The following legislation changes and additions to the Pastoral Handbook of the Archdiocese of Denver take effect July 1, 2017. These items are better understood when read in the context of their chapter and/or section. Presented below are only the changes and additions.

Additionally, not included in this appendix are changes in language that keep the handbook consistent with the reality of the Archdiocese, e.g., “The Denver Catholic Register” has been changed to simply “Denver Catholic.”

**Part 3: Description of Parish Governance – Parochial Consultative Organizations**

Overview 1.3.0. Parishes within the Archdiocese are definite communities of the Christian faithful, whose pastoral care is entrusted by the Archbishop to a priest as its proper pastor (canon 517). Although appointed by the Archbishop, a pastor does not receive his power from the Archbishop, but rather from his office as pastor. In the administration of the property of the parish, the pastor of a parish is not the representative or delegate of the Archbishop.

1.3.0.1. Under canon law, a parish is a stable community of the faithful where the faith is lived and passed on; sacraments are celebrated; the Gospel is preached; works of social justice are performed; and the faithful are educated. The parish is, pre-eminently, the means of assuring that the faithful, through the sacraments, and especially the Eucharist, are spiritually nourished and saved.

1.3.0.2. The pastor of a territorial parish is entrusted with ecclesiastical oversight for all mission churches, oratories, and the use of stations, within the territory. When such locations are under the care of a religious community, the pastor should work in cooperation with the community in exercising his oversight.

1.3.0.3. Definitions of Locations

A. Territorial Parish- A traditional parish that serves all the people within a specified boundary, according to can. 515. Generally, has been incorporated as a Colorado Corporation Sole. Has its own finance council.

B. Personal Parish- A parish that serves a designated group of people, e.g., an ethnic group, a college campus, an extraordinary form community. These parishes do not have a specific territorial boundary, other than the specific land where the parish buildings are located, as they serve anyone in the archdiocese who is part of the designated group (cf. Can. 518). Has its own finance council. Has been incorporated as a Colorado Corporation Sole.

C. Mission Church- A church that is associated within a particular territorial parish. Generally, has not been individually and civilly incorporated (it functions as a trade name for the territorial Parish). The Financial Council of the mission Church is the same of the territorial parish. All sacramental books are kept at the territorial Parish. However, some Missions may be erected as quasi-parishes and enjoy greater autonomy. They may be individually incorporated and have their own finance council as well as sacramental books.
D. Quasi-Parish- A certain community the faithful within the archdiocese, entrusted to a priest as its proper pastor, but because of special circumstances it is not yet established as a parish. It may enjoy its proper finance and pastoral council, and in general is equivalent to a Parish (cf. Can. 516)

E. Station- A location where Mass is celebrated on a regular basis, but is not owned by a parish or the Archdiocese. Stations are typically covered by the territorial parish within whose boundary they are located.

F. Oratory (can. 1223-1229)- A chapel with stability where Mass is celebrated on a regular basis, but is not a parish or a mission. Religious houses and institutes that are not parishes also fall under this distinction.

G. Shrine (can. 1230-1234)- A sacred place or church to which members of the faithful make pilgrimage for a special reason of piety.

1.3.0.4. If it is the case that an oratory or shrine offers a stable Sunday Mass, such a Mass (or Masses) should fulfill the specific mission of the location and should not supplant the need for the lay faithful to be connected to and attend Mass at a particular parish. Any such practices should be monitored and avoided through the collaborative efforts of the territorial pastor and those who operate the oratory or shrine.

{Please be aware of the following clarification of terms: The money attached to a Mass intention will be referred to as an “offering” to be consistent with Universal Law. The money that is paid as an aspect of a priest’s remuneration associated with sacramental services outside his assigned parish, or office, shall be referred to as an “honorarium.” The term “stipend” will be abandoned to avoid confusion. This has been changed in the follow sections: 2.2.3, 2.2.3.9, 2.2.11.2, 2.2.11.3, 2.2.11.6, 2.2.11.8, 10.22.4, and 10.22.5.}

2.2.3.1. Priests receive remuneration in relationship to their primary assignment and should not receive honoraria for this work other than the offering associated with Mass intentions. Honoraria related to sacramental work outside a priest’s primary assignment serve as a supplement to remuneration. Such honoraria primarily exist to aid priests who do not enjoy the same financial benefits that may exist in full-time parish ministry.

The amount paid in the categories of the mileage reimbursement, education allowance, retreat fee, priests’ convocation fee, and supply priest honoraria are announced annually in the Clergy Benefits Schedule. The amount suggested for a Mass offering is determined by bishops of the province. Mileage reimbursement and the offering associated with the Mass intention should be added to the Supply Priest Honorarium. An honorarium and mileage reimbursement may also be paid for other sacraments, e.g., Reconciliation. Such an honorarium should be representative of the time and energy offered by the supply priest.
2.2.3.5. Archdiocesan priests also receive dental insurance through the Archdiocese of Denver Welfare Benefit Trust (Ref. Chapter 12) dental insurance plan. The priest’s employer (e.g., a parish or Catholic institution) pays the insurance premium. Priests from religious orders or other communities receive such dental insurance from the respective orders/communities.

2.2.12. Extern Priests
A priest from another diocese or from a religious community who wishes to minister in the Archdiocese for a period over one month will be allowed to do so only by the Archbishop and in agreement with the priest’s ordinary. Subsequent to the appropriate background check and meeting the requirements of the Archdiocesan Code of Conduct, the Vicar for Clergy will give permission for an extern priest to live in a parish setting, if available. When an extern priest receives the permission of the Archbishop to minister in the Archdiocese, the Archbishop will seek the consultation of the Deans’ Board concerning the assignment. He may also be asked to participate in the enculturation program.

