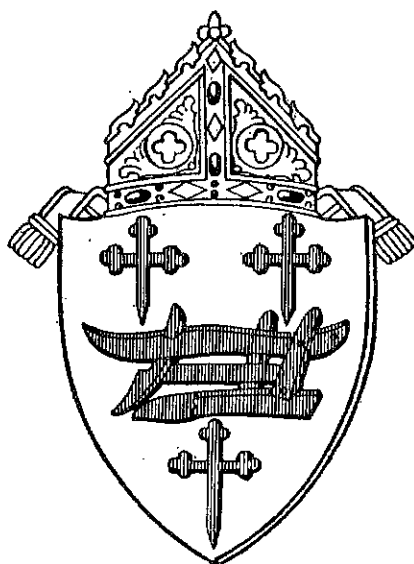


SIXTH SYNOD

ARCHDIOCESE OF CINCINNATI



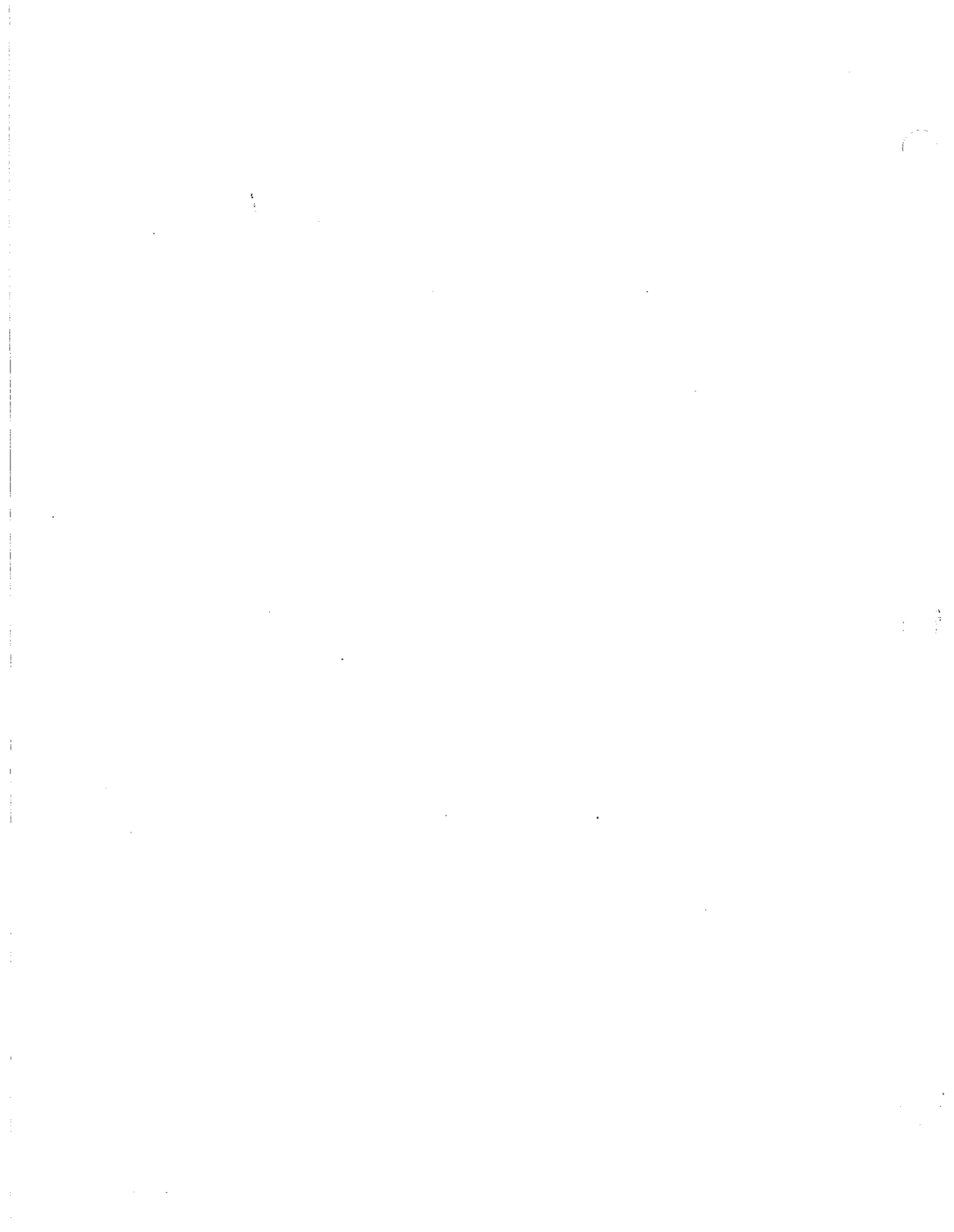
MOST REV. PAUL F. LEIBOLD, J.C.D.

ARCHBISHOP OF CINCINNATI

ST. PETER IN CHAINS CATHEDRAL

OCTOBER 23, 1971

SYNOD 1971
29 EAST 8TH STREET.
CINCINNATI, OHIO 45202



SYNOD 1971

SIXTH SYNOD OF THE ARCHDIOCESE OF CINCINNATI

Approved in Archdiocesan Assembly

May 16, 1971

Promulgated

October 23, 1971.

St. Peter in Chains Cathedral

Most Reverend Paul F. Leibold, J.C.D.

Archbishop of Cincinnati

Synod 1971
29 East Eighth Street
Cincinnati, Ohio 45202

Mary, Mother of the Church, pray for us!

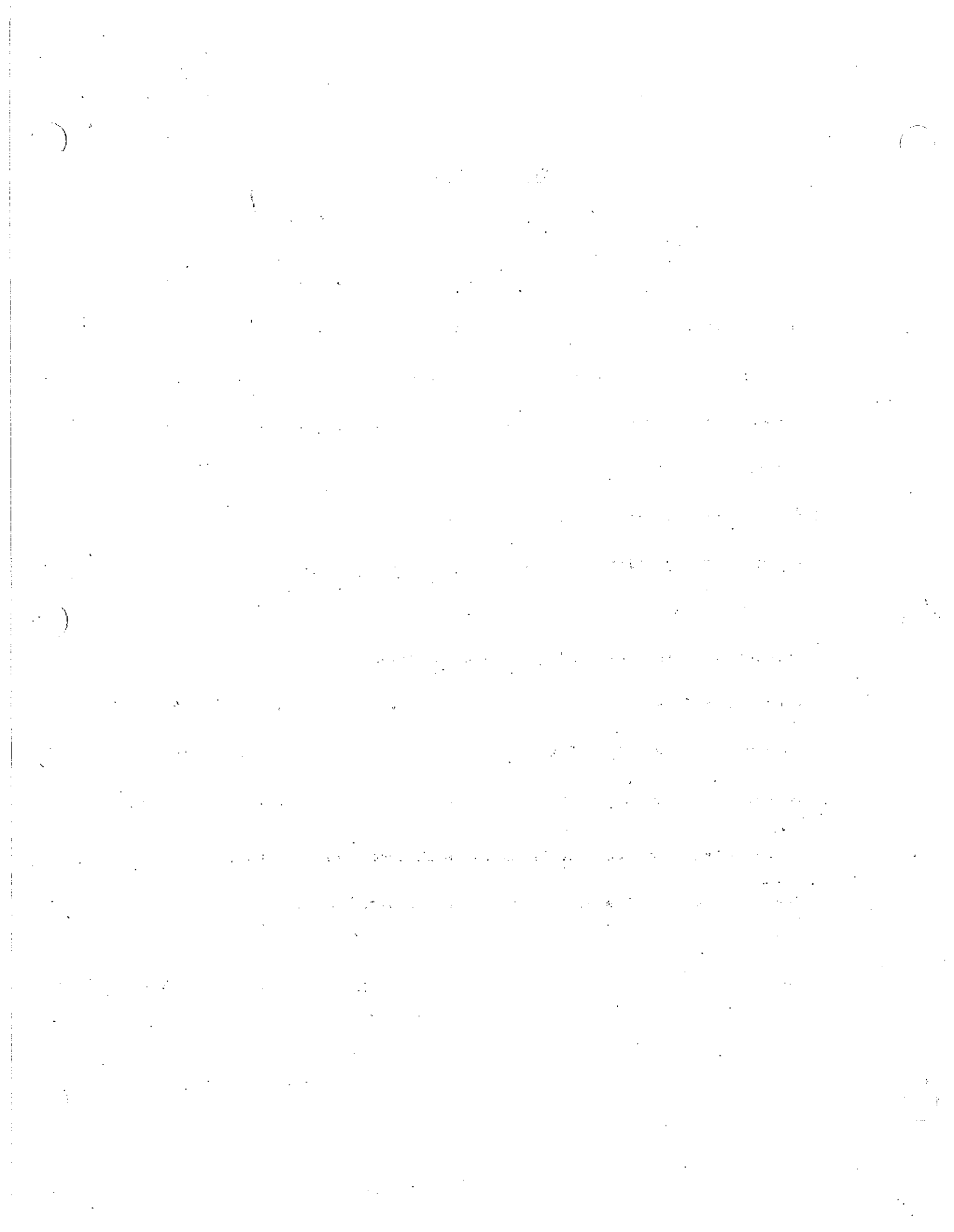


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THE ARCHDIOCESE OF CINCINNATI

29 EAST EIGHTH STREET
CINCINNATI, OHIO 45202

September 27, 1971

Reverend dear Father:

On Saturday, October 23, at eleven o'clock, the solemn session and promulgation of the Sixth Synod of the Church of Cincinnati will take place at St. Peter in Chains Cathedral during a Pontifical Votive Mass. During this celebration, which also commemorates the 150th anniversary of the Archdiocese, the Most Reverend Nicholas Elko will be formally received and welcomed as the Auxiliary Archbishop of Cincinnati.

In conformity with the prescriptions of Canon Law (Ca. 358), I hereby officially summon you to be present for this final session.

You are asked to encourage your good people to pray earnestly for the success of the Synod, and to make a frequent remembrance of the Synod in the Prayer of the Faithful during Mass, particularly in the week of October 17th.

Ever grateful for your cooperation, I am

Sincerely yours in Christ,

s/ Paul F. Leibold

Archbishop of Cincinnati

The above letter was sent to the Vicars General, the Diocesan Consultors, all Rectors of seminaries, the Deans, all Pastors and Associate Pastors, all diocesan priests and all superiors of clerical religious communities.



THE ARCHDIOCESE OF CINCINNATI

29 EAST EIGHTH STREET
CINCINNATI, OHIO 45202

SIXTH SYNOD OF THE ARCHDIOCESE OF CINCINNATI

My dear People of God of the Archdiocese of Cincinnati:

Today, on the 23rd of this month of October dedicated to Mary the Mother of God, Queen of the Rosary, and in the year 1971, the 150th Anniversary of the establishment of the Archdiocese of Cincinnati, we are pleased to formally promulgate and declare in effect this Sixth Synod of Cincinnati.

As far as is humanly possible we like to think of these guidelines as the product of the total People of God of this area - Priests, Religious and Laity. This effort at full involvement reached its culmination after the parish speak-up weeks, in the Archdiocesan Assembly on May 16, 1971 when over three thousand elected delegates expressed themselves on the Synodal proposals and a majority accepted all the eleven documents submitted to them. They expressed many specific points of reservation and all have been considered in the final revised edition. The Document on Education received a majority of votes with reservation, so it will be in force for two years. By that time we will know better how we stand in relation to State aid and other matters, and will be in a better position to prepare a revised document for use in the Archdiocese.

As further proof of the universality and diversity of involvement and of our honest effort to hear and respond to the expressions of all our good people, you will note there is no common format on the documents of the Synod; each was developed in its own individual way as interested people expressed themselves.

Our hard-working Coordinator and Secretary endeavored only to avoid any possible contradictions, duplications or lacuna in the final presentation. Legal and literary critics may find room for criticism of the document, but we are convinced that the Synod is a good document in its simple, clear, honest presentation of what our people believe should be the direction of the Church of Cincinnati in the seventies, with a view to the special challenges proposed to us by the Second Vatican Council and the problems of our day.

The Synod forcefully says that being a Catholic in the seventies makes demands on us in the same way that following Christ has always made such demands. We are called to a sincere commitment to Christ and an

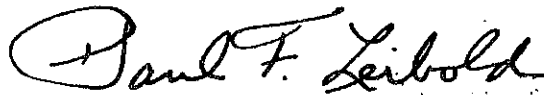
honest involvement in His mission. As Catholics, we profess our faith in and adherence to the values and commands of God given to us through His Son, Jesus Christ. We cherish the signs and sacraments which Christ has committed to us. We declare our loyalty to the Catholic Church and to the Vicar of Christ, Pope Paul VI. It is our hope and our prayer that the implementation of these documents will bring us to a better service of God and of His people. To this we pledge our prayers and energies.

This Synod is being published in a loose-leaf binder, so that as new developments take place, new insights are found, and we proceed on our pilgrims' path, these growth expansions can be inserted easily in their proper places. We had never envisioned a final document closed to positive development; rather we see it as an organized base on which to build.

In the name of the whole Archdiocese, we express our thanks to all who made this Synod possible and brought it to a successful conclusion, enabling us to promulgate and make effective today, October 23, 1971, the Sixth Synod of Cincinnati, the year of the sesquicentennial of the founding of the See of Cincinnati.

May the Holy Spirit guide all in their sincere efforts to carry out the directives of this Synod for the greater glory of God, through Jesus Christ, our Saviour, who has died for our sins, has risen in proof of His divinity and will come again to lead us into His eternal kingdom.

October 23, 1971



Paul F. Leibold
Archbishop of Cincinnati

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Most Rev. Paul F. Leibold, Archbishop of Cincinnati
Rev. John L. Cavanaugh, Coordinator-Procurator
Rev. Gerald E. Bensman, General Secretary

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SYNOPSIS OF THE SYNOD 1971 PROCESS

1. Formal announcement of the Sixth Synod of Cincinnati. On May 3, 1970, during the annual Assembly of the Archdiocesan Council of the Laity, the Most Reverend Paul F. Leibold, Archbishop of Cincinnati, announced the Sixth Synod of Cincinnati. On the same occasion he announced the appointment of the General Procurator-Coordinator of the Synod, of the General Secretary, and of the chairman of each of the eleven Synodal commissions. Each chairman was instructed to choose the secretary for his commission, and then, together with the secretary, to select their commission members. Each commission was to have priests, religious and laymen from all parts of the Archdiocese.

After explaining to the assembled delegates what a diocesan synod is, Archbishop Leibold expressed his hope that all members of the Archdiocese would take an active part in the final formulation of the Sixth Synod of Cincinnati, and would pray for its success. He then outlined the three phases of the Synod.

2. Writing of the documents (phase one). The first phase of the Synod was the writing of the first draft of the Synod documents by the eleven respective commissions. To assist the commissions in their work, all priests, religious and laity were invited to send suggestions to the eleven commissions preparing the documents.

On September 24, 1970, the commission chairmen and secretaries met with Archbishop Leibold to present the first draft of their respective documents to Reverend John L. Cavanaugh, the Coordinator. During the ensuing month, he coordinated the documents, meeting with the chairmen to iron out overlaps or conflicts in the material submitted.

3. Study and amendment of the documents (phase two). On October 30, 1970, the second phase of the Synod began, when all the documents would be studied, first by representative groups of the Archdiocese, and then by all the people in the parish "Speak-Up" study weeks. During the month of November, the first draft of the Synod documents was studied by the Priests' Senate, by the Pastoral Council, by the Sisters' Advisory Council, by the Conference of Major Religious Superiors, by the Council of the Laity, and by priests in deanery meetings.

The Synod commissions then revised the Synod documents during the month of December. About 130,000 copies of the second draft of the documents were printed and distributed, to be studied and discussed in every parish of the Archdiocese during the months of January, February and March. Those religious who were unable to attend the parish study days were given the opportunity to arrange study days of their own.

Once again, the documents were revised. This third draft of the documents was then presented to the priests of the Archdiocese to be studied and discussed at the Clergy Study Days on April 20, 21 and 22. By the end of April, 1971, the third draft, together with the amendments resulting from the Clergy Study Days, was sent to each of the delegates elected to take part and vote in the Archdiocesan Assembly on May 16, 1971.

4. Archdiocesan Assembly - Voting on the Synod documents (phase three). The year of prayer, study, research, discussion and evaluation of the documents was climaxed at the Synod Assembly on May 16, 1971, when some three thousand voting delegates assembled at Convention Hall to vote on the Synod documents. Included among the voting delegates were all diocesan priests, and all members of the clergy who according to Canon Law must be summoned to a Synod. In addition, elected representatives were invited from every parish and religious house in the Archdiocese. All eleven Synod documents were approved, but several with large numbers of reservations.

The theme of the Assembly, "Alive to the Spirit," was highlighted by the keynote address delivered by a layman, Theodis R. Gay, and by the homily given by Archbishop Leibold during the concelebrated Mass.

The Synod Assembly ended with a unanimous expression of loyalty, love and obedience to His Holiness, Pope Paul VI. Archbishop Leibold later announced that the solemn session and the formal promulgation of the Synod documents would take place at St. Peter in Chains Cathedral on October 23, 1971.

5. Solemn Session - Acceptance and promulgation of the Synod documents. The solemn session of the Sixth Synod of Cincinnati took place during a Pontifical Votive Mass of Thanksgiving celebrated by the Most Reverend Paul F. Leibold, in the Cathedral of St. Peter in Chains, on Saturday morning, October 23, 1971. This occasion also marked the 150th anniversary of the Archdiocese and the formal reception of the Most Reverend Nicholas Elko as Auxiliary Archbishop of Cincinnati.

The SYNODALES, who according to Canon Law are to be summoned to a diocesan Synod, were joined by other members of the clergy, religious and laity from every part of the Archdiocese. Also in attendance were the Most Reverend Luigi Raimondi, Apostolic Delegate to the United States, the Most Reverend Karl J. Alter, former Archbishop of Cincinnati, and the Most Reverend Nicholas Elko, Auxiliary Archbishop of Cincinnati, in addition to other members of the American hierarchy.

After the homily and the singing of the hymn "Comé, Holy Ghost," the formal acceptance and promulgation of the Synod documents took place, together with the formal approval of the officials named to fill the Synod offices. Since everyone in the assembly had already received a copy of the Synod documents and was familiar with them, the Most Reverend

Paul F. Leibold directed the Secretary to proceed to the reading of the names of the candidates for the offices of Synodal Judges, Synodal Examiners and Synodal Parish Priest Consultors.

Archbishop Leibold then asked the SYNODALES to express their approval of the Synod documents and of the officials appointed to the Synodal offices. The approval was almost unanimous.

Archbishop Leibold then ascended the altar and there signed the Decree of Promulgation of the Sixth Synod of Cincinnati. The Decree was witnessed and sealed by the General Secretary, who then read it to the assembly.

s/ Gerald E. Bensman

General Secretary

Official PRAYER for the 1971 Cincinnati Synod

Oh Holy Spirit, ever present in the Church, guide our minds to know the truth and way of God in our regard. Give us the wisdom, as members of Christ, to express Your Will with clarity and precision in the Synodal guidelines, prepared to set forth Your program of growth in the love of His Sacred Heart in our midst. May the light of the Gospel, as proposed by the Church of Christ, shine forth on every page of the 1971 Synod.

Unite us, priests, religious and laity, in the bonds of fraternal charity to formulate, study, and propose effective steps for the spiritual renewal of the Church of the Archdiocese of Cincinnati. Give us the strength to accept and carry out faithfully the enlightened decisions of this Synod, that we may fulfill our mission as a witness of the saving presence of the loving Christ in our midst, for the glory of the Most Blessed Trinity. Amen.

Mary, Mother of the Church, Pray for us.

Imprimatur: + Paul F. Leibold
Archbishop of Cincinnati
October 2, 1970, Feast of Guardian Angels.

KEYNOTE ADDRESS

Synod Assembly
Archdiocese of Cincinnati

Mr. Theodis R. Gay

Cincinnati Convention-Exposition Center

May 16, 1971

One year ago, Archbishop Leibold set into motion Synod '71 as an instrument of renewal and a means of deepening the sense of community on the part of the Archdiocese of Cincinnati. Well do I remember the number of questions, each phrased differently, but all asking substantially the same thing. Do you really intend to have a Synod in which priests, religious, laity, young and old, affluent and those not quite so affluent, where all of us would participate in the drafting of the Synodal documents, the discussion and revision of those documents, and finally the acceptance or rejection of those documents by a vote of everyone concerned? Do you really mean that? And to each question, the Archbishop's smile may have been different, but his answer was always the same--Yes.

And so today, one year later, Synod '71 is a reality. I am sure that I need not remind the members of the various Commissions who drafted the documents of the long hours of toil that have gone into each instrument. I need not remind the thousands of people who participated in the long period of Parish Speak-Up Weeks of the efforts that the Parish Speak-Up Weeks Program involved. But through it all we have survived and we meet today on a truly historic occasion, for not only is this just the sixth Synod in the 150-year history of the Archdiocese of Cincinnati, but it is the first time within this Diocese that all of the people have participated with their Bishop in a Synod, and in only a few other instances has such a Synodal Assembly occurred in any of the other two hundred odd dioceses within the United States. Surely an Assembly such as this helps give the true meaning to the words of long ago of Pope Pius XII, "You are the Church." "You do not just belong, but you really are the Church."

