

# **STATUTES OF THE BYZANTINE CATHOLIC EPARCHY OF PARMA**

Promulgated at the Second Eparchial Assembly

2 September, 1993

Amended by Bishop Basil M Schott

17 April, 1997

Amended by Bishop Basil M Schott

1 May, 2000

# EPARCHIAL STATUTES OF THE EPARCHY OF PARMA

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## PREAMBLE

1. The statutes of this Second Eparchial Assembly of the Eparchy of Parma are the particular law for the Eparchy of Parma and bind all of the Christian faithful who are members of this Church.
2. The statutes emanating from the First Eparchial Convocation are abrogated when the statutes of the Second Eparchial Assembly are promulgated.
- 3.1. The *Code of Canons of the Eastern Churches* are in force throughout the Eparchy of Parma and should be studied and known by all of the Christian faithful, especially the clergy and religious because of their role of leadership.
- 3.2. The norms of the universal law and of the Council of Hierarchs of the Ruthenian Byzantine Metropolia *sui iuris* will supersede the provisions of these statutes whenever they are contradictory to them.
4. Customs contrary to these statutes are hereby abolished.
5. Pastors are to see that these statutes are communicated to the faithful under their pastoral care.
- 6.1 A copy of the book of these Eparchial statutes is to be kept with the parish record books in such a way that it can be easily consulted. At least one additional copy is to be accessible to the faithful.
- 6.2 The various policies and guidelines of the Eparchy shall be included in a loose-leaf binder form and kept along with the statutes.
7. Those who hold positions of leadership within the Eparchy may submit recommendations for changes in these statutes as necessary. These are to be submitted to the eparchial bishop.
8. Five years from the effective date of these statutes, they are to be reviewed by the Eparchial Pastoral Council and the Presbyteral Council and recommendation made to the eparchial bishop as to whether a new Eparchial Assembly needs to be held.
9. The eparchial bishop is the sole authentic interpreter of and the sole authority to amend these eparchial statutes.

## TITLE I – ALL OF THE CHRISTIAN FAITHFUL

### INTRODUCTION:

"As all members of the human body, though they are many, form one body, so also are the faithful in Christ (I Cor., 12: 12). Also, in the building up of Christ's body there is engaged a

diversity of members and functions. there is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the church (I Cor., 12: 1-11). Among these gifts the primacy belongs to the grace of the Apostles to whose authority the spirit himself subjects even those who are endowed with charisms (I Cor., 14). Giving the body unity through himself, both by his own power and by the interior union of the members, this same Spirit produces and stimulates love among the faithful." [*Lumen Gentium*, #7, Second Vatican Council]

10. The Christian faithful are those who, incorporated in Christ through baptism, have been constituted as the people of God; for this reason, since they have become sharers in Christ's priestly, prophetic and royal function in their own manner; they are called, in accordance with the condition proper to each, to exercise the mission which God has entrusted to the church to fulfill in the world.

11. The Eparchy of Parma acknowledges the true equality in dignity and activity of all the Christian faithful by which they cooperate in the building up of the Body of Christ, each according to one's own condition and function.

12.1. The Eparchy of Parma reaffirms the rights and duties of each and everyone of the Christian faithful as set forth in the .Code of Canons of the Eastern Churches..

12.2. All of the Christian faithful of the Eparchy shall be carefully instructed in their rights and responsibilities in the Church.

13.1 All of the Christian Faithful shall work together in mutual respect and collaboration, each according to one's own state: lay, religious or clergy.

13.2. The clergy faithful, the religious faithful and the lay faithful are to work together in unity and harmony, in accordance with the sacred canons and the eparchial statutes, to build up the Body of Christ.

13.3. Each and everyone of the faithful is to respect the apostolate and dignity of all as they labor together to accomplish the mission of the Church.

14. All of the lay faithful, especially parents, should foster and encourage vocations to the religious life.

15. All of the Christian Faithful, in expressing their needs, opinions or dissent, shall do so in accord with the norms of the canons and with proper respect for lawful ecclesiastical authority.

16. It is solely for the eparchial bishop to clarify the state, condition and competence of the Christian Faithful of the Eparchy of Parma and to regulate the exercise of their rights and responsibilities.

## TITLE II THE LAITY

## INTRODUCTION

It is the specific mission of the lay faithful to carry out the works of the apostolate in the secular arena, in accordance with each person's proper condition. They are to "seek the Kingdom of God by engaging in temporal affairs and directing them according to God's will.[*Lumen Gentium* #31, Second Vatican Council] "The laity...are given this special vocation: to make the Church present and fruitful in those places and circumstances where it is only through them that she can become the salt of the earth." [*Lumen Gentium* #33, Second Vatican Council]

17.1. The laity of the Eparchy of Parma are called, according to each one's condition and situation, to share in the work of the Church, whether in sacred worship, Christian education, social justice or any other aspect in which their special talents are useful for promoting the building up the Kingdom of God.

17.2. To promote and coordinate the apostolate of the laity, there is to be a director of the Lay Apostolate, who is to be a lay person. This person shall direct the Eparchial Office of the Lay Apostolate under the supervision of the eparchial bishop and his delegates.

18. In exercising the various apostolates, the laity are always subject to the proper reverential obedience owed to the eparchial bishop and those he has placed in positions of authority.

19.1. The Eparchy of Parma endorses the various forms of the lay apostolate and encourages their growth and implementation under the supervision of the eparchial bishop.

19.2. Pastors shall implement programs prepared by the Eparchial offices to assist the lay faithful to recognize their spiritual gifts and promote and support opportunities for their use in providing for the pastoral care of the Body of Christ.

20.1. Various tasks of the ministry which can be accorded to the lay faithful in accordance with the norms of the .Code of Canons of the Eastern Churches., are to be entrusted to them after they have received suitable preparation and a lawful mandate from competent ecclesiastical authority.

20.2. Laity who fulfill tasks of the ministry are not to be entitled "ministers". This term is reserved to the ordained clergy.

21. Appropriate training programs are to be established or endorsed by the eparchy in order to insure proper preparation for the tasks which the lay faithful will undertake for the Church.

22. Married couples are to witness to the authentic love of Christ for His Church and to raise their children in the proper knowledge and practice of their faith.

23. Parents have a special obligation to see to the Catholic education of their children, especially by the manner in which the faith is lived in their homes.

24.1. The lay faithful are to know that they are free to found movements and associations for the good of the mission of the Church. These associations are to be established in accordance with the norms of the canons and the eparchial statutes and are to be under the direction of the Eparchial Office of the Lay Apostolate.

25. The St. Nicholas Apostolate shall be under the direction of the Eparchial Office of the Lay Apostolate.

26. Chaplains from among the clergy may be appointed by the eparchial bishop to provide spiritual assistance to the various lay associations.

27.1 Families are of special concern in the Eparchy of Parma, since the family is the domestic Church.

27.2 There is to be a Director of Family Life and Ministry who will make proposals to the Pastoral Council and implement programs, especially those concerning married couples and children's concerns.

### TITLE III THE RELIGIOUS

#### INTRODUCTION:

By profession of sacred vows of the evangelical counsels, those members of institutes of consecrated life, usually termed "religious" devote themselves exclusively to the mission of the Church. "The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and example of the Lord. They were further commended by the apostles and the Fathers, and other teachers and shepherds of the Church. the counsels are a divine gift, which the Church has received from her Lord and which she ever preserves with the help of His grace. Thus it has come about that various forms of solitary and community life, as well as different religious families, have grown up. Advancing the progress of their members and the welfare of the whole Body of Christ, these groups have been like branches sprouting out wondrously and abundantly from a tree growing in the field of the Lord from a seed divinely planted." [*Lumen Gentium* #43, Second Vatican Council]

28.1. In accordance with the Council's mandate and the most ancient tradition of the Church, the Eparchy of Parma holds the consecrated religious life in the greatest esteem and seeks to encourage and promote vocations to Byzantine institutes of the consecrated life.

28.2 In order to foster vocations to the religious life, religious are encouraged to have a more visible presence in the activities of the parishes in which they serve, without prejudice to their own rule and good order.

28.3. Besides an annual vocation month, homilies should frequently be preached explaining the religious life and encouraging vocations. These homilies should arise from the Scriptures and texts of the liturgical day.

28.4. All of the lay faithful, especially parents, should foster and encourage vocations to the religious life.

29. The Eparchy of Parma seeks to engage vowed religious in all aspects of its mission.

30. Religious who serve in the Eparchy are to be well-founded in the theology, spirituality and traditions of the Byzantine rite, with due regard for the charism of each particular religious community.

31. The priestly ministry provided by the Franciscans of the Byzantine rite and by the bi-ritual priests of the Benedictine Order is indispensable in providing for the spiritual needs of the faithful. Other orders, societies and congregations of the Byzantine rite or who have bi-ritual priests are to be encouraged to engage in priestly ministry in the Eparchy.

32. The Social Mission Sisters, under the immediate jurisdiction of the eparchial bishop, currently fulfill the most important task of caring for the Shrine of the Weeping Madonna of Mariapoch. Their involvement in all forms of the social apostolate in the Eparchy is welcomed.

33.1 The Sisters of St. Basil the Great, originally having their mother house within the confines of our Eparchy, have provided a most valuable apostolate of religious and academic education in our parochial schools and catechetical programs. The Eparchy looks forward to their continued service in the various aspects of Catholic education.

33.2. Aware of the many tasks of the apostolate that exist in today's Church, the Sisters of St. Basil the Great are encouraged to engage in other apostolates that exist within the Eparchy of Parma. To this end, ongoing dialogue with proper ecclesiastical authorities of the Eparchy is to continue to identify and pursue these other apostolic endeavors.

34. The most ancient form of the religious life is that of the contemplative way. As a life of seclusion and silence it has been extolled throughout the ages. Holy Protection Monastery of the Byzantine Nuns of St. Clare, though not enjoying pontifical exemption, is a monastery *sui iuris* and of pontifical right; at the same time, it is subordinate according to the norms of the law to the jurisdiction of the eparchial bishop. As a contemplative monastic community, their life of prayer and contemplation enriches the total apostolate of the Eparchy. With due regard for their proper cloister and silence, they continue to make their monastery property available for the use of others for prayer and days of recollection.

