

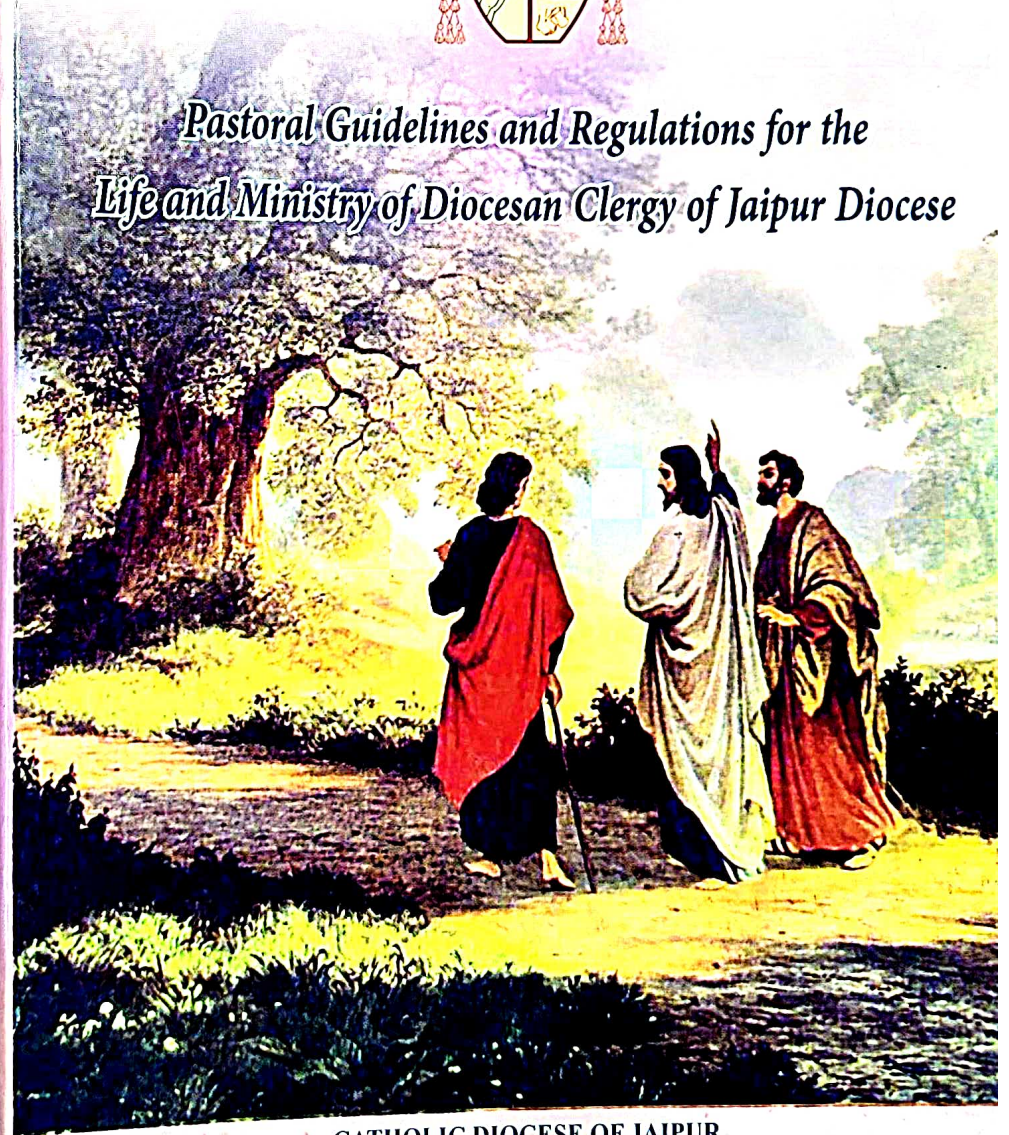
DIOCESE OF JAIPUR GEOGRAPHICAL INFORMATION



WALKING WITH JESUS



*Pastoral Guidelines and Regulations for the
Life and Ministry of Diocesan Clergy of Jaipur Diocese*



CATHOLIC DIOCESE OF JAIPUR
Bishop's House, Ghat Gate, Jaipur, Rajasthan, 302004

CHAPTER- I

LIFE AND VOCATION OF A PRIEST

1. BISHOP AND PRESBYTERIUM

The ministry of the priests consists first of all in a "responsible and necessary communion and collaboration with the ministry of the Bishop with whom they form a single presbyterate" (PDV No.17). Presbyterium connotes a profound union of mind and heart of the priests in our diocese with the Bishop and amongst themselves, by virtue of the commitment undertaken on the day of the ordination when placing their hands in his, they promised him and his successors respect and obedience.

The Apostolic Constitution **Lumen Gentium** states that "the Bishops have undertaken, along with their fellow workers, the priests and the deacons, the service of the community, presiding in the place of God over the flock whose shepherds they are as teachers of doctrine, priests of sacred worship and ministers of government" (LG 20) and "govern the churches entrusted to them as vicars and legates of Christ" (LG 127) "Bishops, for their part should consider their priests as 'brothers and friends', they should know them personally, visit them frequently and take to heart their material and spiritual well-being". They should also listen attentively to the pastoral plans and initiatives proposed by the priests for the good of the parish/institution / diocese. "The institutionalized structure which in practice represents the role of the presbyterium is the Council of Priests, whose task is to assist the Bishop in governance of the diocese in accordance with the norms of the law" (PG 5). The Apostolic Exhortation *Pastores Dabo Vobis* affirms that "all priests, whether diocesan or religious, share in the one priesthood of Christ, the head and the shepherd they work for the same cause, namely, the building of the Body of Christ" (PDV 17).

• The Presbyterium: A Fraternal Community

Lumen Gentium says: "by virtue of the sacred ordination and the mission they have in common, all priests are bound together in a close fraternity... and constitute along with their Bishop one presbyterium though destined to different duties" (LG 28). "Since all clerics are working for the same purpose, namely, the building up of the body of Christ, they are to be united with one another in the bond of brotherhood and prayer. They are to seek cooperation with one another, in accordance with the provisions of particular law'. (Can 275/1)

Pastores Dabo Vobis says, "Within the ecclesial community the priest is called in particular to grow, thanks to his ongoing formation, in and with this presbyterium in union with his Bishop. The presbyterate in the fullness of its truth is mysterium: it is in fact a supernatural reality because it is rooted in the Sacrament of the Holy Orders. This is its source and origin. This is its place of birth and of its growth (PDV 74).

Therefore, the communion of priests among themselves and with their Bishop is not to be considered an option but as an essential condition to be a priest and to exercise the priestly ministry. 'When several priests are employed in the same parish, it is advisable that they live in the same house and form a single community.' "Community life means not merely living physically together but sharing in the spiritual, pastoral and human levels. Thus priests who form a community should pray together, they should exchange useful information and plan and evaluate together their apostolic activities, they should help each other in cultural updating; they should help each other financially, even having some extent their goods in common, they should help and encourage each other in difficult situations, in times of weariness or illness, and especially when problems with one's vocation arise; when necessary they should not be afraid to give fraternal advice". (PG 26; Cf.PDV 18)

2. PERSONAL TRAITS OF A DIOCESAN PRIEST

The Sacred Priesthood is a divine vocation to personal sanctity and to service in the Church and society at large. A Priest is "chosen from among men for things that pertain to God (Heb.5, 1). Therefore the vocation to priesthood is not a vocation because of one's merits, intellectual talents or spiritual gifts but a gratuitous calling from God. Nor is it for his personal gain but solely for the greater glory of God. "You have not chosen me but I have chosen you and have appointed you to go and bear fruit that shall last" (Jn.15, 16).

The sacred priesthood unites three challenging dimensions in the life of the priests: human, Christian and Sacerdotal which are closely interrelated and therefore priests are encouraged to cultivate them in their daily living.

a. Human Qualities

A priest must have such human and humane traits of character that others see in him a perfect gentleman. In the words of Blessed John Henry Newman, "A gentleman is one who never inflicts pain, who carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, his great concern being to make everyone feel at ease and at home" (From "The idea of a University") In other words, a priest must have human and humane qualities so that others may see in him a true gentleman.

