected abuse of a minor shall be treated as confidential, shall be clearly identified as "CONFIDENTIAL" and is to be kept on file indefinitely.
- b. The file may be disclosed/transferred only in response to a valid order of a court or other governmental body, or upon the receipt of a release that is reviewed and approved by the Moderator of the Curia.
- c. Under no circumstances is such a file to be made part of a minor's permanent cumulative record, nor transferred to any entity or individual unless proper releases have been signed.

3.2.2.5. *Recommendations of Civil Authorities.* The recommendations of any county department or local law enforcement agency to whom a report has been made shall be carefully considered with regard to future dealings with the minor in question and/or the minor's parent(s) or legal guardian(s).

3.2.3. **Archdiocese of Denver Code of Conduct**

The Archbishop promulgated and issued the Sexual Misconduct Policy in 1991. This policy has since been revised and is now titled the Archdiocese of Denver Code of Conduct. The Code of Conduct is the product of wide consultation, reflects the United States Conference of Catholic Bishops' 2002 Charter for the Protection of Children and Young People, and is updated as necessary so as to be current with Canon law and Colorado law. The most current version is available for review on the Archdiocesan website and is also attached hereto as **Exhibit IV**.

3.2.4. **Mandatory Review of and Agreement to be Bound by Code of Conduct**

Upon commencement of their employment with, studies at, and/or service to the Archdiocese, its related ecclesiastical organizations, all priests, deacons, seminarians, employees and volunteers must thoroughly review and agree to the terms of the Code of Conduct, and acknowledge their promise to adhere to its terms by executing the Acknowledgment Page of the Code, and returning that executed page to their direct supervisor or rector for inclusion in their personnel file prior to beginning their service with the Archdiocese or its related ecclesiastical organizations and/or the parishes within the territory of the Archdiocese.

Part 3: Educational Programs

3.3.1 Evangelization and Catechesis

Through various programs of education, the Office of Evangelization and Catechesis strives to integrate catechetical activity into a program of community evangelization and to foster the link between catechesis, sacraments and the liturgy.

3.3.1.1. In parishes that have a school, the position of school principal and parish DRE or director of faith formation is to be assumed by two distinct persons in order to offer sufficient attention to those served in educational programs.

3.3.1.2. Parishes are to use textbooks for faith formation and human sexuality programs that have been recommended by the USCCB and found in conformity with the *Catechism of the Catholic Church*.

3.3.1.3. Special religious education programs are designed to be an integral part of the individual parishes, drawing support personnel from the parishes and reflecting the personality and character of the parishes and their religious education programs.

3.3.2. Catechists

Pastors are to hire or appoint qualified and competent catechetical leaders for the critical leadership positions of DRE, parish faith formation director, director of evangelization (or an equivalent title) within the parish as envisioned by numerous ecclesial documents and the *General Directory for Catechesis* (GDC).¹

3.3.2.1. It is highly recommended that catechetical leaders appointed to oversee and direct the evangelization and catechetical ministries of the parish work toward a graduate degree in theology, religious education, or a related field.

3.3.2.2. The pastor and those who collaborate with him are to ensure that parish catechetical leaders and catechists working with all age levels within the parish receive training for the important ecclesial ministry to which they are called. This is accomplished by providing ongoing catechist training at the parish level, by strongly recommending certification through the Archdiocesan Catechetical School, and by encouraging parish catechetical leaders and catechists to attend Archdiocesan sponsored events.

3.3.2.3. It is recommended that catechetical leaders complete in a timely manner the Master Catechist Certification.

3.3.2.4. The pastor is to make particular provision:

- a. That suitable catechesis is given for the celebration of sacraments.

¹ The USCCB will provide a National Directory for Catechesis that will supplement the GDC.

- b. That children are properly prepared for the first reception of the sacraments of Penance and the Most Holy Eucharist and the sacrament of Confirmation by means of a catechetical formation given over an appropriate period of time.
- c. That children are more fruitfully and deeply instructed through catechetical formation after their reception of First Communion.
- d. That catechetical formation also is given to those handicapped in body or mind insofar as their condition permits.
- e. That the faith of young people and adults be fortified, enlightened and developed through various means and endeavors.
- f. That family faith formation programs enable the imparting of faith to children and the growth of faith in adults through continuing education.

3.3.3. **Office of Evangelization and Catechesis**

The Office of Evangelization and Catechesis oversees the implementation of all policies of evangelization² and catechesis in the Archdiocese. Evangelization activities and the primary proclamation and on-going Gospel conversion of faith are accented by this Office.

3.3.3.1. The principal tasks of the Office of Evangelization and Catechesis are enumerated in the GDC, ¶265-266. Accordingly, in conformity with this, evangelization must be viewed as the process by which the Church, moved by the Spirit, proclaims and spreads the Gospel throughout the entire world. Evangelization:

- a. Is urged by charity, transforming the whole temporal order.
- b. Bears witness among people of the new way of being and living, which characterizes Christians.
- c. Proclaims explicitly the Gospel, through ‘first proclamation’, calling to conversion.
- d. Initiates into the faith and the Christian life, by means of catechesis and the sacraments of Christian initiation, those who convert to Jesus Christ or those who take up again the path of following him, incorporating both into the Christian community.
- e. Constantly nourishes the gift of communion among the faithful by means of continuous education in the faith (homilies and other forms of catechesis).
- f. Continuously arouses mission, sending all the disciples of Christ to proclaim the Gospel, by word and deed throughout the whole world.