A few days ago while considering the theme of today's Assembly, "Synod '71 - Alive to the Spirit," and pondering the special meaning of that theme in relationship to the Synodal documents which we will be discussing and voting upon very shortly, I was struck by the fact that many of us had spent hours and hours during the past year, especially during the Parish Speak-Up Weeks, examining the specific guidelines proposed by the Synod Commissions without examining in too great a depth some of the beautiful underlying principles contained in the introductions

to all the documents. This may not have been the experience of all of us, but it certainly was my own experience. So I took the time to read and reread the introductions to the various documents and I found in them wonderful expressions of what I consider to be the meaning of being alive to the Spirit. For the next few minutes I should like to share with you some of the thoughts and ideas contained in the introductions to some of the documents and to expand upon them somewhat.

The Church is people; the Church is community, and wherever we have a community of people specific guidelines, specific laws are necessary. The very concept of the Church as people is an organic concept implying life and growth. And so, many of the specific guidelines will change--not often and not easily, but nevertheless, they are likely to change. On the other hand, the underlying unchanging principle of the Christian community is the Holy Spirit through whom God brings together in this world, for the sake of Christ, a Church community. The direction as well as the energy of the Church derives from all the members. To be alive to the Spirit, then, means to be involved actively in the life and mission of the community, open to the Spirit, and aware of the needs of the people within the community. All of us, whether laity, religious, priest or bishop, must be able to communicate freely, openly, and trustingly. Together we must make the Church a living, vibrant, loving, trusting, relevant community which reflects concern for the needs of the people of the community. Those structures and specific guidelines of the past which would aid our renewal to make the Church community a loving, vibrant, and trusting one should be retained. Those structures and specific guidelines of the past which impede trust and love ought to be abolished and replaced by those which permit all of us to fulfill our mission and responsibility to bring into fruition the kind of community which reflects concern for the needs and love for the people within that community.

The needs of the people derive from a number of sources and result from their uniqueness as individuals and from the functions they fulfill within the community. The hierarchy, for example, has a function which it must perform. To adequately fulfill that function, it has a need for a viable and vibrant laity who are willing to assume the leadership roles in their peculiar areas of competence together with the assumption of responsibility which the leadership role demands.

The laity, too, has a function which it must perform, and to adequately perform that function, the needs of the laity are for an acceptance by the hierarchy of the laity in the decision-making process within the areas of its special competence. It also needs the trust, confidence and prayers of the hierarchy that it, the laity, will assume such leadership with appropriate humility and will discharge such responsibilities with appropriate wisdom. Neither priest, religious, or laity must assume that the Holy Spirit speaks only to it. To be alive to the Spirit within this concept means that we begin to think of the concept of

co-responsibility, symbolized by concentric circles rather than as a pyramid, in which all the people of God acting in unity, each contributing his special competences and gifts, both form and are formed by the Church community.

What is needed then is the framework which will aid us--all of us--bishop, priest, religious and laity, to give reality to this concept of co-responsibility. I think that the documents being presented today provide that framework. At the same time however they warn us that while the path often may be uncertain, this causing fear of the journey ahead, in a spirit that does not idolize the past and with a courage that does not fear the future, the objectives can be reached within the framework provided.

To be alive to the Spirit requires love for all the people of God whom the Holy Spirit has chosen to bring together in this world into the Church community. Love, in turn, must reflect first, the commitment to the virtue of benevolence, and secondly, a manifestation of that commitment through involvement. The virtue of benevolence suggests a willingness to love another even before really knowing him. Involvement implies the establishment of the means of knowing the other and ascertaining his needs, or the utilization of those means already in existence for those purposes. Certainly no Christian, as one of the documents stresses, can evade his responsibility to bring the witness of the gospel to bear upon the social structures of his time and place in a way that enables the Christian concept of love to have an impact.

It is not easy to become truly involved, as I have just defined involvement, and to listen patiently and tirelessly to those members of the Church community who may be different from us, or who may think differently than we do, or whose needs may be different from ours. But if we take the time and make a conscientious effort to be alive to the whisperings of the Spirit, we will begin to hear one another.

We will hear, for example, from a segment of us larger than we care to admit, that their poverty interferes with their being vibrant and trusting members of the Church community. That they are poor not because of their unwillingness to work, or laziness, or innate instability, but because they find themselves trapped, through no fault of their own, in the inequalities of the human institutions which we have imposed upon them. One of the documents cites examples in point--abandoned mothers with pre-school children; a young man who by accident of birth in the rural south or the ghettos of the north never emerged with an adequate education; a handicapped person, physically, emotionally, or mentally crippled who is unable to fit into our work system.

We will hear, for example, from approximately five thousand souls in the Archdiocese of Cincinnati alone that they have been denied, or at least genuinely believe that they have been denied, free and open

access to all facets of the Church community--its sacraments, its religious orders, its schools and seminaries, its hospitals, yes, even its cemeteries. These five thousand souls will tell you that you have denied them and their children, you and your children an awareness of and an appreciation of their heritage. You see, the voices of these souls often have not been heard, and when heard, often ignored, for to a large number of the people of the Church community these voices did not come just from five thousand souls but from five thousand black souls.

If we take the time to listen and make a conscientious effort to be alive to the Spirit, we will hear, for example, from another group of about five thousand people in the Archdiocese who have a natural affinity to the Church since it is a part of their heritage and culture, but who, precisely because of that cultural difference, have had difficulty in being accepted on an equal basis in our Church community. These Spanish-speaking people, many of whom are migrant farm workers, are often among the poorest in our diocese. They are crying for our assistance as they collectively strive for self-determination, for economic and social justice, and for an understanding and appreciation of their cultural heritage.

We will hear, for example, from the Youth constantly calling our attention to the gap between our theology and our practice in the area of social responsibility and pleading with us to relate one to the other in a meaningful way.

The point I am trying to make is that being alive to the Spirit requires each of us, priest, religious, laymen, leader or follower, to be sensitive to the Spirit's presence in us and to its presence in others, to respond to that presence, and to enable that presence to make the Church community God's kingdom a reality here and now. That is one of the missions of the Church community of which the Archdiocese of Cincinnati is a part. And, therefore, it seems to me that the Guidelines which we are to discuss and vote upon today should be examined from the standpoint of whether they facilitate the accomplishment of our mission. As I stated earlier, in fulfilling our mission each of us has different functions. The functions of the priests, the religious, the seminarians, the laity, the functions of the parish, the deanery, and the archdiocese, are all different, but the missions of all are the same. The Guidelines covering each of these functions should make it possible, and I think they do, for the Church as a community, and for individuals within the community, to speak against what in conscience it or they feel is a violation of the voice of the Spirit. The Guidelines should make it possible, and I think they do, for the Church as a community, and for individuals within that community, to move and to become involved wherever they discern there is a need to make that community a reflection of God's kingdom on earth.

To be alive to the Spirit means that we must have faith and believe; but it is not enough to just believe. Being alive to the Spirit means that we must affirm that belief through worship; but it is not

to just worship. As last Sunday's Gospel said, if you really are members of the Church community, you must have love for one another. And then you must demonstrate that love in a climate of mutual confidence and trust. Differences there may be between us--differences between white and black, affluent and not so affluent, urban and rural; differences between those who seek the challenges of change and those who cling to the security of the known; differences between those who might be called establishment and those who would prefer to be known as anti-establishment. Nevertheless, we must never permit these differences to crystallize into structures and guidelines which separate us. Instead, these differences, many of which are purely artificial, must be challenges to which we respond positively and creatively. We must be courageous enough to fight for the truth, benevolent enough to love all men, especially those who are different or with whom we disagree, and alive enough to the Spirit to demonstrate by our actions, our attitudes, our commitments, and our involvements that we are indeed God's community on earth.

OFFICIAL RESULTS OF THE VOTING ON THE SYNOD DOCUMENTS

AT THE ARCHDIOCESAN ASSEMBLY

May 16, 1971

	<u>APPROVED</u>	<u>ACCEPTED WITH RESERVATION</u>	<u>REJECTED</u>	<u>TOTAL VOTE</u>
Archdiocesan Organization	1,836	956	121	2,913
Clergy and Seminarians	1,860	939	127	2,926
Religious	2,041	713	159	2,913
Laity	2,027	805	99	2,931
Worship	2,012	792	122	2,926
Education	884	725	1,320	2,929
Missions	2,318	487	127	2,932
Ecumenical and Interfaith Relations	2,090	704	136	2,930
Communications	1,958	762	204	2,924
Community Affairs	1,707	969	214	2,890
Temporal Affairs	1,643	1,116	163	2,922

HOMILY FOR ASSEMBLY MASS

Paul F. Leibold
Archbishop of Cincinnati

"The Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have told you myself" (John 14:23).

My dear members of Christ of the Church of Cincinnati, honored guests, and especially our ecumenical brethren:

We pray that these words of the holy Gospel of this Mass, offered in honor of the Holy Spirit, are applicable to this great convocation of Christ's members of the Archdiocese; that the Holy Spirit has been truly the Paraclete in our midst, teaching us everything about God and our relationship with Him, and bringing to our minds clearly all that Christ taught us about what to believe and how to live the teachings of Christ as faithful members of the Church of Cincinnati, truly "Alive to the Spirit."

The Second Vatican Council points to the liturgy as the summit toward which the activity of the Church is directed and the fountain from which all her power flows (Liturgy, 10). This Eucharistic Sacrifice is the most perfect expression of that liturgy and provides in a very real way today the summit toward which all our activity as a Church is directed; and with Christian hope we pray that it may truly serve as the fountain from which might flow a new Pentecost in this Archdiocese. We stand before you today, you who are truly representative of the more than five hundred thousand Catholics of our flock, as the high priest from whom the faithful derive and maintain their life in Christ. Here today, in this Eucharistic celebration, the Church reveals herself most clearly, for here a full complement of God's holy people united in prayer and in a common liturgical service are exercising a thorough and active participation at the very altar of sacrifice where the Bishop presides in the company of his concelebrating priests, the servants of the people in Christ (Liturgy, 41).

Thus we see ourselves as participants of the most ideal liturgical celebration, Christ adoring God in us, enabling us to truly express in our action and manifest to others the mystery of Christ and the real nature of the true Church (Liturgy, 2). We pray God that it may serve to help us attain the goal that this Synod holds in common with the Church of renewal: first, to intensify our own growth as Catholics in true Christian living; then, to make more responsive to the requirements of our times the church observances which are open for adaptation, to nurture whatever can contribute to the unity of all who believe in Christ,

and to strengthen those aspects of the Church which help summon all mankind to the loving embrace of Christ. In short, having sincerely inquired, we now prepare to go forth determined to renew ourselves, so that we may be found individually and as a Church increasingly faithful to the gospel of Christ.

Permit me here, in the name of Christ, to thank each and every one of you who participated in any way in making this great Synodal Assembly a reality. No one but God knows the effort and energy expended by so many dedicated souls that made this historic day possible. We are certain that the Church of the Archdiocese of Cincinnati will be stronger because we, as a people united, were able to share the responsibility for its growth in Christ and set the goals which will guarantee that continued growth for the next decade. We cannot help but feel the presence of the Holy Spirit, in response to the prayers of all the people and your cooperation, moving among us to guide us in the fulfillment of God's design for the souls of our area. We must pledge today to continue those prayers and that cooperation in order that this design might be brought to fruition.

The most fundamental dogmatic document of our time is the Constitution on the Church of the Second Vatican Council. There we read that it was God's plan not only to create the world, but to dignify men with a participation in His own divine life (2). Man having fallen, God did not abandon him, but sent His Son to reestablish all things. This Son, Christ, inaugurated the kingdom of heaven on earth. This kingdom of Christ, now present in mystery, is the Church, a people made one with the unity of the Blessed Trinity. We, priests, religious and laity, united to Christ by faith and baptism, together constitute this people of God--we are the Church. Its head is Christ, its heritage is the dignity and freedom of the sons of God, its law is the new commandment to love as Christ loved us, its life is God, and its ultimate goal is the kingdom of God, brought to perfection by Christ at the end of time.

As our beloved Holy Father, Pope Paul VI, reminded us in his most recent Apostolic Letter, issued just two days ago:

"The Church travels forward with humanity and shares its lot in the setting of history. At the same time she announces to men the Good News of God's love and of salvation in Christ; she clarifies their activity in the light of the Gospel and in this way helps them to correspond to God's plan of love and to realize the fullness of their aspirations."

It is with confidence that we see the Spirit of the Lord pursuing His work in the hearts of men here in the Archdiocese of Cincinnati, men everywhere coming alive to the Spirit, conscious of their responsibilities to and in the Church and effectively fulfilling them.

This is the Church we represent today. We need not belabor the upheavals that exist in the Church today, all indeed but reflections of problems that afflict men everywhere. But this sign of Christ, the Church, should stand out as the harbor of peace and confidence to all. She needs therefore more than ever before interior harmony of minds, well ordered fraternity, consensus founded on love; she needs charity and obedience which should safeguard and reinforce her structure by means of which she is built up in unity and properly ordered in her institutions. She must remain attached to her true and vital traditions, consistent with herself and recognize that it is from these traditions that new forms of her perennial vigor arise like budding boughs. She must arouse all her members to activity and fidelity, that with mature minds they may confirm and intensify her call to spread the good news of salvation. She must show that she is ready to serve human society today in a new way in poverty, with wisdom and love.

Youth must perceive and experience with what concern and care the Church values, supports their legitimate aspirations and truly loves them. She must move with integrity of faith to restore the broken unity of the Christian family. She must guide all her children, priests, seminarians, religious, and laity on the path of their common call to holiness. All these challenges we have attempted to face in our Synodal documents in the spirit of correct renewal. We need now to stand firm in our profession of and devotion to the faith of our Church, that faith perennial and unalloyed, which is safeguarded by the charism of the Magisterium that Christ conferred on His Church (Paul VI, 4/21/69).

As we join forces to implement the Synodal guidelines which we have established together to direct us on the road to Christ, we beg you to unite with us in doing this in the spirit of love for Jesus as a living Divine Person, in nature truly God and truly man, like unto us in all things but sin; as a true Master; as the only perfect Friend. Love Him as He deserves to be loved by those so privileged to know Him in faith as we are; love Him in imitation of our patron Mary, the Mother of God, the Mother of the Church.

May the Paraclete, the Holy Spirit, teach you all these things and enable you to come "alive to the Spirit," that we may live in Christian Peace--in order that we may truly live Christ's command to prove our love by keeping His word and so fulfill our call as a sign before all men; in order that Christ's farewell may be effective in our lives as we make it our own: "Peace is my farewell to you, my peace is my gift to you."

FORMAL CLOSING OF SYNOD ASSEMBLY

(Archbishop)

One final official act before formally closing this Synodal Assembly.

I propose for your unanimous acclamation and approval the following: That the Ordinary of the Archdiocese of Cincinnati send a letter to His Holiness, Pope Paul VI, the vicar of Christ on earth, to the effect that we, duly constituted representatives of the Archdiocese of Cincinnati, gathered in solemn Synodal Assembly on this 16th day of May, 1971, do hereby publicly reaffirm our pledge of loyalty, love and obedience to our Holy Father, Pope Paul VI, and humbly beg his Apostolic Blessing on our common effort for the cause of Christ. We would ask all those in favor of that proposal to show your favor by giving a big hand of applause for our Holy Father.

(Resounding applause)

The Lord be with you.

R. And also with you.

Blessed be the name of the Lord.

R. Now and forever.

Our help is in the name of the Lord.

R. Who made heaven and earth.

May Almighty God bless you, the Father and the Son and the Holy Spirit.

R. Amen.

Go in peace to love and serve the Lord.

R. Thanks be to God.

May 28, 1971

Most Reverend Luigi Raimondi
Apostolic Delegate to the U.S.
3339 Massachusetts Avenue
Washington, D.C. 20008

Your Excellency:

On Sunday, May 16, 1971, the Archdiocese of Cincinnati held a Synodal Assembly involving over three thousand delegates, priests, religious and laity from all the parishes of the Archdiocese. After a year of study and discussion they voted on our proposed eleven documents to be promulgated in October as our 1971 Archdiocesan Synod.

On this most auspicious and historic event involving the total Archdiocese, before the final blessing of the closing Mass the following resolution was proposed: "That the Ordinary of the Archdiocese of Cincinnati send a message to His Holiness Pope Paul VI, the Vicar of Christ on earth, to the effect that we, duly constituted representatives of the People of God of the Archdiocese of Cincinnati, gathered in solemn Synodal Assembly on this 16th day of May in the year 1971, do hereby publicly reaffirm our pledge of loyalty, love and obedience to our Holy Father, Pope Paul VI, and humbly beg his Apostolic Blessing on our common effort for the cause of Christ."

This resolution was passed with enthusiastic and unanimous approval of all present.

We kindly ask that you convey this our humble message of loyalty and support to our Holy Father.

Grateful for your service, I am

Sincerely yours in Christ,

s/ Paul F. Leibold

Archbishop of Cincinnati

SEGRETERIA DI STATO
DAL VATICANO

No. 185.276

June 17, 1971

Your Excellency,

It is my privilege to acknowledge, in the name of the Holy Father, the resolution passed by the assembly of the Synod of the Archdiocese of Cincinnati and transmitted to the Holy Father through the Apostolic Delegate.

His Holiness is deeply grateful for the public affirmation of loyalty, love and obedience rendered to him by the representatives of the People of God of the Archdiocese. He congratulates them on the devoted work of the Synod and thanks them for the generous effort involved in such an undertaking in behalf of the Church.

The Holy Father is pleased to impart to you, to all those who have worked in the Synod and to all the faithful of the Archdiocese of Cincinnati his Apostolic Blessing.

With assurance of personal regards, I remain

Devotedly yours in Christ,

s/ J. Gard. Villot

The Most Reverend Paul F. Leibold
Archbishop of Cincinnati
Cincinnati, Ohio 45202

SYNODAL APPOINTMENTS

SYNODAL JUDGES

Rev. Msgr. Robert A. Amann
Rev. Msgr. Joseph D. McFarland
Rev. Msgr. James E. Sherman
Rev. Msgr. William A. Shine
Rev. Msgr. Robert H. Tensing
Rev. Robert J. Buschmiller
Rev. John L. Cavanaugh
Rev. Robert L. Hagedorn
Rev. Richard L. Klug
Rev. Ralph J. Lawrence
Rev. Norbert J. McCarthy
Rev. Daniel E. Pilarczyk
Rev. Benjamin Roebel, O.F.M.
Rev. Robert A. Stricker

SYNODAL EXAMINERS

Rev. Msgr. Joseph J. Schneider
Rev. Msgr. Robert H. Tensing
Rev. Angelo C. Caserta
Rev. Robert L. Hagedorn
Rev. Timothy J. McNicholas

SYNODAL PARISH PRIEST CONSULTORS

Rev. John P. Boyle
Rev. John C. Coghlan
Rev. Norbert J. McCarthy
Rev. Francis B. Pilliod

The term of office of the above officials of the Archdiocese who, according to the Code of Canon Law are to be appointed at a Diocesan Synod, begins October 23, 1971.



Archbishop of Cincinnati



Notary

October 23, 1971

Cincinnati, Ohio

DECREE OF PROMULGATION


of the


SIXTH SYNOD OF CINCINNATI

Paul F. Leibold, by the Grace of God and the Apostolic See,
Archbishop of Cincinnati

In the name of the Most Blessed Trinity, to the praise and glory of our Lord Jesus Christ, in honor of the Blessed Virgin Mary, Mother of God, and by the authority invested in us as Ordinary of the Archdiocese of Cincinnati, we hereby promulgate the following Synodal Decrees and declare that they have the force of law in the Archdiocese of Cincinnati, and therefore, are to be observed by all the People of God of the Church of Cincinnati, beginning October 23, 1971.

Given at Cincinnati, Ohio
this 23rd day of October in
the year of our Lord, 1971.


Archbishop of Cincinnati


Notary

DECREE OF PROMULGATION

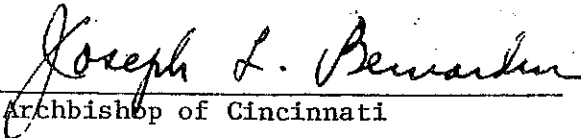
EXTRA-SYNODAL DOCUMENT

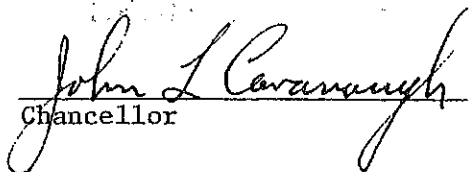
ON EDUCATION

Joseph L. Bernardin, by the Grace of God and the Apostolic See,
Archbishop of Cincinnati

Whereas the revision of the Sixth Synod Document on Education has been completed as called for by my predecessor in his letter of October 23, 1971, published on the occasion of the promulgation of the Sixth Synod of the Archdiocese of Cincinnati, I, as Archbishop of Cincinnati, hereby approve, promulgate and declare in effect the revised Document on Education as of the date of this decree.

Given at Rome, Italy
this 8th day of October in
the year of our Lord, 1974.