A diocesan priest must acquire interpersonal and managerial skills and learn the art of using properly his time and talents as well as the human resource available around him. He must know how to tackle and share responsibility with his co-workers, learn to appreciate the wisdom and experience of his elders and acknowledge with encouragement the enthusiasm of those junior to him.

A Priest should be involved in a process of constant intellectual and spiritual renewal thus avoiding the risk of becoming stagnant in his life as a priest. He is expected to be a natural educator of both human and moral values by word and example.

b. Christian Virtues

Besides human qualities a priest must excel in Christian virtues as portrayed in the life and teaching of our Lord, the Good Shepherd. Living the gospel values in an exemplary way, especially the Beatitudes and the Sermon on the Mount become necessary for every priest of today. The new and ever living commandment to love one another and the spirit of forgiveness should be an essential part of his life. A priest must teach, by word and example, those entrusted to his pastoral care to be Spirit-filled and Spirit-led. Combating, therefore, the fruits of the flesh, he must ever strive to produce 'fruits of the Spirit': peace, love, joy, faithfulness, forbearance, perseverance, unity, purity, self-control, etc. (Gal 5:19-23).

c. Sacerdotal Traits

By virtue of his ordination a priest assumes the triple role of Prophet, Priest and King. He should be therefore a man of God and a man for others.

i. Man of God

Spirituality/holiness means "life in the spirit making priests personal and specific signs of Christ, to the service of the local and universal Church, in union with the charism of the Bishops" (PG 19). "Precisely in order to effectively carry out his pastoral ministry, a priest must enter into a special and profound rapport with Christ the Good Shepherd, who alone remains the principal protagonist, in any pastoral action" (DMLP 38; Cf. PDV 12-15, 21,22). "A vocation to the ministerial priesthood begins with an encounter with Christ, which must be prolonged in those whom he has called to a missionary life" (PG 19)

As a natural consequence of being a man of God, a priest will also be a man of prayer. He prays the Breviary every day as the official spokesman of all humankind before God. He will nurture a great love for our Lord in the Blessed Eucharist and take time frequently to be in his divine presence. He will celebrate the Holy Eucharist daily with great devotion and love for the Eucharistic Lord. He will receive the Sacrament of Penance regularly, make a spiritual retreat once a year and will nurture his spiritual life with daily meditation, spiritual reading and filial devotion to the Blessed Virgin Mary. A priest should regularly examine whether his lifestyle, is becoming of a man of God, especially by participating actively in the Recollections organized in the diocese, a day which is set apart to share at all levels, the personal, pastoral and spiritual aspects of one's life.

ii. Man for Others

A diocesan priest is supposed to be a "people's priest". He has to interact with men, women, youth and children, parishioners. Christians, Government officials and the people of other faiths who live in the area entrusted to his pastoral care. He will be "all things to all men" (1 Cor.9, 22). In imitation of Jesus the Good Shepherd he will be their leader, friend and guide. He will pay particular attention to their spiritual needs while as far as possible attending also to their social and even material needs. He will pay a very special attention to one's personal sensibility and character bearing in mind that total detachment from persons and things expected of him as priest should be uppermost in his mind at all time as a sign of his total commitment to a life of celibacy and perfect chastity.

As a man for others', he is called to form people in Christian faith and values and proclaim God's Word through homilies which need to be prepared well, through catechesis and other forms of teaching ministry, which should communicate effectively the Christian message of peace and good will and the universal brotherhood of human beings.

In dealing with women, a priest must recognize their dignity and the role they have played in the history of salvation. He will treat them with respect and delicacy, bearing in mind the warmth and the welcoming attitudes of Jesus the High Priest towards his blessed Mother, Martha and Mary, the women who assisted him on his journeys, the Samaritan woman, the one ailing for many years, the woman caught in adultery and others. Celibacy can be lived in a healthy way when a priest learns to live with the 'circumcised heart', maintains proper boundaries and treats those, specially the women, taking responsible initiative and part in the parish activities as mature collaborators.

Called to be in the world but not of it, a diocesan priest will be wary of getting involved in worldly pursuits or of being closely associated with persons engaged in party politics or monetary speculations. A priest in our diocese should be very prudent in attending parties outside the presbyterium, in the consumption of alcohol/other intoxicants in order to show a good example to all and sundry. He must be totally transparent and accountable, especially in financial affairs. A priest needs to house in himself a contradiction, best seen in the life of Jesus by combining mercy with justice, human warmth with spiritual depth, attachment to mission with detachment from worldly matters.

Even though the adage "the habit does not make the monk" is true, a priest's attire should reflect his sacred identity and make him recognizable everywhere. Besides using the mandatory vestments when administering the sacraments and the sacramental a priest should maintain certain decorum in dress, behaviour and code of conduct, especially at public gatherings, liturgical or social functions and at the parish office. Wearing a cassock is always encouraged and desirable, especially when a priest is discharging his pastoral duties.

Vatican II urges priests to "unite their efforts with those of the lay faithful and conduct themselves among them after the example of their Master, who came

amongst men 'not to be served but to serve and give his life as a ransom for many' (Mt.20, 28). Priests are to be sincere in their appreciation and promotion of lay people's dignity and of the special role the laity has to play in the mission of the Church. They should be willing to listen to lay people, give paternal consideration to their wishes and recognize their experience and competence in the different fields of human activity" (Vat II: Ministry and life of Priests, 9)

3. DEANERIES COOPERATION

The Roman Catholic Diocese of Jaipur is divided into three zones at present.

These Deaneries are meant to foster understanding and cooperation among the diocesan and religious clergy, being co-workers in the vineyard of the Lord. The Dean should take interest in holding regular zonal meetings and inspire the members to undertake useful projects. Occasionally, the religious women/men and the representatives of parish councils may be called to such meetings to give the Priests and Religious useful feedback and express their expectations.

"The Religious priests, by virtue of the very unity of the priesthood and in as much as they share in the care of souls, 'may be said in a certain sense, to belong to the diocesan clergy' (CD 34); therefore, in the field of activity, they can and should serve to unite and coordinate Religious Men and Women with the local clergy and Bishop" (CD 36)

"Efforts should be made to renew the bonds of fraternity and cooperation between the diocesan clergy and communities of religious. Great importance should therefore be placed on all those means, even though simple and informal, which serve to increase mutual trust, apostolic solidarity and fraternal harmony. This will indeed serve not only to strengthen genuine awareness of the local Church, but also to encourage each one to render and request help joyfully, to

foster the desire for cooperation, and also to love the human and ecclesial community, in whose life each one finds himself as part, almost as if it were the fatherland of one's own vocation" (CD 27).

CHAPTER- II

MINISTRY OF PRIESTS

THE PARISH PRIEST/IN-CHARGE OF AN INSTITUTION AND PARISH COMMUNITY

Vatican II has affected a marked recovery of the ecclesial dimension of the profile and the pastoral activity of the priests, above all, through the reading of the scriptures and a closer examination of the life of the early Christian communities. The priest has a fundamental relationship with Jesus the head and shepherd and with his Church. Hence according to the teaching of the Church a sacred/ ordained minister walks in the Christological/ecclesial track.

Therefore, a Parish Priest/In charge of an institution will foster a spirit of genuine communication with his assistants and the parishioners and will build up a loving, caring and a sharing fellowship among them. Mutual trust and the spirit of forgiveness based on love should be the hallmark of every priest.

The Parish Priest will also recognize and appreciate the apostolate of the consecrated men and women in the parish. He should be able to foster a cordial relationship with the religious communities in his parish. He should also encourage them to take active part in the parish activities and promote the spiritual growth among the members of the communities. A parish Priest should display the compassionate heart of Jesus and be sensitive to the needs of his flock, especially the poor and respond to them adequately.