2.3.1. Deans’ Board
2.3.1.1. The Statutes for the Deans’ Board can be found in Exhibit XII.

2.3.1.2. The Deans shall maintain a dialogue with each priest in his deanery regarding his pastoral interests and aptitudes.

2.3.1.3. A priest may contact any member of the Deans’ Board regarding his own re-assignment. A pastor may request the re-assignment of his parochial vicar(s). Any priest may request particular or special assignments to the Vicar for Clergy in writing.

2.3.1.4. Ordinarily, a minimum of three weeks is allowed from the date of notification until the effective date of re-assignment.

2.3.1.5. If there is a need for assignment outside the normal time line due to death, illness or other unexpected circumstances, the Vicar for Clergy will work in conjunction with the affected Dean and the Archbishop to make recommendations. The Deans’ Board may be consulted on this assignment.

2.3.1.6. When the Office of Pastor is vacant, the Archbishop may appoint a Parish Administrator. The Parish Administrator is a priest or a deacon who is authorized to maintain the responsibilities of a pastor, but is to initiate no new programs or significant administrative or financial changes without the permission of the Archbishop.

2.3.1.7. Pastors are appointed for a six-year term that may be renewed. In the fifth year of his term, the pastor may be asked to submit a self-evaluation to the Vicar for Clergy. The Vicar for Clergy will then make his recommendation to the Archbishop.

2.3.1.8. A Parochial Vicar is normally assigned for a three-year term. His responsibilities include those matters assigned by the pastor.
2.3.4.1. Consistent with canon 555, a Dean is “a close collaborator with the Bishop in the pastoral care of the faithful and attentive ‘elder brother’ towards the priests of the deanery, especially those who are ill or in difficult situations. It falls to him to coordinate the common pastoral activity of the parishes, to see to it that priests are living lives in conformity with their state and that parochial discipline is duly observed, particularly with regard to the liturgy” (Congregation for Bishops, Apostolorum successors, number 218). Deans are appointed by the Archbishop for a renewable term of three years according to a process determined by the Office of the Archbishop. For a just cause, the Archbishop can freely remove a dean prior to the expiration of the term of appointment (canon 554 §3). The Parish Visitation Report is to be completed by the pastor each year in collaboration with the Dean. A copy of the report is to be kept on file in the Office of Chancellor, and each parish is also encouraged to keep a copy of the report in the parish files.

2.3.4.2. In order to effectively promote the pastoral welfare of the People of God, a dean is to visit each parish within the deanery at least once a year. In keeping with canon 555, the Dean is to ensure that ecclesiastical goods are properly administered and cared for, specifically, the Dean is to tour and inspect all facilities, including the rectory, to determine if they are being properly cared for. During his visitation, the Dean is to review and evaluate the sacramental records maintained by the parish and to ensure that a copy of these records is sent to the Archdiocesan archives. With the pastor or parish administrator, the Dean is to evaluate the financial, administrative or pastoral needs of the parish and to reflect upon other concerns, which may be brought to the attention of the Archbishop. The Dean’s evaluation of the financial needs of the parish should always be preceded by a report or meeting from the Parish Finance Council, in the presence of the Pastor.

2.3.4.3. The Dean is to convene meetings with the priests of his deanery, no less than quarterly, and preferably on a monthly basis. At these meetings the Dean is to discuss the pastoral issue facing the deanery and modes of pastoral collaboration. He is to share with the priests the Archbishop’s solicitude and any particular concerns that the Archbishop may have. Presentations from members of the curia should also be welcomed at these meetings. Priests are encouraged to share their own concerns to the Dean so that he may accurately apprise the Archbishop. Furthermore, the Deans should ensure that regular meetings contain periods of common prayer and fraternal fellowship. The Dean is to report to the Archbishop when the deanery has assembled.

2.3.4.4. Apart from regularly scheduled meetings of all of the priests of the deanery, the Dean is to maintain direct communication with each of the priests of his deanery, in order to best inform and advise the Archbishop in matters regarding health and well-being of priest personnel, potential for changes in assignment, needs in the deanery based upon growth, changing demographics, and the like, and items of concern or clarification. The Dean should take care that the priests of the deanery have the necessary spiritual and material support, and, whenever possible, opportunities for continuing education. In the event of a pastor’s death, the Dean should assist in coordination of the funeral arrangements.

Although the Dean has a particular concern for the ministry and life of priests, deacons
are encouraged to present their pastoral concerns to their Deans either directly or through their pastors. Should the Dean become aware of any disciplinary issues pertaining to the life or ministry of clergy in the deanery, he is responsible, according to this prudent judgment, to inform the Archbishop or Vicar for Clergy directly.

2.3.4.5. All clergy and parish personnel are to be familiar with the functions of the Dean and the annual Parish Visitation Report and are to cooperate with the Dean in fulfilling his responsibilities.

(2.4) Part 4: Permanent Deacons

2.4.5.1. The deacon is assigned by the Archbishop to perform particular ministerial duties within and outside the parish.

2.4.5.4. To receive an assignment with the Archdiocese, the deacon is required to satisfy the continuing education requirements as defined in the diaconate continuing formation policies. Failure to meet these requirements will result in the diaconal assignment not being renewed. Should the deacon be delinquent in his continuing education hours, the pastor will be informed of this anomaly, usually six months prior to an assignment. The parish of assignment is to budget an annual allowance for continuing education expenses of the deacon (see the Clergy Benefits Schedule for the designated amount).