² Evangelization here is used to mean the primary or first proclamation of the Gospel by which persons come to an initial conversion and faith.

g. “The process of evangelization, consequently, is structured in stages or ‘essential moments’: missionary activity directed toward non-believers and those who live in religious indifference; initial catechetical activity for those who choose the Gospel and for those who need to complete or modify their initiation; pastoral activity directed toward the Christian faithful of mature faith...” (GDC, ¶ 49)

3.3.3.2. In order to accomplish these responsibilities, the Office of Evangelization and Catechesis may establish regional offices within the Archdiocese with individual directors responsible for implementing the guidelines of the Office and assisting pastors in forming the worshipping community.

3.3.3.3. *Catechesis is the responsibility of the entire Christian community (GDC #220).* Parishes are encouraged to provide adequate funding for personnel and resources to initiate, support, and maintain the work of evangelization and catechesis within the parish.

3.3.3.4. In light of the high priority given to parish adult faith formation in the GDC and *Our Hearts Were Burning Within Us* (USCCB 1999), parishes are to assume responsibility for programs that nurture the growth of faith and spirituality in adult parishioners.

3.3.3.5. *Parents are the primary educators (of their children) in the faith (GDC, ¶255).* Parishes are to strive to enable parents to be actively involved in the total process of each child’s faith development. Parish catechetical programs support the formation of faith in the home and family.

3.3.3.6. The pastor, as the chief catechist of the parish, is called to provide leadership for the ministry of evangelization and catechesis within the local parish. *Experience bears out that the quality of catechesis in a community depends very largely on the presence and activity of the priest.* (GDC ¶225).

a. The pastor is encouraged to consult with the Office of Evangelization and Catechesis before hiring a parish DRE or the equivalent.

b. The *GDC* reminds us that the vocation of a catechist is an ecclesial vocation, which is exercised in the name of the Church. The Church discerns this call and confers the mission to catechize.

3.3.3.7. Every parish should strive to provide religious education through high school.

a. All persons engaged in preparing children for the first celebration of the sacraments of Penance and Eucharist need to keep in mind that these sacraments are distinct. A suitable period of time should pass after the first celebration of the sacrament of Reconciliation so that it is seen as a distinct sacrament. The sacrament of Penance is to be celebrated prior to the reception of First Eucharist.

b. Parish and school programs should be sensitive, respectful, and supportive of the role of the parent. Accomplishing this goal often requires additional attention on the part of the parish, school and the catechist.

3.3.3.8. Parishes are to provide a general catechesis on the anointing and pastoral care of the sick for the benefit of all parishioners, and a more specific catechesis for those who are actually sick and for their families.

3.3.3.9. Parishes should strive to accommodate inquirers regardless of the time of year when individuals seek membership in the Catholic Church. Individuals are not to be turned away for an unreasonable period of time solely to fit the start of a formal RCIA cycle.

3.3.3.10. The Rite of Christian Initiation indicates that each bishop is to regulate certain elements of the rite for his own local church. The following are in effect:

a. Requests for the permission to omit a scrutiny are to be submitted in writing by the pastor to the Archbishop. The scrutinies must be celebrated on Sundays in Lent according to the ritual Masses provided in the Sacramentary with the “A” cycle readings only (see Lectionary for Mass, no. 745-747).

b. The Archbishop or his delegate will preside at an Archdiocesan Rite (or Rites) of Election on the first Sunday of Lent, or at another more convenient time should circumstances warrant or if multiple celebrations are to be held in order to accommodate the number attending.

c. The Book of the Elect is to be signed during the parish celebration for sending catechumens for election and candidates for recognition by the Archbishop.

d. If it is impossible for the catechumens to attend the Cathedral rite, then the simple Rite of Election may be used, once permission is secured from the Archbishop.

e. Pastors, for serious reasons, may seek permission from the Archbishop to celebrate the entire Rite outside of the normal liturgical times.

3.3.3.11. Pastors, catechists, and parents are to be careful that more is not required of *confirmandi* for the reception of this sacrament than that which is required by the Church. Confirmation is not to be used as a means to secure and maintain an individual’s attendance in religious education programs.

3.3.3.12. Parishes are to make suitable provision for the catechesis of the parents of those to be confirmed.

3.3.4. **Youth, Young Adult and Campus Ministry**

Youth, Young Adult and Campus Ministry provides leadership for the education of the youth and young adults in the Archdiocese. Duties include in-service education, on-site

visits, and development of goals, objectives, and youth minister certificate programs and promotion of the Church's commitment to higher education.