Archbishop of Cincinnati


Chancellor

Rewrite Committee

REVISED DOCUMENT ON EDUCATION

Mr. James Condit, Chairman
Sr. Elizabeth Marie Bowyer, S.N.D. de N.
Mr. Robert Cissell (deceased)
Rev. Msgr. Edward Connaughton (deceased)
Mr. Donald Dahlmann
Mr. Charles Eckhardt
Sr. Mary Evangelita, S.N.D.
Rev. Msgr. William J. Franer (resigned)
Sr. Ellen Frankenberg, O.S.U.
Mr. Robert Horstman (resigned)
Rev. Emil Labbe, C.P.P.S.
Mr. Paul Mecklenborg
Mr. Frank Pfirman
Rev. Daniel E. Pilarczyk
Mrs. George W. Stoll

THE DOCUMENT ON

ARCHDIOCESAN ORGANIZATION

SIXTH SYNOD
ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON ARCHDIOCESAN ORGANIZATION

(Reference Key--AO)

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THE DOCUMENT ON ARCHDIOCESAN ORGANIZATION

I. INTRODUCTION

- (1) Vatican II described the Church as the pilgrim people of God. In the years since the council, the imagery of a "pilgrim" Church may have dimmed for some of us; yet, the term remains most fitting for the Church, which "while journeying in a foreign land away from her Lord, regards herself as an exile." (1)
- (2) Like the pilgrim of old, the people of God travel on a path that is often uncertain, passing through lands that may be unknown. Our view of the past, like the pilgrim's, may be colored with nostalgia, idealizing that part of the journey that has gone before, while our view of the future may be clouded with uncertainty, causing fear of the journey ahead.
- (3) The pilgrim of long ago required faith and courage. So do the people of God on their pilgrimage today. Our faith and courage, however, are strengthened by centuries of Christian experience and by the realization that modern man has the benefit of accumulated wisdom and technology. Simple observation, of course, tells us that man is still far from the goal of universal peace and love; yet, man is more capable than ever of bringing to others a fair degree of comfort, health, security, and even love.
- (4) Drawing on our trust in God and in man, we can face the future with confidence. As we journey into the seventies, it is in the spirit of faith and courage--a spirit that does not idealize the past nor fear the future--that we begin the work of developing the form and structure to serve the needs of the people of God in the Archdiocese of Cincinnati.

II. THE PEOPLE OF GOD

- (5) The call of God has gone out to all men. Some have responded, others have not. And some who have responded to God have done so through the Catholic Church. Through baptism, they are united to God and to one another. They are the people of God who make up the Church. The following sections will describe that Church in the Archdiocese of Cincinnati.

III. THE PARISH

- (6) The parish is the smallest practicable community of people gathered together under the leadership of the priest to worship, to spread the Gospel, to carry out the work of Christ among men.
- (7) Most parishes are established to serve people in certain geographical areas of the diocese. Some others serve people of particular

backgrounds. Still others will serve those with some common bond of interest: their profession, their interest in liturgy, their desire to lead a distinctive Christian life, their attendance at a certain college or university, etc. Therefore, there will be two categories of parishes: territorial and non-territorial. The establishment or discontinuance of any parish is by decree of the Archbishop, after consultation with the Pastoral Council, the Senate of Priests and the affected Parish Councils. (2).

- (8) Each person must register officially in his own particular parish. Ordinarily, this will be the territorial parish in which he lives. For good reasons, however, he can register in another territorial parish or a non-territorial one. Should he choose other than his territorial parish, the pastor of the parish to which he wishes to be affiliated must express his willingness to accept the responsibility for the new parishioner, and the pastor of the proper territorial parish must be so informed. If children in school are involved, the parents must make equitable arrangement with the proper pastors.
- (9) Since the parish is designed to unite a group of Christians for active service, each parish should be small enough that all members can know one another. Unfortunately, this is often impossible at present. Because of the development of large parish churches and schools in the past, many individual parishes today have large numbers of people. Hopefully, in the future, smaller parishes can be established. (3)
- (10) Instead of exclusively parish schools, the future may see central schools serving a number of parishes.
- (11) Instead of a large parish church, the future may see smaller multi-purpose buildings, or may see churches shared--and financed--by several Christian denominations.
- (12) Instead of large rectories, the future may see priests living in apartments or in central rectories serving a number of parishes.
- (13) All of these developments may reduce costs and make it possible to have smaller parishes. These smaller units may be better able to provide contact and interaction between priest and people so that all of them can fulfill their responsibility to Christ and to His message.

A. THE PRIEST

- (14) The leader of the parish is the priest. He manifests this leadership by the service he renders to those committed to his care. The small parish with one priest-pastor would seem to be the ideal situation for a priest to exercise this leadership.
- (15) Certain traditional pastor and associate-pastor relationships will remain in the future. These will be useful to provide training for priests in the first years of their ministry.

- (16) In large parishes that require two or more full-time priests, the present system of pastor and associate-pastor should be studied and where appropriate a system of co-pastors or one of team ministry should be established.
- (17) Co-pastors: Several priests are given full pastoral responsibility over separate geographical areas of the existing parish. While autonomous in their jurisdiction over their respective geographical areas, the co-pastors share with one another the use, responsibility, and control of the rectory, church, and other central facilities.
- (18) Team ministry pastors: Several priests work together as equals in the administration and sharing of responsibility of a parish. They are associate pastors, and together they constitute a moral person for canonical reasons. By their mutual deliberation, they divide the work of the parish among themselves.
- (19) Obviously, both of these new forms of priestly leadership require qualified men who are compatible and who are motivated by the highest Christian zeal. Good personnel procedures will be required to bring such men together.

B. MEMBERS OF THE PARISH

- (20) Working together with the priest, the members of the parish are called upon by their Christian vocation to carry out the work of Christ on the local level. As such, they constitute a worshipping, studying, acting community.
- (21) Ideally, in every parish there will be those groups necessary to make this vocation possible. The most important are those that broadly represent the parishioners: Men, Women and Youth. They should be organized in every parish.

C. PARISH COUNCIL

- (22) The actual administration of the parish is in the hands of the priest and the people through the Parish Council. In every parish there must be a Parish Council.
- (23) 1. It shall consist of the priest, or priests, of the parish, a sister representative from the parish convent or sisters serving the parish, the representative (elected) of the various parish groups, representatives of the school faculty, and other elected representatives from the parish at large; or all lay representatives may be elected from the parish at large or by geographic regions. It is essential that all members be elected from their respective constituencies. (cf. Guidelines for Parish Councils Revised; in preparation by the Archdiocesan Pastoral Council.)

- (24) 2. The chief function of the Parish Council is to share in the decision-making of the parish and assume a rightful share of the responsibility of implementing such decisions. Since there are representatives of all the various groups in the parish on the council, it shall:
- a. Coordinate the activities of the various parish organizations.
 - b. Put into effect programs developed in the parish.
 - c. Approve and share responsibility for matters of worship, education, finance, building and development.
 - d. Provide representation on the Deanery Council.
- (25) 3. Those matters which are handled above the parish level by one of the archdiocesan offices or by established church law are outside the province of the Parish Council.
- (26) 4. Thus the parish must be thought of as belonging to all the people of God and administered by all of them through their elected representatives in union with the pastor. In parochial matters, other than those referred to in the Document on Temporal Affairs, if a consensus cannot be reached then an appeal can be made to the Dean, the Vicar General or the Pastoral Council who in turn may call upon the services of the 'Due Process' organization in coming to a decision.
- (27) 5. The Parish Council shall establish various research and resource committees according to the needs of the parish, such as, Worship, Education, Missions, Communications, Community Affairs, Ecumenical and Interfaith Relations, and Temporal Affairs. The Education Committee under the Parish Council may be referred to as the Parish Board of Education, and shall perform the tasks and have the responsibilities outlined in the Synodal Document on Education.

IV. THE DEANERY

- (28) The Archdiocese of Cincinnati, consisting of nineteen counties in southwestern Ohio, is in a way unique. It is made up of two major urban areas--Cincinnati and Dayton--each with a large rural area. Although these two metropolitan areas have much in common, they are dissimilar in many ways. Their problems are different, the nature of their satellite cities is different, even their rural areas are different. The Dayton metropolitan area should be given special consideration.
- A. THE ESTABLISHMENT OF THE DEANERIES
- (29) It is customary to unite the parishes of a diocese on a geographical basis into small groups, known as deaneries. The deanery serves several functions:

1. It coordinates the activities of the member parishes.
2. It serves as a channel of communication and as an exchange of ideas, not only between parishes of the deanery, but also between the parishes and the general organizations of the diocese.
3. It develops and maintains common services and programs for the parishes of the deanery.

(30) As a parish has a leader and a council to implement administration, so the deanery has a leader--the Dean; and to implement the functions of the deanery, it has a council--the Deanery Council.

(31) With a view to the size of the parishes and the area covered, it would seem that a grouping of twenty parishes would be best to fulfill properly these functions. So the diocese would have twelve deaneries--seven in the southern region of the diocese and five in the northern--apportioned as follows:

(32) Southern Region

Hamilton County	5
Butler County and Warren County	1
Clermont, Brown, Adams, Clinton and Highland Counties	1

(33) Northern Region

Montgomery, Greene and Preble Counties	2
Champaign, Clark and Logan Counties	1
Darke, Miami and Shelby Counties	1
Auglaize and Mercer Counties	1

(34) In the case of the two major metropolitan areas--Hamilton and Montgomery Counties (and their small extensions into their neighboring counties)--the Synod does not seek to legislate the best way to group the parishes. Rather, it is suggested that the clergy and the laity of these two areas gather together in committee to form the necessary five deaneries in Hamilton County and the two in Montgomery County. Geography would not have to be the only basis of the groupings. Other considerations might be deemed more important. In similar manner of study, parishes in other deaneries might be affiliated to a deanery other than that suggested above.

(35) Each of the twelve deaneries could subdivide themselves into smaller working groups united by common purpose and condition. In this way, small groups could work together in face-to-face contact for the best methods of solving their problems.

(36) Thus, there would be twelve deaneries of which seven would cover the central cities and suburban fringes of the two major metropolitan areas, and these seven would be set up in ways considered by the people to be best for their needs. The remaining five deaneries would comprise the rest of the archdiocese geographically, but they too could subdivide themselves into functioning units based on other considerations.

B. THE DEAN

(37) A priest, diocesan or religious, stationed in the deanery, shall be elected to serve as the leader of the deanery, to be known as the Dean. (4)

(38) The Dean shares the pastoral role of the Archbishop as his representative in the deanery by assisting all the priests in the deanery to carry out their pastoral responsibilities.

(39) The Deans should meet as a group with the Archbishop or his Vicar General on a regular basis (preferably monthly) to effect better communications between people and priests in each region and their Archbishop. These meetings, by providing an opportunity for sharing problems and potential, and by establishing a base for unified action, will prevent provincialism in deaneries and parishes, and will tend to bind the Archbishop, his priests, and his people into closer unity and understanding.

(40) At the December meeting of each Deanery Council in election years, a Dean will be elected from the priests, diocesan and religious, stationed in the deanery. Those eligible to vote in this election are: the three elected representatives of each parish of the Deanery Council, all the priests in the deanery, one representative from each religious house, and the member of the Sisters' Advisory Council serving on the Deanery Council. The nomination and election procedure shall be determined at the preceding meeting of the Deanery Council in the election year.

(41) The term of office for the Dean will be four years, beginning in odd-numbered years. No person can serve more than two consecutive terms of office. His appointment by the Archbishop of Cincinnati, for canonical reasons, will follow the election. (5)

(42) In the event of a vacancy of office of the Dean, the Archbishop shall appoint a priest of the deanery to serve as Dean, until a new election can take place to fill the unexpired term of office. Unless the unexpired term is less than six months in length, this election should take place within two months of the date of the vacancy of office.

(43) To aid the Dean in his work, an executive secretary for the deanery shall be elected for a four-year term beginning in even-numbered years.

(No person can serve more than two consecutive terms of office.) The secretary may be a lay person, a religious or a cleric.

- (44) At the December meeting of the Deanery Council in an election year, an executive secretary shall be elected from the Deanery Council. All members of the Deanery Council are eligible to vote. The nomination and election procedure shall be determined at the preceding Deanery Council meeting.
- (45) In the event of the vacancy in the office of the executive secretary, the Deanery Council shall elect a member to fill the unexpired term.

C. THE DEANERY COUNCIL

- (46) Each deanery shall have a Deanery Council. It shall be made up of two elected representatives (one man and one woman) plus the executive secretary from each Parish Council, the pastor of every parish in the deanery or any priest in the deanery he delegates to represent him, the deanery Priest Senate representative, a member of the Sisters' Advisory Council, two representatives to the ACL, two youth representatives and the Dean. The representatives shall serve for two-year terms. The Deanery Council shall meet regularly (at least in March, June, September and December) for the following purposes:

1. To plan activities for the deanery as a whole.
2. To be a channel of communications and a clearing-house for ideas between the parishes and the Pastoral Council.
3. To execute programs developed by the Pastoral Council, the Deanery Council itself, or by the various offices of the diocesan administration.
4. To coordinate, when necessary, the activities of the various parishes of the deanery.

- (47) Every deanery shall have committees corresponding to the major service functions of the archdiocese: Education, Community Affairs, Worship, etc.

V. THE ARCHDIOCESE

- (48) The Church established by Christ to bring salvation to all mankind, and to effect a community of faith, hope and charity, is a visible structure, with a hierarchical constitution from its Founder. "This Church, constituted and organized in the world as a society, subsists in the Catholic Church which is governed by the successor of Peter and by the bishops in union with that successor..." (6)

- (49) To the bishops, as successors of the apostles, is committed the special role of "presiding in place of God over the flock whose shepherds they are, as teachers of doctrine, priests of sacred worship, and officers of good order." (7) As successors of the apostles, bishops automatically enjoy in the diocese entrusted to them all the ordinary and immediate authority required for the exercise of their pastoral office. (8)
- (50) "A diocese is that portion of the people of God which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery. Thus by adhering to its pastor and gathered together by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative." (9)

A. THE ARCHBISHOP

- (51) As a successor of the apostles, the Most Reverend Archbishop of Cincinnati is the good shepherd in the service of the people of God within the Archdiocese of Cincinnati. (10) In virtue of this appointment he has "the sacred right and duty before the Lord to enact laws for his subjects, to pass judgment on them and to moderate everything to the ordering of worship and the apostolate." (11) His duly appointed successor will have the same rights and duties.
- (52) The Archbishop is pastor of each and every person. To fulfill his responsibilities, he is in need of those who will share in the task of bringing the good news of salvation to mankind. Only in this way can he be a good shepherd who knows his sheep, and whose sheep know him. He must look for the cooperation of all entrusted to his care in developing the structure and the procedure by which all might fulfill their proper Christian role and share in planning, deciding and effecting the apostolate within the archdiocese.
- (53) "The closer collaborators of the bishop are those priests charged with a pastoral office or apostolic organization of a supra-parochial nature, whether in certain areas of the diocese or among special groups of the faithful, or with respect to a specific kind of activity." (12)
- (54) The Archbishop must be able to call upon his priests as prudent cooperators in serving the people of God. They constitute one priesthood with their Archbishop. As they sanctify and govern under the Archbishop's authority that part of the Lord's flock entrusted to them, they make the universal Church visible in their own locality. (13) The office of pastor is not confined to the care of the faithful as individuals, but also in a true sense is extended to the formation of a genuine Christian Community. (14)
- (55) Every generation is called upon to contribute its fair share to the fulfillment of the mission that Christ has given to His Church. It is not the responsibility of the Archbishop alone. It rests upon and must be

shared by the entire community. Nevertheless, the role of the bishop is a decisive one, a Christ-given one. He is the principle of visible unity which is so distinctive of the life of the Church.

- (56) Further, the bishop, although vested with ultimate authority (15), with his priests is to recognize the laymen in the Church, using their prudent advice and assigning duties to them in the service of the Church. (16) The laity should accustom themselves to working in the parish in close union with their priests, and the priests with the laity. (17)
- (57) In the exercise of his authority, the Archbishop will solicit the advice of the Pastoral Council on matters of general concern. On matters of particular concern he will seek the advice of appropriate bodies or persons.
- (58) Besides the Archbishop and his staff, there shall be also the Vicars General, the Priests Senate, the Pastoral Council, the Council of Religious, the Council of the Laity and the major commissions and departments of the archdiocese. (18)

B. THE VICARS GENERAL

- (59) There shall be at least two Vicars General appointed by the Archbishop. The rights and duties of the Vicars General shall be as provided by the general laws of the Church and the special mandate of the Archbishop. (19) The Vicar General is the most important member of the diocesan staff (curia) for he is the "other self" of the Archbishop and has ordinary jurisdiction over the entire archdiocese. (20)

C. THE SENATE OF PRIESTS - CONSULTORS

- (60) As one of the principal aids to the Archbishop in the governance of the archdiocese, there shall be a Senate of Priests. This body shall be so constituted as to represent broadly the priests of the diocese, both diocesan and religious.
- (61) The function of the senate shall be to collaborate with the Archbishop and, in a sense, be an extension of the Archbishop in his role as governor of the archdiocese. Through the interaction of the Archbishop and the senate, the intentions and desires of the clergy can be better known, "information on the state of the diocese can be more accurately determined, common experiences can be suitably communicated, the needs of the pastors and of God's flock are more apparent, (and) apostolic undertakings suited to today's common effort are adequately solved or at least explained." (21)
- (62) Since the priests of the diocese constitute one priesthood with the Archbishop (see 54, above), and since the senate is representative of the priests, the Archbishop can seek the advice of the senate on matters of diocesan concern. In this role, the members of the senate shall serve as the Board of Consultors and continue in that office as long as they are

senators. (22) In the future, should the general law of the Church allow, a truly representative Pastoral Council should serve as the Board of Consultors.

- (63) In the event of a vacancy in the See, those senators serving at the time of the vacancy will choose the Diocesan Administrator and will continue to be consultors until the See is filled and the successor forms a new senate, unless the universal law decrees otherwise. (23)
- (64) The Senate of Priests shall be represented on the Pastoral Council of the Archdiocese. As such, it, like the Sisters' Advisory Council or the Major Superiors (see 69, below) is free to develop policies and submit them to the Pastoral Council for study and recommendation. Conversely, recommendations of the Pastoral Council may be referred to the senate by the Archbishop. In this latter case, the senate acts in its role of Board of Consultors.

D. THE PASTORAL COUNCIL

- (65) "It is highly desirable that in each diocese a pastoral council be established over which the diocesan bishop himself will preside and in which specially chosen clergy, religious and lay people will participate." (24)
- (66) "...It is the function of the pastoral council to investigate everything pertaining to pastoral activities, to weigh them carefully and to set forth practical conclusions concerning them so as to promote conformity of the life and actions of the people of God with the Gospel. The pastoral council...has a consultative vote only." (25)
- (67) 1. There shall be an Archdiocesan Pastoral Council, composed of priests, religious men and women, and laity, which shall assist and advise the Archbishop in both spiritual and temporal matters relating to pastoral activity and apostolic work.
- (68) 2. In furtherance of its function, the Pastoral Council shall:
- a. Provide a forum for the people of God of the archdiocese to exercise their shared responsibility to the family of man with mutual trust and respect.
 - b. Concern itself with the total mission of the Church.
 - c. Exercise a consultative voice in all matters pertaining to pastoral activities.
 - d. Assist the Archbishop in planning and in establishing goals and objectives by identifying timely pastoral concerns and assessing priorities.
 - e. Within delegated areas, collaborate with the Archbishop in policy-making, problem solving, decision-making and legislation.

- f. Cultivate communications among the people of God and utilize channels and media of communications so that the authentic voice of such people of God reaches the Council and the deliberations and the decisions of the council are effectively conveyed to the people of God throughout the archdiocese.
- g. Call upon appropriate parish, deanery and archdiocesan councils, agencies, commissions and other organizations to implement its conclusions and decisions.
- h. Establish means of evaluating results in conformity with its purposes and functions.
- i. Perform such other activities as may be assigned to it by the Archbishop.

(69) 3. The members of the Pastoral Council shall be as follows:

- a. The Archbishop of Cincinnati.
- b. The Vicars General appointed by the Archbishop.
- c. Two (2) representatives of the Senate of Priests.
- d. One (1) representative who represents all religious communities of men serving the archdiocese.
- e. One (1) representative who represents all religious communities of women serving the archdiocese.
- f. One (1) representative who represents all of the Major Superiors of religious communities of women.
- g. Two (2) representatives of the Archdiocesan Council of the Laity, one of whom shall be a layman and the other of whom shall be a laywoman.
- h. Two (2) representatives of the young people of the archdiocese.
- i. One man and one woman from each Deanery Council, each of whom shall have been elected as Parish Representative to such Deanery Council, and one priest engaged in pastoral activities in the deanery, elected by the Deanery Council.
- j. One (1) representative from the archdiocesan seminaries.
- k. Five (5) at-large members who shall be appointed by the Archbishop.
- l. Such other members as the Pastoral Council may determine.
- m. One (1) representative of each archdiocesan commission, non-voting.

(70) 4. The Pastoral Council may adopt such regulations and by-laws as it may consider necessary or appropriate to fulfill its purpose and function.

E. THE COUNCIL OF THE RELIGIOUS

- (71) In the Decree on the Bishop's Pastoral Office in the Church we read the following:

A well-ordered cooperation is to be encouraged between various religious communities, and between them and the diocesan clergy. There should also be a very close coordination of all apostolic works and activities. (26)

(72) 1. WOMEN RELIGIOUSa. Sisters' Advisory Council

Through this organization the women religious of the Cincinnati Archdiocese are encouraged to bring their competence and expertise to the service of the Church and of society. This council shall recognize the sense of collegial responsibility that all religious share for the welfare of the Church and shall provide a means whereby religious women can have a voice in archdiocesan affairs that directly concern them. Therefore the Sisters' Advisory Council shall serve as:

- 1° A liaison between the Archbishop and religious to ensure adequate involvement of Sisters in archdiocesan policy and decision-making which affect their lives.
- 2° A proponent of on-going renewal and development of religious in their physical, mental, emotional and spiritual lives; in their apostolic, cultural, and civic endeavors; and in the liturgy.
- 3° A research and resource team, informative and advisory to archdiocesan authorities and to Major Superiors.
- 4° A knowledgeable group, expressing concern and pointing up needs and priorities of needs in the archdiocese.
- 5° A channel of cooperation and communication among the people of God. (27)

(73) b. Archdiocesan Conference of Major Superiors of Women

The Conference of Major Superiors of Institutes of Women Religious in the United States of America (CMSW) was established in accordance with the Sacred Congregation of Religious. Its purpose "is to assist its members personally, collectively and corporately in developing creative and responsive leadership in undertaking those forms of service consonant with the evolving Gospel mission of women religious in the world through the Church." (28) This conference is organized on a national, regional and local basis. The Cincinnati Archdiocese comprises a local committee composed of Major Superiors whose communities

are working in this geographic area. Its purpose, in addition to that of the national organization, is "to meet more effectively local needs and interests." (29)

(74) c. Director of Women Religious

After reviewing nominations submitted by the Sisters' Advisory Council and after consultation with the representatives of this group and the Archdiocesan Conference of Major Superiors of Women, the Archbishop shall appoint a Director of Women Religious.