The Parish Priest should trust his assistant, assure him of his constant support and encourage him in his ministry for the good of the parish. A fraternal correction,

when needed will make his assistant a better priest. He should learn to delegate and not merely dictate, direct or distribute the powers and take responsibility for the outcome of the task performed by the assistant as one to whom he has delegated. The assistant in turn should respect the wisdom and experience of the Parish Priest. Assuring him of his constant support and cooperation should be the priority in the life of an assistant. A proper and open dialogue in matters related to the parish should be fostered by being humble and receptive to the needs of the flock.

The Parish Priest should know himself well enough, be aware of his strengths, weaknesses and failures and should have the confidence in himself and others. He should be a man of credibility and integrity. The preaching of the Word of God is one of his foremost pastoral duties among many other responsibilities. The people will refuse to respect a priest if they find a huge gap between what he preaches and how he lives. A well prepared homily will always be appreciated by his flock and he will be encouraged to do God's work within his limited ability.

2. PARISH VISITATION

One of the most important duties of a Parish Priest, after the celebration of the Eucharist, the administration of the sacraments and preaching the Word is to visit the homes of the parishioners, especially the poor, the casual Church-goers and the estranged Catholics. He is expected to visit the sick on a priority basis and he should endeavor to visit every family in his parish not merely during the Easter blessing and the carol singing programmes. His visits should be so systematically organized that he spends enough time with the family members and tries to learn about each of them individually and also spends some time in prayer with them. Whenever it is possible and feasible, he should be able to catechize such members of his parish, who have drifted away from the faith, those who join the other religious sects and faiths. By doing so he will be able to discern any vocations to

the priesthood or consecrated life and motivate them to go ahead in their vocation among the youth in the families.

Every Catholic in his parish should be encouraged to contribute his mite towards the upkeep of the Parish Church.

3. PRIESTS PRESENT IN THE PARISH

a. The Parish Priest: Kindly see II A above : The Parish Priest/in-charge of an Institution & Parish Community, who could also assume the office of Manager of the Parish School or any other school within the Diocese.

b. The Assistant Parish Priest: The Code of Canon Law says that the assistant priests are "co-operators with the Parish Priests and sharers in his concern, by common counsel and effort with the Parish Priest and under his authority, labour in the pastoral ministry" (Can 545/ 1). Hence, both the Parish Priest and the assistant, by their joint efforts should be able to provide efficient pastoral care to their flock for which they are jointly answerable.

c. The School Principal: The Priest, who is appointed as principal of a diocesan school, is expected to assist the Parish Priest in the pastoral activities of the parish where he resides. This of course may differ in each school and parish. Being the head of an educational institution the priest is expected to ensure that the Catholic value system and ethos prevail among the staff and students of the school. Character formation of the students should never be neglected. The principal should make sure that he creates an effective teaching and learning environment in the school.

The Principal shall make every effort to teach Catechism to the Catholic students with a priority to the faith formation. The Principal will follow strictly the admission policy of the diocese whereby merit should be the topmost criterion for admission to our schools. However, no Catholic students should be denied

admissions on any ground whatsoever. The Catholic students seeking admissions should be encouraged to attach a copy of the Baptismal Certificate and a letter of recommendation from the Parish Priest with his application saying that the family of the student is practicing Catholics.

d. The Vice Principal : The Vice Principal (priest) should understand that he is appointed to assist the Principal, cooperate with him and be available to the concerns of the institution under the guidance and authority of the Principal.

CHAPTER- III

REGULATIONS FOR TEACHING MINISTRY OF PRIESTS

"It is the priest's task, as educator of the people of God in the faith, sharer in Christ's prophetic role and co-operator with the Bishop, to preach the Word of Salvation and gather together through its powers the community of believers" (PG 23; Cf. DMLP 45-47; PDV 25-27; Can.762).

1. Preaching/Homily

"There is a close connection between the Word of God and priestly life..., the preaching of the Word is one of his fundamental duties" (PG 23)

1. All priests and deacons of our diocese of Allahabad have the faculty to preach everywhere, unless the faculty has been restricted or removed by the competent authority (Can.764). However, to preach to Religious in their Churches or Oratories, permission is required of their competent superior (Can.765).

2. At all Masses on Sundays and holy days of obligation, celebrated with a congregation, there is to be a homily (Can.767/2). Nevertheless, it is strongly recommended that, if a sufficient number of people are present, there be a homily at weekdays Masses also (Can.767/3)

2. Teaching/Faith Formation

1. By virtue of his office, Parish Priest is bound to ensure the catechetical formation of adults, young people and children (Can.776). He is also to promote and to foster the role of parents in the family catechesis given for the celebration of the sacraments: First Communion and Sacrament of Confirmation, over an appropriate period of time. As far as the condition allows, catechetical formation is to be given also to the mentally and physically handicapped. (Can.777)

2. The youth should be helped to prepare well for the sacrament of matrimony. They are to be encouraged to attend marriage preparation courses arranged by the diocesan authorities. However, it is the primary duty of the Parish Priest to meet the couples who intend getting married and to instruct them on the sacrament of matrimony and family life (Cf.Can 1063).

CHAPTER- IV

REGULATIONS FOR THE SANCTIFYING MINISTRY OF PRIESTS

"One of the triple ministries of the priest is sanctification of the people entrusted to him" (PG 2). The priest accomplishes his sanctifying ministry mostly through the sacred liturgy and the administration of sacraments and sacramentals (Cf. Can. 834/ 1 and Can.835/2)

1. SACRED LITURGY

The sacred liturgy being a visible sign that the Church is a community of praise and worship must therefore exude and instil a sense of the sacred, be awe inspiring and spirit filled. It is not merely a protocol of rituals done out of routine like a body

without a soul but a well prepared and well animated celebration. (Sc 11) The Parish Priest is responsible for the praise and worship, prayer and the spiritual formation of his flock. He will ensure that the liturgy of the sacraments is celebrated according to the approved liturgical texts and norms with dignity and decorum and above all with a sense of the sacred.

2. THE SACRAMENTS

a. BAPTISM AND ADMISSION INTO THE CHURCH : In the instructions "the effects, especially of Baptism should be emphasized, viz. divine adoption, configuration with Christ, liberation from sin, and incorporation into the Church. Preparation for it should be given special attention, involving parents and godparents when it is a question of infants and of candidates themselves when they are adults" (PG 8)

i. Adult Baptism

I. Unless a just reason suggests otherwise, an adult is to be baptized in his or her proper Church (Can. 857/2)

II. The adults' membership of the Catholic Church should be carried out according to the liturgical rite prescribed, namely, the stages set out in the Rite of Christian Initiation of Adults (RCIA). It is preferable that this be done during Lent, but may also be done at other times. A shorter Rite is provided for special circumstances as well as adopted rite for those in danger of death and for children of catechetical age.

III. The Catholic Church accepts in principle, unless there is prudent doubt to the contrary in a particular case, the baptism of recognized non-catholic Churches, whose baptismal rite is administered with the application of water in the name of the Father and of the Son and of the Holy Spirit. "Dedication", "christening" are not baptism.

The following churches are presumed to have valid baptism:

- a. The orthodox Churches
- b. Marthomite Church
- c. The Anglican Church
- d. The Methodist Church
- e. The Lutheran Churches
- f. The Baptist Churches
- g. The Church of South India (CSI)
- h. The united Church of North India
- i. The Church of North India (CNI)
- j. The Seventh Day Adventists

The baptism of following Churches need to be evaluated.

- a. Various groups of Pentecostals
- b. The Mennonite Churches
- c. The Plymouth Brethren

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N.B. Salvation Army, Yehowah Witnesses, etc. do not have baptism by water.

1. In our diocese no adult should be received into the Catholic Church as a member, unless he/she is over 21 years of age. Before an unbaptised adult, i.e. over 21 years of age is received into Church his/her consent should be obtained in writing in the presence of two witnesses. According to the prudent judgement of the Parish Priest, an affidavit may be demanded.