3.3.4.1. Based on the USCCB's Pastoral Letters, *Renewing the Vision – A Framework for Catholic Youth Ministry*, *Empowering by the Spirit: Campus Ministry Faces the Future*, and *Sons and Daughters of the Light - Young Adult Ministry*, and the Archbishop's Pastoral Letter, *Your Youth is Renewed like the Eagle's*, programs strive to build the faith community, form the Christian conscience, educate for justice and peace, facilitate personal development, and educate and mentor parish leaders.

3.3.4.2. Programs developed by those in Youth, Young Adult and Campus Ministry are to be under the guidance of parishes; particular consideration is to be given to the keeping of sacramental records and adequate preparation for the sacraments of initiation.

3.3.4.3. Adequate catechetical formation is to be given to those dedicated to youth, young adult and campus ministry, with particular emphasis in the sacraments of Penance, Confirmation and Matrimony.

3.3.5. **The Catechetical School**

The Catechetical School provides classes in evangelization and catechetical formation for personnel in Catholic schools, members of parishes and Archdiocesan offices. Completion of these classes leads to formal recognition through a program of certification. Adult faith formation classes that do not lead to certification are also offered.

3.3.5.1. Course requirements are set forth by the Catechetical School. The four levels of certification are:

- a. Provisional Certification
- b. Basic Certification
- c. Certificate of Completion
- d. Master Catechist

3.3.5.2. Parish catechetical leaders and Catholic school administrators and contracted teachers, grades K-12, are to earn the Provisional or Basic Certification or the Certificate of Completion. The Provisional Certification is to be completed within three years of the date of hire within the Archdiocese.

3.3.5.3. All certificates are valid for three years, according to the standards of the Catechetical School.

3.3.5.4. Transfer of credit from other programs is encouraged. The Catechetical School evaluates and approves transfer credit for specific courses or electives, based on its correlation with Archdiocesan requirements and course content.

3.3.5.5. Parish catechetical leaders are requested to promote the continuing education and certification of volunteer catechists at an appropriate level. It is recommended that each catechetical leader take at least two courses and one retreat per year.

3.3.5.6. The Catechetical School works collaboratively with other Archdiocesan offices to provide certification for courses taken through the Office of Marriage and Family Life, the Respect Life Office and the Office for Hispanic Ministry.

3.3.6. **The Respect Life Office**

The Respect Life Office of the Archdiocese affirms the Church's teaching that all human life is sacred from conception until natural death. Following the mission as set forth in a statement from the U.S. Catholic Bishops "*Pastoral Plan for Pro-Life Activities: A Campaign in Support of Life*", the Respect Life Office is responsible for providing educational programs on life issues along with pastoral care programs for pregnant mothers and people seeking healing and reconciliation from past abortions. Parish outreach is accomplished through monthly meetings and an email informational network sent out bi-weekly. Prayer and monthly holy hours and Masses are encouraged throughout the Archdiocese.

3.3.6.1. The parishes receive timely announcements for educational programs sponsored by the Respect Life Office. The parishes are requested to place the announcements in the bulletins on the dates provided in an accompanying memorandum.

3.3.6.2. Priests and parishioners are encouraged to attend the annual Mass celebrated to commemorate the anniversary of Roe v Wade. Parishes provide banners for the procession before the celebration of the Mass.

3.3.6.3. Pastors are asked to support and request representative(s) to attend the annual Gospel of Life conference. This conference develops themes based upon the Encyclical Letter of Pope John Paul II, entitled *The Gospel of Life* and enriches the participants' faith and respect for life. The Respect Life Office coordinates with other organizations within the Archdiocese to sponsor this program.

3.3.6.4. The parishes are requested to respond yearly to a renewed prayer pledge for all respect life work taking place in the Archdiocese. The parishes receive cards from the Respect Life Office and are asked to explain the cards' significance and provide them to the parishioners.

3.3.6.5. The parishes are requested to use the monthly USCCB "Word of Life" intercessions and bulletin announcements provided by the Respect Life Office. The intercessions are used during the Sunday Masses and the bulletin announcements are used as frequently as possible during the month. The USCCB produces "Word of Life" for parish education and prayer for the sanctity of human life.

3.3.6.6. On-going parish-based programs to serve the pro-life mission of the Church include:

- a. Each pastor is asked to appoint or approve a Catholic man or woman in good standing with the Church as the parish representative to perform respect life ministry. The representative is asked to attend a monthly meeting for all parish respect life representatives. The pastor also requests that the representative and all who perform respect life ministry in a parish participate in the annual Respect Life Commissioning Mass. Each pastor is encouraged to work closely with the designated representative to organize respect life events for the parish. A pastor typically directs the representative to work in coordination with the Respect Life Office of the Archdiocese and to consult on questions or critical matters that arise in his/her respect life ministry for the parish.
- b. Project Rachel is the post abortion ministry of the Archdiocese for women and men seeking reconciliation and healing through the Church. Over the years, the persons who seek assistance through Project Rachel have received confidential and compassionate care rooted in God's mercy and love and in Catholic teaching and tradition. Parishes are asked to display the Project Rachel brochures in order to inform parishioners in need of this important ministry. Parish offices are asked to refer inquires regarding post abortion to Project Rachel at 1-800-713-3021.
- c. The Gabriel Project of the Archdiocese is a parish-based program to assist pregnant women in need with spiritual, educational, and emotional support during and after their pregnancy. The pastor is asked to appoint and/or approve a Catholic woman in good standing as the parish coordinator. She and others participating in this project are asked to attend an annual volunteer training session. Pregnant women in need are to be referred to the Gabriel Project 1-800-713-3021 or to the parish Gabriel Project coordinator for help. Brochures provided to the parishes are distributed so that all parishioners may be aware of this important ministry. Parish staff members are asked to have copies of the brochures to inform and refer all pregnant women in need.