(75) 2. MEN RELIGIOUS.

a. Organizations

Presently there is no one organization representing all men religious. Clerical religious have some representation on the Senate of Priests. Allowance shall be made for the possibility of men religious joining existing groups or forming their own independent organizations.

(76) b. Director of Men Religious

A list of nominations obtained from men religious by the Vicar for Religious shall be submitted to the Archbishop, who after consultation with the representatives of men religious, will appoint a Director of Men Religious.

(77) The duties of the directors shall be developed in collaboration with the Vicar for Religious. It is quite possible that one of the two directors could also be the Vicar.

(78) F. THE COUNCIL OF THE LAITY

In today's complex and interdependent world, many problems can be solved only by organized action. The Archdiocesan Council of the Laity provides a way for all the laity throughout the archdiocese to work together in developing apostolic programs that require effective organization. As a service organization, the ACL assists parish and deanery councils, archdiocesan commissions and other groups by providing lines of communication, sources of manpower, program materials, and resource leadership. The ACL works with the community at large by providing Catholic participants for community action projects and programs in the social, political and legislative areas. The organized laity can present their wishes and programs to the Archbishop and other diocesan officials through the ACL. In turn the ACL serves as a means of communication from archdiocesan officials to the laity. (cf. VI Synod, Document on the Laity, #34.)

(79) The Archdiocesan Council of the Laity shall be incorporated into the diocesan structure as follows:

1. Be recognized and function as the lay counterpart of the Priests Senate and the Sisters' Advisory Council. Serve as the lay consultative body for the Archbishop. Be a source of organized action for diocesan programs by lay men and women.
2. Have membership (two seats--one man and one woman) on the Archdiocesan Pastoral Council.
3. Be an approved liaison to Deanery and Parish Councils and a service group for both of these structures.
4. Develop its own programs of apostolic action and also cooperate with archdiocesan commissions and agencies. The ACL should have a committee corresponding to each diocesan commission and have representation on all diocesan commissions.
5. Have other lay organizations in the archdiocese affiliate with ACL for cooperative and effective action programs, especially those of a diocesan nature.
6. Be the official lay contact group with the Lay Department of the Catholic Conference of Ohio and the National Council of the Laity.
7. The Vicar for Laity will be appointed by the Archbishop, after reviewing nominations from the laity, to effect the coordination of all laymen and lay organizations.

G. OFFICE OF PLANNING AND RESEARCH

- (80) In order to provide long term planning for the archdiocese there shall be established an Office of Planning and Research headed by a director. It will serve as an aid to the Archbishop, the Vicars General, the Pastoral Council, the Senate of Priests, the Councils of Religious and Laity, and the various diocesan commissions. Through its planning function it will develop new programs and present alternative proposals for future courses of action. Through its research function it will provide data upon which decisions can be based.
- (81) The new office will make possible the continuing evaluation of the work of the Synod. It will help determine the best location of parishes and schools. Further, it will aid the leadership of the Archdiocese as it seeks to use most effectively the resources--both personnel and financial--at its disposal. Finally, it will be a center for the collection and evaluation of the current thinking on the administration of church affairs.
- (82) The existence of this office will not prevent the individual commissions from doing whatever planning they feel is necessary to perform their own functions.

H. MAJOR COMMISSIONS AND DEPARTMENTS

(83) The ecclesial community is the object of the Archbishop's concern, as Teacher who is to form the child of God, as Priest who is to sanctify him, and as Shepherd who is to serve him. (30) To fulfill these roles effectively, commissions are to be established to share in the responsibility of the Archbishop. The following norms shall apply to all of them:

1. Unless indicated otherwise, commissions shall be headed by a Vicar, as chairman; if such chairman is a priest he shall be an Episcopal Vicar. (31)
2. Where diversity of regions and Christian concern necessitate, there may be various departments under the Vicar.
3. The Vicar of each commission in consultation with the Archbishop will determine the means to accomplish its purpose, that is, by establishing departments, boards of advisors, committees, staff officers, etc...
4. The Vicars shall meet with the Archbishop at times and places determined by him, preferably bi-weekly, so that the shared responsibility and continued re-evaluation of the work of the Synod can be effected. The Vicars General shall attend these meetings, and in the absence of the Archbishop one shall preside.

(84) The commissions established in the archdiocese are to be the following:

- a. Clergy and Seminarians, with the Archbishop as chairman, which should be responsible for the proper functioning of the Personnel Office, the direction of seminaries, and the work of the Vocation Director.
- b. Religious, which should promote and guarantee the collegial participation of religious with the Archbishop and his commissions in official policy determination and decision making of the archdiocese and should coordinate the special areas of concern listed in the Document on Religious.
- c. Lay, which shall be responsible for representing, servicing and coordinating all official lay organizations and departments of lay action in the archdiocese; the work of the commission shall be administered by an Office for Lay Affairs; the director of this office shall be the Vicar of the Commission on Laity and shall serve as the liaison between the Archbishop and the directors of the lay organizations and the Departments of Lay Action under the commission; the Vicar shall also be concerned about those lay organizations and movements which are not officially a part of the Office of Lay Affairs; such groups will have at-large representation on the Commission on Laity.

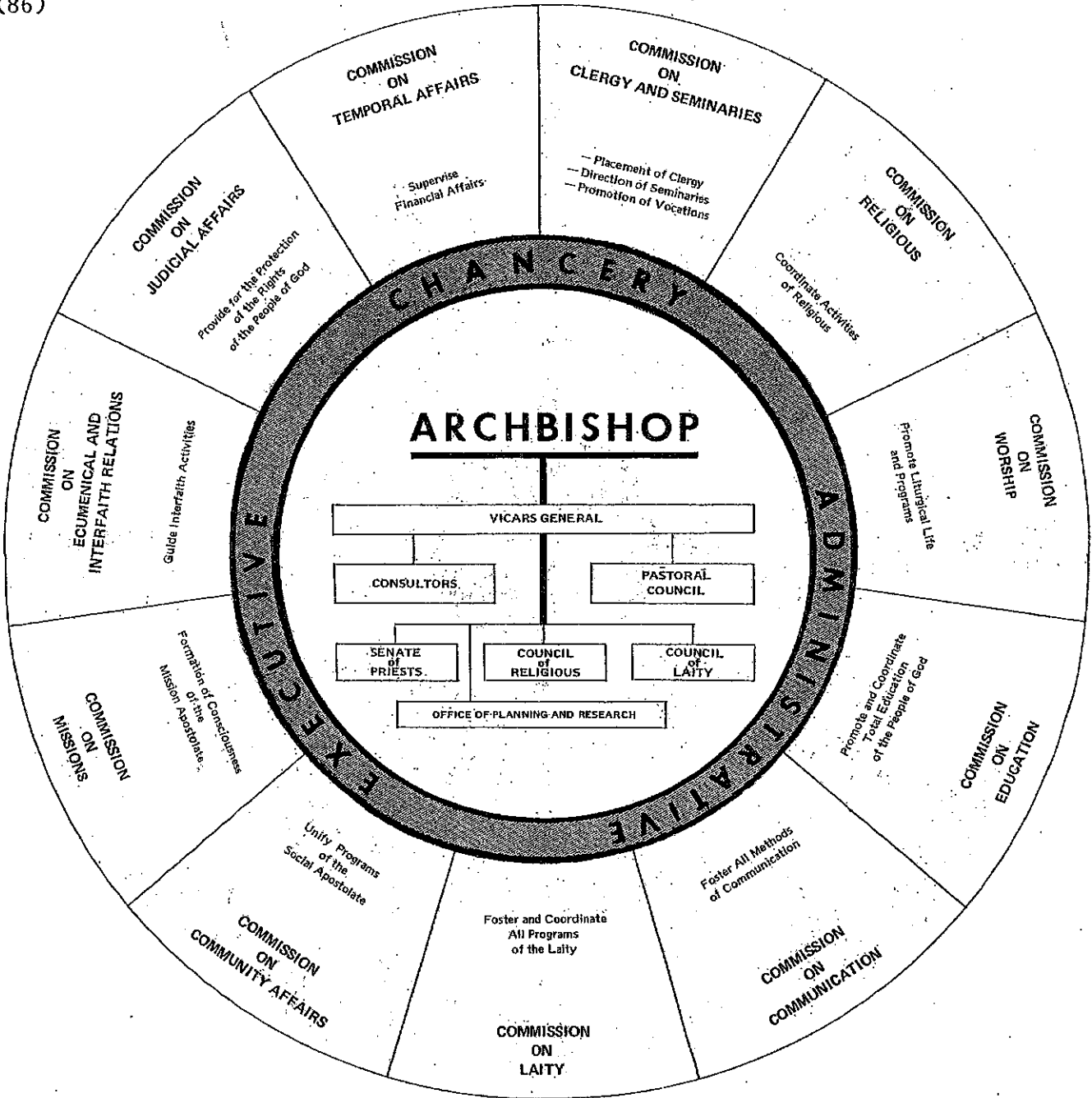
- d. Worship, which shall be responsible for liturgical renewal and growth in prayer life; its functions shall encompass implementation of liturgical developments through guidelines and educational programs, as well as fostering evaluation and research programs.
- e. Education (Archdiocesan Board of Education), which shall have control of the educational structure's operation, responsible for and responsive to the broad policies under which individual schools and all forms of education of the laity are conducted.
- f. Communications, which should be advisory to the Archbishop and the Communications Office and look to the quality, effectiveness and financing of all communication work engaged in by the archdiocese, both with the mass media and with internal organizations of the Church; by research and planning, the commission aids in the extensive development of new projects and programs; the commission shall give attention to the work of interpersonal relations and promote the study of films and media in the schools.
- g. Community Affairs, which shall coordinate the archdiocesan approach to the formation of all community affairs programs and will carry out the functions listed in the Document on Community Affairs.
- h. Missions, which should be responsible for the spiritual formation and general education of Christians in mission awareness, and for the general promotion of missionary effort by available means, spiritual and material.
- i. Ecumenical and Interfaith Relations, which shall be responsible for the coordination and communication of Committees on Ecumenical and Interfaith Relations on all levels within the archdiocese; the commission should issue guidelines and directives where needed to facilitate the work of these committees and serve as the responsible agency in matters ecumenical for the Archdiocese of Cincinnati.
- j. Judicial Affairs, canonically referred to as the Tribunal, with the Officialis (Chief Judge) a true Vicar of the Archbishop, which should concern itself not only with the criminal and contentious cases as envisioned in the Code of Canon Law, but also decide on matters involving the dissolution of marriages, separations, permissions to seek civil divorce. (Provision shall be made for "Due Process" within the archdiocese, independent of the Tribunal, for the adequate protection of ecclesial rights and freedoms, and proper affixing of duties. Cf. VI Synod, Appendix One.)

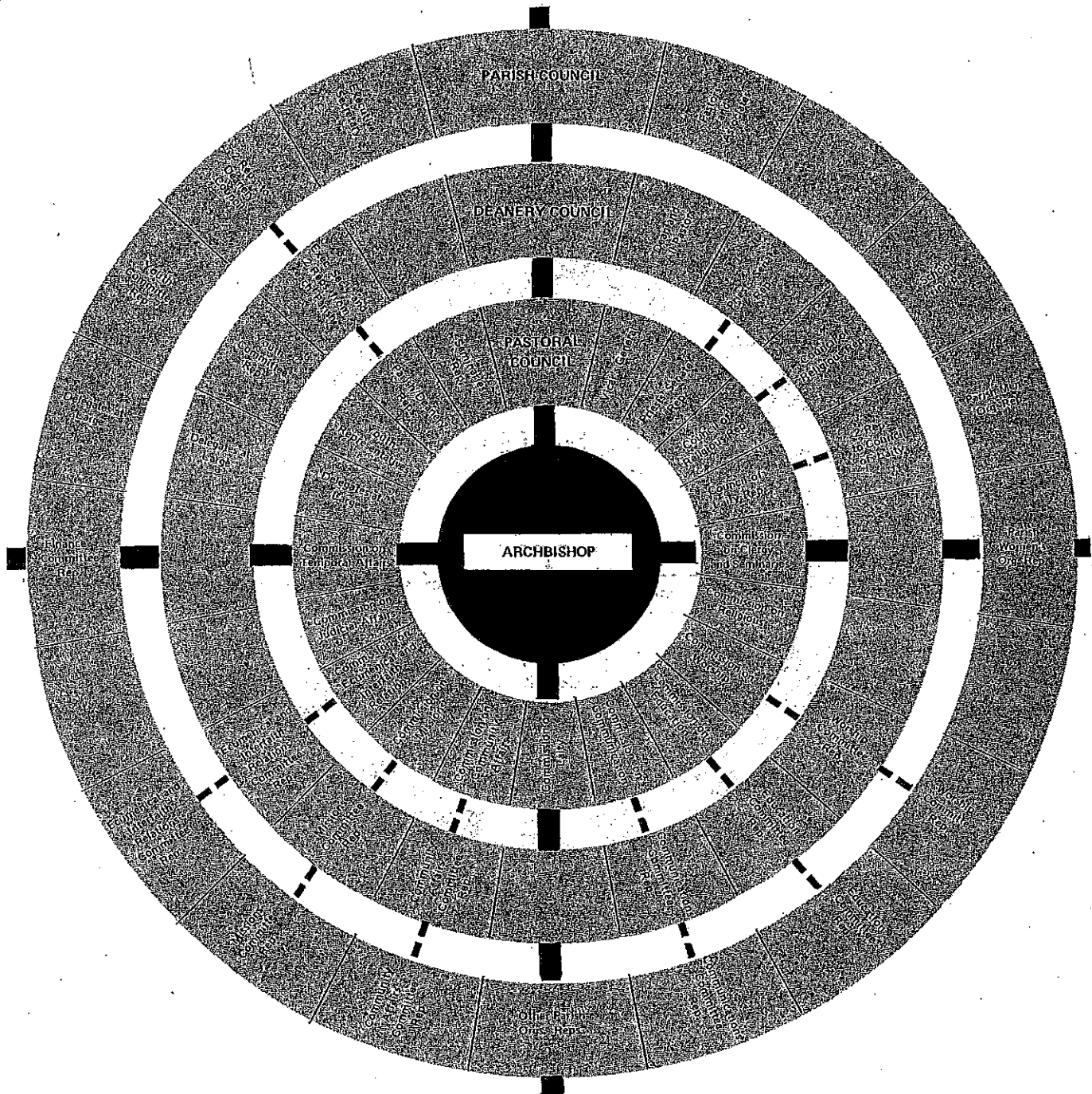
- k. Temporal Affairs, which shall be responsible for raising funds and developing other resources, for approving budgets of archdiocesan activities, for keeping archdiocesan books and other related activities, for the central insurance program, and for receiving reports and accumulating financial data.

I. THE CHANCERY OFFICE

- (85) The official office of the Archbishop is the Chancery, and the executive secretary shall be the Chancellor. He shall be an Episcopal Vicar who is responsible for the coordination of the activities of the various commissions and shall supervise the execution of the directives of the Archbishop by enlisting the help of the various diocesan and deanery offices. (32)

(86)





Note: The broken lines indicate a connection between the various organizations.

(88) REFERENCES

- 1) II Vatican Council: The Dogmatic Constitution on the Church (Lumen Gentium), no. 6.
- 2) II Vatican Council: The Decree on the Pastoral Office of the Bishop (Christus Dominus), no. 23.
- 3) Motu Proprio of Pope Paul VI, August 6, 1966. (Ecclesiae Sanctae), no. 21.
- 4) The Decree on the Pastoral Office of the Bishop, no. 30.
- 5) Ecclesiae Sanctae, no. 19.
- 6) The Dogmatic Constitution on the Church, no. 8.
- 7) Ibid., no. 20.
- 8) The Decree on the Pastoral Office of the Bishop, no. 11.
- 9) Ibid., no. 11.
- 10) The Dogmatic Constitution on the Church, Chap. II.
- 11) Ibid., no. 27.
- 12) The Decree on the Pastoral Office of the Bishop, no. 29.
- 13) The Dogmatic Constitution on the Church, no. 28.
- 14) II Vatican Council: Decree on the Ministry and Life of Priests (Presbyterorum Ordinus), no. 6.
- 15) Fifth Synod of the Archdiocese of Cincinnati, 1954; Statute no. 8. Also The Church in Our Day, Pastoral of the American Hierarchy, 1967, USCC publication, p. 72.
- 16) The Dogmatic Constitution on the Church, no. 37.
- 17) II Vatican Council: Decree on the Apostolate of the Laity (Apostolicam Actuositatem), no. 10.
- 18) Ecclesiae Sanctae I.
- 19) Code of Canon Law, 198, 366 ss.
- 20) The Decree on the Pastoral Office of the Bishop, no. 27; also Ecclesiae Sanctae, no. 14.
- 21) Circular Letter from the S. Congregation of the Clergy, April 11, 1970, On Presbyteral Councils, no. 5; also Ecclesiae Sanctae, no. 1; The Decree on the Pastoral Office of the Bishop, 27-28; Decree on the Ministry and Life of Priests, 7, 8.
- 22) Ecclesiae Sanctae, no. 1; Code of Canon Law, 423.
- 23) Ecclesiae Sanctae, no. 15.
- 24) The Decree on the Pastoral Office of the Bishop, no. 27.
- 25) Ecclesiae Sanctae, no. 16.
- 26) The Decree on the Pastoral Office of the Bishop, 35, 5.
- 27) Constitution of the Sisters' Advisory Council.
- 28) Draft Statutes of the GMSW prepared by Statute Committee, August 12, 1970.
- 29) Ibid.
- 30) The Decree on the Pastoral Office of the Bishop, no. 2.
- 31) Ecclesiae Sanctae, no. 14.
- 32) Christus Dominus, no. 27.

THE DOCUMENT ON

C L E R G Y A N D S E M I N A R I A N S

SIXTH SYNOD

ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON CLERGY AND SEMINARIANS

(Reference Key--CS)

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THE DOCUMENT ON CLERGY AND SEMINARIANS

I. THE MINISTERIAL PRIESTHOOD

THE CHURCH - A PRIESTLY PEOPLE

- (1) The mission of the Church is Christ's mission, to lead men to the Father in the Spirit. Christ visibly continues His mission through the successors of the apostles: the Pope and the other bishops of the Church. Through them, He still leads His people as the good shepherd, the teacher and the sanctifier. The Lord Jesus has made His whole Mystical Body to share in the anointing of the divine spirit with which He Himself is anointed. In Him, all the faithful are made a holy and royal priesthood by virtue of their baptism.
- (2) As members of this priestly people, all Christians are divinely called and enabled to do the works of God, to offer spiritual sacrifices, to proclaim the power of God, to bear witness to Christ's message by words and deeds, and to communicate His grace to the world. The one priesthood of Christ is shared by ordained ministers and by all the faithful, though in different ways.

THE ORDAINED PRIESTHOOD

- (3) The distinction between the ordained ministers and the rest of the people of God was made by the Lord Himself. The ministerial or ordained priesthood is distinguished from the universal priesthood of the faithful: first, by the public task Christ has given to it, to shepherd the flock, to teach and to be stewards of the sacred mysteries; secondly, by its sacred power, since the ordained priest alone can validly preside over the Eucharistic Sacrifice in the building up of the Body of Christ; thirdly, by the special value of its apostolate, since the ministry of the word as well as the sacraments is entrusted, in a special way, to the ordained priesthood.
- (4) By the power of the sacrament of orders priests partake of the work of Christ, the sole Mediator, on their own level of ministry. On this level they participate in the ministry of bishops as successors of the apostles. Their specific task is to form and guide the priestly people. Acting in the person of Christ, they unite the spiritual sacrifices of the faithful to the priestly sacrifice of Christ the Head.

TWOFOLD OFFICE OF THE PRIEST

- (5) The priest's office is unique, for it is both cultic and prophetic. The Christian priest exercises this dual role, not as two divorced functions, but as a single expression of cult and prophecy, each of which relies on the other for its full meaning and power.

CULTIC OFFICE

- (6) The cultic role of the priest consists in making present the saving reality of Christ in the Eucharist and in the other sacraments--making this present visibly, sacramentally.
- (7) In his cultic role the priest is indeed the duly ordained leader of the faithful, both in the celebration of the Eucharist and in the many liturgical-sacramental actions of the Christian community. He stands before them reflecting the presence of the Lord both in his reverential attitude towards the signs and symbols and his manly individuality. He must give life and meaning to the actions and insure that he effectively communicates what the Church intends to be communicated. By his bearing and the way he speaks the divine words he should lead all men to an awareness of the living presence of Christ. The priest as the liturgical leader bears the primary, though not exclusive, responsibility for making the liturgy truly serve the people of God.
- (8) Indeed, the priest has a duty to bring to bear his interior dispositions of faith and religion in carrying out his cultic offices. The cultic role makes particular demands on the priest. While these demands may be unlimited in terms of their spiritual importance, they are quite limited in terms of hours of the priest's day.