35. The foundation of other institutes of the consecrated life in the Eparchy of Parma is encouraged. Especially welcome would be a monastery of contemplative non-clerical monks who would enrich the life of our Church by their prayer and saintly example.

36.1. Recognizing the right of all the faithful freely to form associations to achieve spiritual or charitable ends, the faithful of the Eparchy of Parma are encouraged to become members of the associations related to the various Byzantine religious orders such as the Secular Franciscans, Oblates of St. Benedict and Carmelite Third Order Seculars.



36.2. Membership in such associations will enhance the active participation of the members in the lives of their own proper parishes, which always take priority over other activities of the associations to which they belong.

37. Recognizing that the vowed life has always been a fertile field for the movement of the Holy Spirit, all religious are encouraged, under that guidance and with proper regard for ecclesiastical authority, to develop creative ways of contributing to the promotion of the Kingdom of God in the Eparchy of Parma and presenting these proposals to the Eparchial Pastoral Council.

## TITLE IV THE CLERGY

### INTRODUCTION:

The clergy, also known as sacred ministers, are those faithful who have been ordained through a gift of the Holy Spirit to be ministers of the Church participating in the mission and power of Christ. By ordination, clerics are either deacons, presbyters [priests], or bishops.

The minor clergy are lectors, acolytes or subdeacons and are regulated differently from the major clergy.

38.1. All of the clergy of the Eparchy are to observe the norms of the sacred canons concerning obligations and rights.

38.2. Allegations of misconduct of any kind on the part of anyone of the clergy shall be handled in accord with the norms of the sacred canons and the *Policies Concerning Allegations of Child Abuse or Sexual Exploitative Behavior with a Child, Other Inappropriate Behavior and Professional Consultation and Treatment* promulgated on 1 January, 1991.

39.1. The clergy shall be prepared for their ministry according to the norms of the sacred canons and of the Eparchy.

39.2. Training of the clergy is to be both pastoral and academic and according to the Eastern tradition of liturgy and theology. Service to the Christian faithful should be emphasized.

39.3. More specific norms and programs are to be prepared under the direction of the Priestly Education and Formation Board and are to be approved by the eparchial bishop after consulting the Presbyteral Council and the Pastoral Council.

40.1. All of the Christian faithful shall labor diligently to promote vocations to the diaconate and the priesthood.

40.2. There shall be an Eparchial Director of Vocations who shall head the Eparchial Office of Vocations under the direction of the eparchial bishop.

41.1. Seminarians are to bear the cost of their undergraduate education.

41.2. A scholarship fund may be initiated to aid seminarians during their undergraduate studies.

41.3. the Eparchy pays one-half of the cost of education of seminarians in the years of the major seminary, that is, in theology. A greater portion may be paid by the Eparchy should the need be demonstrated.

41.4. The educational expenses during the final year of theology are funded entirely by the eparchy.

42.1. The diaconate shall be implemented in the Eparchy of Parma, regulated with suitable norms for preparation and for diaconal ministry on the local level.

42.2. There shall be a Director of the Diaconate who shall supervise the preparation and ministry of deacons in the Eparchy.

42.3. Norms of the diaconate are to be prepared in consultation with the Presbyteral Council and then promulgated by the eparchial bishop. These norms should be evaluated on an annual basis and appropriate recommendations made to the eparchial bishop by the Presbyteral Council after it has consulted with the Director of the Diaconate.

42.4. Deacons are to make use of opportunities for continued education and spiritual formation. According to individual need, funds shall be made available from the Eparchy to assist in the cost of such education and formation.

42.5. Each deacon shall make a spiritual retreat of at least three days no less than once every two years. Financial assistance, where needed, is to be made available from the parish he is serving at the time.

42.6. Financial compensation for deacons in part-time ministry should normally not be expected. However, when a deacon serves as administrator of a parish, appropriate compensation and benefits should be determined by the eparchial bishop after consulting the parish pastoral council and the parish finance council.

42.7. All deacons shall be invited to attend all clergy spirituality programs, social gatherings, retreats, educational programs and proto presbyterate meetings. For these occasions the expenses for deacons studying for the sacred priesthood, other than transportation, shall be paid by the home parish with the assistance, if necessary, of eparchial funds.

42.8. Deacons studying for the sacred priesthood shall express needs or concerns to the Vocation Director, who will insure the appropriate response.

43. The professional attire for priests of the Eparchy is the black suit, black shirt or equivalent and clerical collar.

44.1. Priests are to accept assignments proposed by the eparchial bishop with a spirit of service to the Eparchy.

44.2. All priestly assignments are to be considered of equal dignity, whether they are as pastor, parochial vicar or a special ministry.

45. There is to be due and proper care, on the part of the priest and of the Eparchy, for the mental, emotional, social, recreational and physical well-being of each priest.

46. Priests of the Eparchy are to have adequate medical insurance cover age, keeping in mind statute #170.

47.1. Requests for retirement are to be submitted to the eparchial bishop, who alone is competent to accept or reject this request. Priests who may not be able to serve in the full pastoral ministry because of illness, age, partial or temporary disability should be invited to serve in an assigned ministry according to their abilities.

47.2 Priests are to know and carry out the prescriptions of the canons concerning their obligations, especially as regards the office of pastor.

48. There shall be a Clergy Life Commission which shall investigate and propose to the Presbyteral Council matters for the good of the priests, especially spiritual retreats and educational programs.

49.1. Priests are not to neglect continuing education and should utilize opportunities locally available. Time spent for this is not considered vacation time or a "day off".

49.2. When necessary, funds should be made available from the Eparchy for continued education of priests.

50.1. Each priest of the Eparchy is to have a spiritual director and receive regular spiritual direction. He shall show evidence of this regular direction at each evaluation and at other times when asked by the eparchial bishop.

50.2. Each priest of the Eparchy is to make a minimum of a three-day retreat at least once every two years. Expenses, not including travel, are to be paid by the parish where he is assigned. This retreat time is not considered part of the annual vacation time.

50.3. A priest may also spend one day a month away from ministerial responsibilities as a day of spiritual recollection.

51.1. Each priest is accorded annual vacation time which includes two Sundays.

51.2. Each priest is to spend one day per week free from ministerial responsibility as a "day off".

52. Each priest is to be permitted a sabbatical of at least three months every ten years. The program of the sabbatical is clearly to be professional, either in spiritual formation, education or pastoral ministry. The proposed program is to be submitted to the Priestly Life Commission for

review and then forwarded with its recommendations to the eparchial bishop for final approval.

53.1. An evaluation of newly-ordained priests shall be done after two years and five years, according to norms established in consultation with the Clergy Life Commission and the Presbyteral Council.

53.2. Each priest, from the end of the fifth year of ordination, shall have a personal three-year plan of professional growth and shall be evaluated every three years. The manner for making this evaluation shall be designed in consultation with the Priestly Life Commission and the Presbyteral Council.

53.3. Assignments of priests shall be made on the basis of the triennial evaluation and after consultation with the protopresbyter. Assignments shall not be made for a designated period of time, but shall be reviewed at least every six years.

54. There shall be a Presbyteral Council established in the Eparchy and governed by the norms of Title XIII of these Statutes.

55.1. There shall be an appropriate number of episcopal delegates for priests, elected by the priests and deacons, who can be approached on any subject matter by the presbyterate or diaconate.

55.2. The episcopal delegates' duties include referrals to the appropriate persons or agencies to assist in a personal problem. The nature of the matter may require referral to the eparchial bishop.

56. Priests are encouraged to join together in support groups and to meet regularly for spiritual and personal support.

57. Dignities granted to priests, if any, as a special honor should be from within the Eastern tradition.

58.1. Within three months of ordination to the presbyterate or enrollment in the Eparchy, every eparchial priest shall make a Last Will and Testament in a form valid under the secular law. A sealed copy is to be on file at the chancery, along with the priest's funeral instructions.

58.2. The Will shall provide expressly for the fulfillment of un discharged Liturgy intentions accepted personally by him and also the disposal of all sacred vestments, vessels and similar items which are personal possessions.

58.3. Each time there is any change in a priest's Will or funeral instructions, an updated copy is to be filed with the chancery office.

58.4. When a priest moves to a different state, he is to make certain that his will is valid in the new state of residence.

## TITLE V EVANGELIZATION AND ECUMENISM

### EVANGELIZATION

#### INTRODUCTION:

"Go, therefore, and make disciples of all nations..." (Mt., 28: 18-20) is the mandate of Christ to bring the Good News to all the world. Thus the Church recognizes herself to be wholly missionary.

"The Church, evangelizing means bringing the Good News into all the strata of humanity and through its influence transforming humanity from within and making it new. (Pope Paul VI, *Evangelii Nuntiandi*, 1974.)

"Evangelizing is, in fact, the grace and vocation proper to the church, her deepest identity. For the Church 'born of the evangelizing activity of Jesus and the Twelve' is born again on Pentecost as an evangelizer to continue the mission. She exists in order to evangelize. This movement from being evangelized to evangelizing also describes the pilgrimage of every Christian."  
[##14-15]

59. All of the Christian Faithful have the obligation to evangelize. They do this first by the silent witness of a profoundly Gospel way of life; next, they bring the Word of the Gospel to those they encounter daily; finally, they participate in more formal or specialized forms of evangelization according to each one's situation and under the direction of competent ecclesiastical authority.

60. In the Eparchy of Parma there shall be a director of Evangelization and Missionary Activity who shall devise practical means of evangelizing and involvement in missionary activity under the direction of the eparchial bishop.

61.1. The director shall insure that evangelization permeates every program and activity of the Eparchy.

61.2. Every eparchial office or commission is to consult the director when planning programs to better incorporate a spirit of evangelization into all activities.

62.1. In each parish there is to be a director of evangelization appointed by the pastor with the approval of the eparchial bishop. This director will propose and coordinate evangelization activities in the parish.

62.2. The eparchial director shall provide resources to parish evangelization commissions.

63. In the work of evangelization, first attention is to be given to evangelizing the active Catholics of the Eparchy; next, to those who are lukewarm or have fallen away from the practice of their faith; then to the unchurched; finally, to missionary areas in our country and in foreign countries.

64.1. The Eparchial evangelization commission is to foster the carrying out of parish renewal programs and to provide resources to facilitate this.

64.2. The director is to collaborate with the Liturgical Commission to prepare, implement and supervise the program of the catechumenate.