The coordinators are required to commit themselves to a minimum of one year's time for the program and volunteers are asked to commit up to one year. These policies include signing the Archdiocesan Code of Conduct and adhering to confidentiality policy. The volunteers receive at the time of their training a presentation on the rationale for policies to be adhered to in the Gabriel Project.

3.3.6.7. The parishes are encouraged to contribute to the annual Mother's day Collection for the operating expenses of the Respect Life Office. These monies enable the Respect Life Office to provide the services throughout the territory of the Archdiocese as mandated in the USCCB Plan for Pro-Life Activities: A Campaign in Support of Life.

3.3.7. **Office of Marriage & Family Life**

The Office of Marriage and Family Life assists in the pastoral obligation of marriage preparation and monitors the observance of the Archdiocesan requirements in marriage preparation.

3.3.7.1. The Office strives to strengthen the domestic church through such events as the wedding anniversary Mass and initiatives designed to aid parents as primary evangelists and catechists for children.

3.3.7.2. The typical program of marriage preparation is divided into four stages:

- a. Remote Preparation, which begins in the initial stages of life and continues until the period of engagement.
- b. Proximate Preparation, which begins at engagement and extends for eight to twelve months, ending ten weeks prior to the marriage.
- c. Immediate Preparation, which covers the last ten weeks prior to the marriage; and
- d. Marriage Celebration.

3.3.7.3. The goals of each phase are as follows:

- a. In Remote Preparation, parents are encouraged to promote the formation of character in the virtuous life (especially self-control), solid spiritual and catechetical formation, education in chastity and self-giving love, and a personal relationship with Christ and His Church. Remote Preparation is carried out through a systematic implementation of the Archdiocese's catechetical teaching document: *Marriage & Human Sexuality: A Catechesis*.
- b. In Proximate Preparation, evangelization and catechesis enable couples to embrace consciously and freely what the Church intends by the sacrament of Matrimony. All of the sessions are mandatory for the completion of the sacramental preparation for marriage. The program is divided into six component sessions; the responsibility for each session is stated in parentheses:
 - i. Initial interview (parish)
 - ii. Pre-nuptial inquiry & inventory (parish)
 - iii. Review of inventory (parish)
 - iv. Instructional workshop I - *Theology* (parish or Office of Marriage and Family Life)
 - v. Instructional workshop II - *Life Skills* (parish or Office of Marriage and Family Life)

- vi. Natural Family Planning instruction - 4 total classes (Office of Marriage and Family Life)

Certificates of completion are issued to engaged couples who attend the session 4 - God's Plan for a Joy-Filled Marriage, session 5 - Catholic Engaged Encounter, and after class 4 of session 6 - NFP Instruction. These certificates are to be placed in the couple's pre-nuptial file.

- c. In Immediate Preparation, the engaged couple and the marriage preparation minister review the preparation to date. Liturgical preparation and the Rite of Marriage are discussed to enrich the couple's appreciation of the sacrament of Matrimony. In this context, the couple is invited to receive the sacrament of Reconciliation prior to the wedding. Emphasis at this stage of formation is to foster the prayer and spiritual life of the couple and of their families.

- d. In the marriage celebration, the Holy Sacrifice of the Mass for baptized Catholics is encouraged to reflect the relationship between husband and wife as signing the relationship of Christ and his Church.

3.3.7.4. The following guidelines, to be considered in each stage of marriage preparation, are implemented in the Archdiocese in order to celebrate the sacrament of Matrimony in a sacred and worthy manner, while attentive to special circumstances of the couple.

The pastor is responsible for ensuring the implementation of the following guidelines, although he is assisted in this effort by the parochial vicar, deacon and lay faithful.

- a. To ensure that the couple has adequate time to prepare in a serious way, preparation should begin at least eight to twelve months in advance of the couple's anticipated wedding date. Pastors may permit couples to have a decreased period of preparation when circumstances dictate a legitimate need. This permission should be noted in the pre-nuptial file.
- b. Pastors must be certain that the couples they hold out as an example to the engaged are not living in direct conflict with the teachings of the Church, particularly in matters of conjugal morality. Pastors are encouraged to oversee the program of marriage preparation to be assured that all conferences and participating couples understand the sacrament of marriage.
- c. The pastor must be particularly careful to ascertain that both parties are canonically free to marry before proceeding with the marriage preparation. Marriage preparation may not begin, nor may a date be set for a future marriage, until after these obligations have been satisfactorily discharged.