PROPHETIC ROLE

- (9) The prophetic office of the priest claims the whole existence of a man, both as to spiritual importance and time. The priest is the duly ordained and appointed preacher of the word of God who publicly proclaims, exemplifies, and applies the Gospel of Christ to the life situations of the Christian community. The authentic proclamation of the word demands personal commitment in all his time and work and living. This is not only preaching the homily but proclaiming the challenging word of God in all human affairs. It is essentially a speaking in the Holy Spirit and in the power of God to serve the work of building up the Body of Christ. The grace which he preaches must become a reality in the preacher himself.
- (10) The prophetic office of the priest involves an added claim on his existence. He is empowered to make the word of God present in the Church not only in the sacred mysteries, but also in the proclamation of the word.

BLENDING OF CULTIC AND PROPHETIC OFFICES

- (11) In its full implications, the essential office of the priest is the ministry of the word. His work is to call all men to faith, to build up the Church, through witnessing before the world to God's revealing word in Christ. Everything he does is informed by his priesthood, his embodying and proclaiming of the saving word of God in Christ, whether this proclamation is mediate through a secular occupation or immediate in some sacred activity.

(12) Furthermore, it is essential to see that all the actions of the priest are extensions of the Eucharist. They are religion at work in the world. The proclamation of the word is to call all men together into the Body of Christ, the Church; to gather them into the one great celebration of thanksgiving to the Father in the sacrifice of the one Mediator, Christ. What is celebrated in the Eucharist is spread over the whole of man's life through the guidance of the faithful and through the practice of Christian love. Everything that the priest does in his own life and in his relations with other men is ordered to consummation in the act of Eucharistic worship.

(13) Whenever he celebrates the Eucharist, the priest serves in a sacramental identity with Christ, the one High-Priest. His life action, as a priest, in every situation of his daily life, should flow out of his celebration of the Eucharist, which defines and expresses his priestly relation to Jesus Christ, to the Church, and to the world. The celebration of the Eucharist should have a decisive effect upon his life as a priest who is a minister of the word in all his actions in the world.

PRIESTLY PERSONALITY

(14) There are two interrelated aspects which constitute an integrated priestly personality: first, a priestly identity; second, priestly service.

PRIESTLY IDENTITY

(15) A priest's identity is the self he discovers as giving meaning to his whole past, present, and future life. His identity is the self he strives to effect throughout his entire life by constantly and authentically living out all the consequences of his commitment. His personal identity is the norm of all his choices and actions. Priestly identity is formed by giving himself over to the ministry of the word. In his awareness of a charism from the Spirit he responds with his whole life which is sealed by the Church through the sacrament of orders.

PRIESTLY SERVICE

(16) Authentic priestly service demands in a man a deep awareness of himself as a priest, identified with Christ in saving and liberating men. The pastoral character does not derive from the work the priest does, whether manifestly religious or secular, but from his identity.

(17) The vocation to follow Christ as a priest is the result of a faith-experience of Christ that urges him to give all his life and energies to sharing this experience with others. He can fulfill the demands of this vocation only if he is moved by an all-pervasive love of Christ.

II. DEMANDS OF PRIESTLY LEADERSHIP

(18) The daily life of a priest among his people should be marked with warmth, love, and understanding. This pastoral presence gives credence to his prophetic role and life to his liturgical actions.

CONTINUING EDUCATION

- (19) Whatever his assignment, every priest has a responsibility to continue his education.
- (20) The availability of continuing education, e.g., in theology, pastoral counseling, communications, and special apostolates, is the task of the Archdiocesan Coordinator of Priestly Formation.

PREACHING

- (21) The people of God need the word of God. The priest meets this need in the homily by applying the Lord's message in a relevant way. Reflection and meditation enrich every homily for priest and people.

ATTIRE

- (22) The traditional formal attire of the priest is the black suit and Roman collar. Recognizing the sign value of this attire, the priest dresses as befits the occasion.

CIVIL LIABILITY

- (23) In any action by which a priest might render himself liable to prosecution he should seek the advice of a committee of duly qualified personnel, to be appointed by the Archdiocesan Pastoral Council.

III. THE CALL TO HOLINESSUNIVERSAL CALL TO HOLINESS

- (24) Every Christian, by reason of his baptism, is called to be perfect even as the heavenly Father is perfect. This universal call to perfection is imposed upon the ordained priest in a special manner, since he has been consecrated to God in a new way by the reception of orders. Thereby he becomes Christ's instrument, and in his priestly way acts in the very person of Christ. This role and dignity is the primary reason for his special call to holiness.

SPIRITUAL GROWTH

- (25) Since the holiness of the priest is related to the fruitful exercise of his ministry, he must find in the ministry his means of spiritual growth. He must unify his interior life with his program of external activities. Because no two priests are exactly alike there can be no detailed spiritual program that would apply to all the clergy. Each priest must develop his own personal program of spirituality. Nevertheless, he ought to include those elements which are of universal value.

EUCCHARISTIC CELEBRATION

- (26) The chief of these elements, the celebration, adoration and daily living of the Eucharist, should be the focal point of his life. The Second

Vatican Council says "priests fulfill their chief duty in the Eucharistic sacrifice...for this reason priests are urged to celebrate Mass every day, for even if the faithful are unable to be present it is an act of Christ and the Church." While celebrating the Eucharist in private is legitimate, this Synod urges priests to prefer, when possible, a celebration in the presence of a group of the faithful. Priests who are not assigned to a parish but who make themselves available for parish Masses are to be commended. Concelebration, a special sign of the unity of the priesthood, is to be preferred to individual celebration without a congregation.

DIVINE OFFICE

- (27) Closely tied to the Eucharist as an integral part of the liturgy is the Divine Office. "Let those who have received from the Church the mandate of celebrating the Liturgy of the Hours carry out their duty religiously every day with the complete recitation, as far as possible at the correct time, of the single hours; and let them give due importance first of all to morning Lauds and Vespers" (Apostolic Constitution of Pope Paul VI on the Breviary, November 1, 1970). The character of the Breviary as common prayer can be better emphasized whenever a group of priests chooses to pray the office together.

SACRED SCRIPTURE

- (28) As a preacher of the word of God, the priest must be a man of sacred Scripture. Although the Divine Office provides the priest daily contact with the richness of Scripture, a profound appreciation of this richness calls for something more. The regular practice of reading and meditating upon passages of Scripture, especially the Gospels, is strongly recommended. A proper understanding of the meaning of the sacred text is aided by reference to the works of scripture scholars. The priest who models his own life on the divine teachings will be a better instrument for proclaiming these teachings to others.

MEDITATION AND REFLECTION

- (29) A searching world, whose creative energies are so often unchanneled to a meaningful goal, needs contemplative, thoughtful leadership. Christ has given the world a meaningful goal--to become His Father's kingdom. The priest's task, as Christ's ambassador, is to unify and direct the world toward this goal. He does this not merely by multiplying works, but by an apostolic activity whose genuineness is tested by the values of the Gospel. A special time set aside for prayerful reflection upon these values is needed. One often hears the expression, "My work is my prayer." At best this statement is ambiguous. While the priest's work should be a reflection of his prayer life, it is by no means a substitute for it.

PERSONAL DEVOTIONS

- (30) In the diversity of his prayer life, the priest should include special devotion to the Mother of God, regular reception of the sacrament of

penance, and a spirit of self denial. Self denial is expressed both by voluntary penances and by total availability for service to God's people.

- (31) In this connection, the communal celebration of the sacrament of penance is encouraged on occasions such as retreats and days of recollection.

IV. THE PRIEST'S RELATIONSHIP WITH OTHERS

BISHOP'S CO-WORKER

- (32) Although priests derive their power and authority from the bishop, their working relationship is one of charity. The priest is a co-worker with the bishop in the development of a Christian community. The priest represents the bishop for the people of God to whom he ministers. The bishop and priests both proclaim the Gospel, but this must be done in unity and yet with allowances made for individual applications and practices. Both bishop and priest together should seek ways to share responsibility and to serve each other so that all men may experience Christ.

COMMISSION ON CLERGY AND SEMINARIANS

- (33) To achieve this unity and to coordinate the efforts of bishop and clergy in sharing their responsibility, the Commission on Clergy and Seminarians is to be established (cf. VI Synod, Document on Archdiocesan Organization, #84).

PRIESTS' SENATE

- (34) The Priests' Senate is established to help the bishop by its counsel in the effective government of the diocese. Its structures, authority, manner of operation are determined in its approved constitution.

PERSONNEL OFFICE

- (35) This Synod calls for the establishment of a Personnel Office consisting of a Director and a Board which will function as part of the Commission for Clergy and Seminarians.

ASSIGNMENTS

- (36) The qualifications for pastoral and other assignments shall be determined by the Personnel Board. The Synod strongly recommends that seniority not be a primary factor in making these assignments.
- (37) A spirit of obedience, sacrifice and cooperation is to be expected from a priest who is sincere about his ministry and his relationship to Christ. The bishop and Personnel Board must, however, be considerate of the wishes and needs of the individual priest as well as those of the people.

LENGTH OF ASSIGNMENTS

- (38) Policies concerning the length of assignments for pastors, associates, and priests in non-parochial assignments are to be formulated by the Senate of Priests in consultation with the Personnel Board.

CO-WORKER WITH FELLOW PRIESTS

- (39) In proclaiming the Gospel, all priests participate in a shared priesthood, and should work closely together in sharing their responsibilities, so that all can be served more effectively.

PASTORS AND ASSOCIATES

- (40) If more than one priest is assigned to a particular parish, ordinarily one of them shall be designated pastor and the other priests as associate pastors, having responsibility with and under the pastor for all the people of God belonging to that parish. The relationship between pastor and associates must be one of fraternal charity and mutual respect and understanding. Cooperation in ministry and in decision-making tends to combine the wisdom of experience and the freshness and vigor of new ideas.

CO-PASTORS AND TEAM MINISTRY

- (41) In given circumstances, cooperation in the ministry should be extended to particular parishes by assigning teams of priests in order that the people might be better served. The rights and duties of the several priests should be accurately specified.

SPECIAL MINISTRIES

- (42) This synodal document addresses itself largely to parish priests. This is not intended as a limitation, but a factual acceptance that most diocesan priests are involved in parishes.
- (43) In the future more priests will be involved in other types of pastoral ministry. As new needs arise all priests, diocesan and religious, are encouraged to offer their talents and services to new apostolates so that the Church, ever old and ever new, can best serve all of God's people under the guidance of their common shepherd.
- (44) Before a special ministry is undertaken, any particular education which is necessary for the respective ministry should be obtained. This should be done under the direction of the Archdiocesan Coordinator of Priestly Formation, a member of the Commission for clergy and seminarians.

RECTORY LIFE

- (45) The traditional community living in a rectory for our diocesan priests, reflecting fraternal charity, harmonious zeal and open communications serves as an edifying witness of Christian living.
- (46) Rectory life must include the necessary opportunities for relaxation and companionship that the busy life of a priest demands. All priests should be able to feel "at home" in the rectory while at the same time respecting the rights of others who live there. Pastor and associates share the facilities of their parish home as fellow-workers and brothers.
- (47) Lay help or employees should never be allowed to interfere in the development of a happy and pleasant rectory situation. The priests, in turn, should be sensitive to the feelings of the lay help.
- (48) Differences between priests, and between priests and lay help, that cannot be settled within the rectory, shall be referred to the Priests' Personnel Board.
- (49) The ideals of common rectory life cannot always be fully realized. At times necessity demands other arrangements. In these cases, priests who are given a parochial assignment must obtain the approval of the Personnel Board in order to live outside the parish rectory.

COLLABORATOR WITH RELIGIOUS MEN AND WOMEN

- (50) Priests are collaborators with religious men and women in serving the Church. To be concerned with the nature and purpose of religious life, to recognize the value of the religious state, to support religious in their efforts to promote the work of the Church, to labor harmoniously with them, and to encourage vocations to the religious life--these are some of the means, both of sharing the mission of Christ and of exerting a powerful influence for good upon the people of God, for the sake of the Kingdom. (Cf. VI Synod, Document on Religious, D.)

COOPERATION WITH THE LAITY

- (51) The spirit of cooperation and shared responsibility extends to the laity. For the laity and religious with their priests are the Church. To the degree that they fail to work together, to that degree the Church is divided. (Cf. VI Synod, Document on Laity, #8; Document on Archdiocesan Organization, #56.)
- (52) The ministry of the priest is the ministry of the Church, and can be exercised only in obedience, in hierarchical fellowship, and in devotion to the service of all the people of God. This Synod, therefore, affirms that each and all of these brothers has the right to immediate and

effective recourse if any priest of this archdiocese without showing cause and competence denies them anytime, anything permitted by the archdiocese or the universal Church. (Cf. "Due Process," Appendix One.)

V. HUMAN NEEDS

- (53) The priest must be completely dedicated to his office, and it is unbecoming that he should be overly concerned about material gain or profit. The spirit of poverty as lived by Christ should be a guiding norm.

INCOME

- (54) A priest's income should be adequate enough so that he does not have to depend on gifts, stipends, and stole fees. (Priests between assignments, and newly-ordained priests who are teaching assistants should therefore receive a salary in compensation for their three-months summer parish work prior to the beginning of their teaching duties.) (Cf. VI Synod, Document on Temporal Affairs, 147-158.) The Pastoral Council, in consultation with the Priests' Senate, shall propose the salary scale and make a yearly evaluation of the expenses in the life of a priest in the light of the rise in the cost of living. (Cf. Document on Temporal Affairs, #150.)

VACATION

- (55) Each priest, for the sake of physical and mental well-being and even priestly effectiveness, should enjoy relaxation and vacation. The income of the priest should be sufficient to permit a yearly vacation. Length of time, arrangements for a substitute, reimbursement, etc., are to be determined by the Priests' Senate.

RETIREMENT

- (56) An adequate retirement program must be provided for priests by the diocese. Sufficient funds should be made available on a regular basis so that a priest after giving his life to the people of God in this diocese is enabled to retire with dignity, economic security, and peace of mind. The Pastoral Council in cooperation with the Priests' Senate shall recommend an age for retirement and propose the minimum income. (Cf. VI Synod, Document on Temporal Affairs, #150.)

RETIRED PRIESTS

- (57) Priests in their fraternal charity should continue to show care and concern for and offer companionship to their brother priests who have retired from the active ministry. These men have much to offer. Those who are able and willing should be given the opportunity to exercise their priestly office in the way best suited to their age and talents.

CONCERN FOR PRIESTS WHO LEAVE

- (58) Priests who have left the active ministry need the care and concern of their brother priests and laymen. A subcommittee of the Priests' Senate

(composed of priests and professional laymen) should be set up to study and put forth guidelines for the assistance, employment, and readjustment of priests who are on leave or who have been laicized.

VI. THE PERMANENT DIACONATE

- (59) The early Church under the influence of the Holy Spirit evolved a hierarchy which was to carry on the work of Jesus Christ, Minister. This hierarchy consisted of bishops, priests, and deacons. Sacred Scripture and early Christian tradition give useful testimony as to both the existence and the character of the diaconal office.
- (60) It is from the twenty-ninth chapter on The Church from Vatican II and the instruction, The Sacred Order of Deacon, by Pope Paul, that the framework is set for the restoration of this office as a permanent state in the modern Church. No longer is it to be merely a step to the priesthood, but rather a full and permanent office in the Church. While deacons may not marry, married men may be ordained for this service in the Church. Age requirements, as well as training, are to be determined by the Bishops' Commission on Permanent Diaconate and the local Ordinary.
- (61) To some degree the scope of the permanent diaconate can be unlimited, yet strengthened by sacramental grace, in communion with the bishop and his priests, the permanent deacon serves in the diaconate of the liturgy of the word, and of charity to the people of God. It is the duty of the deacon, according as it has been assigned him by competent authority, to administer baptism solemnly, to be the custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let the deacons be mindful of the admonition of blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all" (Vatican II, Church, #29).

IMPLEMENTATION

- (62) A commission should be set up by the Archdiocesan Pastoral Council, as soon as possible, to study the need for the establishment of the permanent diaconate in this archdiocese. The findings of this commission should be acted upon immediately.

VII. THE SEMINARIAN AND HIS DEVELOPMENT

INTRODUCTION

- (63) The basic Christian life style is one of love and service to God and our fellow man. Vocation is the determination of how that service is

offered. Every Christian is potentially a man of many vocations. There is more than one vocation in life which a man can discover and still find happiness.

- (64) While all Christians are called to witness the resurrection through love and service, the priest is one who has chosen to respond to a special calling of the Spirit to lead men to that witness. As leader, the priest is a man who is a catalyst of community. Under his inspiration and guidance, the members of the community become aware of their relationship of brotherhood with Christ and with each other, aware of their specific roles in creating the kingdom of God on earth, aware of their priesthood. The priest begins to accomplish this by being a living proclamation of the resurrection, a living hope of the second coming. To unite the people of God, to awaken all men to the call of Christ, and to help all to respond to this call by bringing to fulfillment their individual abilities, is the most challenging goal of the priesthood today. To develop a priestly people--united in love and service, sharing the responsibility of creating the kingdom--demands dynamic leadership. This leadership must proceed from true understanding of and communication with the members of the community. Therefore, the priest of today and of the future must be a man truly involved with the world and with people in concrete life relationships, with individual men, women, and children, predicated on a mature experience of giving and receiving love. When he presides at the liturgy, all these roles, prophetic, magisterial, and ministerial, are summed up and crystallized, as the priest, builder of the assembly, expresses not only the oneness of his people, but also the power of the risen Christ. This challenging goal is difficult at any time, but more so today in the midst of change, confusion, and disunity. The priest-to-be must, therefore, be a man of the future who can recognize, accept, and respond to the challenge--a true leader of men inspiring others to hope and to action.

- (65) The seminarian is one who wants to exercise his Christian service in the ministerial priesthood. The seminarian sees himself as a Christian who may one day be ordained. He is actively open to the possibility of becoming a priest, and is striving to grow as a person and to develop spiritually, intellectually, and pastorally to serve as a minister in the priesthood. Therefore, his preparation for this priestly service must constantly look to the needs of both the Church and the world. It must not proceed in isolation from either.

- (66) The purpose of the seminary, then, is to provide a program that promotes spiritual and emotional maturity, intellectual and cultural growth, and offers direction and encouragement for apostolic activity, so that a man may be ready to respond maturely to the call of the bishop and the Christian community. Moreover, while recognizing that the traditional as well as the present mode of training men for the priesthood has been in a seminary setting, it is becoming apparent, in a time of rapid change such as ours, when the training for an effective priest demands a knowledge and practical experience in many different areas, that the manner and setting in which priestly formation takes place may well change.

VOCATION TO THE DIOCESAN PRIESTHOOD

- (67) Actively developing vocations to the priesthood is the concern of every member of the Christian community. Vocation generally begins in a loving Christian home where the child first learns the meaning of Christian life. Here the youthful Christian begins choosing the life style best suited to his abilities and character in the work of creating anew all things in Christ.
- (68) It should be the special interest, however, of those who are already priests to lead young men to desire this life. By their warmth and love, by their personal holiness and exterior joy they will naturally inspire men to be like them. If candidates are to be forthcoming, the priesthood must be made authentically attractive to intelligent and generous young men. Of similar importance in attracting vocations is the attitude and conduct of seminarians. Vital to this effort is our Gregorian program in which men of high school age experience and examine through contact and companionship with priests and seminarians the possibilities for their own future vocation. (Cf. Appendix II of this Document)
- (69) Like the priest he wishes to be, the young man of today aspiring to the priesthood must be a special man, special not by being blessed with talent beyond description, but rather a man marked by the Spirit with charity, joy, peace, patience, kindness, goodness, faith, modesty, and continency (Gal. 5:22). In his response to the Spirit he will be a man of his times, involved in and keenly aware of the human experience and sensitive to the needs of his fellow men. He will thus be the type of man who will be able to exercise leadership and move men's minds and hearts. Moreover, he must cultivate the wisdom and knowledge that come with years, giving evidence of his movement to maturity by his constant willingness to learn.
- (70) In addition to the young, there will always be men who later in life decide to give themselves to the priesthood. These men also must be encouraged.
- (71) The Vocation Director is a priest appointed by the Ordinary for the purpose of developing and coordinating the programs of priestly recruitment in the archdiocese on the elementary, secondary, and college levels. He provides educational programs on religious vocations for adult groups and the parents of prospective candidates for the priesthood. In addition to his task of recruitment, he also has the duty of fostering vocations; implied in this is his personal acquaintance with and knowledge of each seminarian and his family. Through his frequent contacts with the seminarians he serves as a sign and source of unity among the seminarians of this diocese.

CONCLUSIONS

- (72) Since a vocation to the priesthood involves not only a call from the bishop but also a personal choice, every young man must decide without

force, coercion, or pressure whether he is willing to serve the Church in this way.

- (73) Vocations must be actively encouraged from every segment of the community, regardless of language or race or economic status.
- (74) Every priest and seminarian in the archdiocese has the obligation to contribute actively by prayer and other means to the promotion of vocations to the priesthood.
- (75) Every Christian layman, too, must see his task as helping to promote actively the increase of vocations to the priesthood in this diocese.
- (76) If a man's background (e.g., member of minority group, delayed vocation) suggests special programs outside the conventional seminary, provision should be made for such programs. The Vocation Director, in counsel with the Committee on Admissions, shall place these men in view of their individual needs.
- (77) The Vocation Director's assignment should be such that he can devote full time and effort towards the work of the vocation apostolate. In addition to these duties, he shall serve on the Committee on Admissions to the Seminary and exercise a necessary advisory function to the seminary administration in the concerns of each student of the Diocese. The Vocation Director shall provide counseling and whatever other assistance he has at his disposal to seminarians who transfer to other colleges or seminaries.
- (78) The administrators of every Catholic parish, grade school, high school, CCD program and all those involved in campus ministry are expected to give full and enthusiastic cooperation to the programs under the sponsorship of the Vocation Director.