64.3. This is to be done with due regard for the norms issued by the Council of Hierarchs of the Metropolia.

65.1. All of the Christian Faithful, especially clergy, are to be encouraged to labor in missionary territories, after receiving appropriate preparation and in accord with the norms of the law and the needs of the Eparchy.

65.2. The annual World Mission Sunday is to be observed throughout the Eparchy. the Office for Evangelization and Missionary Activity shall provide resources and guidelines for this observance on both the Eparchial and the parish levels.

65.3. Schools and catechetical programs shall incorporate evangelization and mission awareness in their instructional materials.

## ECUMENISM

### INTRODUCTION:

"Concern for restoring unity pertains to the whole Church, faithful and clergy alike. It extends to everyone, according to the ability of each, whether it be exercised in daily Christian living or in theological and historical studies. This very concern already reveals to some extent the bond of brotherhood existing among all Christians, and it leads toward that full and perfect unity which God lovingly desires." [*Unitatis Redintegratio* #5, Second Vatican Council]

66.1. In the Eparchy of Parma there is to be an Office for Ecumenical Affairs.

66.2. Its task shall be to prepare and implement programs to foster Christian unity and to establish norms to regulate ecumenical activities in the Eparchy.

66.3. Special attention is to be given to ecumenical activities with non-Catholic Eastern Churches.

67. Ecumenical activities shall be carried out in accordance with the norms enacted by the Council of Hierarchs of the Metropolia.

68. The eparchial bishop shall appoint qualified persons to participate in various forms of ecumenical dialogue.

69. Ecumenical activities are encouraged on the parish level and are to be conducted according to the eparchial norms and the sacred canons.

70. Special attention should be given to projects in which other Christians can cooperate, such as those of charity and social justice and observances of national holidays.

71. In engaging in ecumenical activities, special care is to be taken to avoid *communicatio in sacris*, that is, participation in sacred rites; sharing sacraments or other liturgical worship with those of other ecclesial communities, according to the norms of the canons.

72.1. Eparchial and parish ecumenical activities are to be conducted annually during the Week of Christian Unity in January.

72.2. The Eparchial Office for Ecumenical Affairs shall provide resources to aid parishes in observing this week.

72.3. Special attention is to be paid to ecumenical activities with non-Catholic Eastern Christians.

73.1. Non-Catholic Christians who lack their own buildings for worship can be permitted to use church buildings of the Eparchy of Parma. Only the eparchial bishop can grant this permission.

73.2. Requests for this permission are to be submitted to the eparchial bishop who may review the request through the Office for Ecumenical Affairs.

## TITLE VI CATECHETICS AND SCHOOLS

### INTRODUCTION:

The Eparchy of Parma promotes a program of religious education which is: Total, because all areas of the Christian life and witness are touched, because it seeks to use every medium for communicating the Christian message on every level: young child, youth, adolescent, young adult, senior citizens, aged and those with special needs. Eastern Christian, because it expresses the Christian faith which is founded first and foremost on our primary relationship with Jesus Christ, according to the traditions of the Eastern Churches through which we have received that faith along with our identity and self understanding. Formational, because, while imparting information, it is concerned with forming mature Christians who can witness to their faith in every aspect of their lives. Developmental, because it seeks to allow for a faith development which is based on recognized ability patterns and response patterns for each level, thereby providing for continual growth.

74.1. In the Eparchy of Parma there is to be an Office of Religious Education and a Director of Religious Education. There is also to be a catechetical board composed of clergy, religious and laity of the Eparchy of Parma, approved by the eparchial bishop, to assist the Director by providing guidance in the area of needs, assessment and setting priorities.

74.2. The work of the catechetical board is to be carried out according to regulations prepared by them and approved by the eparchial bishop.

74.3. It is the responsibility of this Office to prepare, implement and supervise programs of Eastern Christian education.

74.4. These programs include parochial schools, adult education and religious education of youth not attending Byzantine parochial schools.

75. There are to be Associate Directors of Religious Education in each Syncellate whose activities are moderated by the Syncellus as well as the Director of Religious Education and the catechetical board.

76. The approved program for religious education of children of primary school age is the "God With Us" series of the Eastern Christian Formation Program.

77.1. All of the Christian Faithful have a right to Christian education according to each one's condition. Of these Christian Faithful, a place of priority must be given to the continuing education of adults because it is in the family that the primary religious formation takes place and, therefore, well-educated and well-formed adults assure the efficacious transmission of the faith to the next generation.

77.2. Adult Catechesis is the foundation for a truly Christian life of adults. Programs of catechesis should emphasize self-direction, dialogue and mutual responsibility in learning and living the Christian faith.

77.3. The Office of Religious Education shall prepare suitable programs of instruction for use on the parish level. Such programs should take the constant teaching of the Church and apply it to the lives of today's Byzantine Catholics.

78. Special attention is to be given to the proper training of adult catechists in each syncellate and parish of the Eparchy.

79. In the education of youth, an equal dignity is given to parochial schools and religious education for those not attending parochial schools.

80.1. It is the primary and grave responsibility of parents to insure the proper training and nurturing of the faith of their children.

80.2. Parents must provide a home situation inspired by love and devotion to God and neighbor. The home is the first school in faith for children. Without a Christian home environment, religious education programs will be fruitless.

81.1. Parishes are to provide appropriate opportunities for religious education of the youth of the parish, carefully implementing the guide lines of the Office of Religious Education.

81.2. Students attending Latin Rite parochial schools are encouraged to attend religious instructions in their own Byzantine parishes.



82.1. Catholic schools, in which the Gospel message permeates the whole educational environment, are the most outstanding means of educating youth.

82.2. A philosophy of schools for the parishes is to be prepared in which there is given a proper presentation of Eastern Catholic theology, traditions and history in the classroom.

82.3. The parochial school and its principal shall be under the direction of the pastor of the parish.

82.4. It is desirable that other Byzantine Catholic children belonging to parishes in the near vicinity be given special consideration concerning tuition fees.

82.5. Wherever possible, neighboring parishes are encouraged jointly to subsidize a regional school.

82.6. Parishes operating school shall receive appropriate financial consideration from the Eparchy with regard to assessment requirements.

82.7. The parish schools shall receive an appropriate amount of money from the annual stewardship appeal.

83.1. Teachers in parochial schools, whatever subjects they teach, should receive an appropriate Byzantine Catholic formation.

83.2. The Office of Religious Education shall prepare programs to accomplish this.

## TITLE VII PREACHING AND THE MEANS OF SOCIAL COMMUNICATION

### PREACHING

#### INTRODUCTION:

"The ministry of the Word is carried out in many ways according to the various needs of those who hear and the special gifts of those who preach. In areas or communities which are non-Christian, the Gospel message draws people to faith and the sacraments of salvation. In the Christian community itself, especially among those who seem to understand or believe little of what they practice, the preaching of the word is needed for the very administration of the sacraments. For these are sacraments of faith, and faith is born of the word and nourished by it." [Presbyterorum Ordinis #4, Second Vatican Council]

Sacred ministers should consider the task of preaching to be of primary importance in their ministry since, "They will not believe in the Lord unless they have heard of him, and they will not hear of him unless they get a preacher, and they will never have a preacher unless one is sent, but as scripture says, 'The footsteps of those who bring good news is a welcome sound'." [Rom, 10:14-15]

84.1. The homily during the Divine Liturgy holds a pre-eminent place for preaching the Word of God.

84.2. Following the proclamation of the Scriptures, the homily draws upon them and the other sacred texts to nourish the assembly with divine truth.

85.1. A homily is to be preached on all Sundays and days of precept.

85.2. It is desirable that a homily be preached also on solemn and simple holy days.

85.3. It is a laudable practice to preach a brief homily at every Divine Liturgy, according to local circumstances.

86.1. Only sacred ministers enjoying the required faculties may preach during the divine services.

86.2. The homily is reserved to a priest or a deacon.

86.3. Qualified lay persons can be given a mandate by the eparchial bishop to preach on other occasions.

## THE MEANS OF SOCIAL COMMUNICATION

### INTRODUCTION:

The Byzantine Catholic Eparchy of Parma, responding to Christ's mandate to "go into the whole world and proclaim the gospel to every creature" [Mk., 16:15] has established the Office of Communications to reach to the faithful to lead them to a higher spiritual commitment, to "guide the young, support the aged, encourage the faint-hearted, collect the scattered. lead back those who have strayed and unite them to Your holy, Catholic and apostolic Church." [Liturgy of St. Basil] It should also be a vehicle to reach the unchurched and prospective converts to "instruct them in the word of truth, to reveal to them the Gospel of righteousness and to unite them with His holy, Catholic and apostolic Church." [Liturgy of St. John Chrysostom]

"Our Church is now a world Church, and this new situation requires a creation of functioning channels of communication and consultation. A Church which is spread throughout several continents requires due attention to the developing of a common vision through incessant, assiduous, and zealous communication and consultation of the Church at large. This broad consultation should include not only bishops but the clergy and laity as well, according to the common and age-old tradition of the Eastern Churches." [*Statement of Concern*, p. 10, Sheptytsky Institute]

Communication is the act of transmitting or imparting the interchange of thoughts, opinions or information. since people have a right to information either "individually or collectively, and according to the circumstances of each, the proper exercise of this right demands that the matter communicated always be true and as complete as charity and justice allow," [*Inter mirifica* #5, Second Vatican Council] whether it be news, instructional, meditative, controversial or simply entertaining.

87.1. In the Eparchy of Parma there is to be a Director of Communications who will see to the utilization of press, radio, television, audio and video reproductions and other electronic media, as well as public relations and to coordinate all of the various uses of the means of social communications within the Eparchy.

87.2. In carrying out these responsibilities, the Director is under the direction of the eparchial bishop and his delegates.

87.3. The Director is to employ the services of trained professionals in the respective fields.

88.1. Currently, the Director supervises the publishing of the Eparchial newspaper, "Horizons", the weekly radio-broadcast Liturgy and inspirational message, and typesetting and layout for eparchial publications of various types.

88.2. The Director also is to be a resource of information for media, secular or religious, as relating to the Byzantine Church in general and the Eparchy of Parma in particular.

88.3. The Director is to provide press releases to newspapers, radio and television concerning

events taking place throughout the whole Eparchy.