2. A minimum of one year's instruction-cum practice should be the norm, before an adult is initiated. Reasons for any deviation from this should be presented to the Bishop.

3. The candidate for adult baptism should indicate in writing to the parish priest his desire, freely and voluntarily to embrace Catholic faith. The Parish Priest in turn will forward this letter along with his own to the Bishop indicating that the

candidate is prepared sufficiently. The Parish Priest may proceed with the celebration of baptism on obtaining written permission from the Bishop

ii. Children's Baptism

1. Unless there is a just reason to suggest otherwise, an infant is to be baptised in the proper parish Church of the parents (Can.857/2)

2 For the Sacrament of baptism to be administered to children, under the age of seven, it is necessary for the parents, or at least one of them; to give consent (Can.868/11); it is also necessary that there be a well-founded hope that the child will be brought up in the Catholic religion. If there is no such hope, the provisions of Can, 868/1&2 are to be followed: i.e., baptism be deferred and the parents advise of the reason for this.

3. For matters regarding baptism of children who have attained the age of reason, the provision for adult baptism will apply (Cf. Can 852/1, Can.865/ 1).

4. With reference to baptism of those above seven years but below 18, the consent of the parents or at least one of them or that of the legal guardian must be obtained in writing.

5. For a just reason, if an infant baptism is to take place away from the Church of the parents of the candidate, this should only be done in consultation with the proper Parish Priest.

b. THE SACRAMENT OF CONFIRMATION

Confirmation "furthers one's Christian initiation, enriches one with the gift of the Spirit, binds one more closely to the Church, strengthens one's faith and also increases one's duty to devote oneself to the apostolate within and outside the ecclesial community. For those to be confirmed, too, there should be careful preparation and follow up, to help them to a more mature Christian life and more generous involvement in the apostolate" (PG 8) 1. The Minister of Confirmation:

The ordinary minister of Confirmation is the Bishop. The Bishop may delegate a priest to confirm adult Christians in the diocese (Can. 882)

2. The priest, who baptizes an adult or admits a baptised adult into communion with the Catholic Church, has the faculty from the law to confirm the person in question on the same occasion. (Can.883/2)

3. As per provision of Can.883/3, any priest has the faculty to administer confirmation to those in danger of death.

4. It is desirable that the sponsors at confirmation be the same as at baptism, (Can.893/2). Any good Catholic may be a sponsor. However, either of the parents may not be a sponsor at confirmation. (Can.893/1; 874/1 &5). No non-Catholic may be a sponsor at Confirmation.

Ordinarily, the Sacrament of Confirmation should be administered only to those over 12 years of age.

C. THE HOLY EUCHARIST

The Eucharist is the source and the summit of the life and mission of the Church. (SC 10). "For the growth of the Church, it is important to stress the centrality of the Eucharist, through which and around which the community is set up, lives and grows to maturity. Offering the Holy Sacrifice "in specific, sacramental identification with the eternal High Priest... priests should place the Eucharistic mystery really at the centre of their life and of the community" (PG 8)

1. The Parish Priest will ensure that the liturgical norms are meticulously observed in the celebration of the Eucharist within his parish.

2. The main celebrant must use the alb, stole and the chasuble and the concelebrants may use the alb and the stole.

3. Only a Priest or the deacon will preach a homily at the Mass.

4. Lectors and altar servers should be given proper instructions, guidance and training. Lectors should be able to proclaim the Word and not just declaim it. Their dress must be such where Christian modesty and sobriety are observed. The word of God must be read from the Lectionary/Bible and not from the leaflet.
5. The parish choir should find a specific place in the parish. The Church music should be appropriate, prayerful and conducive to meditation and reflection and not merely an ornament. All music and accompaniment should help pray better and not be of mundane flavour.
6. Normally, The Eucharist should be celebrated in a designated Church. However, the Bishop may permit, if requested, to celebrate the Eucharist in private houses when pastoral need so demands.
7. Can.930/2: A priest who is blind or suffering from other infirmity, may lawfully celebrate the Eucharistic sacrifice by using the text of any approved Mass, with assistance, if need be, of another priest or deacon or even a properly instructed lay person
8. Express permission of the Ordinary is required to celebrate Mass in a place of worship of any Church or ecclesial community not in full communion with the Catholic Church (Can. 933)
9. A priest who, on the same day, celebrates Mass twice or three times may consume something before the second or third celebration, even though there is not an hour's interval (Can.919/2)
10. A Priest who celebrates a second or third Mass on the same day, apart from Christmas Day, may retain the stipend only for one Mass (Can.951/1)
11. "According to Can.948, "Separate masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted". Therefore, the priest who accepts the offering for a Mass for a particular intention is bound ex-justitia (in Justice) to satisfy personally the obligation assumed (949)

or to commit its fulfilment to another priest, according to the conditions established by law (Cf. Can.945-55; DCC Art.1; No.1).

12. The same decree quoted above Art.2, No. 3 says, "In cases in which the people making the offering have been previously informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a "collective intention". No.2: "In this case it is necessary that the place and time for the celebration of this Mass, which is not to be more than twice a week, be made public. No.3: "The Bishops in whose dioceses these cases occur are to keep in mind that this practice is an exception to the canonical law in effect; wherever the practice spreads excessively, also on the basis of erroneous ideas of the meaning of offering for Masses, it must be considered an abuse".

13. Article 3, No, 1, says, "In cases described in article 2.1. it is licit for the celebrant to keep the amount (22) of the offering established by our diocese (Cf. Can.950).2. Any amount exceeding this offering shall be consigned to the Ordinary as 4pecified in Can. 951.1, who will provide for its destination according to the ends established by law (Cf. Can.946)."

14. A visiting priest is to be permitted to celebrate mass even though he is not known to the Rector of the Church, provided either that he presents commendatory letters not more than a year old from his own Ordinary or Superior, or that it can prudently be judged that he is not debarred from celebrating (Can. 903)

15. A priest who on the same day concelebrates a second Mass, may not under any title accept an offering of the Mass (Can.951/2), not even with the intention of forwarding the stipend to our Diocese.

16. In our diocese permission is given to trinate also on weekdays, if pastoral needs so warrant. (Cf. Can.905/2)

17. Priests with diocesan faculties may concelebrate, even when they have already celebrated Mass for the needs of the people, on the occasion of meetings of priests, conferences and other gatherings, such as funerals, weddings, etc. (Can. 905/1)

18. All Diocesan Priests in our Diocese are expected to say___ masses for the intentions of the Bishop. Mass stipends will be provided by the Curia. The Mass stipend in this diocese at present is___.Priests working in the Major Seminary and other institutes outside our Diocese are exempt from this rule and they are expected to find their own Mass stipends. However, they are free to approach the Curia for Mass stipends.

19. Stipends for all bination/trination Mass intentions offered are to go to the diocese. Intimation as to the number of Masses offered should be duly communicated to the Procurator every month.

i. Preservation of Eucharistic Species and Communion

The basis of the rules regarding reservation of the Blessed Eucharist is Can. 938:

1. The Blessed Eucharist is reserved habitually in only one tabernacle of a Church or Oratory.

2. The Tabernacle in which the Blessed Eucharist is reserved should be sited in a distinguished place in the Church or Oratory, a place which is conspicuous, suitably adorned and conducive to prayer.

3. The Tabernacle in which the Blessed Eucharist is habitually reserved is to be immovable, made of solid and non-transparent material, and so locked as to give the greatest security against any danger of profanation.

4. For a grave reason, especially at night, it is permitted to reserve the Blessed Eucharist in some other safer place, provided it is fitting. 5. The person in charge

of a Church or an Oratory is to see to it that the key of the tabernacle in which the Blessed Eucharist is reserved, is in maximum safe keeping.