THE SEMINARY: A GROWTH SITUATION

- (79) The seminary should promote the continued and consistent growth of the seminarian in his spiritual, intellectual, personal, and pastoral development toward the priesthood. The seminary should be a dialogic situation in which there is not only communication between the seminary and the whole Christian community, but also a sharing of responsibility between students and faculty in all aspects of seminary life. Since the productive operation of the seminary is the concern of each segment of the seminary community, the administration, faculty and the students must all be willing to respond to the legitimate demands that are made of them.
- (80) It is the responsibility of the seminary to provide a realistic and valid program of preparation for the priesthood of today and tomorrow. The program must be an integrated whole, each part having its effect on all other parts, enabling men to develop into well prepared servants of the people of God.

- (81) It is the responsibility of the student to make the best use of the program that the seminary offers him. Because the time each student spends in the seminary is of limited duration, he must respond to the seminary program with a prudent awareness of its urgency. Furthermore, he must realize that the seminary does not exist primarily to fulfill his own needs but above all to prepare him for the objective requirements of the priesthood. He should prepare himself for the demands of the priesthood by gradually interiorizing the basic values necessary for an effective ministry.

CONCLUSIONS

- (82) In order to provide the type of priestly preparation demanded by the contemporary Church, the seminary shall respond fully to the directives of the Vatican II Decree on Priestly Formation, the Basic Plan for Priestly Formation of the Sacred Congregation for Catholic Education, and the American bishops' Guidelines for Seminary Renewal.
- (83) Since the seminarian, upon his ordination, will serve at the direction of his bishop, it is imperative that viable communication between bishop and seminarian, which can be a learning and growth experience for both, be established and maintained.
- (84) Since the seminary must grow consistently in all its dimensions, periodic evaluations of its progress and future plans on all levels and, in particular, evaluation of curricular programs should be undertaken. While the seminary faculty has the first responsibility for these evaluations, it should be open to appropriate suggestions from interested diocesan groups such as the Priests' Senate, the Pastoral Council, etc.
- (85) Since the faculty exercises a profound influence on the atmosphere of growth in the seminary, faculty members must be men of mature spirituality and who have experience in the pastoral ministry. They must be adequately prepared, willing to dedicate themselves to the development of the students, and must have sufficient freedom from other commitments to be actively involved in every facet of the seminary community.
- (86) To be effective, the seminary and faculty must grow and be continually renewed. To accomplish this, the seminary must strive to attract new faculty members and must have the resources to secure and train new personnel. The present practice of having a diversified faculty of both men and women, Catholic and non-Catholic, is to be encouraged.
- (87) Since the seminary faculty is delegated by the bishop in the election of candidates for the priesthood, it has a grave obligation to make a judgment on the suitability of its students for this vocation. This judgment should be made on the basis of positive signs of suitability that the student has shown in his spiritual, intellectual, personal and pastoral development.

- (88) In order to maintain the effectiveness of the program for priestly formation, personal self-evaluation is imperative. Counseling sessions should be provided periodically in which a student's records are available to him, to be discussed as part of his training.
- (89) Since the students proceed at various paces toward the priesthood, leaves of absence should be granted for any reasonable cause. Moreover, the fact that a student has resigned from the seminary should not be reason of itself that he be refused readmittance.
- (90) If for some reason a student is dismissed from the seminary except for academic reasons, he should have the right to be heard. The seminary community should provide clear and adequate structures for appeal.
- (91) In order to provide a truly unified program, there must be close cooperation and coordination between the seminary college and the theologate in all areas of priestly training.
- (92) Since the theologate is the theological center of the diocese, and since academic programs are available in the seminary to anyone interested and qualified, participation in these programs should be encouraged.
- (93) In order to promote interest in the seminary on the part of both clergy and the laity, the faithful are welcome to participate in the liturgy at the seminary.

GROWTH AS A CHRISTIAN PERSON

- (94) Being a Christian person implies openness: openness to God, to one's neighbor, and to one's own continuing development. The seminary is a school of Christian personhood.
- (95) The seminarian's openness to God implies a deep personal association with the risen Christ. The task of the seminary, then, is to foster this association through an increasing familiarity with Christ through reading and reflection upon sacred Scripture and the daily practice of explicit prayer in addition to the implicit prayer of the Christian life. The prime expression of this life of prayer is the Eucharistic liturgy in which the proclamation of the word of God is answered by the personal and communal prayer of the faithful. The liturgy, then, is the center of prayer life in the seminary.
- (96) Openness to one's neighbor implies community. The seminary community with its common goals and ideals, its common experiences and individual experiences shared within the community, is a most important aspect of the seminarian's growth. This community offers a context in which the seminarian can learn to express his concern for others and to see his own wishes in relation to the needs of those around him. The spirit of generosity and companionship which characterizes the seminary community makes an important contribution toward preparation for a life of service. Yet the seminary

community must not be closed and self-serving but directed toward gradually increasing responsibilities in ministering to those outside the seminary community.

- (97) Community life, however, is no substitute for personal initiative. Each man remains responsible for his own personal development, and should be expected to cultivate priestly virtue within a dynamic tension between docility and creativity, discipleship and leadership, recollection and involvement.

CONCLUSIONS

- (98) It is a direct and specific responsibility of the seminary to lead its students to a fuller understanding and appreciation of the value of the Eucharistic celebration, the heart of a priest's spiritual life.
- (99) "Daily participation in the celebration is expected of a student preparing for the ministerial priesthood. The responsibility for this participation should rest upon the student's conviction about this central role of the Eucharist in the development of priestly life" (cf. Interim Guidelines 2, p. 30, #15).
- (100) Since the prayer life of the diocesan priest is more than just liturgical, the spiritual program of the seminary, even in its communal aspects, should be aimed at developing a profound sense of the value of personal prayer, including devotion to the Blessed Mother and the saints.
- (101) In order to promote his personal growth in the life of grace and in the awareness of his vocation, every seminarian is expected to seek adequate spiritual direction.
- (102) Since creativity and imagination in prayer are helpful in effective spiritual leadership, seminarians should gain experience in planning and using other forms of prayer in addition to the traditional.
- (103) Because the priest must not be a stranger to the human experience and condition, he must cultivate a wide range of personal relationships with priests, religious and lay men and women. The laity must also get to know and cultivate a personal relationship with the clergy. Cooperation and initiative must come from both.
- (104) In order to promote a sense of priestly collegiality and encourage interest in the apostolate, priests should be well acquainted with the contemporary seminary program and willing to share pastoral experiences with seminarians.
- (105) Because of the unique value of celibacy in the life style of the priest, the seminary should aid the seminarian in cultivating a gradually increasing understanding and appreciation of the value of celibacy.

GROWTH IN KNOWLEDGE

- (106) The chief aim of the seminary academic program is to help the seminarian to mature as a liberally educated human person, committed to Christ and to the service of his neighbor and professionally competent to serve as a leader of the people of God. His academic education must form an integral part of his personal formation, helping him to balance his intellectual and emotional life, his search for personal identity and his effort to acquire professional competency. He must learn to value disciplined human intelligence as contributing to a mature Christian faith, and to have no fear of constant critical inquiry and research in any field of thought. His study should not remain superficial, but should give him a profound respect for the mystery of God and for the mystery and dignity of the human persons he is preparing to serve. (Cf. Interim Guidelines, pp. 10 and 11, #8 and #9.)

CONCLUSIONS

- (107) In the college seminary some choice of major fields of study should be provided, within the limits of the goals and the resources of the Archdiocese.
- (108) The theologate should provide a program of theological study and professional training which will enable the priest to exercise his ministry as a well informed and concerned man of his times.

GROWTH IN PASTORAL AWARENESS

- (109) "The preservation and fostering of the seminarian's zeal, the nourishing of his calling to the priesthood, not to speak of the vocation he shares with all baptized Christians, all demand that he be engaged, at least to some degree, in the vineyard of the Lord" (Bishops' Committee on Priestly Formation, Interim Guidelines on Priestly Formation, no. 2, p. 46). According to the Second Vatican Council, this "pastoral concern...ought to permeate thoroughly the entire training of the students..." (Decree on Priestly Training, no. 19). "This pastoral focus should be the point of integration of the various aspects of the formative process: the academic, the spiritual, and the expressly pastoral" (Interim Guidelines, no. 2, p. 44).
- (110) Because of the vital importance of the pastoral ministry, the seminarian is expected to show continued growth in pastoral awareness and skill throughout all his years as a seminarian.

CONCLUSIONS

- (111) Given the fundamental importance of this area of the seminarian's growth, there should be a full-time Director of Pastoral Training (field education) in each division of the seminary who is to provide adequate preparation and proper supervision of the work done by the seminarians.

- (12) A seminarian should explore various kinds of ministries he may wish to exercise in the priesthood. He should be offered the necessary training, knowledge and experience to become competent in some specialized area according to the needs of the archdiocese.
- (113) In order to insure both variety and depth in pastoral development, field education must be unified and integrated throughout the whole seminary program. It should extend from the first year of college through the diaconate, including the possibility of summer programs.
- (114) Consideration should be given to the establishment of a cooperative program encouraging pastoral work by a seminarian during his years of training so that neither he nor his family undergo excessive financial stress. In particular, consideration should be given to making an adjustment in tuition for any seminarian engaged in an approved pastoral work during the school year and summer vacation. Moreover, it is recommended that seminarians engaged in pastoral work be reimbursed for necessary expenses, e.g., transportation.

GROWTH IN ECUMENISM IN THE SEMINARY

- (115) "Since the priest is ordained to serve as a mediator and instrument of unity in Christ-like love, his ecumenical mission springs from the basic character of the priesthood" (Interim Guidelines, chap. 7, par. 3). Therefore, the seminary should foster an atmosphere that will prepare the seminarian for his priestly mission of building the community of the Church and working for Christian unity and the unity of all men in faith. Hence, with a sound academic and spiritual foundation in his own tradition, the seminarian should be led to develop a spirit of ecumenism in public and personal prayer, in social ministry, in community life and in study.
- (116) He should be given a profound but critical understanding of various Christian and non-Christian confessions. This training should be given both by Catholic theologians to insure proper integration of the study into the seminarian's total formation and by representatives of other Christian communions and non-Christian traditions to insure an accurate and sensitive presentation. In such arrangements care is taken to respect the consciences of those involved.
- (117) Every aspect of theological training, including pastoral formation, should have an ecumenical dimension.
- (118) Ecumenical cooperation with the educational institutions of other traditions is recommended.

THE SEMINARIAN'S CONTRIBUTION TO THE LIFE OF THE DIOCESE

- (119) Because of the orientation of his life, the seminarian plays a special role in serving the Christian community. For this reason he should

expect to be given real pastoral responsibility especially in his home parish. In this way he will strengthen his identity as a future minister of the gospel, make an authentic contribution to the life of the diocese through the parish, and, by his zeal, awaken interest in the priesthood in other young men.

- (120) Since the seminarians are priests-in-training, they should be considered by other clerics as younger brothers. Those seminarians who are no longer laymen, especially those who are deacons, should be accepted by priests in an ever increasing degree as co-workers in the apostolate.

APPENDIX I

MARIAN PACT

- (121) The clergy of the Archdiocese of Cincinnati have always manifested true fraternal love for each other. The Marian Pact was begun in this archdiocese in 1868 to specify what each priest would do for the eternal welfare of his deceased fellow priests. This Synod urges these practices:

1. Membership is to be voluntary. The Chancery is to maintain the membership roll.
2. One Mass should be celebrated or concelebrated personally, as soon as possible, for each member of the Marian Pact who dies. Priests are encouraged to concelebrate with the Archbishop at the funeral Mass of a fellow priest. When possible and convenient the members are to provide for the celebration of the other two Masses.
3. One Mass is to be offered each year in the month of January for the living members.
4. The very title of the Marian Pact implies a particular devotion to the Blessed Virgin Mary. In daily prayers to her all members should ask her special care for the Holy Father, the Archbishop, and for one another.
5. Members of the pact who are serving outside the diocese, as well as priests who have retired, are to submit any change of address to the Chancery whenever necessary.

APPENDIX IIPHILOSOPHY OF THE GREGORIAN PROGRAM
OF THE ARCHDIOCESE OF CINCINNATIVOCATION - A PERSONAL DECISION

- (122) A vocation is a personal matter. Every young man must make his own decision; no one else can do it for him. He alone must decide what God wants him to do and what he is willing to undertake. The Gregorian Program aims at helping young men make that decision. Most high school boys are not aware of all that is involved in the life of a priest. Our program offers them information and advice about the priesthood, and yet leaves them free to make up their own minds.

WHAT IS A GREGORIAN?

- (123) A Gregorian is a good Catholic young man who wants to know what God has in mind for him. He thinks that God may be calling him to become a priest, and his entrance into the Gregorian Program is his first response to God's call. For the most part he is no different from other young men his age. He strives to be a good student, athlete, and gentleman. He cooperates in the life and activities of his family, school, and church. What distinguishes him is his desire to know more about the priesthood and his active involvement in the Gregorian Program.

WHAT THE PROGRAM INCLUDES

- (124) All activities of the Gregorian Program are intended to help high school boys, while living at home, to become better Christians, to learn more about the priesthood and the seminary, and to come to a decision about their own vocation.

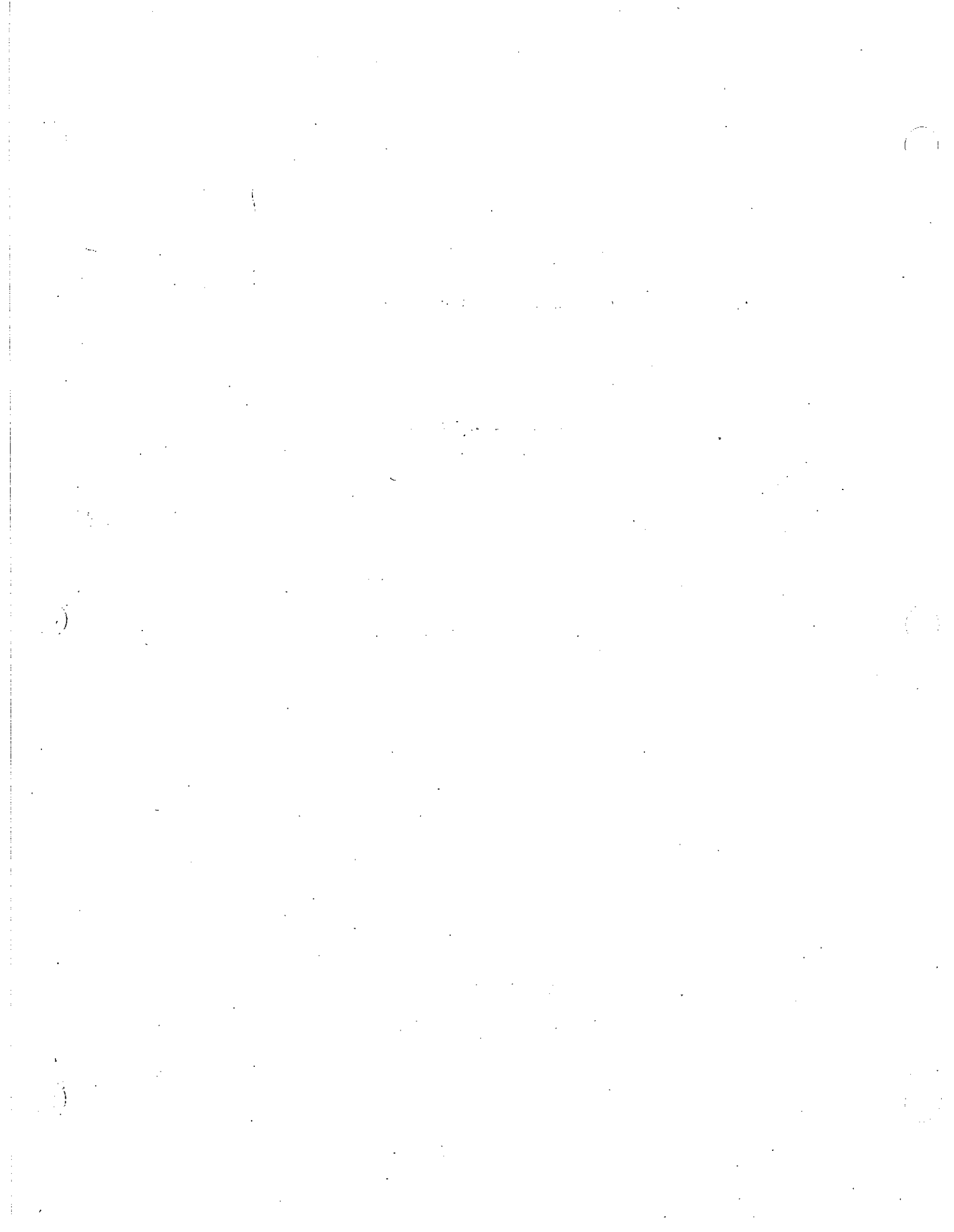
IS A GREGORIAN DIFFERENT?

- (125) The young man who enters the Gregorian Program should be a real boy with healthy interests, the ability to mix well with others, and a desire to be a valuable member of his home and school community. Through Gregorian meetings and contact with his moderator, the Gregorian will hopefully develop a greater appreciation of Mass and the sacraments and will think seriously about the opportunity he has to grow both intellectually and spiritually during his high school days. He will see both his participation in the Gregorian Program and the activities of school, church, and home as a kind of preparation for the priesthood. He will realize that he cannot and should not try to live a "seminary rule of life" at home, but he will try to make use of every opportunity to grow in his love of God and neighbor and in his understanding of the priestly vocation.

HOW ONE BECOMES A GREGORIAN

(126)

Each year during the fall and winter months, the Vocation Office sponsors "vocation talks" in the Catholic grade schools of the archdiocese. Eighth grade boys who express an interest in the Gregorian Program are encouraged to talk with their parents and their pastor or associate pastor. A day for visiting the seminary is scheduled each year in early spring for those eighth grade boys who are interested in the vocation of a priest. Pastors and associate pastors may obtain application kits for those boys whom they would recommend as good seminary candidates.



T H E D O C U M E N T O N

R E L I G I O U S

SIXTH SYNOD

ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON RELIGIOUS

(Reference Key--RE)

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THE DOCUMENT ON RELIGIOUS

A. THE NATURE OF RELIGIOUS LIFE

- (1) Some men and women among the people of God are called by the Spirit to live their baptismal commitment by accepting the gospel invitation to live the evangelical counsels of chastity, poverty, and obedience. In a faith response to this call, they bind themselves to the celibate, poor and obedient Christ through religious profession. (1) Such men and women, called Religious, do not form a third entity in the Church. "From the point of view of the divine and hierarchical structure of the Church, the religious state of life is not an intermediate one between the clerical and lay states; rather, the faithful of Christ are called by God from both these latter states of life so that they may enjoy this particular gift in the life of the Church and thus, each in his own way, can forward the saving mission of the Church." (2)
- (2) By living their profession, religious contribute to the mission of the Church as signs that God draws men to Himself. As men and women trying to grow in love by the observance of the evangelical counsels, they reflect the community of the Church, a pilgrim people on their way to the Father; and they remind believers and non-believers of their destiny. Thus religious life, independent of any apostolic works that religious perform, is an inestimable gift of the Spirit. The archdiocese reaffirms the value of religious life in itself, independent of the contributed services religious may render.
- (3) With the unity of the Church as their model, religious strive to give witness to the ideal Christian community. This ideal of Christian community is concretized in different ways by individual religious Orders and Congregations, as well as by Secular Institutes. (3) Some do this by living in common in religious houses, and some by sharing their common goals and commitments in other life styles. There is, however, a real distinction between religious life and the Secular Institute, especially in the matter of community life.
- (4) Religious are called to a life of prayer nourished by the Scriptures. This prayer life finds its fullest expression in the Eucharist. Religious pray to deepen their union with Christ, and "to keep in continuous contact with the living Spirit of God." (4) Prayer thus supports religious in their role as prophet. To be a prophet is "to be in touch with God--to receive His message, to obtain strength to carry out His mandate," (5) and to proclaim His message to others. By their union with Christ in prayer, religious call others to prayer.
- (5) Some religious communities are dedicated completely to a life of prayer and penance. The Church understands that the lives of contemplatives

have a critical role in the spreading of the kingdom of God. "No matter how urgent may be the needs of the active apostolate, such communities will always have a distinguished part to play in Christ's Mystical Body...." (6)

- (6) Other religious also serve mankind by living and working in the world, seeking to build up the Body of Christ by responding to the needs of mankind. Remaining open to the Spirit, religious seek to give a creative and on-going response to the needs of their brothers and sisters of the archdiocese. Thus, religious communities find themselves seeking new expressions of their life style and their services so as to embody for the contemporary world the gospel counsels and values. This is not change for change sake, but a force for renewal--for true conversion.