2.4.5.5. As with other clergy assigned to a parish or institution, the deacon is to be reimbursed for all authorized expenses he incurs that benefit the parish. Expenses anticipated by the deacon will be submitted for reimbursement and may require preapproval by the pastor in accord with the parish reimbursement policy. Expenses may include, but are not to be limited to: travel, meals, required materials, telephone, postage, and meeting fees. Parishes are expected to provide necessary liturgical vestments and related items required by the deacon for diaconal ministry (Ref: Chapter 10 – Parish Business Practices within the Territory of the Archdiocese – Stewardship of Assets 10.2).

2.4.7. Employment of Deacons, Deacon Candidates and Applicants

There are occasions where it may be appropriate to employ a deacon, or a man in formation to become a deacon, to fill a position. In particular, deacons should take precedence for cleric positions normally filled by a priest, but where a priest is not available, such as the position of pastoral assistant.

2.4.9. Salary and Benefits: Other Compensation

Unless hired to fill a position (such as parish business manager, DRE, grounds keeper, etc.) and/or unless the conditions of canon 281 §3 are present, the deacon does not expect to be compensated for his diaconal ministry assignment or for otherwise exercising his ministry (however, see Section 2.4.9.4, regarding other compensation that may be paid to a deacon at the pastor’s discretion). Where the deacon is hired to fill a position and/or the conditions of 281 §3 are present, the pastor will determine the salary for the position recognizing that salary and benefits should be commensurate with the salary and benefits paid to a qualified individual for that particular position.
2.4.9.1. A deacon who is therefore qualified to serve as a parish business manager, youth minister, etc., may apply for and be hired for such a position in accordance with this policy.

2.4.9.2. Other employment benefits are to be offered to the deacon consistent with the norms of the Archdiocese’s sponsored benefits programs.

2.4.9.3. As applicable, the pastor and the deacon, candidate for the diaconate, or applicant for the diaconate, should consult with the Vicar for Clergy and the Director of Deacon Personnel prior to taking any actions which would lead to separation from or termination of employment.

2.4.9.4. Finally, if a pastor deems it appropriate and just, a pastor may compensate a deacon in recognition of his services generally. The pastor may do so regardless of whether those services fall within or outside of the deacon’s ministry assignment, and giving due consideration to the deacon’s need. If such compensation payments are issued by the parish to which a deacon is assigned, reporting should be processed through payroll. If such compensation payments are issued by a parish to which the deacon is not assigned but to which he is nonetheless providing ministry, such compensation payments may be processed through either payroll or through accounts payable.

3.3.12.1. National programs include the following:
   c. Under the Mission Cooperation Plan, the Archdiocese requires parishes to participate in the annual acceptance of a designated mission organization. It is the responsibility of the Office to coordinate the parish- based appeals. Each parish is to schedule one Sunday a year for this special appeal. A special collection must be taken up in the pew for this appeal at all Masses during the weekend. Any and all money collected by the parish toward the missionary organization is to be transferred and held in trust by the Archdiocese to ensure all accounting formalities and donation requirements are met prior to full and direct disbursement to the missionary organization.
   d. The Office of Social Ministry helps with the coordination of the nationally mandated collections, including, but not limited to - World Mission Sunday-Society for the Propagation of the Faith (SPOF) CRS Collection – Social Development and World Peace; Catholic Campaign or Human Development (CCHD), Catholic Home Mission Appeal and the non- mandatory Church in Africa Collection.

5.1.2.1. The Office of Liturgy plans all archdiocesan liturgies involving the Archbishop of Denver and his Auxiliary Bishop(s). It also serves as a resource and advisor to the archbishop, clergy, parishes and laity in all matters related to the celebration of the sacred liturgy by promoting and fostering its proper implementation in the Archdiocese of Denver.

5.1.7. **Sacred Music** The music used at divine worship is sung prayer. In addition to being technically and aesthetically proper in the judgment of competent musicians, any text should express Catholic faith. Music is to be appropriate to its place in the liturgy and to a proper diversity of roles among the ordained ministers, cantor, congregation,
choir, and instrumentalists. It must also be appropriate for the occasion and the congregation, using the three theological, pastoral and musical judgments as found in the United States Catholic Conference of Bishops document, *Sing to the Lord: Music in Divine Worship*.

5.1.8.1. When several languages are to be used during a liturgical celebration, in order to make God’s Word and the content of the prayers and songs accessible to those gathered and using the United States Conference of Catholic Bishops document, *Guidelines for a Multilingual Celebration of the Mass*, the following should be considered:

5.1.8.4. Music should allow those present to pray as one community in diverse voices. To encourage the participation of all present, the singing of the short texts in several of the languages of those assembled, e.g. *Lord Have Mercy* with the use of Greek refrains with invocations and verses in the various languages may be helpful.

5.1.9. **Forms of the Latin Rite**
The celebration of Mass according to the 1962 *editio typica* of the *Roman Missal* of St. John XXIII (known as the Extraordinary Form of the Latin Rite) may be celebrated by any priest according to the calendar and *Lectionary* of the 1962 Roman Missal. Use of the current *Lectionary* may be used “the readings may be given in the vernacular using approved texts” (*Summorum Pontificum*, [SP], Art. 6).

a. For a priest to celebrate the Extraordinary Form, he must demonstrate to the Ordinary a sufficient knowledge and facility of the Latin language and a sufficient ability to observe the rubrics of the 1962 Roman Missal (SP, Art. 5.4).

b. A priest, on his own, may not simply decide to publicly celebrate the Extraordinary Form of Mass without a “stable group.” A “stable group” is a significant number of the faithful who have been attending the Extraordinary Form regularly, or who have been desirous of it over the years, and who of their own free will requested it (SP, Art. 5.1).

c. The Extraordinary Form may be celebrated privately at any time except during the Sacred Triduum (SP, Art. 2).

d. A pastor can permit the Sacraments of Baptism, Penance, Anointing of the Sick and Matrimony in the Extraordinary Form for the faithful who request it, even in particular circumstances such as funerals or occasional celebrations, e.g., pilgrimages.