The celebration of a Catholic marriage is indicative of faith in Christ and His Church and expresses the sacramental spousal relationship. Thus, the priest

or deacon has an obligation to officiate only at those weddings where the couple has personally accepted the faith, even if that faith is imperfect. Pastors are to be especially attentive to the needs of those who have not actively practiced their faith in order to lead them to a more complete conception of the gift and fruitfulness of the sacrament of marriage.

d. In the case of pregnancy, a request for marriage in the Church will only be considered following completion of recommended counseling. In any case, the couple should be strongly advised to delay the wedding until after the birth of the child.

e. For sexually active and/or cohabiting couples, a goal of the preparation process is to realize the serious contradiction between sexual activity outside of marriage and the significance of the 'one flesh' union as a sacramental sign of Christ's love for the Church. Those preparing the couple for marriage are to encourage the practice of chastity and separate living.

After thorough preparation and having been given every opportunity for conversion, if a couple is unable to acknowledge God's plan for marriage and sexuality and the need for sacramental reconciliation, it may be advisable, in the judgment of the pastor, to hold the wedding outside of Mass in a ceremony that is reserved and simple.

Cohabitation and premarital sex are not in themselves canonical impediments to marriage. Therefore, a couple may not be refused the sacrament solely on the basis of cohabitation or sexual activity prior to marriage.

f. Marriages must be celebrated in a church; outdoor weddings are discouraged in the Archdiocese.

g. In performing validations, pastors must be assured of the sacramental preparation of the couple.

h. Although people have a natural right to marry, a priest or deacon is not to witness a marriage unless he is morally certain that nothing impedes its valid and licit celebration. The following is a list of situations that may call for delay or refusal of the marriage.

- i. Non-practice of the faith by the Catholic party or parties, with no reasonable hope of resuming such practice.
- ii. Declaration of intention to deny the other party's right to a permanent union and to exclusiveness.
- iii. Refusal to have children.
- iv. Existence of canonical impediment (until dispensed).

- v. Marriage in the Catholic faith only to satisfy parents or due to parental pressure or simply for the sake of appearance.
 - vi. Indifference or disdain for the Catholic instruction of their children.
 - vii. Substantial lack of appreciation and awareness of the sacramental aspects of marriage and its spiritual dimensions.
 - viii. A radical lack of physical, emotional, spiritual or psychological maturity required for marriage.
 - ix. Refusal to cooperate with the preparation process or to participate in good faith.
 - x. A parent or guardian of a person under 18 has presented in writing a strong and reasonable objection.
- i. If on the basis of these policies a priest or deacon of the Archdiocese reaches the pastoral judgment that he cannot witness the marriage of a particular couple in the Church, no other priest or deacon may witness the marriage without the permission of the Archbishop or his delegate, the Judicial Vicar.

A couple denied permission by a priest or deacon to marry in the Church on the basis of these policies may appeal the decision to the Archbishop through his delegate, the Judicial Vicar. Prior to consideration of the appeal, all possible efforts to resolve the issues involved on the parish level with the assistance of the Office of Marriage and Family Life must have been exhausted.

3.3.8. **Home School Programs**

Church teaching consistently affirms the right of parents to provide for the faith formation and religious education of their children.

3.3.8.1. The Office Evangelization and Catechesis offers assistance to pastors and parents preparing children for the reception of First Penance, First Holy Communion, and Confirmation.

3.3.8.2. Parents and pastors have responsibility for preparing children being educated at home for the reception of First Penance and First Holy Communion in accord with the provisions of Canon 914.

3.3.8.3. Likewise, parents and pastors have responsibility for preparing children being educated at home for the reception of Confirmation (canon 890).

3.3.8.4. Periodic meetings between the Office of Evangelization and Catechesis and home-schooling parents may assist the preparation for home-school children in their first reception of these sacraments.

3.3.8.5. Parents are invited to review the parishes' instructional materials used to prepare children for the reception of these sacraments. Parents are encouraged to use the materials approved by the USCCB and the Office of Catholic Schools.

3.3.8.6. Children educated at home normally receive the sacraments at the same age as other children from the parish. Pastors must evaluate the readiness of children for sacraments within the parish in collaboration with the parents and child. Attendance of parish religious education classes may not be made a condition for reception of the sacraments as the children's parents have both the right and duty so long as they do so in consultation with the Pastor.

3.3.8.7. Children educated at home are strongly encouraged to participate in all liturgies for those preparing for sacraments since the liturgy is the source and summit of Christian life and the privileged place for catechesis. This invitation includes other special events supporting sacramental preparation.

3.3.8.8. Parents of children educated at home are to be notified concerning special programs that the parish is sponsoring for parents of children preparing to receive these sacraments. Parents are to be encouraged to have their children participate in these programs; however, children may not be denied the reception of these sacraments because of the failure of parents to participate in these programs.

3.3.8.9. As a general rule, children educated at home are to receive Penance, First Holy Communion, and Confirmation in their parish church.

3.3.8.10. Cases of doubt should always be resolved in favor of the right of the child to receive the sacrament.

3.3.9. **Special Religious Education**

The GDC, ¶189 states, "A growth in social and ecclesial consciousness, together with personalized and adequate programs, makes it possible to provide integral catechesis for the disabled." It is necessary that the community be made aware of such catechesis and is involved in it.