B. RELIGIOUS AND APOSTOLIC WORKS

- (7) Religious share in the mission of the Church, itself a continuation of the mission of Jesus Christ. Thus, they work to bring men to the Father through the redemptive action of Jesus. He was sent as a Word of love and reconciliation freeing all creation in and through the paschal event--His incarnation, life, death and resurrection. Jesus Himself said He was sent "to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Luke 4:18). Religious announce this Gospel of liberation to all men: some as priests called by their communities and the Church to preach and preside over the assembly, especially at the Eucharist; some as Brothers and Sisters who bear witness through their work in the professions, teaching the works of mercy, management and manual skills. Religious whose health or age precludes active involvement in the apostolate continue to serve through their personal lives and prayer and suffering.
- (8) Several elements characterize the apostolate of religious. They are called to exemplify and bear witness to charity and justice. Because the Church bids them listen to the needy and give themselves to a ministry of service that will embody the liberating truth of the gospel, they are to be available for the pressing and real needs of the Church and society. Wherever religious work, they strive to present a spiritual dimension, a Christ-centeredness to all human endeavor. Their very presence in the professions and occupations proclaims along with the laymen that any healing, any reconciling, any ministering, any betterment of the human condition in the world is possible because of Christ Jesus whose life-giving Spirit has been poured forth into the whole world.
- (9) Religious continue Jesus' work of reconciliation largely through institutions such as schools, hospitals, social agencies, etc. Involvement of religious in such institutions should not be determined by financial and personnel considerations, but most of all by their transforming confrontation with injustice such as racism, war, ignorance, abortion, and

divisions among men. The value of the Church maintaining institutions such as hospitals and schools is clearly seen when such institutions confront these major evils of our day and uphold human dignity.

- (10) Individual religious, faithful to the prophetic character of religious life, (7) are called to exercise judgment on racism, war and injustice. While recognizing the social responsibility that all religious have as citizens, the Synod acknowledges the special competence of certain religious for leadership in social and political action. Their fellow religious should support these religious by listening to them with discernment.

C. CHANGE AND ADAPTATION IN RELIGIOUS LIFE

- (11) Today, religious life is in a period of change and even crisis. One of the main reasons for this change is the deeper understanding that the Church in the modern world has of its Christ-given mission. (8) Because religious are in the forefront of renewal, adaptation is often a cause of confusion to them and others. Religious accept the difficulties involved in such adaptation in obedience to the directives of the council Fathers who have written: "The manner of living, praying and working should be suitably adapted to the physical and psychological conditions of today's religious and also, to the extent required by the nature of each community, to the needs of the apostolate, requirements of a given culture, the social and economic circumstances anywhere, but especially in the missionary territories." (9) As religious make the necessary adaptations, they also bear in mind that "changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them." (10)
- (12) The archdiocese respects the duly approved decisions of each religious order and congregation with regard to distinctive dress, residence and other particulars of their communal way of life. "In the work of appropriate renewal, it is the responsibility of competent authorities alone, especially of General Chapters, to issue norms, to pass laws, and to allow for a right amount of prudent experimentation, though in all such matters, according to the norm of law, the approval of the Holy See and of local Ordinaries must be given when it is required." (11) Withal, renewal of religious life as envisioned by the Second Vatican Council shall proceed under the direction of the Church, especially as so lucidly proposed in the Apostolic Exhortation of Pope Paul VI, June 29, 1971.
- (13) Since there is an increasing number of religious working in new and specialized apostolates approved by their religious authorities, it is the responsibility of Major Superiors to inform the office of the Vicar for Religious of such individual apostolates. The archdiocese thus maintains a record of such religious activities in the local Church. On their part, these religious do not see themselves independent of the Church's apostolate, but freely offer their skills and experience to all in need.

- (14) In our day, new forms of communities, some of them embracing the gospel counsels, are springing up in the name of the Lord. Such groups should receive fraternal support, spiritual assistance, and encouragement in carrying out their mission in the Church.
- (15) In order that the works of the apostolate be carried out harmoniously in the archdiocese and that unity be fostered, all religious have the duty, according to their proper vocation, of cooperating in building up the Body of Christ.

D. DIOCESAN-RELIGIOUS RELATIONSHIPS

- (16) The communities and individual religious should have a sense of commitment and responsibility in the apostolic programs of the diocese in which they serve. Bishops respect the internal government or structure of religious communities so long as these communities pursue their approved goals. Religious are accountable to Church authority, however, in those matters which pertain to the exercise of the priestly ministry and other apostolates immediately subject to the direction of the bishops.
- (17) Religious priests share in the priestly ministry of the archdiocese and share its responsibility for the pastoral care of the community at large. This is true even if they are not assigned to the parochial ministry. Those religious priests enjoying privileges of exemption are reminded that they are exempt "in order that the Supreme Pontiff may make use of them for the good of the universal Church or that any other competent authority may do so for the good of the churches under its own jurisdiction."
(12)
- (18) In the exercise of priestly ministry and other apostolates, co-responsibility is called for. Religious should collaborate in these ministries and be brought into the over-all planning and direction of these activities. Religious priests, sisters and brothers should be present in due proportion on all policy and decision-making boards and commissions, especially on the principal advisory groups to the Archbishop.
- (19) The Commission of the Religious under the direction of the Vicar for Religious should be organized to promote and guarantee the collegial participation of religious with the Archbishop and his commissions in the official policy determination and decision-making of the archdiocese. This commission would also oversee the following specific areas of concern:
1. The training and provision of competent confessors and preachers for communities that desire these services.
 2. The establishment of a center which would provide counseling and spiritual direction.

3. The organization and coordination of continuing theological and catechetical education.
4. The communication of information about lectures, workshops, activities and other programs conducted for or by religious which could benefit all religious of the archdiocese.
5. The instruction of diocesan clergy and seminarians concerning the nature and purpose of, as well as the need for, religious life in its different forms.
5. The equitable provision of personnel to all parts of the archdiocese by making diocesan needs known to religious communities.
7. The direction of, and perhaps, the regrouping of religious who might wish to join other communities or found new ones within the archdiocese.
8. The fostering of religious vocations to the congregations and orders working within the archdiocese and especially to contemplative and missionary communities whose special apostolate requires them to forego many of the ordinary means of attracting vocations.

Religious orders and congregations should be willing to help with the expense and the staffing of these special services.

- (20) Duly recognized bodies of religious in the archdiocese (at present, those functioning bodies mentioned in the Document on Archdiocesan Organization) shall see to it, in conjunction with the proper archdiocesan officials, that the Commission of the Religious with its vicar be established in due time.

(21) REFERENCES

- 1) "Such profession, whereby the members, either by vows or by other sacred bonds, which are like vows in their purpose, bind themselves to living the three evangelical counsels, brings about a total consecration to God, who alone is worthy of such a sweeping gift on the part of a human person." Instruction on the Renewal of Religious Formation, Sacred Congregation for Religious and for Secular Institutes, Feb. 1, 1969, par. 2 (U.S. Catholic Conference), p. 4.
- 2) Vatican II, The Church (Lumen Gentium), par. 43, ed. Abbott-Gallagher (New York: Guild Press), p. 74.

- 3) "Secular Institutes are not religious communities, but they carry with them in the world a profession of the evangelical counsels which is genuine and complete and recognized as such by the Church. This profession confers a consecration of men and women, laity and clergy, who reside in the world." Religious Life (Perfectae Caritatis), par. 11, ed. Abbott-Gallagher, p. 473.
- 4) Ladislav Orsy, Open to the Spirit (Washington: Corpus Books), pp. 253-4.
- 5) Ibid., p. 253.
- 6) Vatican II, Religious Life (Perfectae Caritatis), par. 7, ed. Abbott-Gallagher, p. 471.
- 7) Cf. par. 4 of this document.
- 8) Vatican II, The Church Today (Gaudium et Spes), par. 4, Abbott-Gallagher, pp. 201-203.
- 9) Vatican II, Religious Life (Perfectae Caritatis), par. 3, Abbott-Gallagher, p. 469.
- 10) Vatican II, ibid., par. 2, e, p. 469.
- 11) Vatican II, Religious Life (Perfectae Caritatis), par. 4, Abbott-Gallagher, pp. 469-470.
- 12) Vatican II, Bishops (Christus Dominus), par. 34 and 35, nos. 2 and 3, Abbott-Gallagher, pp. 420-422.

THE DOCUMENT ON

L A I T Y

SIXTH SYNOD
ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON LAITY

(Reference Key--LA)

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THE DOCUMENT ON LAITY

I. THE LAITY IN THE CHURCH

- (1) The Church is people; the Church is community. All those who have responded to the call of Christ in the Holy Spirit constitute the Church as a believing Christian community. The underlying principle which forms the Church is not of the natural order; it is neither kinship, nor human ideology, nor culture. The underlying principle of the Christian community is the Holy Spirit through whose work Christ was born, by whom He was raised from the dead, and through whom God brings together in this world for the sake of Christ a Church community.
- (2) By virtue of baptism, confirmation and the Eucharist; all participate in some way in all the powers and gifts Christ gives His people. This people of God is made up of unique persons, each with his own dignity, talents and charismatic gifts.
- (3) All gifts, whether of preaching, of service or of leadership, are given for the building up of the Body of Christ, which is the Church (cf. 1 Cor. 12-14). Each member of the community ought to recognize and appreciate his own gifts and the gifts of all the others.
- (4) "Our gifts differ according to the grace given us. If your gift is prophecy, then use it as your faith suggests; if administration, then use it for administration; if teaching, then use it for teaching. Let the preacher deliver sermons, the almsgivers give freely, the officials be diligent, and those who do works of mercy do them cheerfully" (Rom. 12:6-8).
- (5) "...the apostolate of the Church and of all its members is principally directed toward witnessing Christ to the world by word and action, and by serving as a channel of his grace. This is done primarily through the ministry of word and sacrament which has been entrusted in a special way to the clergy. However, lay people have their own important part to play in this ministry too, so that they may become 'fellow workers for the truth' (3 John 8). On this level particularly, the apostolate of lay people and the pastoral ministry mutually complement one another."
(II Vatican Council: Decree on the Laity, no. 6.)
- (6) Therefore, the direction as well as the energy of the Church derives from all the members. The layman is formed by the Church; but he also forms the Church. He is gifted by God, and must share his gifts with the Christian community. He must be involved actively in the life and mission of the community. Open to the Spirit and aware of the needs of the people of God, he will express his views with confidence that he will be heard.

- (7) Since Christ came on earth to save all men, it is the special task of lay people to bring the riches of Christ to the world. "It is the particular calling of lay people to be immersed in the secular world and its activities; and so they have a God-given vocation to cultivate a fervent Christian spirit and to act as a yeast in the secular order" (II Vatican Council: Decree on the Laity, no. 2).
- (8) In the life of the Church all members, whether laity, religious, priest or bishop, must be able to communicate freely, openly and trustingly. For all share in the responsibility in the building up of the Body of Christ. Together we must make the Church a living, vibrant, loving, trusting, relevant community which reflects the needs of the people and the world. The Christian person must be encouraged to develop maturely in an atmosphere of trust and freedom in order to create the options and the structures necessary for the Spirit to work in our midst. Those structures which impede trust and freedom should be revised or abolished and replaced by those which permit the laity and all members of the Christian community to fulfill their responsibility.
- (9) Authority in the Church derives from Jesus Christ, the Founder. Christ left His authority among us embodied in living men, an authority that is shared by all the people of God each according to his proper role. Church authority has a protective and creative aspect; protective in the sense of preserving the "Good News," as revealed in the Scriptures and the preaching of the word; creative in the sense of answering the new questions each age puts to the Gospel and revealing the light the Gospel brings to each particular age. Authority is not a means of power or predominance for any individual within the structure of the Church (no matter what office or state of life); authority in the Church means service and love. The proper use, and style of Church authority in our culture requires, at all levels, a maximum of openness to others, mutual trust and respect and commitment to Christ and to His Spirit, the source of authority who dwells within the Church. At all levels of Christian community we must share gifts, hopes, plans, decisions and setting of priorities. This sharing is not simple or easy. The balanced and faithful use of authority in the Church requires a response of reverence and obedience on the part of all who are governed by their own free acceptance of Christ, His mission, His Church and "those whom He has sent." Together we can develop the means, instruments and structures which allow the Christian community to develop and flourish and reach out to the world.
- (10) As pilgrim people we need authentic and honest leadership. This leadership must lead our common search for meaning and fulfillment. We are still a community of sinners. We are not yet perfect. And inevitably there will be difficulties. But in a community responsive to Christ, authority will not stifle the Spirit. Because community complements authority, both demand a humility, through which the Spirit freely manifests Himself in everyone for the good of the whole community and of the individual person. Given even the best will, there will be difficulties.

Yet these tensions will be creative if we resolve differences through discussion, conciliation, or appeal, always remaining open to the voice of the Spirit.

- (11) We are a pilgrim people, searching and growing in our awareness of both the Spirit and of ourselves. As pilgrim people, we will respond to the needs of our brothers and sisters, and all of God's people, as we encounter change, new experiences and challenges.

II. FORMATION

- (12) For the individual Christian to exercise his shared responsibility for the mission of Christ in this world, he or she must be prepared to meet the challenges of that role. This preparation can be achieved only through a proper Christian education. The bishops, at the Vatican Council, defined the principal aims of Christian education as these:

- " - that as the baptized person is gradually introduced into a knowledge of the mystery of salvation, he may daily grow more conscious of the gift of faith which he has received;
- that he may learn to adore God the Father, in Spirit and in truth, especially through liturgical worship;
- that he may be trained to conduct his personal life in righteousness and in the sanctity of truth....
- Moreover, aware of his calling, he should grow accustomed to giving witness to the hope that is in him, and to promoting that Christian transformation of the world, by which natural values, viewed in the full perspective of humanity, as redeemed by Christ, may contribute to the good of society as a whole. Therefore, this holy Synod reminds pastors of souls of their acutely serious duty to make every effort to see that all the faithful enjoy a Christian education of this sort, especially young people, who are the hope of the Church -."

- (13) The council was insistent that each individual among the people of God must find holiness by fulfilling the responsibility of spreading the kingdom of Christ, of bringing harmony between the world and the gospel of Christ, doing this as a "branch of the vine," as a member of the Church, because union with Christ is essential. Lay people, single, married, widowed or separated, should view their daily activities not as a distraction but as a way to deepen their relationship with Christ. Each of these states of life offers certain unique opportunities for personal growth and service. The structures of the Church should recognize and encourage the talents of all individuals.

- (14) It is in the home where most of us had our initial opportunity of being witness of our faith to each other. In a truly Christian home,

husband and wife and children have limitless occasions to encourage one another, to love one another, to teach one another. Such a home is a corporate witness to the world of the meaning of the Christian religion. To deepen that bond of love in the family, consecration of the home to the Sacred Heart is encouraged.

- (15) Most men and women work toward personal salvation as husbands and wives. The greater the pressures from their pattern of life the greater will be the stress on this husband-wife relationship; but understanding and trust in Christ can turn these pressures into a source of joy and growth.
- (16) The pressures of today encourage civil divorce, artificial birth control and abortion as solutions to marital problems. The traditional stand of the Church against these evils is reaffirmed. The American Bishops declared (November 15, 1968) that the Christian family is called more now than ever to a prophetic witness which obliges it to fidelity to conjugal love, and to valiant hope in life, contradicting whatever forces seek to pervert, destroy or impair life. To guide the Christian family in its mission the encyclical Humanae Vitae, which declares without ambiguity, doubt or hesitation the objective evil of the contraceptive act, is proposed as an authentic expression of the ordinary magisterium of the Church, and is to be understood in accord with the dogmatic tradition of the Church concerning the assent due the teaching of the ordinary magisterium.
- (17) Married people also seek the fullest development of themselves as individuals but in a manner that is both restrained and disciplined, yet expanded and broadened by the rights, needs and aspirations of the partner and other members of the family and the community in which they live and work.
- (18) The marriage-family relationship should be a love relationship. When it is, the members of the family will have the security and confidence needed to be witnesses for Christ in the world. It is important that Christian couples recognize the unique way that they can reflect Christ as married people.
- (19) When married people labor to develop a truly Christian family, they are not only protecting the family as such, but at the same time they are permeating society with Christian inspiration, thereby fulfilling in a special way one of the primary responsibilities of the laity to the mission of the Church itself.
- It is in the family that we should learn our
first lessons about Christ's love for all men.
- (20) Parents are "cooperators in grace and witnesses of faith to each other, their children, and other members of the household. To their children they give the first introduction and instruction in the faith; by word and example they form them for a Christian and apostolic life, counsel

them wisely in selecting their own vocation, and carefully nourish a sacred vocation should they detect its presence." Parents should not surrender their primary responsibility for the instruction of their children, either to the Church or the State, but they should cooperate with these agencies which do have a role in assisting the parents in the task of education.

All parents are obliged to fulfill these parental responsibilities to their children and to acquire and maintain the special knowledge and skills needed.

- (21) One of the most prophetic statements of the Second Vatican Council is found within the pages of the pastoral constitution on The Church in the Modern World where we find these words: "We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping." Young people have always sought for the meaning of their life, but today this search has become a crisis for so many. Values from the past are being challenged more emphatically by the youth of today. There is no need to fear challenges; on the contrary, challenges can contribute to renewal. Challenges stimulate a searching review for justification. In such reviews of the status quo, the voice of the Holy Spirit speaks through whom He will, and continues His ever-present role of guiding and inspiring the living Church in renewal. The Decree on the Apostolate of the Laity states, "Believers need to enjoy the freedom of the Holy Spirit who breathes where he wills! At the same time, they must act in communion with their brothers in Christ, especially with their leaders in the Church. All must make a judgment about the true nature and proper use of these gifts, not in order to extinguish the Spirit, but to test all things and hold fast to what is good."

- (22) It is through the natural enthusiasm of young people, their native idealism, their energy and zeal, that the spirit of Christ can enter into the development of a truly human society. It has always been true that youth communicates best with youth. The "peer group" influence is almost unassailable. A program of "youth helping youth" can probably best give direction to the life of the young who need help; it can make the best sense possible out of the very real contradictions of life, and help "turn on" the "turned off."

Early formation for the apostolate should be encouraged by adults, through personal example and programs by which young people can learn to exercise their natural generosity and love for others. Competent adult guidance, both lay and clerical, should be available to all youth organizations.

- (23) In this way, youth can be better prepared to arrange their programs so as to plunge themselves deeper into the problems of the modern world. This requires a more penetrating examination of problems and situations, so as to seek out a fuller understanding of the many interactions and interdependencies which usually accompany events in our complex society of today.

This kind of courageous programming calls for much more than enthusiastic action. It requires of young people a great deal of study to acquire competency, and a great deal of spiritual development to form the proper moral values. Prayer, study and action are indispensable.

The life of a parish must help form young people by enabling them to realize that they are part of a Christian community; our Catholic high schools and colleges have the same responsibility.

- (24) It is in the common worship of these communities, in their activities, their clubs and societies, that each Christian community shows its concern for its own members and for the secular world that surrounds it. Children should gradually become a part of this community life, because through its concerns and activities they can acquire "an awareness of themselves as living, active members of the people of God." All those who work as religion teachers and spiritual directors are particularly influential in the formation of young people. It is their special responsibility to develop a methodology of teaching that reaches into the soul of youth so that their love of Christ finds expression in love of neighbor. The teaching of religious doctrine should be coupled with action, discovery, liturgical celebrations and the experience of a true Christian faith.
- (25) We need to apply greater ingenuity to our programs for the religious education and formation of children who do not attend Catholic schools. We must give them more and better instruction and also the opportunity of discovering their role in the apostolate through life situations. A fair share of the human and financial resources of each parish must be allocated to this work.
- (26) The council is crystal clear on the need of a formation for lay apostolate that is "multi-faceted and integrated." The fundamental formation should rest upon the principles found in the conciliar documents, with particular emphasis on the Constitution on The Church, the Decree on Ecumenism, the Constitution on the Church in the Modern World, the Decree on the Apostolate of the Laity, and the Decree on the Church's Missionary Activity. The council also insists that there must be "special and specific training" for particular forms of the apostolate. For example, we all should be familiar with the gospel and Church doctrine, but a CCD teacher needs, in addition, a specific formation and one that is different, for example, from that of a member of the St. Vincent de Paul Society or of the Legion of Mary.
- (27) The basic requirement of apostolic formation is, of course, a "living faith," and the Christian must respond to the Holy Spirit in his love for God and man and the created world. There is no formation more forceful than to experience a true Christian community--to experience Christ in the liturgy, in scripture, in the living together as Christians with other Christians. Living faith can only be partially developed within the Church community. It must be developed along with and as part of our involvement in the temporal order. We must look with the eyes of faith on

the needs of people, on the problems of our society, if we are to form the kind of "living faith" that is of the essence of the lay apostolate. If our human judgment and Christian conscience tell us that action is needed by us--then we must act. The Decree on the Apostolate of the Laity says it in this way: "The laity should gradually and prudently learn how to view, judge, and do all things in the light of faith as well as to develop and improve themselves and others through action, thereby entering into the energetic service of the Church."

(28)

Each year, each decade, finds the complexity of modern life developing with geometric progression. There is more to know, more to do, more that needs understanding and action.

Therefore, our formation for the apostolate must be a continuing one--a continuing education for life. This is a moral obligation, one binding on all Catholics, young and old alike.

It requires in each parish an effective adult religious education program, an education that is aimed not only at raising the level of religious education of our people to that of their secular education level, but also at developing a mature sense of Christian responsibility for the world we live in. Each lay organization should contribute to such education and formation in forming its membership into a viable Christian community.

(29)

Those members of the laity capable of providing leadership in the parish, or elsewhere in the Archdiocese, have the obligation to pursue the proper intellectual and spiritual formation to prepare themselves for leadership roles. Lay leaders are needed to serve the needs of every parish community and to share with the pastor the responsibility for parish operations.