88.4. The Director is also to devise means of promoting positive public relations with the various media and presenting a proper image of the Eparchy and the Church to the public.

88.5. No individual, office or department within the Eparchy of Parma is to give interviews, press releases, or any other types of information to any of the media without first consulting the Director of Communications when possible.

89.1. The *Horizons* is the official publication of the Eparchy of Parma. The eparchial bishop is the publisher. The *Horizons* is a link capable of connecting a majority of households in the vast geographical area of the Eparchy with the eparchial bishop. The purpose of the *Horizons* is to provide news of the Eparchy of Parma and of the universal Church. It is also a means of instruction and inspiration.

89.2. For these reasons, the bishop has mandated that all households of the Eparchy are to receive *Horizons*.

90. The policies of the *Horizons* are to be published each year in the first issue of the year so that all may know and understand the principles and guidelines that regulate the information contained in it.

91. The Director of Communications is especially to utilize the communications resources available through the United States Catholic Conference.

92. The publication of books, writings and messages of any kind, as well as translations of Scriptures and liturgical texts is regulated by the Sacred Canons.

93.1. Any written material prepared by any of the clergy of the Eparchy should be reviewed by competent ecclesiastical authority before being disseminated by any means.

93.2. None of the Christian faithful may write or give interviews for newspapers, magazines or periodicals which are accustomed openly to attack the Catholic religion or good morals, except for grave cause and with written permission of the competent ecclesiastical authority [cf. c. 660]

94.1. Qualified censors are to be appointed by the eparchial bishop.

94.2. They shall review materials submitted to them by the bishop and shall make recommendations to him concerning their approval.

95. Pastors of parishes and others in authority are to be vigilant that media materials of any type not consistent with Catholic faith and morals or which attack lawful ecclesiastical authority are not disseminated on Church property.

96. The laws concerning copyright and similar protections of the rights of authors are to be diligently observed through out the Eparchy of Parma.

## TITLE VIII THE DIVINE LITURGY

### INTRODUCTION:

"The Liturgy, however, is the culmination toward which the activity of the Church tends. At the same time it is the fountain from which its power emanates. For apostolic works are directed to it so that all who are made children of God through faith and baptism, coming together in unity in the middle of the Church praising God, participate in the sacrifice and eat the Lord's supper.

Therefore from the liturgy, especially the Eucharist, as from a fountain, grace is channeled into us and there is obtained with the greatest efficacy the sanctification of humanity in Christ and the glorification of God, towards which, as its purpose, all the other works of the church are directed." [*Sacrosanctum Concilium* #10, Second Vatican Council]

97. The official text of the liturgies is that approved by the Congregation for the Eastern Churches. This includes English translations approved by the Congregation for the Churches of the Ruthenian Metropolia of Pittsburgh.

98. The bishop is the moderator of the liturgy of the eparchial Church. His pastoral directives issued for the Liturgy of St. John Chrysostom in 1986 and for the Presanctified Liturgy in 1987, as well as any other services promulgated for use in the Eparchy of Parma, must be used in all the parishes of the Eparchy.

99.1. In honor of our Lord's resurrection, Sunday should be observed as a day of prayer and refraining from all activities which would interfere with the proper relaxation of mind and body needed for prayer and emphasis on spiritual realities and values.

99.2. The homily is an integral part of the Divine Liturgy and should not be omitted on Sundays and Holy days, in accord with the Eparchial Statutes in Title VII.

100. The office of deacon is an integral part of the celebration of the Liturgy.

101.1. The Liturgy is the corporate celebration of the divine mysteries. All present should take part in the liturgy according to their orders received and talents. Lay people are permitted to lead the singing, read from the Old or New Testament, exclusive of the Gospels, and serve at the holy altar, according to the norms of the law. These ministries are open to all age groups, but the competence of the person performing these services and the quality of their service to the community are to be the primary consideration. Those serving in these roles should be properly instructed in the responsibility of their roles.

101.2. Since the Christian faithful have a right actively to participate in the Divine Services, the use of choirs may not restrict or remove the possibility of exercising that right. A choir should support and enhance the participation of the whole congregation.

102.1. The position of cantor is an important and integral part of the celebration of the Liturgy. All those serving in this ministry or as choir directors should receive proper training on both the

parish and eparchial levels.

102.2. An eparchial Cantors' Institute shall be established for the training and certification of cantors and choir directors. This training shall include music theory, chant, and history, theology and spirituality of the liturgy.

102.3. Parish cantors and choir directors should be strongly urged to become certified through the Institute. Parishes are encouraged to lend financial assistance where necessary to accomplish this.

103.1. The position of usher in the parish church is an apostolate of hospitality. Among the various tasks assigned to them, most important is that of welcoming visitors, of seeing to the comfort of the congregation, organizing processions involving the congregation, and taking the collection.

103.2. The stewardship of the Church is supported by the Sunday collection. Ushers should not leave the Liturgy for the counting of the collection, except in cases where they may collect at several liturgies in a day and attend one complete Divine Liturgy.

103.3. The Liturgical Commission shall prepare guidelines outlining the role of the usher in the parish and shall provide instructional material to aid in the implementation of these guidelines.

104. The readings should be chanted or read clearly for the understanding of all the people. When the Old Testament or New Testament, except the Gospels, is read, the lector should read so as to be heard clearly by the majority of the congregation. If the lector reads from the middle or back of the church, he or she should face the altar; if the lector reads in front of the sanctuary he or she should face the people. The Gospel alone should be read from the Ambon by the priest or deacon.

105.1. The evening service of the Church is the office of Vespers; the morning service is Matins. The praying of these services is encouraged in all parishes at least on Sundays and feast days.

105.2. If a Divine Liturgy is celebrated in the evening, it is recommended that it be celebrated with Vespers. In this case, Vespers is celebrated until its prokimenon, and reading, if any, and the Divine Liturgy begins with the Trisagion.

105.3. On Sunday morning, it is recommended that a portion of Matins precede the first Divine Liturgy. The Eparchial Liturgical Commission shall prepare an order of celebration for Matins with Liturgy.

106. The blessing of bread, wheat, wine and oil for feast days is to be celebrated according to the regulations promulgated in the letter of the bishop on May 29, 1990. [Protocol no. G30/90]

107.1 The Divine Services are to be celebrated in a proper place designated by and approved by the local hierarch. Every priest should take care that there is always a proper environment for

worship.

107.2. The structure of the church building should follow the norms and traditions of the Byzantine Church, which have been established in paragraphs 1-6 of *The Order for the Celebration of Vespers, Matins and the Divine Liturgy According to the Ruthenian Recension* [Rome, 1944].

107.3. Before a parish church is built, remodeled, or redecorated in any way, the proposals are to be sent to the bishop for review by the Eparchial Building and Architectural Commission.

108.1. The parish schedule of Divine Services and other occasions for public worship should take into account the needs of the parish congregation and the requirements of the Sacred Canons and the Eparchial statutes.

108.2. Neighboring parishes shall coordinate their schedules to provide opportunities for attending the Divine Liturgy without unduly multiplying Liturgies in any one parish church.

109. The Divine Liturgy of St. Basil is to be celebrated on the vigils of Christmas, Theophany and Pascha, Holy Thursday, January 1 (Feast of St. Basil) and the five Sundays of the Great Fast. The pastoral format prescribed for the celebration of the Liturgy of St. John Chrysostom is to be applied also to the Liturgy of St. Basil.

110.1. The Presanctified Liturgy is the prescribed Liturgy for Wednesday and Friday of the Great Fast and the Divine Liturgy is not to be celebrated on these days except for a funeral.

110.2. The Presanctified Liturgy is to be celebrated at least once a week during the Great Fast (Lent) in all parishes. It may be celebrated on any weekday (Monday-Friday) during the Great Fast.

110.3. It is recommended that the Divine Liturgy not be celebrated on the weekdays of the Great Fast.

111. The faithful departed are to be remembered by the reading of the diptychs of the parish on Meatfare Saturday, the second, third and fourth Saturdays of Lent and on the Vigil of Pentecost. The diptychs may be read at the Saturday Liturgy or anticipated on Friday evenings, following the Presanctified Liturgy during the Great Fast, or at the service of Vespers on Meatfare Saturday and the Vigil of Pentecost.

112.1. It should be made clear to all of the Christian faithful that stipends and stole fees are not prices by which the liturgical services are bought but are free-will offerings, even though there is a suggested sum.

112.2. No stipend may be taken for the Presanctified Liturgy unless the donor freely requests it and it is made clear that this is not a Eucharistic Divine Liturgy.

112.3. Stipends received for a second or third Divine Liturgy on a given day are to be sent to

the Chancery for deposit in the seminary fund.

112.4. No reasonable request for the Divine Liturgy may ever be refused because of an inability of the one requesting to pay all or part of the recommended sum.

112.5. Pastors are reminded of the obligation of praying the Divine Liturgy for the parish on Sundays and days of precept. On these days no stipend may be taken for this or for additional Liturgies prayed by the pastor on that day. They are to be sent to the Chancery for deposit in the seminary fund.

## TITLE IX THE HOLY MYSTERIES

### INTRODUCTION:

"The holy mysteries are ordered to the sanctification of people, the building up of the Body of Christ and the rendering of worship to God. They are also signs that instruct. They not only presuppose faith, but by words and objects they nourish, strengthen and express it. For this reason they are called holy mysteries of faith. They indeed confer grace, but by their celebration they especially dispose the faithful for the fruitful reception of that grace so that they may properly worship God and exercise charity.

"It is, then, especially important that the faithful easily understand the signs of the holy mysteries and with the greatest eagerness receive them often, for they have been instituted for the nourishment of the Christian life." [*Sacrosanctum Concilium*, #59, Vatican Council II]

### CHRISTIAN INITIATION:

113.1. Individual Christian faithful become full members of the Church through baptism, chrismation and first reception of the Divine Eucharist. All baptized faithful have access to the reception of Holy Communion according to the laws of the Church. Parents, in cooperation with the pastors, have the duty to provide for the proper instruction and growth in the faith of their children.

113.2. In accordance with the law for the Ruthenian Byzantine Rite, the Divine Eucharist shall be given to a person at the time of Baptism/Chrismation, regardless of the person's age.