As per Can. 939: "Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or ciborium and to be renewed frequently, older hosts having been duly consumed. For the proper protection of the Blessed Sacrament, it is recommended that the tabernacle be enclosed in brick and mortar so that it cannot be removed easily. Where wooden structures exist, the tabernacle should be fixed with bolts and screws to the solid wooden framework.

ii. Communion a second time on the same day

Can.917 states that one who has received the Blessed Eucharist may receive it again on the same day. "May receive it again" may be understood as "receive it again only a second time and only within a Eucharistic celebration which that person participates." This applies also to Christmas and All Souls Day.

iii. Communion under both species

When communion is received under both species, the traditional way of receiving the Sacred Host on the tongue after intinction to be used by the minister.

iv. Communion in hand

Communion in the hand is permitted in our diocese. Guidelines for distribution of communion in the hand are given below:

1. Communion in the hand should show as much respect towards the real presence as Communion on the tongue. Emphasis is to be laid upon the importance of the AMEN, as the affirmation of faith.
2. The faithful must be instructed often regarding Communion in hand.
3. Care must be taken to see that fragments of the host are not lost.

4. Out of respect for the Eucharist, cleanliness of hand is expected. Children especially need to be reminded of this.
5. The communicant who receives the Eucharist in the hand must consume it before returning to his/ her place by moving aside but facing the altar in order to allow the next person to approach the minister.
6. In order to realize that it is from the Church that he or she receives the Holy Eucharist, the communicant must stretch out the hand to receive it from the minister. He/she shall not take the sacred species from the paten or ciborium.
7. The faithful are not be obliged to adopt the practice of Communion in the hand. Hence each one is free to receive communion either on the tongue or in hand. However, when Communion is distributed by intinction, it has to be received on the tongue.

v. Liturgical Vestments

When celebrating Mass or any other liturgical service, directly connected with it, the priest, unless otherwise directed, is to wear a chasuble over his alb and stole.

1. For climatic reasons, or when there is a shortage of albs, the white cassock may be used instead of the alb.
2. In concelebrated Masses, as far as possible, all the concelebrants should use all the vestments prescribed for Mass.
3. In our diocese the use of shawl over a cassock or alb is permitted in place of vestments, for celebration of Mass.
4. It is not permitted to celebrate Mass only with a stole/shawl worn over civilian dress or to celebrate Mass in mufti only.

vi. Extraordinary Minister of the Eucharist

The role of the Extraordinary Minister of Eucharist is found in Can.230/3 and 910/2: The extraordinary minister of Holy Communion is an acolyte or another of Christ's faithful. However this faculty, if from one side has offered true help to the

celebrant and to the faithful when there is a great affluence at the moment of the Holy Communion has also given place in some cases to abuses. There is an abuse if: the extraordinary minister of the Eucharist distributes ordinarily the Holy Communion together with the celebrant, when the small number of those who wish to receive the sacrament does not offer any reason of need, or when there are other ordinary ministers present, even though they are not concelebrating.

In our diocese the Bishop has permitted women religious Superiors/Sisters (other than the Superior with specific permission from the Ordinary) to be the Eucharistic ministers in the churches where the number of communicants is very large.

d. THE SACRAMENT OF RECONCILIATION

The Second Vatican Council in its document on the Bishops states: Pastors should be mindful of how much the sacrament of penance contributes to developing the Christian life, and therefore should make themselves available to hear the confession of the faithful. The priest, the ordinary minister of the sacrament of reconciliation, should be readily available for hearing confessions of the faithful entrusted to his pastoral care.

"A certain amount of planning will be necessary, especially on the occasion of major feasts to enable neighbouring priests to help each other in their task. One should remember that individual confession is the only ordinary way in which the faithful who are conscious of grave sin can be reconciled to God and the Church"
(PG 8)

1. The Parish Priests have the faculty from the law to hear confessions within the limits of their jurisdiction (Cf. Can.968/1)
2. Those who have habitual faculties to hear confessions, whether by virtue of their office or by virtue of a concession by the Ordinary of either their place of incardination or that in which they have a domicile can hear confessions

throughout the world, unless in a particular case the local Ordinary forbids it. (Can. 967/2)

3. Any priest can absolve penitents in danger of death from all censures or sins, even if an approved priest is present (Can. 976).

4. Apart from danger of death, Can.1357/1 gives confessors power to remit in the internal sacramental forum any automatic (Latae sententiae) censure of excommunication or interdict which has not been declared, if it would be difficult for the penitent to remain in a state of grave sin for the time necessary for the competent Superior to deal with it.

Note: a. Very rarely does the Church "declare" i.e., publicly draw attention to the fact that someone has incurred an automatic penalty. Such a case cannot be dealt with under the terms of this canon.

b. The concession granted by Can. 1357/1 applies only to excommunication and interdict. Cases of suspension cannot be dealt with this concession.

5. When granting the remission, the Confessor must remind the penitent that he/she is obliged to have recourse to the competent superior within one month and to abide by the instruction when received. In the meantime the Confessor is to impose an appropriate penance and to the extent demanded, to require reparation of scandal and damage (Can.1357/2)

6. The Confessor may be asked by the penitent to act on his/her behalf in making the recourse. If he agrees to act in this capacity the Confessor must apply without delay to the appropriate authority, taking care not to mention the name or in any way disclose the identity of the penitent. In dealing with a case of excommunication reserved to the Apostolic See, application must be made to the Sacred Penitentiary in Rome; in all other cases i.e. non-reserved automatic excommunications viz. apostasy, heresy and schism (Cf. Can.1364), and interdicts, application must be made to the Local Ordinary.

Note: The Confessor must arrange for the penitent to return to him, so that he can pass on the Superior's instructions.

7. The Confessor must always remember that no one can be punished for commission of an external violation of a law or precept unless it is gravely imputable by reason of malice or culpability (Can.1321/1). Therefore, the causes which can excuse or diminish a penitent's guilt (Cf. Cans. 1322 -1324) should be carefully studied.

8. Parish Priests are empowered to grant other priests the faculties to hear confession as well as to absolve from excommunication incurred for abortion.

9. A person in an invalid union should be referred to the Tribunal if there is a possibility of a 'marriage case'.

10. The faculty habitually to hear confession of any of the faithful is hereby granted to all other priests who are either incardinated in the diocese, or who hold an appointment from the Bishop within it, for the duration of their incardination, appointment within the diocese. (Can.969/1; 970 & 971)

11. In the light of Can. 1355/2, priests holding diocesan faculties are hereby given power to remit, without any obligation of recourse, the excommunication for abortion (Can.1389) or who assisted the same (Can.1329/2). To absolve from censures, it is enough that the confessor has the intention to do so while absolving from sins.

• Assistant Priest's Power of Dispensation

1. Assistant Priests like Parish Priests, who have these powers from the law, are granted the faculty to dispense from or commute any private vow or promissory oath, for those within their parishes, provided this does not harm any rights acquired by others (Can. 1196/3; Canal 203).

2. The Assistant Priest may also, in individual cases, for a just reason and in accordance with any particular prescription which may be issued, grant a

dispensation from the obligation of observing a day of penance or holy day of obligation, or commute the obligation into some other work (Can.1245).

e. THE SACRAMENT OF MATRIMONY

"Care of the families in his parish is one of the principal duties of a Parish Priest and the other priests. The privileged place for the Pastoral care of the family is the parochial community and the Christian family itself by virtue of the grace received in the sacrament of matrimony. Pastoral care of the family begins with the remote, proximate and immediate preparation of couples for their marriage" (PG 155 Cf. also Familiaris Consortio 22)

1. The form for celebration of marriage, delegation and the place where marriage can be celebrated are treated in Cans. 1108-1123.
2. For validity, a priest from outside the parish must receive special delegation to officiate at a specific marriage within the parish (Can.1111/2). Delegation to a priest from outside must be given in writing.
3. In the absence of the Bishop, whenever the Vicar General is not available, the Chancellor may give permission for a mixed marriage to take place; application for this permission should be addressed to the Bishop. The conditions of Can.1125 must always be fulfilled.