5.1.9.1. Use of other Latin Rites, i.e. Anglican Use, Mozarabic, Ambrosian, in the Archdiocese of Denver, require permission of the competent ecclesial authority and the Archbishop.

5.2.1.6. The Rite of Baptism may be celebrated at any time (canon 856), but should be avoided during the Easter Triduum, with the exception of the Easter Vigil.

5.2.5.2. Baptisms performed under emergency conditions are to be recorded in the baptismal register of the parish in whose territory they occur or in the case of St. Joseph or St. Anthony Hospital in their baptismal registers.

5.2.6.2. There may be either one male sponsor (godparent) and one female sponsor or only one sponsor of either sex. There cannot be two sponsors of the same sex.
5.2.7. **Record of Baptism and Godparents** If the Baptism concerns a child born to an unmarried mother, the name of the mother must be inserted in the register if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. The name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents (canon 877§2). The baptismal certificate is to contain only the name of the mother or the father or both parents. The baptismal certificate is not to have the names of two parents of the same sex. In cases of adoption for civil purposes a notation may be made in the baptismal register notes that the child has two parents of the same sex but only one parent may appear in the parent column and on any certificates issued.

“Therefore, even in cases of such operations the records are not to be altered. Specifically, the altered condition of a member of the faithful under civil law does not change one’s canonical condition which is male or female as determined at the moment of birth. However, should a situation rise in which some sort of notation is determined to be necessary, it is possible, in the margin of the entry for Baptism, to note the altered status of the person under civil law. In such cases, the date and relevant protocol number of the civil juridic act or document should be included along with, where possible, a copy of the documentation itself at that page of the Baptismal Registry” (October 15, 2002 letter from USCCB regarding clarification from the Congregation for the Doctrine of the Faith regarding gender reassignment).

- Parish personnel having access to parish registers have an obligation not to disclose to any person any information that would identify or reveal, directly or indirectly, the fact that a person was adopted.

5.2.7.2. Unfortunate familial circumstances lead, at times, to the desire to change the godparents noted on the baptismal certificate. Since the certificate is documentation of an accomplished act, the names of the original godparents cannot be changed. Names of other individuals may be added to the notes if they have taken on the role of the original sponsors and the pastor is to see to it that their names as well as the date of the addition be placed both on the register and on the certificates. 5.2.6.2 applicable to these new individuals. The names of the original sponsors will remain both in the register and on the certificates.

5.3.1. **Celebration** Confirmation normally should be conferred within Mass with the participation of the parish community. If the size of the church does not provide adequate space for the number of candidates, their sponsors, and family members, consideration should be given to two celebrations of the sacrament. A parish that regularly has less very few to be confirmed each year is encouraged to combine the celebration with that of a neighboring parish.
5.3.3. **Minister of Confirmation**

A priest has the faculty to administer the Sacrament of Confirmation under the following three circumstances:

a. He is administering all three sacraments of initiation to a candidate in the same ceremony.

b. He is receiving a non-Catholic Christian into the communion of the Church.

c. He is confirming a person who is in danger of death.

In all other circumstances a priest must write to the Archbishop and receive delegation in order to administer the sacrament.

5.3.3.1. Only after discussion with the individual and with a serious reason interfering with the person’s ability to be confirmed by the Archbishop (or his delegate) may a pastor request delegation from the Archbishop to confirm a Catholic.

5.3.3.2. A priest who has received the faculty to administer the Sacrament of Confirmation can associate another priest to confer the Sacrament of Confirmation: in place of himself in the event that he is unable to travel to the location of the Mass, or alongside of himself when the number of candidates to be confirmed is greater than 140 (can. 884).

5.3.4.1. It is to be highly encouraged within marriage preparation that the future spouses have received the Sacrament of Confirmation before marriage, not during the Order of Celebrating Matrimony itself.

5.4.10.2. Mandation is given by the Archbishop. A written request is to be made to the Archbishop by the pastor or chaplain. Extraordinary ministers of Holy Communion are to be selected by the pastor or chaplain based on evidence of personal willingness to assume the responsibility such a role entails. The request describes the needs of the parochial (or other) situation, the names of candidates, give an assurance that all those for whom mandation is being requested have been fully initiated into the Church with the sacraments of Baptism, Confirmation, and Eucharist. The request also is to verify that the candidates are of sufficient Christian maturity, have a definite relationship to the parish or institution to be served, give evidence of a character and way of life that reflects a serious and well-formed faith and moral commitment and are at least age 16. The request also is to verify that the candidates for mandation publicly affirm the magisterium of the Church, are in good standing in the Church and, if married, in a regular marital situation.

5.4.10.3. If, for any reason, an exception to the above age requirement is desirable, a request is to be made to the Archbishop.

5.4.10.8. Mandation for extraordinary ministers of Holy Communion is granted for up to four-year periods. The ability or willingness of an individual to continue as an extraordinary minister beyond the limit of mandation should not be presumed; this willingness and ability is to be confirmed by the pastor or chaplain and the individual prior to renewal.
5.4.14.1. A Liturgy of the Word with Distribution of Holy Communion, i.e., a Communion Service, can be celebrated only when no priest is available to celebrate a regularly scheduled Mass and travel to another location for Mass would represent a hardship for the faithful. Such services are not permitted to be celebrated on Sundays or Holy Days of Obligation without permission of the Archbishop (or via one of his Vicars general). Where it serves a pastoral need and no priest is available, a Liturgy of the Word with Distribution of Holy Communion may be regularly scheduled and celebrated at institutions where residents are unable to travel to the nearest Mass and no priest is available, e.g., jails and nursing homes.