113.3. In the case of infants, only the Precious Blood shall be given, according to the guidelines issued by the Eparchial Liturgical Commission, which shall also prepare catechesis concerning the communication of infants.

113.4. Rather than the traditional "First Communion", on the parish level there may be solemn Communions at special times such as the reaching of the use of reason [7 years old], graduation from elementary school, graduation from High School.

114. The text to be used for Baptism/Chrismation is the provisional English translation



prepared by the Eparchial Liturgical Commission. This text shall be in use in the Eparchy until replaced by an English text prepared for the whole Metropolia and approved by the Apostolic See.

115.1. There is to be a preparatory instruction of parents and godparents before baptism of children. The Office of Religious Education will assist the Liturgical Commission in preparing suitable catechetical materials.

115.2. To serve as sponsor in the Eparchy of Parma, a person must have completed the sixteenth year of age. Only one sponsor is required and may be of either gender.

116. Christian initiation is a public act of the whole Church. It is therefore desirable that it be celebrated together with the Sunday Divine Liturgy. The Eparchial Liturgical Commission shall prepare norms for facilitating this.

117.1. The unbaptized who have reached an age of understanding sufficient for catechesis are to be brought into the Church through the catechumenate.

117.2. The Liturgical Commission and the Office of Religious Education shall collaborate to prepare a program of the catechumenate to be used in the Eparchy until such a program is promulgated for the Metropolia.

117.3. This program is to be both formational and instructional, and shall assist in incorporating those to be baptized into active participation in the life of the Church, especially on the parish level.

117.4. Whether it is a group or an individual, no obligation except what is necessary can be imposed on the Christian faithful who have been baptized in non-Catholic Churches or ecclesial communities and who ask of their own to enter into full communion with the Catholic Church.

117.5. A member of the Christian faithful of an Eastern non-Catholic Church is to be received into the Catholic Church with only the profession of the Catholic faith, after doctrinal and spiritual preparation according to each one's condition.

117.6. The Liturgical Commission and the Office of Religious Education shall prepare a suitable program for use in preparing previously baptized persons for reception into full communion with the Catholic Church.

117.7. Every parish is to implement these programs of incorporating people into the Church and actively promote them.

117.8. The priest or other person who baptizes is to record the fact, along with a notation of ascription to a certain *sui iuris* Church, in the baptismal register of the parish where the baptism took place. After the names of the parents there is to be a notation of the *sui iuris* Church to which they belonged at the time their child was baptized.

118. All of the Christian faithful have a serious responsibility toward the newly-baptized and should be instructed and led to fulfill that responsibility.

119. All of the Christian faithful have the obligation of continuing their education in the faith.

## RECONCILIATION

120. The confession of serious sins is required according to the laws of the Church. The faithful are encouraged to frequent the Holy Mystery of Penance [Reconciliation], particularly in the four fasting periods: Philip's Fast [which begins December 10 in the Ruthenian Metropolia of Pittsburgh], the Great Fast, the Apostles' Fast and the Dormition Fast.

121. Parishes are to provide special opportunities for this Holy Mystery during the fasting periods. Communal services are encouraged and the Liturgical Commission shall prepare suitable services based on the texts of the *Trebnik* and incorporating readings from the Sacred Scriptures for such communal penance services.

122. The sacred canons concerning general absolution are to be strictly adhered to, so that general absolution will almost never need to be given.

123. The restoration of confession of sins without the use of confessional and before the icon of Christ even in a confessional room is to be encouraged.

124.1. Absolution for violation of the seal of confession and absolving an accomplice in a sin against chastity are reserved to the Apostolic See.

124.2. All priests who hear confessions within the Eparchy of Parma are granted the faculties to absolve from the sin of procuring an abortion, imposing an appropriate penance.

124.3. There are no other reserved sins in the Eparchy of Parma.

## THE MYSTERY OF CROWNING IN MARRIAGE:

125. Besides the prescriptions of the sacred canons, the eparchial norms are to be followed by couples preparing for this Holy Mystery.

126. If possible, couples are to attend the pre-Cana program.

127.1. Couples must begin preparation no less than six months prior to the intended date of the wedding. Permission for exceptions to this regulation are to be granted by the local hierarch.

127.2. No date can be set for the wedding until the celebrating priest is satisfied that all is in order and all necessary dispensations, per missions and delegations have been obtained.

127.3. The Pre-marital Inventory [PMI] is to be administered to all couples planning marriage. Permission for exceptions to this regulation are to be granted by the local hierarch.

127.4. Pre-marital counseling indicated by the results of the PMI shall be completed to the celebrating priest's satisfaction before setting a date for the wedding.

127.5. Pre-marital instruction should also include instruction concerning Christian marriage as well as any other points of Catholic faith unclear to the couple.

128.1. Marriages are not to be celebrated during the closed time of the Great Fast, from the first day of the Great Fast through the Feast of the Resurrection inclusive. Permission for weddings during this period is to be requested from the local hierarch. The couple is to be instructed that there is to be no celebration other than the actual wedding ceremony, in keeping with the spirit of the Great Fast.

128.2. Proper consideration should be given to the reception of Communion by the parties and those other Catholics present and permitted to receive the sacraments.

129.1. The official text for the Mystery of Crowning in the Eparchy of Parma is that promulgated for the Byzantine Ruthenian Metropolia in 6 December 2, 1971.

129.2. The Rite of Betrothal may be celebrated separately at the time of engagement.

130.1. Marriage customs shall be reviewed and revised by the Liturgical Commission so that they accord with the traditions of the Church and the needs of the times. Extraneous elements are not to be introduced into the celebration of the Rite of Crowning.

130.2. When there is an interritual marriage celebrated in a rite other than the Byzantine rite, elements of the Byzantine rite of marriage extraneous to the rite in which the marriage is being celebrated are not to be introduced into the ceremony.

131. The celebration of the Divine Liturgy is discouraged when a Catholic marries a non-Catholic.

132. Unless the Council of Hierarchs of the Ruthenian Metropolia of Pittsburgh decides otherwise, bans are no longer required to be published in the Eparchy of Parma.

133. Unless the particular law of the Metropolia should decide otherwise, when the bride and groom are both members of the Eparchy of Parma, the wedding may take place in the parish church of the bride.

134. The Family Life Office shall prepare model programs for pre-marital preparation and pastoral care after marriage. Pastors are strongly encouraged to utilize these programs in their parishes, adapted to their local circumstances.

135. Special preparation and instruction is to be provided as needed to those who may be

entering marital relationships after a previous marriage or attempted marriage.

136. When a declaration of nullity is needed before a person can enter a particular marriage, priests are forbidden to schedule a date until the final declaration of nullity has been received.

#### HOLY ORDERS:

137. Since deacons and presbyters are ordained for the service of the whole Eparchy, ordinations are to take place in the Cathedral of the Eparchy.

138. Banns of ordination to the diaconate and to the presbyterate shall be announced on three successive weekends prior to the ordination. They shall be announced in the parish church to which the ordinand belongs.

139. Before ordination to sacred orders, the ordinand is to make a spiritual retreat of no less than three continuous days.

#### THE MYSTERY OF THE ANOINTING OF THE SICK:

140.1. The Christian faithful suffering a serious illness have the right and responsibility to ask for the Sacramental Mystery of Anointing, for it is our expression of faith in our Lord, to whom we have committed our lives, for He is loving and compassionate.

140.2. The priest should encourage the faithful to receive this Holy Mystery.

140.3. The official text for the Anointing of the Sick is that promulgated for the Byzantine Ruthenian Metropolia on 6 December, 1973, *The Office of Holy Oil for Anointing the Sick*.

140.4. The Holy Anointing is a public rite, and may be celebrated in Church as well as at home or in a hospital.

140.5. On Holy Wednesday, there is to be a general anointing of those in the congregation who are permitted to receive the sacraments. The text to be used is that prepared by the Liturgical Commission.

#### FUNERALS:

141. The Rite of Funerals must follow the order approved by the Ruthenian Metropolia of Pittsburgh in 1975 and revised in the book *The Office of Christian Burial* printed in 1983.

142. While making suitable reference to the deceased, homilies at funerals are to focus on the mystery of death of a Christian and should not become eulogies.

143. Every Catholic of the Eparchy entitled to Christian burial is permitted to be buried from the parish church of his or her choice.

144. All of the Christian faithful are reminded of their Christian duty to encourage the bereaved in their faith and to assist in the burial of the dead.

145. Cremation is permitted according to the policies of the Eparchy. The ashes are not to be brought into the church but are to be treated with the respect proper to a Christian body, either being placed in a columbarium or interred in hallowed ground with the proper interment service.

146. Deaths are to be recorded in the parish death registry.

## TITLE X OTHER FORMS OF PUBLIC PRAYER

### INTRODUCTION:

"Devotions of the Christian people are especially commended, so long as they conform to the laws and norms of the Church, especially those mandated by the Apostolic See.

"Those devotions of particular Churches also enjoy a special dignity which are celebrated by mandate of the bishops according to lawfully approved customs or books.

"However, it is necessary that the format of these devotions be drawn up in a manner consistent with liturgical times, congruent with the sacred liturgy and in some way derived from it, leading the people to it, since by its nature the sacred liturgy greatly exceeds any of them."  
[*Sacrosanctum Concilium*, #13, Second Vatican Council]

147. Customary devotions of the Ruthenian Byzantine Rite are encouraged in the parish churches.

148. The Eparchial Liturgical Commission will prepare suitable guidelines concerning these devotions.

149. Devotion to the Mother of God is an important aspect of the Byzantine Liturgy. Public devotions are the akathist, moleben and paraclesis. Devotions of a private nature should not be substituted for these.

150. The Shrine of the Weeping Madonna of Mariapoch in Burton, Ohio, is the Eparchial shrine of the Mother of God. Parishes in the Cleveland area should make an annual pilgrimage during the shrine season at a time other than the annual Eparchial pilgrimage preceding the Feast of the Dormition. Distant parishes are encouraged to visit this shrine periodically but should make an annual pilgrimage to a nearby Marian shrine.

151. Opportunities for informal prayer in common, incorporating the Sacred Scriptures should be provided on the parish level.

152. The anniversary of the founding of the Eparchy shall be observed as a special day of prayer.

153. The patronal feast of the Eparchy, The Birth of St. John the Baptist [June 24], shall be observed in a special manner by each parish, especially by pilgrimage for participation in the liturgy at the Cathedral.