Note : A mixed marriage is a union between two baptised persons; one of whom is baptized in the Catholic Church or received into it after baptism and has not defected from it by a formal act; the other of whom belongs to a Church or ecclesial community not in full communion with the Catholic Church (Can.1124)

4. In the absence of the Bishop, the Vicar General and in his absence the Chancellor may give dispensation from diriment impediments to marriage (These are listed in Cans.1083-1094, in accordance with the Code of Canon Law).

i. Marriages requiring permission of the Ordinary

Certain other marriages require permission of the local Ordinary (Can.1071). They are:

1. The marriage of vagi (those without domicile or quasi domicile)
2. A marriage which cannot be recognised by the Civil Law, or celebrated in accordance with it.
3. A marriage of a person for whom a previous union has created natural obligation towards a third party or towards children.
4. The marriage of a person who has notoriously rejected the Catholic faith.
5. The marriage of a person who is under censure.
6. The marriage to be entered into by proxy (Can.1105)

ii. Impediments

- a. Disparity of cult (Can.1086)
- b. Sacred Order (Can.1087)
- c. Perpetual vow of chastity in a religious institute (Can.1088)
- d. Abduction (Can. 1089)
- e. Crime or conjugicide. (Murder of Spouse) (Can. 1090)
- f. Consanguinity in the collateral line upto the 4th degree (Can.1091)
- g. Affinity (Can.1092)
- h. Public propriety (Can.1093)
- i. Legal Adoption (Can.1094)

Note: Besides the above, the Catholics of the Oriental Rites are bound by impediments for spiritual relationship as well as affinity in the 2nd degree.

In danger of death, when the local Ordinary cannot be approached, the Parish Priest or the properly delegated sacred minister may dispense from the form of marriage and from all impediments of ecclesiastical law, public or occult, with the exception of the impediment arising from the sacred priesthood (Can.1079/2).

In danger of death the confessor has power to dispense from every occult ecclesiastical impediment for the internal forum, whether within the act of sacramental confession or outside it (Can. 1079/3).

In occult cases when an impediment of ecclesiastical law is discovered after everything is ready for the marriage, and this cannot be postponed until a dispensation is obtained provided the impediment is not one arising from sacred Orders or from a public perpetual vow of chastity in a religious institute of pontifical right or crime, it can be dispensed by the Parish Priest or the properly delegated sacred minister (Can.1080/1).

iii. Delegation and sub- delegation

For validity a delegation or sub-delegation of the faculty to assist at marriage is to be expressly given to specific persons. If the delegation is general, it must be given in writing, special delegation must be given only for an identified marriage (Can.1111/2). It is recommended that all delegation of this nature be given in writing.

iv. Age of Marriage

Though Can.1083/1 declares the canonical age of marriage as 16 years for boys and 14 for girls, the Code leaves the decision to Episcopal Conference. In India the observance of the Civil Law is the norm. The permissible age for marriage in the civil law is 21 years for the male and 18 for the female.

v. Canonical Form of Marriage

Catholics are bound to observe the canonical form of marriage (Can.110801 ; Can.1117). However, for a mixed marriage, the Ordinary of the catholic party may dispense from the form "if grave difficulties" (Can.1127/2) stand in the way of its observance. The marriage however, should be recorded in the marriage register. Vicar General or, in his absence, the Chancellor of the diocese is given the faculty to dispense from the form of marriage.

When a case arises involving a marriage apparently invalid by reason of defect of form, it must be referred to the Chancellor. Because of the procedure required to deal with such cases, it is imperative that no date is fixed for a further union until the Chancellor has indicated that the partners may proceed.

• **Decree of Nullity**

Where a person seeking to marry has been granted an ecclesiastical decree of nullity from a former union, the decree itself must be sent immediately to the Chancellor to ascertain the terms of any restrictive clause, and to ensure that these terms are duly observed. No date should be set for any further marriage until the matter has been examined.

Those who have obtained a declaration of nullity of their former union must also obtain a civil divorce before a new marriage.

• **Dispensations**

1. Applications for dispensations should be made on the prescribed form and dispensations are to be petitioned for by the Parish Priest. Dispensations will, normally, not be granted on the same day.

2. Because of the increasing number of marriages between Catholics and non-Catholics and non-Christians and the greater care demanded in this context, all applications for such dispensations should be accompanied by a covering letter in which the following items are to be mentioned:

a. The background and character of each party to the extent known and deduced from meeting with them.

b. The attitude and disposition of both parties towards the Catholic faith.

c. The chances of a successful marriage and education of the children as Catholics.

• **Banns**

1. In our diocese three banns of marriage have been published prior to the celebration of the wedding. The Parish Priest for a just reason can dispense from these banns.

2. Banns may be published for mixed marriages when the parties request it.

• **Documents**

The Parish Priests have the obligation to see that the following documents are collected before assisting at a marriage.

a. Pre-nuptial investigation form duly filled in.

b. Recent certificate of baptism, not older than six months.

c. Result of banns, if any.

d. No-objection certificate from the Parish Priest

e. Affidavits made by non-Christian parties.

f. Testimonial letter, if necessary.

g. Dispensations, if necessary.

f. ANOINTING OF THE SICK

"Priests should have a sympathetic concern for the sick, and should consider them a precious part of their flock. They should follow them closely and continually, helping them to understand the infinite love of the heart of Christ, the solidarity of Christians and the mysterious supernatural meaning of the Cross." (PG 16)

"Frequent reception of the Eucharist is the best gift and help that the priest can offer to the sick and the aged." (Ibid.)

"A special moment in the pastoral care of the sick and the aged is the administration of the sacrament of reconciliation and the anointing of the sick". (Ibid)

1. All priests who have the care of souls have the obligation and the right to administer the anointing on the sick to those of the faithful entrusted to their pastoral care (Can.1004)
2. Any priest, for a reasonable cause may administer the sacrament if he has the consent, at least presumed, of afore mentioned priest (Can.1003/2).
3. A communal service of anointing of the sick, who have been adequately prepared, may be celebrated (Can.1002). The faithful are to be aided by suitable catechesis both preparing for and participating in this rite.
4. All priests in our diocese have the responsibility of the care of the sick. Any one of Christ's faithful in danger of death is to be attended to by the nearest priest available.
5. It is the duty of the Parish Priest that he or one of the priests in the parish, especially the assistants, bring communion to the sick in the parish at least once a month and most especially at Christmas and Easter. Care must be taken that this duty is not neglected or omitted due to pressure of work.
6. Constant touch with the family where there is a sick person and frequent visits will ensure that the sick person receives the sacramental assistance of the Anointing, Viaticum and final blessing etc. reserved for them by the Mother Church.

g. FUNERALS

1. Parish Priests are hereby empowered to permit, if circumstances so warrant, Church funerals in the case of children whose parents intended them to be baptized, but who died before baptism (Can .1183/2)
2. Parish Priests are also empowered to allow funeral rites, if the circumstances so warrant, in the case of baptised non-Catholics, strictly in accordance with the provisions of Can.1183/3
3. All baptized persons deserve a Christian burial in a Christian cemetery.

4. All funerals have to be completed before the sunset and no funeral may be undertaken before the sunrise, as this is the rule of the civil authorities.
5. A death certificate is has to obtained by the priest before the burial and in cases of unnatural deaths police permission for the burial to be obtained.
6. Funerals are not to be denied without the consent of the local ordinary (Can 1184/2).

h. SACRAMENTALS

• Blessings

1. Whatever is blessed by a priest is blessed. The piety and devotion of simple people depend largely upon the blessings the priests impart to them, to the things and persons dear to them.
2. Any priest may bless chalices, patens, ciborium and other religious articles in this diocese provided he follows the norms laid down for this ceremony.

• House Blessings

The Houses of Catholic families and quarters of individuals, and hostels where Catholics reside must be blessed every year during Easter season or near it.