5.5.5. Giving Absolution
In order for a priest to give absolution the three acts of the penitent must be present: contrition, confession, and satisfaction.

5.5.5.1. The Sin of Physician Assisted Suicide
a. In the case of someone who has requested Physician-Assisted Suicide (PAS), the problem of contrition arises. The confession of sins is not enough if there is no detestation for the sin committed and a resolution not to sin again. A person who has formally requested PAS has placed themselves in an objective state of sin. Through this request, the person has started a process that he intends to end in suicide, with the complicity of a physician or other medical professional. True but imperfect contrition only requires purpose of amendment, that is, the resolution to reject the objective state of sin and promise to rescind the official request for PAS as soon as possible. The penitent should also properly dispose of the medication, and notify any relatives, friends and relevant medical personnel of his or her change of heart. It may happen, however, that after all reasonable efforts have been made, the person seeking PAS shows neither signs of being sorry, nor the needed purpose of amendment. In this painful situation, the penitent requires the priest to delay absolution until a later time, while other efforts are made so that the penitent may be properly disposed.

If the penitent has decided to apply for PAS but has not yet begun the official request process, the priest can give absolution, as long as the penitent is willing to reverse his decision.

b. In the case of someone who has committed the sin of scandal by encouraging a relative or friend to request PAS, the priest will confirm he or she is contrite and has a firm purpose of amendment. Absolution can be granted to the penitent, who may be invited to make proper satisfaction by praying for those he has offended, and, if possible, talking to them and trying to convince them to rescind their PAS request.

c. In the case of someone who has formally cooperated in the evil of PAS, the priest will welcome him mercifully and help him understand the seriousness of his sin and the greatness of God’s love. True contrition requires purpose of amendment, which implies a resolution to stop participating in PAS and begin a path of healing and reconciliation with the Lord. Possible means of satisfaction for those who have participated in PAS could involve praying for those whom they have helped commit suicide, seeking to heal wounds created in the family by their promotion of PAS, performing acts of mortification, or offering acts of love (thereby seeking to foster true compassion) for those whom they have affected, etc.

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1 Can. 987.
2 Cf. Can. 980.
Subject of the Rite of Anointing of the Sick

5.6.4.4. Certain pastoral concerns arise when the subject of the right is a person who intends to end their life by means of Physician-Assisted Suicide (PAS):

a. “The anointing of the sick is not to be conferred upon those who persevere obstinately in manifest grave sin.” The request for PAS is a grave sin, which sets the person in objective contradiction with Christ’s Paschal Mystery and with their baptismal call to live and die with Christ. Therefore, the Anointing of the Sick and the reception of Viaticum for a Catholic who has requested PAS should always be preceded by the reception of the Sacrament of Reconciliation (see 5.5.5.1.). When there is a delay in granting absolution, this will also entail a delay of the Anointing of the Sick and Viaticum.

b. In the case of someone who has not requested PAS but is considering this possibility, and has not yet determined to do so, the Anointing of the Sick should not be delayed and the priest should encourage the person to make a Confession. This will be an opportunity to help the person remember their baptismal call in Christ, reject the temptation of PAS and the sin of despair, offer the fatherly accompaniment of a priest, and invite him to contemplate the Passion of the Lord.

c. In the case of someone who has firmly determined to request PAS, but has not yet done so, the priest is in a different situation. The request for the Anointing will be a providential opportunity to engage this person with understanding and encourage them to receive God’s mercy through Confession. As a true father and physician, the priest will listen attentively and will make every effort to help this person change his determination. If the person decides to reverse his or her decision, the priest will be able to anoint him or her after Confession. Otherwise, the person’s decision to pursue PAS will require the priest to delay the Anointing.

Pastoral Care of the Dying

5.6.5.1. In the case of persons in manifest serious sin who have fallen unconscious, their repentance should not be presumed and thus their lack of disposition to receive the Sacrament of Anointing of the Sick would persist.

5.7.4.2. If there is distribution of Holy Communion (except where it is not distributed for the Matrimony between a Catholic and a Catechumen or Non-Christian), the guidelines should be presented with care to the assembly.

5.7.5 Prayer at the Marian Altar or Shrine The practice of the bride and groom visiting the Marian altar or shrine at the conclusion of the celebration should reflect sincere devotion to Mary, the Mother of the Lord. The Order of Celebrating Matrimony makes no reference to this devotional practice; therefore, if it does take place within Mass, it occurs following the Prayer after Holy Communion or after the Final Blessing and Dismissal. Outside of Mass, it occurs after the Final Blessing and Dismissal.

5.7.6. Cultural Practices The exchange of consent is the sacramental action of unity and its primary symbol. In general, anything contrary to the Church’s faith in the sacrament of Marriage or of a private or personal nature should not be introduced into the Order of Celebrating Matrimony itself. There are cultural exceptions which are permitted in the OCM, such as the Blessing and Giving of the Coins and the Blessing and Placing of the Lazo or the Veil, Crowning the Bride and Groom, etc., couples should speak with the celebrant of the Marriage as to where their proper inclusion is in the liturgy.

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3 Canon 1007.
5.7.7. **Unity Candle/Sand Ceremony** This is not a part of the *Order of Celebrating Matrimony*. The Archdiocese of Denver does not allow a Unity Candle/Sand Ceremony as part of the Liturgy as it may appear to be a duplication of the main liturgical symbols of the consent of the couple and exchange of rings. It would be better done at the wedding reception before the dinner or festivities begin.