154. Each parish is to have an annual week of prayer during which the faith of all can be renewed.

## TITLE XI THE PARISH AND ITS ADMINISTRATION

### INTRODUCTION:

"The parish is, first, a people. It can be called an expression of the communal, ecclesial character of Catholic Christian life. But simply stated, it is a people, a people called together by God. It is a people empowered by the Spirit to make increasingly true and obvious their response to God through Christ. The parish takes shape in this context of faith and prayer, always with openness to the Spirit." [*The Parish: A People, a Mission, a Structure*, National Conference of Catholic Bishops, 11/80, #9]

155.1. Parishes in the Eparchy of Parma are to be territorial. No parish shall be established or restricted solely to lines of any nationality group.

155.2. The Protosyncellus, Syncelli and Protopresbyters, after consulting the pastors in their respective regions, shall make proposals to the eparchial bishop concerning the determination of parish boundaries. The eparchial bishop will promulgate the decree of parish boundaries, taking into account the recommendations presented to him.

155.3. The Eparchial Pastoral Council shall prepare guidelines concerning criteria for the establishing of new parishes, the reduction of parishes to filial or mission status and the closing of parishes. These guidelines are to consider such factors as availability of priests, proximity of other parishes, membership of the parish, financial viability and fulfillment of the three-year plans.

155.4. The eparchial bishop, in consultation with the Eparchial Pastoral Council, alone makes the decision concerning the establishment and status of parishes.

155.5. Eparchial funds are to be provided for the starting of a parish. The amount is to be determined by the eparchial bishop after consulting the Eparchial Finance Council and the College of Eparchial Consultors.

155.6. A five-year exemption from eparchial assessments is granted to new parishes. From the sixth to the tenth years, the requirements will be specified by the eparchial bishop after consulting the Eparchial Finance Officer.

155.7. If, at the end of ten years, the requirements of eparchial assessments cannot be met by the parish, an evaluation of the viability of such a parish is to be made.

156.1. The pastor of the parish represents the parish in all business, whether ecclesiastical or secular, and represents the legal person of the parish both in the ecclesiastical and secular spheres of law.

156.2. The pastor takes possession of the parish when the protopresbyter completes the process of transferring parish records. It is highly recommended that the protopresbyter conduct a suitable religious ceremony of installation of pastors or administrators in the parish church in the presence of the members of the parish. The Eparchial Liturgical Commission shall prepare such a religious ceremony for use in the Eparchy.

156.3. Since a priest, by his place in the community, is a public figure whose actions necessarily involve the Church, no priest of the Eparchy shall institute civil or criminal action without prior permission of the eparchial bishop. If a priest is cited to appear in a secular court as defendant or witness, he shall immediately report the fact and the circumstances to the eparchial bishop.

156.4. No priest shall voluntarily give information about civil or criminal actions without prior notification of the eparchial bishop.

156.5. Pastors are the decision makers and supervisors of all parish policies and expenditures. They are the policy makers and supervisors regarding employees of the church, hall, school and rectory. By virtue of this they have the authority to effect changes in these matters.

156.6. Only pastors appoint employees to salaried positions in the parish. A person holding such a position does not appoint his successor, nor is any job an inherited one by any family in the parish or outside of the parish.

156.7. No one but the priests assigned to a parish may have residence, on any basis, in any parish building unless consent has been given by the local hierarch.

157. Pastors are encouraged to make their presence known, and to participate in a pastoral role at all parish functions.

158. In each parish, there shall be regular times when the members can transact business relative to the parish. Provisions should be made for the availability of a priest for emergencies.

159.1. Each parish is to have financial and sacramental books in which records are kept according to the norms of the common and particular law. The sacramental registers are to include an alphabetical index of names. A copy of the year's records shall be submitted to the Chancery annually along with the annual financial and statistical reports.

159.2. Baptismal and marriage certificates are to be provided upon request with no charge, not even office or mailing costs. These costs are considered a normal part of the operating costs of the parish office.

159.3. Only the eparchial form of baptismal certificates is to be used for authentic records of

baptism. They are to bear the parish seal.

160. Parochial Vicars, besides those things in the common law, shall assist the pastor in the care of the parish. Parochial Vicars in the Eparchy of Parma have the habitual faculty of blessing marriages in the parishes to which they are assigned.

161.1. The Christian faithful belong to a parish in virtue of having domicile or quasi-domicile in the territory of the parish.

161.2. No one may belong to more than one parish at a time.

161.3. Those who wish to belong to a parish other than the one in which they live may do so with the consent of the pastor of the parish to which they wish to belong, after he has heard the opinion of the territorial pastor. Disputes are to be referred to the protopresbyter.

161.4. Membership in a parish requires active participation in the life of that local congregation. This includes participation in the programs and activities of the parish, regular attendance at the Divine Liturgy on Sundays and other days of precept, and regular financial contributions according to one's means.

161.5. Non-practicing members are not entitled to the rights of parish membership, including the services of the Church, except the Holy Mystery of Reconciliation, and in accord with the norms of the common law.

162.1. In every parish there is to be a parish pastoral council which is advisory to the pastor. By whatever name this council is designated on the local parish level, it is a pastoral planning council. Each parish pastoral council is to draw up a plan of organization and operation which shall then be submitted to the Eparchial Pastoral Council for review and recommendation for approval by the eparchial bishop.

162.2. The membership of the parish pastoral council shall be approved by the eparchial bishop.

162.3. The parish pastoral council shall prepare and supervise the implementation of a parish mission statement and three-year plan. These plans are to be approved by the eparchial bishop after consultation with the Eparchial Pastoral Council.

162.4. The three-year plan shall be a plan for parish growth, addressing all areas identified in the parish mission statement.

163. Each parish is strongly encouraged to be of service to the outside community in which it is located.

164. Each parish shall have a director of evangelization who shall propose and carry out programs of evangelization and insure that all organizations and activities of the parish are imbued with an authentic spirit of evangelization, in accord with Title V of these statutes.



165. Other parish boards shall be established as deemed necessary in the judgment of the pastor, after hearing the parish pastoral council. Membership on these boards shall also be approved by the eparchial bishop.

166.1. In every parish there is to be a parish finance council which shall advise the pastor in the administration of the temporal goods of the parish. Guidelines for such councils shall be drawn up by the Eparchial Finance Council.

166.2. Each parish finance council is to draw up a plan of organization and operation which shall then be submitted to the Eparchial Finance Council for review and recommendation for approval by the eparchial bishop.

166.3. Membership of the parish finance council shall be approved by the eparchial bishop.

167.1. A guide for parish financial administration is to be prepared by the Eparchial Finance Council.

167.2. Inventories of parish property are to be complete and updated periodically.

167.3. Inventories of each priest's personal property are to be complete and updated periodically.

167.4. Outgoing pastors may not take for personal use furnishings and items which belong to the parish.

167.5. Sale of parish property is to be paid by check made out to the parish.

168. Alienation of property is a transfer of the ownership or dominion over the stable patrimony, that is the fixed assets of the church by sale, gift or exchange or a destabilizing of ownership as for example by mortgage, lending, or offering the patrimony as security. All acts of alienation must follow the sacred canons and have the advice of the parish finance council and, where required by law, the consent of the eparchial bishop, the Eparchial Finance Council and the College of Eparchial Consultors when the amount exceeds the minimum set by the Council of Hierarchs of the Metropolia and the consent of the Apostolic See when the amount exceeds the upper limits set by the same Council of Hierarchs.

169.1. Parishes are permitted to expend up to \$5,000.00 without seeking permission from the local hierarch on any one cost item.

169.2. Permission is not needed for payment of operational expenses for utilities, whatever the amount may be.

170. All parishes are required to participate in the insurance and medical plans formulated by the Eparchy of Parma. Permission is not needed for insurance costs which exceed the amount listed above in 169.1.

171.1. The Eparchy has loaned some parishes funds for the necessary operation and payment of their financial commitments. Parishes within the Eparchy of Parma have loaned monies to the Eparchy for this purpose. Individual parishes in the Eparchy have loaned monies directly to some parishes.

171.2. Parishes with agreements with individual parishes are to honor their commitments with these parishes.

171.3. Parishes planning to borrow money from other Eparchial parishes are to arrange this with the office of the Eparchial Finance Officer. Monthly payments are to be made to the Eparchy rather than to the parish from which the money was borrowed. The Eparchy, in turn, transmits monthly payments to the lending parish.

171.4. The interest and principal owed to those parishes which have loaned monies to the eparchy will be paid monthly and in full.

171.5 The extent to which the Eparchy commits itself for parish loans and to the building projects within the Eparchy will be decided by the local hierarch with the advice of the Eparchial Finance Council.

172.1. Donations for memorials are to be used for the purpose requested by the donor.

172.2. Donations for memorials and improvements of a parish become part of the parish. Claims by persons or organizations that such donations give exclusive right to them or that they can determine who can use them are null and void and have no effect.

172.3. Pious foundations are to be accepted only according to the norms already in force in the Eparchy.

172.4. Extraordinary and major fund-raising for other eparchies or dioceses, religious institutes of consecrated life or charitable organizations requires permission from the local hierarch. However, donations of modest amounts can be offered for usual charitable causes.

172.5. Stewardship Appeal by the Eparchy is an annual activity. Re-evaluation of the parish goals is to be done periodically for an effective result of this appeal.

173.1. The Eparchial Finance Council is to draw up guidelines to determine what pastors are entitled and not entitled to from the parish accounts.

173.2. Salaries and subsistence payments to the pastor and parochial vicar are on a monthly basis, not on a weekly basis.

173.3. Salaries of clergy will be reviewed yearly by the Eparchial Finance Council in relation to the cost of living scale and suitable recommendations made to the eparchial bishop for increases in remuneration.

173.4. Stipends, stole fees and honoraria for pastors and extra clergy are to be updated on a regular basis after review by the Eparchial Finance Council. For extra clergy, payment is to be made within a month.

173.5. Traditional free-will offerings are designated for the pastor such as stipends for baptisms, weddings, funerals, house blessings, hramoty (memorial list or diptychs).

173.6. Divine Liturgy stipends belong to the priest who prays that Liturgy, according to the norms given in Title VIII of these statutes.