3.3.9.1. The Office of Special Religious Education provides programs and services to persons with developmental disabilities. The Office provides direct services to individuals and supervision, and support to parishes in their ministry with persons who have developmental disabilities.

3.3.9.2. Special religious education programs are designed to be an integral part of the individual parishes, drawing volunteer support personnel from the parishes and reflecting the personality and character of the parishes and their religious education programs.

3.3.9.3. Curriculum and teaching methods are developed and individualized as needed by the Office. Teacher training or certification is not mandatory prior to teaching in parish programs, but is encouraged within the first two years of teaching.

3.3.9.4. Each parish program is to have a designated director who is responsible for insuring that the individual needs of each student are addressed, for the recruitment of volunteer support for the program within the parish, and for coordination of the special religious education program with the parish and Office of Special Religious Education.

3.3.9.5. Designation of parish program directors is with the approval of the Office of Special Religious Education.

3.3.9.6. Participation in the sacraments is to be in accord with the USCCB's *Guidelines for Celebration of Sacraments with Persons with Disabilities*.

- a. Persons with developmental disabilities are prepared for and formed in the sacraments according to their individualized needs and abilities.
- b. The decision of readiness for reception of sacraments is made jointly by the pastor, parents, teacher and involving the Office of Special Religious Education when appropriate.
- c. First Eucharist may be celebrated within the context of a special education liturgy or within the parish liturgy. Occasionally a home Mass is celebrated, if necessary.
- d. On-going opportunities to share in the sacraments of Eucharist and Reconciliation are provided within the special religious education program.
- e. Persons with developmental disabilities are prepared for Confirmation by the pastor or his delegate within the special religious education program. The sacrament of Confirmation normally occurs within the parish celebration of the sacrament.
- f. Individuals with developmental disabilities are to have the potential to form and maintain a marriage covenant according to the theology and canon law of the Catholic Church before the initiation of marriage preparation. If there is any question in this regard, the Judicial Vicar is to be consulted.
- g. Religious education and pastoral care are provided for homebound persons whose level of disabilities precludes incorporation into the parish community.
- h. The sacrament of the Anointing of the Sick is also to be an element of catechesis. Anointing of the Sick is celebrated for those individuals who fit the requirements of subject of the sacrament as presented in the ritual book.

Part 4: Hispanic Ministries

3.4.1. Office for Hispanic Ministries

The Office for Hispanic Ministry acts on behalf of the Archbishop to promote the participation and integration of Hispanic people into the life of the Church. This is accomplished by providing pastoral assistance to parishes/Archdiocesan departments, training for the ministry and advocacy.

3.4.1.1. *Specific Programs:* The Office offers a diversity of programs mainly focused on, but not limited to, the Spanish-speaking members of the Hispanic/Latino community, since the language barrier is one of the main causes of lack of access to training, education and services. Many of these services are housed at or sponsored by the Centro San Juan Diego, the Hispanic Institute for Family and Pastoral Care. Specific programs or services provided are:

- a. *Evangelization and Catechesis:*
 - i. Training of catechists at basic and certification levels
 - ii. Parish missions
- b. *Youth Ministry:*
 - i. Certification of Hispanic youth ministers
 - ii. Advice on parish models for youth/young adult ministry with Hispanics
 - iii. Coordination of youth activities and events at the Archdiocesan level
- c. *Care of Migrants:* Visit individuals/groups in the fields; provide opportunities for Mass, sacraments and basic religious education; coordinate donations for basic needs (clothing, food, toiletries, etc.) when needed, and coordinate volunteers (religious ed, ESL, GED) and partnerships with other agencies; advocacy.
- d. *Small Christian Communities* (Comunidades Eclesiales de Base): training for facilitators and assistance to parishes organizing and maintaining them.
- e. *Family services:* education (ESL, GED, Computer literacy), counseling and referrals.
- f. Advice and support to parishes, Archdiocesan departments, schools and related organizations regarding Hispanic ministry.

3.4.2. **Centro San Juan Diego: Hispanic Institute for Family and Pastoral Care**

Centro San Juan Diego, the Hispanic Institute for Family and Pastoral Care, is a place for leadership training and education of the Hispanic community. It is a place for education of the community for the ministry among Hispanic peoples and for leadership of Hispanics in church and society. It is also a welcoming point where members of the community, especially but not exclusively Hispanics, conduct meetings and find help for immediate needs through a combination of direct and referral services and for promotion of the Hispanic cultures, traditions and spiritual life.

3.4.2.1. Organizational responsibilities and accountabilities: Centro San Juan Diego (CSJD) is dependent on the Office for Hispanic Ministry. The Director for Hispanic Ministry is also the director for the Centro. All staff members respond to the Director, who is accountable to the Moderator of the Curia.

3.4.2.2. The CSJD advisory board is a consultative body that provides advice to the Director on issues regarding the Centro's programs and services and finances. It also serves to obtain funding for Centro's activities, services, construction projects, and operational costs.