5.7.9 **Record of Marriage** The pastor is to note as soon as possible after the marriage in the parish register, the names of the spouses, the person who assisted and the witnesses and the place and date of the celebration of the marriage (canon 1121.1) The pastor also must make notation of Marriage in the baptismal register if one or both of the parties was also baptized in the same church. Otherwise the pastor must inform the pastor of the place of Baptism about the celebration of Marriage so that a notation is made in the baptismal register.

5.9.3.3. With the permission of the celebrant, one member or friend of the family may deliver a brief eulogy, no more than five minutes in length, before the Final Commendation. Criteria for the eulogy include the likelihood of maintaining composure at this emotional time, the content cannot be offensive, racist, lewd or inappropriate, reminding the person giving the eulogy that they are in a sacred place. The celebrant will request to review the content beforehand (OCF 170). It may be the case that the eulogy itself, or multiple eulogies, should be incorporated into the vigil service.

5.9.7.4. Care should be taken that the cremated remains of the deceased are accorded proper respect through interment in blessed cemetery ground or in a mausoleum promptly. The keeping of the cremated remains by a relative or friend does not show due reverence to the deceased. Further, any scattering of the cremated remains, dividing of cremated remains among family members, and/or making cremated remains into jewelry are not permitted, because of the reverence due to the bodies and remains of the bodies of those who have been baptized and have been temples of the Holy Spirit.

5.9.10. **Christian Burial for those who use Physician-Assisted Suicide**

Certain pastoral concerns arise when the deceased ended their life by means of Physician-Assisted Suicide (PAS):

a. In the case of PAS, there are qualitative differences that place the person requesting it in a worse situation than others who commit suicide by conventional means. PAS is different from typical suicides because it involves the active participation of society (medical professionals, family members, state employees, etc.) and because it generates public scandal by leading others into sin.

b. It is necessary to differentiate between an isolated case of premeditated suicide and the decision to use PAS. In the first case, Christian funerals should be considered on a case-by-case basis but in the case of PAS funerals may not be held because of the risk of scandal.

c. Those who use PAS may have their remains buried according to the Rite of Committal. No other rite may be used, i.e., a vigil, funeral, or paraliturgical celebration.

d. Some days after the burial, the priest should encourage the family of the deceased to have Masses offered for the repose of their loved one’s soul. In any case, any kind of celebration of the decision of requesting PAS must be avoided.
e. The denial of a funeral is not a judgment on the salvation of the deceased, rather it is a means of protecting against the scandal of a public sin that promotes the culture of death and erodes our vision of every human life as a gift.

5.9.11 **Record of Funeral** When the burial has been completed, a record is to be made in the register of deaths according to the norms of particular law (canon 1182). The parish of baptism does not need to be notified of a death.

5.11.1. **Sunday Mass Schedules**
There should be an adequate provision of Masses so that the faithful can fulfill their Sunday obligation. The number of Masses celebrated on Sunday and holy days should reflect the size and nature of the stable and seasonal community that attend a particular location where Mass is celebrated.

5.11.1.1. The notion of Sunday as the day of the celebration of the Resurrection of the Lord must not be diminished. Sunday Masses are not to be celebrated until the time of Evening Prayer on Saturday, which generally is understood to begin no earlier than 4:00 p.m. Each location may schedule Saturday evening anticipated liturgies for the Sunday obligation.

5.11.1.2. A review of the schedule of Sunday liturgies should be done periodically. Such reviews are recommended to include discussion on a deanery level. If a reduction of Masses is considered, there must be an adequate explanation or catechesis to the parish regarding the rationale for such schedule modifications, with an opportunity to receive input from parishioners prior to finalizing a decision. Masses scheduled for Saturday evening and Sunday evening should be planned and celebrated with the same quality and dignity as the other Sunday Masses.

5.12.1. **Sacramental Records and Permanent Files**
The Archdiocesan Archives (the Archives) exist to gather, arrange, maintain, preserve and safeguard written documents, photographs, and material culture which document the Church in northern Colorado. The written documents pertain to the spiritual and temporal affairs of the Archdiocese (canon 486).

5.12.1.1 The Archives holdings include Sacramental Registers for all closed parishes within the Diocese. In addition, the Archives maintains a master index of Sacramental records pertaining to baptism, confirmation, marriage and death for the years 1935 to present. Interested parties may obtain personally or through proxy an authentic written copy or photocopy of documents which by their nature are public and which pertain to their personal status within the Church (canon 487). Also included in the Archives may be documents which attest to the blessing or dedication of a church or cemetery, ordination records (canon 1053), historical materials relating to the Archdiocese (canon 491§2) including papers from Bishops and Archbishops, copies of property deeds and titles (canon 1284§2.9), copies of charter documents for pious foundations (canon 1306§2) or civil corporate documents. The Archives also holds transcripts for all closed diocesan high schools and some closed diocesan elementary schools.

5.12.1.2 The Archbishop is to assure that the acts and documents of the archives of
cathedral, parochial, collegiate and other churches and entities in his territory are also
diligently preserved and that inventories or catalogs are made in duplicate, one of which
is to be preserved in the archives of the church and the other in the Archdiocesan
Archives (canon 491§1 and 1283§3). The Archbishop or his designee is to inspect these
documents (canon 535§4). The Archives of the churches should be secured in fireproof
containers and materials from them should not be destroyed without the written
permission of the Chancellor or his designee.