CHAPTER V

REGULATIONS FOR ADMINISTRATIVE MINISTRY OF PRIESTS

Being "aware that the goods of the parish belong to the Church and are not his own, the priest should see that they are administered with justice and order, in conformity with their proper ends which are promotion of worship and the apostolate, the honest support of the pastors, and aid to the needy" (PG 28)

Instructions on the administration of temporal goods: (Can.1284)

1. All administrators are to perform their duties with the diligence of a good householder.

2. Therefore they must:

- i. Be vigilant that no goods placed in their care in any way perish or suffer damage;
- ii. Ensure that the ownership of ecclesiastical goods is safeguarded in ways which are valid in civil law;
- iii. Observe the provisions of Canon Law and Civil Law, and the stipulations of the founder or donor or lawful authority; they are to take special care that damage will not be suffered by the Church through the non-observance of the civil law;
- iv. Seek accurately and at the proper time the income and produce of the goods, guard them securely and expand them in accordance with the wishes of the founder and as per lawful norms;
- v. Keep accurate records of income and expenditure;
- vi. Draw up an account of their administration at the end of each year;
- vii. Keep in order and preserve in a convenient and suitable archive the documents and records establishing the rights of the Church or institute of its goods;
- viii. Original land records, sale deeds, etc. must be placed in the curial archives.

3 All Institutions are to draw up each year a budget of income and expenditure and submit it to the Curia for approval by the Governing Body.

a. Finance Committee

In each parish/institution there is to be a finance committee to help the priest in the administration of the goods of the parish/institution, without prejudice to Can.532 (Cf.Can.537)

The assistant Priest, wherever there is one, should be a member of that finance committee.

b. Maintenance Allowance

a. The present maintenance allowance for a priest's house is Rs. _____ (includes also cook's salary). Whenever and wherever an additional priest, deacon or seminarian resides in the priest's house an additional Rs. _____ may be drawn.

b. Personal allowance for every priest is Rs. _____ per month to be collected from the procurator. Every priest who collects personal allowance will offer ___ masses in a month for the intention of the Bishop. In case of priests getting mass intentions in the parish the sum of Rs. _____ per mass will-be deducted from the priest's personal allowance.

c. Expenditure

a. All expenditure of our diocesan institutions and farms, on repair of buildings, purchase of equipments, minor new constructions etc. should be included in the annual budget.

b. To incur major expenditure in an institution/parish/ mission stations written permission of the Bishop is necessary

c. Every institution shall contribute every month certain amount of money as approved in the budget. The manager, principal and Vice-principal will regularly shall send their salaries to the Diocese.

d. Vehicles

a. All vehicles purchased with the diocesan/ institutional money should be registered in the name of the diocese/institution. They should be maintained in good condition and the registration and insurance papers and 'pollution' certificate should be valid at all times.

b. A vehicle assigned to an institution or purchased by it may not be transferred to another institution or person nor may it be rented out for whatever reason or sold without the written permission of the Bishop.

c. Diocesan vehicles of a particular station/institution should be available for the use of every priest working in that station/institution. However, it should be kept in mind that they are for pastoral use. The maintenance expenses will be met by the station/institution/diocese.

d. Any other travelling expenses will be paid from the curia provided the travels and tours are sanctioned by the Bishop.

e. Telephones

All land-line telephones should be registered in the name of the institution and made available for all priests residing in that institution. However it should be kept in mind that they are for pastoral use.

f. Medical Bills

All medical bills incurred by priests due to illness will be paid from the Curia. When an illness necessitates hospitalization it is recommended that one avails himself of the services of Nazareth Hospital or any other hospital advised by the doctors.

g. Care of Church Property

The Church, presbytery, the school, etc. entrusted to the care of priests have to be properly maintained. Good maintenance does not mean extensive and expensive repairs but a tidy appearance of the building is to be maintained.

a. Priests are forbidden to give away, rent or lease out or allow occupation of the Church land or buildings without the written permission of the Bishop.

b. Priests by themselves are not to get involved in buying/selling of lands, building, etc. either for themselves or for others.

c. No priest is allowed to ingest his personal money in the institution (School, parish, etc.) or in any work of our diocese.

d. Without the permission of the Bishop priests may not undertake the administration of goods belonging to the people, or accept secular offices which involve the obligation to render an account.

e. They may not act as executors to a Will without the written permission of the Bishop.

h. Accounts and Auditing

It is a sacred duty to administer the finances of the parish/ institution with utmost care, prudence and discretion. Priests entrusted with this task are to act as just and efficient stewards of the goods placed under their care.

a. Day-to-day accounts of income and expenditure are to be maintained by the Parish Priest. He may do well to share this responsibility with the assistant priest by allocating certain sections of administration to him.

b. All accounts, whether they concern local or foreign funds are to be maintained according to the principles of accounting. Account is to be maintained with proper vouchers in :

1. A daily cash book

2. The ledger as per heads of accounts proposed by our diocesan procurator/ auditor.

3. The accounts which are maintained according to the principles of sound accounting must be closed and audited by the end of that financial year (31st March). In this regard one may seek the help of the diocesan procurator or contact the chartered accountants approved by the diocese. A copy of the audited/balance sheet should be submitted to the Bishop/ procurator.

i. Collections to be sent to Curia

The following collections are to be taken at all Masses in Churches and Public Chapels of our diocese and the amount sent immediately to the procurator's office.

1. 2nd Sunday of February : Holy Childhood

2. During Lenten Season: Campaign against hunger & disease
3. Maundy Thursday: Maintenance of Holy See
4. Good Friday: Holy Land
5. Easter Collections: Boarding Schools of the Diocese
6. Last Sunday of June : St. Peter the Apostle
7. Last Sunday of July: Peter's Pence
8. Last Sunday of August: African Missions
9. Last but one Sunday of October: Mission Sunday
10. Christmas Collections: Boarding schools of the Diocese

j. Registers

A. All registers are to be accurately maintained. This is the responsibility of the Priest in charge who may share this work with the Assistant Priest. The relevant canons regarding entries to be made in the Registers of the Church are listed below.

i. Register of Baptism

- a. The details of Baptism (Can.877).
- b. Marriage of the person baptized (Can. 1172/2)
- c. Confirmation date, place etc. (Can. 895)
- d. Regarding ordination (Can. 1054)
- e. Nullity of Marriage and prohibiting clause (Can. 1685)
- f. Registration of non-consummation rescript (Can.1706)
- g. Special matters to be noted (Can.535).

ii. Register of Confirmation: details to be entered are found in Can.895

iii. Register of Funerals: Entries after burial as per Can.1182

iv. Marriage Register

1. Recording of dispensations (Can. 1181).
2. Registration of non-consummation rescript (Can.1706)

3. Registration of nullity and prohibiting clause (Can. 1685)
4. Registration of secret marriage in special register (Can.1133)
5. Requirements in registration of marriage (Can.1121)
6. Validation decree of nullity and dissolution to be recorded (Can.1123)

B. In India, Catholic priests authorized to bless marriages are accepted as Registrars and the Register of Marriage is accepted as an official record in civil Law. Likewise schools, civil authorities accept the date of birth given in our baptism certificates. The Registers therefore, should be kept under lock and key and should not be shown to unauthorized persons, since they contain many confidential matters.

C. Without the written permission of the Bishop no substantial change should be made in the Registers of marriage, baptism, or burial. Substantial change would include change in date of birth, change in name or surname, change in the date of marriage

D. When changes are requested, the application for alteration must be accompanied by documents of evidence; such as an affidavit on stamped paper, other original documents like birth certificate, marriage certificate, etc. Any change effected must be noted in the remark column only.

Please Note: Photostat copies should not be accepted unless they have been verified as being identical to the original by a competent authority.

E. In India, registration of birth and death is compulsory. Date of Death within 48 hours and Date of Birth within 7 days is the law. The priests would do well to let their people know that it is for their own good they register death and birth in their families with the Registrar of Births and Deaths of the City Corporation or Municipality or Panchayats.