Part 5: Consecrated Life

Through programs of education and collaboration, the Office for Consecrated Life seeks to promote vocations to institutes of consecrated life and to assist those who are consecrated virgins in nurturing their spiritual lives and service to the Church.

3.5.1. The Director of Consecrated Life acts as a liaison between the Archdiocese and various religious organizations, including religious institutes, secular institutes and associations of the faithful formed with the intention of being established as institutes of consecrated life. In addition, the Director meets with those who are inquiring about the life of a consecrated virgin and provides information to individuals discerning religious vocations.

3.5.2. The Director of Consecrated Life is the contact of the Archdiocese with the Rocky Mountain Vocation Council and Serra Club. With delegated responsibilities from the Archbishop, the Director is to be contacted by any institute of consecrated life wishing to be established in the Archdiocese. Matters of importance and significant changes in ministry, organization, or apostolic works by an institute of consecrated life are to be communicated to the Director.

3.5.3. Vocation meetings and workshops are organized with the assistance of the Director.

3.5.4. The Director provides speakers for the retired religious annual financial appeal and annual convocation to celebrate jubilees. The Director is a consultant regarding stipends or benefits for ministry within the Archdiocese and facilitates the accommodation of religious institutes new to the Archdiocese. The Director assists with the revision of the Archdiocese's Directory and receives various appointments by the Archbishop to assist communities in special circumstances.

Part 6: Social Ministries

The Director of Social Ministries acts as a liaison between the Archdiocese and Catholic Charities to promote Catholic Social Teachings and to advance those Catholic organizations, both domestically and internationally, that respond directly to the Church's social mission. The Office also functions as the catalyst for peace and justice issues, global solidarity, direct social services, community organizing, legislative activity and civic responsibilities.

3.6.1. National programs include the following:

3.6.1.1. Catholic Relief Services (CRS) is the official overseas development and relief agency of the United States Catholic Bishops. CRS works with the poor in over ninety-nine countries throughout Africa, Asia, Europe, and Latin America. While CRS is active in responding to emergencies and providing immediate short-term relief, a large part of CRS's work is to help local communities identify and implement long term solutions to poverty through self-sufficiency. The Office is responsible for Catholic Relief Services Lenten family program of prayer, fasting and almsgiving, called Operation Rice Bowl. It is also responsible for other parish based educational programs of CRS including: Food Fast, Work of Human Hands and various advocacy programs. The Director coordinates all parish based emergency relief collections and is the Archdiocesan representative to CRS.

3.6.1.2. The development of the missionary nature and agenda of the Church through the promotion of Catholic Missionary groups and organizations while encouraging persons to consider missionary service is an important consideration of their Catholic faith.

3.6.1.3. Under the Mission Cooperation Plan, the Archdiocese requires parishes to participate in the annual acceptance of a designated mission appeal. It is the responsibility of the Office to coordinate the parish-based appeals by the missionary orders and organizations. Each parish provides one Sunday a year for this special appeal. Pastors and missionary representatives receive written guidelines designed to create a positive experience for all. If a missionary representative is a priest or deacon, a presentation during Mass may be given at homily time. Otherwise the presentation is to be given after communion. Tithing parishes are to allow visiting mission representatives to place envelopes in the pews and or a basket at the back of the church for those parishioners who wish to make an additional contribution. All funds collected should be sent to the Archdiocese, with the memorandum "Mission Cooperation". The Archdiocese will provide final distribution to the mission order or organization. Should any problems arise during the appeal process, parishes are encouraged to contact this Office so that it may be of assistance in clarifying or correcting the situation.

3.6.1.4. The Archdiocese's Office of Social Ministries is responsible for the coordination of the following nationally mandated collections: World Mission Sunday-Society for the Propagation of the Faith (SPOF) CRS Collection – Social Development and World Peace; Catholic Campaign or Human Development (CCHD), USCCB; Catholic Home Mission Appeal.

3.6.2. For the national collections, parishes are asked to renew their promotional materials list annually with the Office. It is the responsibility of the Archdiocesan Office of

Social Ministries to send a notice to each parish. Collections are to be sent to the Archdiocesan Office of Social Ministries for final disbursement to the designated mission.

3.6.3. The Office is responsible for handling all individual contributions the missions. Parishes are encouraged to direct persons to the Office of Social Ministries. Those wishing to make a weekly, monthly, seasonal or annual contribution can be matched to the specific contributory fund that best meets his/her requests. In addition, the Office handles requests for Memorial Mission Masses, wills and bequests of individuals interested in making a contribution to the missions.

3.6.4. Parishes are encouraged to direct anyone (lay or religious) interested in a career in home or foreign missions to the Archdiocesan Office of Social Ministries.

3.6.5. The Office is a liaison with the USCCB Department of Social Development and World Peace and distributes publications of USCCB statements. Furthermore, the Office is a clearinghouse for mission awareness resources and coordinates presentations and education on the missions for schools, colleges, and parishes. The Office is available to assist pastors, DREs, teachers and others in planning mission education activities that are designed to meet the inquirer's specific needs.

The Office encourages the home parishes of missionaries to show support by maintaining a dialogue with them through seasonal letters, project adoption, and providing a yearly subscription to the DCR. The Office maintains a current list of those serving and takes responsibility for making the initial contact in the parishes.