5.12.1.4 Each parish is to have parochial registers of baptism, marriage, death and
confirmation (canons 535, 877, 895, 1121 and 1182). Confirmations and those things
which pertain to the canonical status of the Christian faithful by reason of marriage,
reception of sacred orders, perpetual profession made in a religious institute, and
enrollment or ascription in a church sui iuris are noted in the baptismal register (canon
535§2). These Sacramental registers must be kept in a secured manner preferably in a
locked fireproof cabinet. Access to these registers should be kept limited to pastors and
key parish staff. Care should be taken that registers never be left unattended. If for some
reason the pastor is forced to leave his church due to a natural disaster or impending
crisis, the Sacramental registers must leave with the pastor and the Chancellor or his
designee must be notified immediately as to the whereabouts of the registers.

5.12.1.5 The pastor is to ensure that these registers are accurately inscribed and carefully
preserved. Since the registers are meant for permanent preservation, the bindings and
paper shall be of quality that is considered permanent, durable and acid free. An
authentic copy of the parochial registers is to be sent annually by January 31st to the
Archdiocesan Archives. The diocesan archivist can provide each parish with the
approved forms for submittal. The copy of the register is to have the original signature of
the pastor on each page and should be embossed with the parish seal. The information
should come directly from the parochial registers and not from electronic databases. In
the cases of electronic transmittal of these records, a letter certifying the authenticity of
these records by the pastor with the parish seal must be sent into the Archdiocesan
Archives with the records. This copy of the register provides a prudent safeguard against
destruction. The Archives supply documentary evidence for parochial registers that
would otherwise be irretrievably lost to destruction. As the parish registers become
complete, they should be sent into the Archives for microfilming or digitization as an
added safeguard against destruction.

5.12.1.6. Occasions may arise where an error is discovered in the Sacramental register
books or an individual may undergo a legal name change. In these cases, before a change
may be made in the Sacramental register, the pastor must receive legal proof such as a
State issued birth certificate or identification showing the correct information. When that
proof has been presented, a copy of the proof must be made and kept either with the
Register or in a separate file and the correction may be made in the register by crossing
out the error and in red ink adding the corrected information. Any information changed
in a Sacramental register must be initialed and dated. White-out or total eradication is not
permitted. Proper proof must be presented to the pastor before a change is to be made to
the Sacramental register. In the case of baptism of an already adopted child, the
Sacramental register must note the fact of adoption but not the names of the natural
parents. Baptismal certificates issued by the parish for adopted children will be no
different from other baptismal certificates. No mention of the fact of adoption shall be
made on the baptismal certificate. In the case of adoption of an already baptized child, the Sacramental register must be updated to reflect the fact of the adoption, after legal proof of such adoption has been presented to the pastor. In such Sacramental registers, parentheses shall be placed around the names of the natural parents; the name(s) of the adoptive parent(s) shall then be added; the child’s former surname shall also be parenthesized and the new surname added; and a notation shall be made that the child was legally adopted. Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child’s new legal surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate. Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted. When these changes have been made, the Archives office needs to be notified in writing so that the Archive registers may be updated with the corrected information.

5.12.1.8. Genealogists sometimes request sacramental records for family members. It is recommended that church personnel distinguish between requests from individuals that need sacramental records for their life in the Church and requests from individuals that seek sacramental record information for genealogical purposes. It is the duty of the pastor to provide sacramental certificates to individuals who need these records for their life in the Church. Requests for genealogical research can be directed to the Archives office where a fee for such research is charged.

5.12.1.9. Generally, sacramental records are considered private between the individual and the Church. Individuals have a right to their own records and parents have a right to the records for their minor children. However, the passage of time changes the sensitivity and therefore privacy of records. Records that are one hundred or more years old are to be considered available for public purview. Records that are less than one hundred years old are to be considered confidential and not available for public purview regardless of whether the person is deceased or alive. When issuing updated copies of sacramental records to individuals, care should be taken that the person receiving the certificate is, in fact, the person on the record. It is appropriate to ask for photo identification before releasing a baptismal or other sacramental certificate. If there is doubt as to the intention or identity of the person requesting the record it is appropriate to deny release of the certificate.

5.12.11 Sacramental records may be duplicated on secure computers with no public access for ease of reference only with permission of the Archivist. A complete handwritten record must be maintained in the registers and the registers themselves are never to be destroyed or discarded. The handwritten registers are considered the original authentic copy of sacramental records and it is from these that certificates (authentic copies) and reports must be generated from. Certificates should have an official appearance and issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or may have them printed locally. All certificates must bear the name and address of the parish, be issued with all relevant notations and contain the parish seal. They are to be signed by the pastor or his delegate and must be either typed, printed or hand written in ink. If the certificate is issued for a person’s life in the church, then no monetary charge is to be made. If the certificate is to be used for civil purposes or
non-ecclesiastical purposes, then a parish at its discretion could ask a reasonable fee for such documents as long as it would not be considered a hardship on the individual requesting the document.

The Archdiocesan Building Commission (8.6.1. – 8.6.4.) no longer exists and these sections have been removed.

Dollar amounts related to approval limits for projects, alienation, etc. Have all been moved to Exhibit V. The parish project limit of $25,000 has been increased to $35,000.
Chapter 9: Investment Policies
This chapter included a great deal of text from the USCCB’s “Socially Responsible Investment Guidelines.” Since these guidelines may change, the text in Chapter 9 has been amended to represent that the Archdiocese will follow the USCCB guidelines and all text that quotes the guidelines has been removed (9.5.3.1. – 9.6.7.)

Chapter 10 Numbering: The entirety of Chapter 10 used 10.1.#. All numbers have been updated to remove the “1” after the 10. Thus, 10.1.13.2, now becomes 10.13.2.