Likewise, registration of Marriages with the Registrar of marriages is also mandatory.

k. Church Notices

a. Every Church should maintain a notice book for its record. Church notices are an index of a Parish's Christian Life and a record for future guidance. They help the Priest to remember what was done in the parish in the previous year and serve as a reliable guide for the newly appointed priest who will find in them the traditions of the Parish. All notices should be written into the book.

b. Church Notices should not only be informative, but also instructive. They are an important means of deepening the Christian life of the people.

CHAPTER VI

REGULATIONS ON DISCIPLINARY MATTERS

Pastoral love demands that priests "dedicate their own wills through obedience to the service of God and their brethren. This love requires that they accept and carry out in a spirit of faith whatever is commanded or recommended by the Sovereign Pontiff, their own Bishop or their Superior" (PG 27). Presenting the 'Pastoral Guide for Diocesan Priests in the Mission Territories', Joseph Cardinal Tomko, Prefect of Congregation for Evangelization of Peoples wrote, "we are deeply convinced that the coming into being of our future ecclesial communities and their suitability to significantly affect the non-Christian world which surround them are and will be in direct proportion to the 'quality' of the clergy," The 'quality' which the Cardinal Prefect indicates and the 'obedience' the Pastoral Guide tries to highlight are directly proportionate to the discipline a priest acquires in his personal life.

1. Clerical Dress

"Priests should wear Clerical Dress, in accordance with the norms of the Episcopal Conference and legitimate custom. They should not lightly give up this sign of

their state, which can be both a safeguard for themselves and a positive witness to the Faithful" (PG 27). In our diocese, clerics shall wear cassock for all official functions and ceremonies.

2. Transfers of Priests and Term of Office

a. "The Priest's fidelity to his task as evangelizer and pastor should be seen in his readiness to accept to fulfil whatever mission is entrusted to him by his Bishop. A spirit of obedience and of faith is needed for this, with an attitude of availability, not asking insistently to be assigned to certain tasks of parishes, or refusing the task assigned by the Bishop". (PG 27) (48)

b. In our diocese the following guidelines are to be observed with regard to term of office.

1. The term of office for a Parish Priest/ director/Principal shall be for a minimum of 5 years to a maximum of 7 years.

2. For assistant priests a maximum of 3 years.

3. The Bishop has the freedom to make exceptions to these guidelines for the good of the diocese or any other serious reason.

3. Handing Over and Taking Charge

The following are the rules and guidelines to be observed with regard to the handing over and taking charge of institutions and parishes.

1. The actual date of handing over and taking charge may be decided with mutual consultation within the dates specified by the Bishop.

2. The handing over date shall be prior to the last date of transfer indicated by the Bishop in his letter of appointment. The Bishop shall be informed of the date well in time, so that he may depute the Vicar General or another priest to be present at the handing over of the parish or institution. The representative of the Bishop as well as the two priests on transfer shall sign the account books and the inventory.

3. The priest who hands over shall make available to his successor all the documents: Registers for Baptism, Confirmation, Marriage, Burial, Archives, land deeds, Account books, bank cheque books, pass books, files, inventories and other relevant papers of the institution.

4. An inventory is to be maintained, and it should be handed over and the items verified to the mutual satisfaction of the incoming and outgoing priests.

5. Any outstanding problems, liabilities/commitments made by the outgoing priest should be written down and signed by both the incoming and outgoing priests. Financial liabilities, if any, should be attested by the Procurator. Can. 833/6 stipulates that a Parish Priest shall make the Profession of Faith before taking charge.

6. Where building work is in progress, handing over of the accounts, bills, etc. shall be done in the presence of the Vicar General or the representative of the Bishop.

7. Where a site plan exists of all the land/buildings owned by the R.C. Diocese of Allahabad it should be handed over to the incoming priest. He should be taken around the property for inspection and verification.

4. Presence in the Station

1. Presence in one's Station (Parish, School, and Institution) is a serious duty of every priest. The mere fact that there is someone else for Mass does not excuse the absence.

2. Every absence from the Station should be with the knowledge of the Priest-in-charge, and for him, of the Assistant.

3. Absence from the Station on Sundays and festivities for personal reasons is not becoming. In justifiable cases, it is the responsibility of the priest-in-charge to arrange for the services to the faithful, which should not suffer.

4. For the purpose of the ministry within the diocese an absence up to five days can be permitted by the priest-in-charge.

5. No priest may be absent from the diocese without the prior consent of the Bishop

5. Annual Holidays

1. All priests are entitled to one month's holiday in a year, including travel.

2. This may be taken annually or accumulated for a maximum period of two months in two years.

3. Priests are advised to take advantage of this leave for their own good.

4. The Priests proceeding on holiday should carry a Celebret with them.

5. The priest in pastoral ministry should see that they are never absent from their parishes during the Holy Week, Easter and Christmas time.

6. The holiday allowance in our Diocese currently is _____per year. All priests are entitled to this allowance whether they take their annual vacation or not.

6. Substitutes

1. As a general rule priests going on holidays should find their own substitute to look after the spiritual and material needs of the parish/station/institution, in their absence.

2. Where there are two or more priests working together the assistant/resident priest (s) should first discuss the dates of their holidays with the Parish Priest and get his approval before sending the application to the Bishop. The Parish Priest should likewise inform the assistant priest (s) of his intention to take holidays well in advance. While making the application for holidays the Parish Priest should inform the Bishop as to who will be in charge of the parish in his absence. 3. Priests going on holidays should inform the Bishop/Curia giving the dates of departure and return.

7. Higher Studies

1. Clerics are to continue their sacred studies even after Ordination to the Priesthood and attend pastoral courses and conferences after their Ordination. And they are to seek knowledge of other sciences too, particularly in so far as they benefit the exercise of their pastoral ministry (Can. 279).

2. Keeping in mind the directives of the Second Vatican Council and the Code of Canon Law every effort will be made by the diocese to give priests an opportunity of pursuing higher studies, religious or secular, subject to the conditions mentioned below:

a. The need of our diocese: Of all the studies that have value, some may not be required for our diocese. On the other hand it is possible that our diocese may require the priests to acquire expertise in some other particular subjects so that they can undertake the ministry assigned to them more effectively.

b. Aptitude of the Priest: With regard to religious studies some form of recommendation from the major seminary would be useful to indicate the capability of the priest for that particular subject. For secular studies a more liberal view could be taken.

c. Personal fulfillment and Development: This factor will have to be taken into account when coming to a decision regarding higher studies. As a general principle no one will be forced to undertake studies against his will.

3. Only those who have completed at least three years of ministry in the diocese may be allowed to take leave for full time study. Young priests are especially encouraged to undertake correspondence courses offered by Universities in India.

8. Clergy Home

The age of retirement for priests in our diocese is 75 years. After completing the 75th year, they may continue in Office until the next transfers are affected. A retired priest may reside in the Clergy Home. The priests retired in the Clergy Home shall be looked after in to, including all medical facilities. If any priest is

permitted by the Bishop to retire outside the Diocese, he shall be given the retired benefits as per existing rules which shall include the allowances, medical benefits and other needs approved by the Bishop.

All the priests of our diocese should make it a point to visit them and pray for them for they deserve every respect and consideration. They should encourage their parishioners to visit the elderly priests to show their gratitude and appreciation for their many years of pastoral ministry in our diocese.

9. The Last Will

In order to avoid unnecessary problems that might unwittingly arise, Priests are urged to make a Last Will (preferably registered). A copy of the same should be kept in the archives of the Curia.

10. The Burial of Priests

Ordinarily Priests, after their death, will be buried in our diocese itself unless their relatives wish to take the body elsewhere, and at their expense.

CONCLUSION

It is hoped that the above Pastoral Guidelines and Regulations for the Life and Ministry of the Diocesan Priests of Jaipur Diocese will truly serve as a Vademecum and help them to live their priestly life in an authentic manner and carry out their priestly ministry faithfully. We entrust the life and ministry of our priests to the maternal care of the Blessed Virgin Mary, the Mother of priests.