Part 7: Media Relations

3.7.1. Office of Communications

Through the Office of Communications, the Gospel message and the teaching office of the Archbishop are promoted through a variety of media. The Office of Communications works to advance the overall mission of the Archbishop of Denver and the Church in northern Colorado through social communications.

3.7.2. Archdiocese Media and Publications

3.7.2.1. The *Denver Catholic Register* is the official newspaper within the territory of the Archdiocese reporting reliable local, national and international news of the Church. As an important teaching medium, it communicates the truth of the Gospel with faithfulness to the Roman Catholic magisterium.

The *Denver Catholic Register* seeks a balanced presentation of news, feature stories, commentary, editorial opinion, information, photography and art. It serves as an important conduit among the many parishes and institutions of the Archdiocese. The *Denver Catholic Register* is circulated among registered members of parishes in the territory of the Archdiocese and other subscribers. A limited circulation is also directed to select leaders, Church officials, priests and religious, and the media.

3.7.2.2. *El Pueblo Católico* is the monthly Archdiocese's Spanish language publication addressed to the large Spanish speaking community in Northern Colorado. The goals of *El Pueblo Católico* are: to keep the Spanish community informed about Catholic activities and Catholic teachings of the Church; to transmit messages of the Archbishop and Auxiliary Bishops to the Spanish community; and to be a means by which the Spanish community can know their Catholic traditions and faith more readily. *El Pueblo Católico* is circulated to Spanish-speaking members of the parishes, and to other subscribers. A limited circulation is also directed to select leaders, Church officials, priests and religious, and the media.

3.7.2.3. Television and radio ministry includes producing two weekly taped Masses, one in English and the other in Spanish, that air on local TV stations.

3.7.2.4. The Archdiocesan website promotes innovative and rapid dissemination of information regarding the Archdiocese and Catholic organizations and agencies. The website provides information on current events, the Archbishop's reflections, *Denver Catholic Register* articles, descriptions of the ministries of the Archdiocese and information on each parish.

The website fosters dialogue and action that brings the Gospel of Jesus Christ into the world. It strives to realize that mission through thoughtful, responsible conversation that respects persons and opinions and supports the teachings of the Catholic Church. The website is a major outlet for the distribution of information as well as a significant tool for formation.

3.7.2.5. Vicars, directors and pastors are encouraged to anticipate upcoming newsworthy events well in advance and advise the Office for Communications. Important local news, features and commentaries are priorities in the *Denver Catholic Register* and *El Pueblo Católico*.

3.7.2.6. All material submitted to the Office is subject to sound theological review, editorial judgment, fact checking and editing.

3.7.2.7. Paid advertising is a primary source of revenue for the *Denver Catholic Register* and *El Pueblo Católico*. Advertising is welcome, within respect of Church teaching and the limits of good taste.

3.7.2.8. The *Denver Catholic Register* and *El Pueblo Católico* do not accept political advertising or advertising in conflict with Church teaching or potentially offensive to its readers. The *Denver Catholic Register* and *El Pueblo Católico* reserve the right to reject or cancel any advertising at any time.

3.7.2.9. The *Denver Catholic Register* and *El Pueblo Católico* offer discounts off the open rate for advertising by parishes and other -ecclesiastical related organizations within the Archdiocese.

3.7.2.10. The Office of Communications reserves all copyrights, including rights of distribution, for all materials produced.

3.7.3. **Director of Communications**

The Director is responsible for formal public relations, in all media: including daily and weekly newspapers, news departments of radio and television stations, press wire services, internet services and national media. The Director is also responsible for effective internal and external Archdiocesan communications.

3.7.3.1. The Director of Communications serves as the official spokesperson for the Archbishop, Auxiliary Bishop(s) and the Archdiocese in general.

3.7.3.2. The Director of Communications serves as the General Manager of the *Denver Catholic Register* and *El Pueblo Católico*. As General Manager, the Director of Communications supervises all editorial, advertising and circulation policies of the *Denver Catholic Register* and *El Pueblo Católico*.

3.7.4. **Media Relations**

Perceptions of press, radio and television personnel are built on cooperation, credibility and professional reliability. The Office endeavors to build positive Church-media relations, by responding proactively to issues and current events. The Office of Communications coordinates the distribution of information and the handling of press inquiries in a timely and accurate manner.

3.7.4.1. When a priest, deacon, or employees of the Archdiocese and other organizations within the territory of the Archdiocese is contacted by the media (television,

radio, newspaper or magazine) regarding ecclesial matters, he or she is to inform the Director of Communications before conducting an interview.

3.7.4.2. Press conferences are to be arranged through the Office of Communications and should be limited to important issues and topics.

3.7.4.3. As a general policy, confidential information should remain within the smallest group of those with a need to know; the potential for either negative or positive news reaching the media should be brought to the attention of the Director of Communications.

3.7.4.4. Contact with television and radio stations and systems for the purpose of airing special liturgies (e.g., Christmas midnight Mass), participating in inter-faith programming or ecumenical programming, is initiated through the Office of Communications.