10.2.2. Parish Accounting – while parishes are not required to be fully compliant with generally accepted accounting principles as set forth by the Financial Accounting Standards Board and various other accounting regulatory bodies, parishes are required to implement the accounting procedures as set forth in this chapter and summarized below.
   a. Consistent with guidance originally approved by the Presbyteral Council, each parish is to maintain the parish financial information utilizing the integrated accounting software program, including the standardized chart of accounts, as set forth by the Office of Parish Finance and as updated from time to time.
   b. Parishes should use the cash basis of accounting. The following exceptions to the cash basis of accounting are required: capitalization of fixed assets (see 10.16.3.), recording of account payable, debt obligations, deferred school revenue, unrealized gains or losses on investments, inventory (including gift shop and script), gains or losses incurred on the sale of assets, and debt forgiveness.

10.4.0. Cash Management and Oversight
It is recommended that the parish pastor be the sole signer on the parish bank accounts. If this is impractical due to the volume of checks to be signed or because of frequent absences of the pastor, a second signer can be added. The second signer should be the parochial vicar or parish deacon. The pastor may identify and request that another qualified person may be approved to sign checks under restricted circumstances. Such approval should be requested in advance and obtained in writing from the Director of Parish Finance of the Office of FAP. If approved, this other qualified individual cannot be the one who prepares checks and records financial activity in the parish accounting system.

Special Collections
10.6.12. “Special” collections required of each parish fulfill the responsibilities of the Archdiocese for the support of local, national, and international works of charity and education. Special collections are not Parish revenues.

The special collections established for the Archdiocese shall be defined annually by the Archbishop (canon 1266) and communicated in “Exhibit XIII: Special Collections Schedule and Information,” which shall be issued on July 1st for the following calendar year.

All Parishes and oratories which are, in fact, habitually open to the Christian faithful, shall participate in all special collections as follows:
a. On Good Friday only one collection shall be taken up in the pew and the entirety of the collection shall be given to the Holy Land Collection.
b. The following special collections must be solicited in the pew:
   i. Ash Wednesday (Eastern Europe)
   ii. Annual Seminary Appeal
   iii. Co-op Mission Appeal
   iv. Retired and Infirm Priests of the Archdiocese Collection
c. The Archbishop’s Catholic Appeal will be solicited in the pew by means of commitment envelopes.
d. All remaining Special Collections may be solicited in the pew or a donation may be made of an amount determined by the pastor in collaboration with his finance council. This donation shall represent an amount equivalent to what would have been collected in the pew. When donations are given in place of soliciting a collection in the pew, the donation amount should be determined during the budgeting process.
e. In parishes where e-giving programs are in place, all special collection options should be available for the faithful to make a donation.

Many other appeals are received by the Archbishop. Occasionally certain appeals and emergencies that appear especially worthy are brought to the attention of the pastor and his people for consideration of their support. Such collections are optional, and the pastor and his advisors are to determine whether their parish will participate.

The “special” collections must be accounted for in a separate liability account when it is collected – Funds Held in Trust in the parish’s financial reporting system. In addition, parishes must remit such funds to the Archdiocese or the appropriate party within 60 days. The collection and counting of second collections is to be in accord with 10.6.1.

10.7.3. Interim Parish Financial Statements – In order to fulfill its responsibility to assist the Archbishop in his supervision of parishes, the Office of Parish Finance may require interim financial reports and information from parishes. Parishes may be required to submit detailed transaction information and supporting documentation on an as-needed basis.

**Internal Audit**
10.9.2. c. The scope of the work included in the visit by Internal Audit shall include all entities assigned to the Parish’s pastor/administrator including mission churches, oratories belonging to the parish, communities and auxiliary organizations under the supervision of the pastor/administrator.

10.18.5. Parishes are required to follow the policies and guidelines as outlined and issued by the Office of Human Resources of the Office of FAP as they pertain to employment practices and benefits administration. Parishes are to implement Parish Employee Handbooks as such guidance is considered to be a “best business practice” in the secular business world.
10.18.11. Proper classification of individuals is a critical responsibility for any parish. This is frequently referred to as making the employee vs. independent contractor determination. Each individual and their job responsibility must be properly classified based on the facts and circumstances of the job requirements.

In general, musicians will be treated as employees regardless of the frequency or infrequency of their work. It will be rare that the facts and circumstances would lead to a conclusion that a musician is an independent contractor. Musicians treated as employees must complete all appropriate paperwork in the same manner as any employee. In the rare situation where a musician is an independent contractor, they must complete all paperwork in the same manner as any independent contractor.

Parishes should use the guidance provided by the IRS and the Human Resources Department to properly determine an individual’s job classification.

10.27.3. Capital Campaigns – Monies received through fundraising for a capital project (Reference Chapter 8 – Building, Property and Construction Project Guidelines) are eligible for full or partial exemption from assessment. Such exemptions are approved by the Archbishop or his designee. This approval should take place prior to fundraising activities.

a. The Archdiocese’s policy is to consider exempting all or a portion of funds raised and collected for a period up to and including the initial year of an approved capital campaign, plus the three subsequent fiscal years ending June 30th, from assessments.

b. In order to guarantee full exemption, parishes must be in compliance with policies and procedures as contained within the Pastoral Handbook, active participant in Archdiocesan initiatives and programs, current with its Archdiocesan obligations, and the capital project and the project fundraising must be approved by the Archbishop or his designee in advance.

c. To avoid undue burden, the entirety of a parish’s financial situation will be considered when the amount of an exemption is determined.

*Exhibit V has been modified to include an expanded listing of limits that relate to various financial transactions. While not comprehensive, dollar amounts listed in the handbook have been placed in Exhibit V and the text has been amended to reflect this reality.*