173.7. The cantor's remuneration for weddings, funerals and baptisms is over and above the amount intended for the pastor.

173.8. Personal property such as clothing, automobile, tapes and cassettes or vacations are not paid from parish funds.

173.9. It is not permitted for the pastor to receive allowance for such things as snow removal, custodial, social security from a parish account.

173.10. Priests are forbidden to use the name or accounts of the parish to avoid taxes on personal goods or monies.

173.11. It shall be conclusively determined that where assets of any kind, whether real, personal or mixed, are titled in the name of a parish or other juridic person, such assets are ecclesiastical goods and shall be and remain the sole property and possession of that juridic person.

174.1. Housekeepers receive payment. If there be no housekeeper, domestic help hired by the pastor may be remunerated.

174.2. It is not permitted for the pastor to receive income which a housekeeper or other domestic help would receive. If the pastor chooses to do his own domestic work he is not to receive remuneration for this.

175.1. On assignment to a new parish, an allowance for moving expenses is to be allotted from the parish to which the priest has been transferred. Guidelines for moving expenses are to be prepared by the Eparchial Finance Council.

175.2. Travel and automobile expenses for priests traveling to mission parishes are to be allowed.

175.3. When a pastor dies, a specified amount will be allocated from the parish to defray part of the funeral expenses. If a priest is retired, the same amount is applied and it is taken from the last parish he served as pastor.

176. An honorarium, to be determined by the Eparchial Finance Officer, is allocated for the annual visitation of the protopresbyter.

177.1. Salaries and subsistence for pastors and parochial vicars are normally paid at the end of the work period. For a special reason they are permitted to receive one month's salary and subsistence in advance. This advance is limited to only one month.

177.2. With due regard for statute 177.1, the borrowing of monies from a parish by the pastor or parishioners is prohibited.

178.1. There are to be two co-signers of the regular checking accounts of the parish. One of these is the pastor and the other is one of two parishioners appointed by the pastor to co-sign. These appointments need confirmation by the eparchial bishop.

178.2. All accounts of any nature pertaining to any organizations or activities of a parish are under the complete administration of the pastor and the local hierarch.

179. The Eparchial Financial Council is to study the matter of just compensation and benefits for full-time church employees and to issue norms concerning this.

180. The Pastor's Account Book is to be revised for better efficiency and continuity.

181. The parish where a priest serves is to pay the annual auto insurance premiums for one and only one personally owned automobile per priest.

182. The parish where the priest serves is to pay the annual insurance premiums for personal liability and personally owned property such as clothing, sports equipment, radios, books, etc.

183.1. The local hierarch is to receive traveling expenses for presbyterate functions, canonical visitations and the anniversary of a pastor.

183.2. The local hierarch is to receive traveling expenses and honorarium for parish anniversaries, blessing of a church, blessing of a rectory, and blessing of a parish center.

184.1. An annual parish financial report is to be distributed to the people of the parish

184.2. This report is to list the complete income and expenses of the parish and the net income of all other receipts such as hall rental, catering, bingo, parish fund-raisers, etc.

185.1. Cemeteries are separate entities from the parish itself and are to have separate accounts.

185.2. There is to be money in escrow for the perpetual care of the cemetery and for necessary maintenance costs over and above perpetual care.

## TITLE XII THE SYNCELLATE AND THE PROTOPRESBYTERATE

186.1. The Eparchy is divided into regions and protopresbyterates.

186.2. The regions are the Ohio Region, the Great Lakes Region and the Midwest Region.

186.3. Over each region there is placed a regional syncellus. The Protosyncellus shall be the regional syncellus for the Ohio Region.

186.4. The Protosyncellus and the Syncelli are local hierarchs. They are appointed for five-year terms and have the duties assigned in the Sacred Canons and those specifically assigned by the eparchial bishop.

187.1. The protopresbyterates are the Ohio Protopresbyterate, the Great Lakes Protopresbyterate and the Midwest Protopresbyterate.

187.2. The protopresbyter is assigned for a five-year term and has the duties assigned to him in the Sacred Canons. He is to supervise the clergy and parish life in his protopresbyterate.

187.3. The clergy of each protopresbyterate are to meet at least quarterly to discuss those matters placed before them by the protopresbyter. He shall send an agenda to each of the clergy a suitable period of time before each meeting.

187.4. The clergy meetings should also include instruction on pastoral or theological matters.

188.1. In each protopresbyterate there shall be a Protopresbyteral Council presided over by the protopresbyter.

188.2. This Council shall include all of the clergy of the protopresbyterate and one lay representative from each parish or quasi-parish.

188.3. It shall be the task of the Protopresbyteral Council to coordinate the activities of the protopresbyterate and to carry out pastoral planning.

188.4. The Protopresbyteral Council shall meet at least quarterly at a time separate from the clergy meeting, although it may be on the same day.

188.5. The protopresbyter is to take care that the clergy meeting neither replaces nor duplicates the meeting of the Protopresbyteral Council.

## TITLE XIII THE EPARCHIAL BISHOP AND THE EPARCHIAL CURIA

### INTRODUCTION:

"The diocesan curia should be so organized that it is an appropriate instrument for the bishop, not only for administering the diocese but also carrying out the works of the apostolate."  
[*Christus Dominus*, #27, Second Vatican Council]

"Canon 243 #3. If it is necessary or useful for the eparchy the eparchial bishop can establish other offices in the eparchial curia."

"Canon 244 #1. The appointment and removal from office of those who exercise an office in the eparchial curia belongs to the eparchial bishop."

#### THE EPARCHIAL ASSEMBLY:

189.1. Besides those norms of the common law, the following shall be in force concerning the Eparchial Assembly.

189.2. All of the presbyters of the Eparchy shall be summoned to the Assembly.

189.3. Lay representatives shall be elected from among the lay members of the Pastoral Council.

189.4. Some deacons shall be elected from and by the deacons of the Eparchy.

189.5. Some superiors of monasteries and other religious houses in the Eparchy shall be summoned to the Assembly.

#### THE PROTOSYNCELLUS:

190.1. The Protosyncellus has those duties assigned to him by the Sacred Canons as well as others specifically referred to him by the eparchial bishop.

190.2. In the Eparchy of Parma, the Protosyncellus may also serve as the Moderator of the Curia, ensuring that its work is carried out in a proper manner and that the activities of the various departments are properly coordinated.

#### THE VICAR JUDICIAL AND THE TRIBUNAL:

191.1. The Vicar Judicial is appointed for a five-year term of office and has those duties assigned to him by the Sacred Canons.

191.2. The Tribunal of the Eparchy of Parma is a tribunal of first instance and is competent in all matters, according to the norms of the common law unless the eparchial bishop reserves a certain case to himself.

191.3. The Tribunal is governed by the norms of the Sacred Canons in carrying out its work.

191.4. For grave cause the eparchial bishop can appoint qualified people from outside the Eparchy to serve in a given capacity in a specific case in order to insure objectivity.

192.1. The Christian faithful are to avoid controversies among themselves and seek to resolve them in a peaceful fashion should they arise.

192.2. When they cannot resolve conflicts themselves, they are to request the appointment of a mediator skilled in conflict resolution, without prejudice to their right to due process.

192.3. If mediation fails, the parties to the conflict may agree to present their case to an arbitrator who shall make a decision binding on the parties.

192.4. Parties also have the right to bring their case before the Tribunal or to utilize the process of recourse against administrative decrees, according to the nature of the matter and the norms of the law.

192.5. Costs incurred in the above-mentioned matters shall be shared equally by all parties.

192.6. The Vicar Judicial shall prepare a schedule of fees and, after approval of the eparchial bishop, shall promulgate it.

192.7. In cases of true need, properly documented, cases will be heard partially or totally gratuitously. Ability to pay fees never affects the outcome of the case.

192.8. Cases received by the Tribunal, whether in matters of conflict or of matrimonial nullity, or any other matters, will be heard in the order they are presented, provided that the necessary evidence and other materials have all been supplied to the Tribunal.

192.9. It is the responsibility of the parties, their procurators and advocates to provide the necessary information. The Tribunal staff will not do so.

193.1. Cases of matrimonial nullity are to be seen foremost as a pastoral process and the Procurator/Advocate is to insure that proper pastoral care is given.

193.2. The Tribunal staff is to prepare a program for such pastoral care to be included in the Tribunal handbook.

193.3. In formal cases of matrimonial nullity, the Tribunal will gather information to determine whether there appears to be evidence of nullity. This will be done before the submission of a libellus and the citation of the respondent.

194. The Tribunal shall prepare and publish a handbook which outlines its process, pastoral care guidelines and includes samples of the necessary forms for various types of cases.

195. The Tribunal shall prepare and include in its handbook a process for handling cases of recourse against administrative decrees. This process shall be considered part of the Eparchial statutes and its promulgation is reserved to the eparchial bishop.

#### THE VICAR FOR RELIGIOUS:

196. The Vicar for religious is appointed for a five-year term and bears the person of the

eparchial bishop in matters pertaining to members of institutes of the consecrated life and others equivalent to them. The vicar has particular responsibility for carrying out the canonical visitation and other supervision prescribed by the common law.

#### THE EPARCHIAL FINANCE COUNCIL:

197.1. In the Eparchy of Parma there is to be an Eparchial Finance Council which is advisory to the eparchial bishop.

197.2. The Finance Council is to include lay persons who are qualified in such fields as banking and accounting.

197.3. Their mission includes overseeing proposals from parishes in which large expenditures are planned concerning building, purchasing of property and renovation of existing structures, and the investing of monies.

198. Statutes to regulate the Eparchial Finance Council shall be promulgated by the eparchial bishop after hearing the proposals made by the Finance Council. These shall become part of the eparchial statutes.

#### THE CHANCELLOR:

199.1. The Chancellor fulfills the tasks assigned by the norms of the common law.

199.2. As needed, a Vice-chancellor and Assistant chancellors shall be appointed. Their duties are determined by the eparchial bishop.

#### THE PRESBYTERAL COUNCIL:

200. In the Eparchy of Parma there shall be a Presbyteral Council regulated by the norms that follow.

201.1. The Presbyteral Council is a body of priests representing the presbyterate and which assists the eparchial bishop by its advice in those things which regard the needs of pastoral work and the good of the Eparchy.

201.2. The Presbyteral Council considers matters mandated by the common law, and other matters proposed by the eparchial bishop.

202.1. The Presbyteral Council is composed of twelve members determined in the following manner:

202.2. The Protosyncellus, the Syncelli and the Eparchial Finance Officer, provided he be a



presbyter, and the Vicar Judicial serve *ex officio* for the same term for which they continue in their office.

202.3. Three members are to be elected by the presbyterate from among the priests enrolled in the Eparchy and not in retirement, according to regions of the Eparchy. Each priest is entitled to vote for one priest from among those in his region. Three members are to be elected at large from among the priests enrolled in the eparchy and not in retirement. Those Priests who serve *ex officio* are not eligible for election.

202.4. The six elected members shall serve for terms of three years or until their retirement if retirement comes before the end of the term. No elected member may serve no more than two consecutive terms.

202.5. The following have the right to both active and passive vote in constituting the Presbyteral Council:

- a. all presbyters enrolled in the eparchy;
- b. all presbyters who have the care of a parish.

202.6. The election is to be carried out by secret ballot sent by mail to each elector, or presented to each elector at the annual clergy convention.

202.7. The priest to be considered elected is the one who obtains an absolute majority of votes from those valid votes which were cast. If no one obtains the absolute majority on the first balloting, a second balloting is to take place in the same manner as the first. If, after two ballots, no one is elected, a third mail balloting is to take place. The one who receives a relative majority on the third balloting is considered elected. If, on this third ballot, the votes are equal, the person who is senior by ordination is considered elected. If they are of the same seniority in ordination, then the one who is senior by age is considered elected.

202.8. Should the position of an elected representative fall vacant for any reason, if the unfilled term is more than six months, there is to be a new election according to the norms above. If the term is less than six months, the Syncellus of the region from which the representative was chosen shall appoint a priest to finish the term.

202.9. Other members are to be appointed freely by the bishop for terms of three years each.

203. A priest shall be appointed by the eparchial bishop to serve as secretary to keep minutes and whatever other records may be necessary.

204.1. The Presbyteral Council shall meet three times a year at a time and place designated by the eparchial bishop who alone presides over its meetings. It shall also meet at other times deemed necessary by the eparchial bishop.

204.2. The secretary shall prepare an agenda from those items submitted to him by the eparchial bishop and from recommendations received from the members of the Presbyteral Council. This agenda is to be mailed to all priests of the Eparchy one month prior to the meeting date.

205. When the See is vacant, the Presbyteral Council ceases to exist and its role is fulfilled by the College of Eparchial Consultors. The new bishop will determine the status of the Presbyteral Council according to the norms of the common law.

206. If the Presbyteral Council does not carry out the functions committed to it for the good of the Eparchy or seriously abuses them, the eparchial bishop, according to the norms of the common law, can dissolve it and constitute a new one, observing the norms of the common law.

207. All discussions and decisions of the Presbyteral Council are strictly confidential and can only be made public by the eparchial bishop.

#### COLLEGE OF EPARCHIAL CONSULTORS:

208. Eparchial Consultors are to be chosen by the eparchial bishop from among the members of the Presbyteral Council, according to the norms of the common law and are convened for those purposes directed by it.

#### THE EPARCHIAL PASTORAL COUNCIL:

209. In the Eparchy of Parma there is to be an Eparchial Pastoral Council according to the norms that follow.

210. The Pastoral Council is a consultative body to the eparchial bishop and is composed of clergy, religious and especially laity.

211.1. It shall be their responsibility to consider proposals for pastoral action referred to them by the eparchial bishop. They may also make proposals to the eparchial bishop by their own initiative.

211.2. The Pastoral Council shall research and study the needs of the Eparchy in order to develop appropriate proposals for pastoral action.

212.1. The number of lay members shall not be less than one-half the total membership. Three lay members shall be chosen at large from each region of the Eparchy. These members shall be elected by the lay members of the Protoperbyteral Council from among its membership.

212.2. The clergy members shall be elected from and by the Presbyteral Council.

212.3. Each religious house located within the Eparchy is to designate one representative in the manner established in its Typik.

213.1. The Pastoral Council shall meet at least once a year and at other times as needed in the judgment of the eparchial bishop.

213.2. It belongs to the eparchial bishop to determine the agenda, which shall be communicated

to the members one month before the date of the meeting.

213.3. In determining the agenda, the eparchial bishop is to consider any recommendations made by the members of the Pastoral Council and the Presbyteral Council.

214. The eparchial bishop or his delegate alone presides over the meetings.

215. Only the eparchial bishop can make public the discussions and recommendations of the Pastoral Council. All other members must observe secrecy.

216. Although the Pastoral Council is strictly a consultative body, its proposals should be given due regard by the eparchial bishop.

217.1. The eparchial bishop shall promulgate more specific statutes to regulate the Pastoral Council. These statutes shall be considered part of the eparchial statutes.

217.2 The statutes of the Pastoral Council shall be reviewed annually by the eparchial bishop and the Pastoral Council and such changes made as deemed necessary by the eparchial bishop.

#### EPARCHIAL CENSORS:

218. The eparchial bishop shall appoint a suitable number of qualified censors to review all media materials for conformity with the authentic teaching of the Church.

#### THE OFFICE OF THE LAY APOSTOLATE:

219. In the Eparchy of Parma there is to be an Office of the Lay Apostolate, headed by the director mentioned in Title II.

220. Under this office shall come the Apostolate of St. Nicholas, which is concerned with works of social concern, and the Director of Family Life who, among other responsibilities, promotes youth activity, including, teen groups, Young Singles and Scouting, married life, elderly, handicapped, pro-life concerns and care of the divorced as well as all other matters, except religious education, pertaining to the laity.

#### THE DIRECTOR OF VOCATIONS:

221. The Director of Vocations is to see to the planning and implementation of programs to foster clerical and religious vocations in the Eparchy. The Director is to conduct preliminary contacts and interviews of candidates for the eparchial diaconate and presbyterate and make recommendations to the eparchial bishop concerning them. The Director is also to provide suitable materials to parishes for vocational promotion and the annual Vocation Awareness observance.

#### THE SEMINARY EDUCATION AND PRIESTLY FORMATION BOARD:

222. It is the responsibility of this Board, under its Chairperson, to determine the admission of candidates into the seminary program and to supervise and coordinate the training of candidates for the presbyterate.

#### THE DIRECTOR OF THE DIACONATE:

223. The Director is to collaborate with the Director of Vocations to interview applicants for the diaconate and to make recommendations to the eparchial bishop. He is also to assist in preparing, implementing and supervising the program and the ministry of the deacons in the Eparchy.

#### THE CLERGY LIFE COMMISSION:

224.1. The Clergy Life Commission combines the former Priestly Life Commission and the Clergy Education Board into one Commission having especially those responsibilities detailed in Title IV of these statutes.

224.2. One person from among those concerned with vocations, that is, the Director of Vocations, The Director of the Diaconate, The Seminary Education and Priestly Formation Board, and the Clergy Life Commission, shall be appointed by the eparchial bishop to act as liaison between these groups to coordinate efforts and facilitate communications among them.

#### THE PRIESTS' PENSION BOARD:

225. The Priests' Pension Board is a separate entity from the Eparchy. It is governed by its own statutes to insure appropriate pensions for retired or disabled priests.

#### THE OFFICE OF COMMUNICATIONS:

226. The Office of communications and its Director carry out the tasks assigned in Title VII.

#### THE OFFICE OF RELIGIOUS EDUCATION:

227. The Office of religious education and its Director carry out the tasks assigned in Title VI.

#### THE OFFICE FOR ECUMENICAL AFFAIRS:

228. The Office for Ecumenical Affairs and its Director carry out the tasks assigned in Title V.

#### THE OFFICE FOR EVANGELIZATION AND MISSIONARY ACTIVITY:

229. The Office for Evangelization and Missionary Activity and its Director carry out the tasks assigned in Title V.

#### THE COMMISSION FOR SACRED LITURGY:

230. The Commission for Sacred Liturgy and its Chairperson carry out the task of preparing liturgical texts and providing instruction about the worship of the Church as well as the other tasks mentioned in Titles VIII, IX and X.

#### THE EPARCHIAL BUILDING AND ARCHITECTURAL COMMISSION:

231.1. In the Eparchy of Parma there is to be a Building and Architectural Commission which is to review building plans before they can be implemented.

231.2. This Commission is also to review every major change in design, decoration, art and architecture of church structures. Projected costs are to be submitted with the proposals.

231.3. The Commission shall prepare guidelines to assist parishes in preparing their proposals. The guidelines shall include what matters come under the prescriptions of these statutes.

#### THE ADMINISTRATOR OF THE VACANT SEE:

232.1. When the See of Parma is vacant, it shall be governed by an Eparchial Administrator, according to the norms of the Sacred Canons.

232.2. If he is a pastor, the parish shall be under the care of the Parochial Vicar or of an Administrator appointed by the Eparchial Administrator.

232.3. The Eparchial Administrator, for as long as he serves in that office, shall receive the same remuneration as was received by the eparchial bishop.

#### TITLE XIV PROMULGATION AND IMPLEMENTATION OF THE EPARCHIAL STATUTES

233. When these statutes are promulgated by the eparchial bishop there will be a vacation of the law until 8 November, 1993, the feast of St. Michael the Archangel, on which day they come into force in the Eparchy, except those matters which are already in force.

234. Pastors, religious superiors and all who have responsibility for the care of souls in the Eparchy are to communicate these statutes to the Christian faithful under their care so that they may be understood and properly observed throughout the Eparchy.

235. New eparchial structures mandated by these statutes are to be established within ninety days of the promulgation of the statutes.

236.1. The Presbyteral Council and the Pastoral Council shall collaborate to complete an Eparchial Mission Statement within one year of the promulgation of these statutes.

236.2. It belongs to the eparchial bishop to promulgate the Eparchial Mission Statement.

236.3. Each curial department, office, commission, board, etc. shall complete a mission statement for their respective department within six months of the promulgation of the Eparchial Mission Statement.

236.4. It belongs to the eparchial bishop to approve these mission statements before their publication.

236.5. Each protopresbyteral council shall complete a mission statement within six months of the promulgation of the Eparchial Mission Statement.

236.6. It belongs to the eparchial bishop to approve these mission statements before their publication.