The individual Christian, especially the adult, has the responsibility for his own formation. Christian maturity demands that we pray, read, listen, meditate, discuss, join in apostolic programs, participate in formation programs such as retreats, and encounters, constantly preparing ourselves in every way, so that we may participate more effectively in building Christian community, and bringing Christian inspiration to the secular situation. Formation means developing Christlikeness in our minds, hearts and action. It does not mean leaving the world but rather being in the world to christianize it as it is.

III. THE LAITY AND THE VISIBLE STRUCTURE OF THE CHURCH

- (30) The parish, since it operates primarily among individuals, and among families, provides one of the basic structures to spread the Gospel and serve as a channel of grace at the grassroots level. By working with the community at large, it can infuse Christian principles into the work and structure of the community.
- (31) A parish is a community of the faithful, defined normally by geographic boundaries, under the leadership of the pastor. While the pastor serves by serving and guiding the community, he cannot do it alone. He shares the ministry of service with associate pastors and the laity who are jointly responsible with him in all phases of Church community. This sharing is done principally through Parish Councils and lay organizations. The Parish Council affords the means of a continual dialogue among the people of God. The Parish Council is the unifying structure whose purpose is to encourage and coordinate all phases of renewal on the parish level, through self-study, formation and action in the areas of needs in the parish. Through this structure the priests and laity share in the decision-making process according to their roles and areas of competence. For the proper application of the concept of shared responsibility, Parish Councils should be made up of a membership which is broadly based and representative of all the people within the parish. Members should be chosen through some election process which allows full participation of all members of the parish. Parish Councils are formed according to guidelines, established by this Synod, that guarantee shared responsibility, freedom of action and due process which would safeguard basic human rights and provide for amicable settlement of conflicts. (Cf. VI Synod: Document on Archdiocesan Organization, 22-27.)
- (32) The general areas in which the laity have a shared responsibility with the clergy are covered in considerable detail in the other sections of the Synod and will not be discussed here. The principal areas in which the laity exercise their shared responsibility are worship, education, ecumenical and interfaith relations, community affairs, communications, missions, and temporalities. (VI Synod: see appropriate documents.)
- (33) The geographical parish structure may not adequately serve the needs of some segments of the Christian community. Examples of these segments are: single adults, senior citizens, university students, industrial, business and professional ministries. The needs of these groups must be recognized so that additional structures which are open, fluid and flexible enough to serve their needs can be put into operation.
- (34) The parish is not complete in itself but is a part of the diocese, which, in like manner, finds its complete identity in the universal Church. In speaking of and forming the parish community, we must recognize this dependency and incompleteness. But at the same time the parish must accept the responsibility to solve its problems as provided by the law of subsidiarity, which means that it is unjust and harmful to turn over to a higher

ranking body functions and services which can be performed by lesser bodies at a lower level. Parish life and organization must always look for and receive leadership, guidance and stimulus from its more universal dimension. This relationship is actualized, for the greater part, by parish and diocesan structures, such as the Parish Council, the Deanery Council, the Archdiocesan Council of the Laity and the Archdiocesan Pastoral Council which are discussed in detail in the Archdiocesan Organization section of this Synod.

- (35) The Archdiocesan Council of the Laity is the lay counterpart of the Priests' Senate, and the Sisters' Advisory Council, and has representation on the Archdiocesan Pastoral Council. Broadly representative of lay men and women of the entire archdiocese, with roots both at the parish and deanery levels, the ACL provides the Archbishop with an "authentic lay voice" in the archdiocese. The ACL serves as a focal point for communications and programming leading to action among the laity. Through programs of formation, leadership and study, the ACL also assists lay people in their participation in local, community programs. Special service is given to the Pastoral Council and the archdiocesan commissions whose programs the ACL often executes. The structure of the ACL provides a means whereby lay members from Parish Councils are elected to serve on the Pastoral Council. The ACL provides also representation to the Lay Organizations Department of the Catholic Conference of Ohio and to the National Council of the Laity which is in the process of formation.

IV. THE CHRISTIAN LIFE OF THE LAYMAN

- (36) Christians throughout history have always lived their lives on three separate but related levels: first, as individuals; second, as members of the Church; and third, as members of human society. But our day has complicated the theory and practice of Christian life on all three levels. The first complicating factor has been our altered awareness of the first and third levels, of what it means both to be an individual and a member of the human community. More and more we have come to see ourselves and our cultural world as essentially unstable, as temporal and changing, in short, as historical. This truly radical revolution in our thinking has often led to statements that all our opinions and values are becoming relativistic. But the Christian does not have to regard this emphasis upon the historical as evil, since our God has chosen to reveal Himself in time and through history. Changing opinions, new insights, evolving values are only one of the ways in which the will of God can be made manifest. The Christian finds stability and a firm foundation for his life not in any cultural pattern or conceptual scheme; the Christian is the one who sings with the Psalmist: "Let us give thanks to the Lord for He is good, for His love is everlasting."

- (37) The second complicating factor is our renewed awareness of how every genuine community of Christians, and even each individual Christian, is the Church in a meaningful sense. This awareness has profoundly altered our most basic perspectives. We are coming to see so clearly in trying to love as Christians that "Church" means the whole community--the whole community as it strives to see how the love of God is manifest in and needs to be mediated to a living situation in the world.
- (38) This Church which must both find in and bring to the world the love of God in a living situation, and this Church which strives to discern the Spirit, must listen to every member. We must above all listen to those Christians who live in the situation being analyzed, for it is through their lives and their very selves that the Spirit has chosen to unite a certain situation with the kingdom of God.
- (39) The Church is striving to become a genuine community, united in faith and love. But Christians and Christian communities experience the love of God for men in many different ways; and Christians and Christian communities proclaim the one, single love of God for men in many different ways. And so we can be truly one, only if we acknowledge the diversity of these ways. In this archdiocese, we can only be truly one if we acknowledge how profoundly we are divided by various factors, for example, those of economics, race and life-styles. Today, when new outlooks on what it means to be Catholic and Black, or Catholic and poor, have arisen, we must be especially careful not to let our human prejudices stifle the spirit. Most of us live in a White, urban/suburban, middle-class world; many do not. But we must avoid making our particular cultural pattern and its moral judgments into the only pattern of Christian living. However unusual, however upsetting our divergent opinions and life-styles may be, the Church as a genuinely Catholic community must strive to hear the voice of the Spirit as He uses the diversity of His gifts to lead all that is human to its perfection in the Father's kingdom.
- (40) This Synod therefore recognizes and encourages the diversity in the communities and individuals that compose this archdiocese. It also realizes that the Church is an on-going institution and that renewal and implementation will vary in time and place. Consequently, the following points are submitted as guidelines for the role of the laity in any Christian community:
- a. The lay man and woman must share in community decision-making. They are not just advisors but have the right and duty to share in both coming to the decision and the responsibility for its implementation.
 - b. Women are to be accepted as full, free and responsible members of the people of God. They are to be given the same opportunities as lay men to participate in the life of the Church. They are to share in the making of decisions and the setting of priorities.

We also recommend that lay women be allowed by the general law of the Church to fulfill the same liturgical functions which may at present be exercised by lay men.

- c. The lay man and woman must cooperate in creating a realistic, communitarian organization in their home parish--or its equivalent community--and on all other levels of Church life, in order to provide continuous survey, study, and discussion of the spiritual and temporal needs of the local community, the diocese, and the whole Church.
- d. The lay man and woman must help to initiate and continue charitable activities such as visiting the sick, the shut-ins, the mentally ill; aiding the disadvantaged, the retarded, the handicapped, etc.
- e. The lay man and woman must help initiate and continue in both the local community and the diocese definite programs in public affairs, social action, housing, adult education, and ecumenism in ways that go beyond a merely parochial scope and in cooperation with the larger community as represented by the local, state and federal governments.
- f. In order for the Church to fulfill its mission to our day, the lay man and woman must help review the actual effectiveness of such traditional Catholic activities as schools, hospitals, orphanages, CYO, the Catholic press, etc., in the light of need, effectiveness, cost, viability, and solid contribution to the saving mission of the Church, and offer positive and realistic programs for their improvement.
- g. The lay man and woman must help provide an equitable economic basis for the life of the Church and must follow through on efficient administration. Above all, they must help free priests from extraneous duties so that they can become truly shepherds and teachers.
- h. In summary, the lay man and woman must help restructure and revitalize the local community, the diocese, the schools, and all other institutions, in order to attain the greatest possible achievement of the mission of Christ to all of mankind. They must become more aware of and must carry out more fully their measure of shared responsibility.
- i. No attempt to restructure or to revitalize the life of the Church, though, will be effective unless every Catholic is interiorly renewed. Every Catholic must show, first, the generous and self-sacrificing love of Jesus for all men; and second, the sensitivity and tolerance which spring from a sincere attempt to listen to the voice of the Spirit wherever He may speak.

- (41) Through faith and their participation in baptism, confirmation, and Eucharist, the lay man and woman share in the life, mission, and priesthood of Christ. They are called to be Christ now, in our world. This is the source of their Christian dignity and of their Christian character. Their steady thrust will be to put the faith first, above politics, above temporalities, above status, above culture, as they strive to live out their call to be Christ's own leaven in the human and historical milieu in which they live.

THE DOCUMENT ON

W O R S H I P

SIXTH SYNOD
ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON WORSHIP

(Reference Key--WO).

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THE DOCUMENT ON WORSHIP

THE WORSHIPING CHURCH

INTRODUCTION

- (1) The goal of this Synod is to intensify the daily growth of Catholics in Christian living and to strengthen whatever may help the Church fulfill her mission of bringing the Gospel to all men. Appropriately, then, a special section, entitled The Worshiping Church, is devoted to the Church as a community at prayer, especially at the liturgy. For "the liturgy is the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church." (1)

REFORM OF THE LITURGY

Liturgy - divine and human

- (2) In the liturgy we are continually confronted with the challenge of the Father's love for us expressed in Jesus, Son of God. In this same liturgy we, the Christian people, become ever more involved in a response to the Father, united to Jesus, Son of Man, in the Spirit. The liturgy, then, is a central link of communication between God and man. It is the source of shared life between God and His people. Liturgical symbols--the words and actions of our worship--should express this sharing of life as fully and as faithfully as possible. This has not always been the case, however; for the symbols of our liturgy are human modes of expression, i.e., they are conditioned by the particular age and culture in which they developed. It is true that the sharing of life between God and man expressed in liturgical symbol has the guarantee of the abiding presence of God's love. But, since the liturgy deals with human beings, it is subject to all the dynamics of human existence, including change.

The Need of Reform

- (3) The Second Vatican Council set itself the task of renewing and reforming the liturgy of the Church in the direction of the initiatives made by several Holy Fathers during this century. The purpose of these reforms was to make the liturgical symbols, i.e., the words and actions, a fuller and more faithful expression of the experience they communicate. The liturgy, which was mostly unchanging since the Council of Trent, had lost in its cultural evolution prior to Trent several of the main characteristics of Christian life which it should express. The most notable are 1) active participation, 2) the sense of community, and 3) the feeling of closeness to God that comes with knowing ourselves to be the brothers and sisters of the Lord, especially in the Breaking of the Bread. The process of liturgical reform has been concerned with recovering these characteristics. This renewal has been difficult for many,

chiefly because it has involved change; and the changing of anything familiar is frequently difficult to accept. But the pain of this task of reform and adaptation is a sharing in the pain of the saving life and death of Jesus. Moreover, it is slowly teaching us a fuller sense of our life with God and the consequences for our life with other men.

Liturgy and Life'

- (4) The social implications of our worship lead us to recognize that liturgy must be more than observance of rubrics; it must be more than ritual or mere aesthetics. Authentic liturgy inspires commitment to a sacrificial sharing of our time, talents, strength, money and our very hearts with those who need what we give. We dedicate ourselves to sincere efforts to share our light with those in darkness, our peace with those at odds, our hope with the desperate, our food with the hungry, our clothes with the naked. In true worship we promise to love not with words but in deed and in truth. The renewed liturgy is teaching us a new experience of the Church.

Three Phases of Development

- (5) There are three interrelated phases of present and future liturgical development: official reform of the Roman rite involving the preparation of revised texts, the development of variant forms to suit the needs of groups having different customs and cultures, and the development of living and authentic liturgical traditions appropriate to each local worshiping community. All these phases are already in varying states of realization, with the third as the long-range goal. The whole structure of liturgical reform in the Roman rite exists only for the sake of the prayer of the individual congregation (the third phase). Achieving this goal will involve the longest, hardest, and most important work.
- (6) The role of liturgical law is evolving along with these developments of reform. In the past centuries there was an attempt to govern all of the liturgy by universal law, down to the last detail. Since the Second Vatican Council we have seen a significant shift, so that more and more liturgical matters are determined on the national level, on the diocesan level, and even on the level of the individual community, e.g., the variety of options in text and music.
- (7) This Synod attempts to make the appropriate determinations for the Archdiocese of Cincinnati for the seventies, with the awareness that new areas of development have already been suggested by the changes of the past five years. Consequently, along with a recognition of the present liturgical discipline, in some instances the direction of possible developments is indicated in this document.

DEVELOPMENT AND LEADERSHIP

- (8) Liturgy is the prayer of all the Christian people, and each person is basically responsible for forming himself through study, prayer

and discussion to help in the development of the liturgy. Some in the community are given a special responsibility for its development and renewal. Theirs is a manifold task, particularly since ritual is related to life and must adapt to the shifts in culture and in our understanding of man. The organs for this development are the following:

1. Archdiocesan level - Archbishop, Vicar of Worship,
Archdiocesan Commission on Worship
2. Parish level - Priest, Parish Committee on Worship, parents,
teachers.

ARCHDIOCESAN LEVEL

Archbishop - Vicar of Worship

- (9) At the center of the life of the local Church the Archbishop bears primary responsibility for the liturgy in his diocese. This responsibility as leader of prayer and teacher of faith he shares with priests and others--not only as organizers and leaders of the liturgical assembly, but also as researchers and educators. Under the Archbishop, the Vicar of Worship serves in a special directive role regarding liturgical renewal and prayer life in the Archdiocese. The Archbishop, the Vicar, and all other leaders must continually listen and respond to all segments of the community.

Archdiocesan Commission on Worship

- (10) With the Vicar for Worship, the Archdiocesan Commission on Worship shall serve the archdiocesan community and all parishes in matters of liturgical guidance and direction. Its membership shall include men and women with expertise in liturgy and theology as well as representatives of the various segments of the community, viz., pastors, associate pastors, religious, educators, musicians, artists and architects, laymen, laywomen, seminarians, students. Its main responsibilities shall be these:

1. The development and prompt communication of specific directives regarding liturgical change. Such directives must always be accompanied by explanations which would help priests and parish committees to grasp their significance and by suggestions on effective means of helping the laity to understand the changes.
2. The development and revision of the Pastoral Directory. This is an amplification of the Synodal Document on Worship; it contains instructions and suggestions on the most fitting forms of liturgical celebration. Disagreement concerning its interpretation shall be settled in consultation with the Archdiocesan Commission on Worship.
3. The initiation of programs of continuing liturgical education for clergy and laity based on their expressed need as brought out by continuing research.

4. The establishment of authorized research centers for continuing liturgical development, education, and evaluation, and active communication with such nationally authorized centers.
5. The study and implementation of the recommendations of this section of the Synod. All questions regarding proposals of the Synod and other liturgical directives may be directed to the Commission on Worship. As the development of programs and need for communication demand, one or more offices are to be established.

PARISH LEVEL

- (11) Liturgical renewal becomes truly effective to the extent that it is experienced by each local worshipping community. Flexibility is a vitally important principle in planning Mass and other services. All authorized options should be available to the faithful in their worship. Moving in the direction of genuine liturgical renewal, any change must be accompanied by instruction. Nothing should be imposed arbitrarily. While observing properly the liturgical directives of Church authority, each community should make sincere efforts to adapt the manner of its celebration to particular groupings of its members.

Priest

- (12) Since in his pastoral office the priest is called to form Christian community in worship, a significant share of his time and energies should be employed in the proper preparation and celebration of the liturgy. Cooperation is necessary between priests and people to establish attitudes and practices that will best realize the aims and possibilities of worship.

Parish Committee on Worship

- (13) The Committee on Worship is an indispensable part of the organization of each parish. It is a task force serving to improve the quality of liturgical celebration in the parish. It shares the pastor's responsibility to do whatever is needed to foster the growth of a living and authentic liturgical tradition in the parish. Its activities will be concerned with a) preparing liturgical celebrations, and b) providing programs of education through lectures, workshops, home study groups, and a parish library. The members might plan and rehearse the Sunday Mass and other liturgical services, putting special emphasis on Holy Week; assist the priests and deacons by the continual evaluation of the Sunday homilies; prepare the acolytes and lectors for their duties; provide fitting decorations for seasonal liturgies; consult with the Music Director regarding appropriate music for the liturgical celebration suited to the particular group of worshipers and to the occasion itself; plan a continuing educational program for their fellow parishioners, explaining the meaning of liturgical rites and the theology of community;

help implement the new rites for baptisms, weddings, and funerals. Specific help on all these projects shall be provided by the Worship Office.

Parents' Role in Preparing Children for Reception of Sacraments

- (14) The preparation of children for the reception of the sacraments is primarily a parental responsibility. The parish, through the Catholic school and the Religious Education Program (or through the parish School of Religion), must offer specialized assistance to parents in fulfilling their responsibilities. Throughout the religious education programs, great care must be taken that the children are introduced to the riches of the liturgy step by step, and that at each stage of their development they take part at a celebration so arranged as to be understood by them. It is highly desirable that the reception of the sacraments, especially first Communion for example, be in a family context. Parental encouragement of children to receive the sacraments is highly important for their religious growth. Such encouragement, however, must not result in a form of pressure which would instead tend to damage that growth. The enthusiastic example of parents in receiving and sharing the sacramental life and the strength they receive is the most effective lesson for teaching children.

EUCCHARIST

SUNDAY ASSEMBLY

- (15) The Second Vatican Council has stressed the importance of the parish assembly of rich and poor, men and women, old and young, as a representation of the visible Church. It urged that there be a "sense of community within the parish, above all, in the common celebration of the Sunday Mass." (2) There are many factors which must be present for this to happen.

Theological Factors

- (16) Liturgy is always an experience of our life in the Church; hence, the anxiety many Catholics feel about the renewed liturgy very often reveals they are disturbed by the understanding of the Church which is implied by the new rites. Others experience frustration at a liturgy which ought to be renewed and is not because of ineffective leadership. As it becomes increasingly clear what the Christian life is and what life in the Church means, joining in the Sunday Eucharist with full participation will be welcomed as a privilege and will not be done grudgingly out of mere obligation.

Liturgical Factors

- (17) The sense of community will grow through active participation, if the celebration is well planned; if the attitude of the celebrant invites and leads others in prayer; if the music is well chosen and adequately rehearsed; if the readings and comments are given with clarity and vigor; if there is an effective homily and if the General Intercessions reflect

contemporary and genuine needs; if postures and gestures reflect sincerity and faith and are not matters of mere religious rote. We need to acquire a sense of ease in "taking time out" for prayer and celebration, an ability to listen with faith-filled attention, and a sense of giving ourselves wholeheartedly to everything we do. It is very important that men and women be invited to serve in the various ministries (readers, cantors, leaders of song, etc.) and that whoever serves is prepared to do so with competence. In this way the whole assembly will be well served.

Practical Factors

- (18) Many physical arrangements are most important as a necessary precondition for good celebration of the liturgy: time schedule, acoustics, lighting, participation materials, an uncluttered agreeable environment, etc.

Removing Barriers

- (19) Because the celebration of the Sunday Eucharist is the manifestation of the Church, it is most important that every kind of discrimination be removed, whether it be on the basis of age, sex, race, nationality, or economic condition. Today's youth, for example, have high expectations for liturgical celebration; in arranging the Sunday program they should be consulted and provided for. Hopefully, other ways will be found to eliminate any barriers to genuine Catholic worship.
- (20) Since our contemporary culture has enabled women to assume an expanded role in society, a greater participation of women in special ministries such as lectors, leaders of song, commentators, and ministers of Communion has emerged in the last few years. Serious consideration will have to be given to suggestions for even fuller participation of women in special ministries.
- (21) Of course, the removal of all barriers will not of itself insure genuine worship. The presence of theological, liturgical, and practical factors will aid only the Christian who comes to the celebration willing to worship with those with whom he finds himself and willing to cooperate in the formation of community.

OTHER EUCHARISTIC CELEBRATIONS

- (22) The weekday celebration of the Eucharist will normally be simpler than that on Sunday and for smaller groups. It should involve all present in active participation and, where appropriate, in song. The form of daily celebrations should be determined in accord with the needs and capabilities of the people present.
- (23) Neighboring parishes should work together in scheduling Masses at various times of the day (noon and evening as well as morning) for the convenience of the people.

- (24) For students, there is no substitute for well-planned liturgy adapted to the age level of those present. Attendance should be encouraged but not forced in any way.
- (25) In order to facilitate the lived experience of the uniting love of Christ in the Eucharistic Meal, small group liturgies are encouraged in homes, chapels, rest homes, and nursing homes, according to the needs and common concerns of those celebrating. These celebrations are a means of experiencing community and friendship and prayer more deeply and will ultimately help the larger Sunday celebration become more truly the gathering of the community of man. At these celebrations a less formal and more spontaneous approach is appropriate. Guidelines and suggestions for small group Masses can be found in the Pastoral Directory.

CONCELEBRATION

- (26) Two or more priests joining together in the celebration of the Eucharist fittingly demonstrates the unity of the Sacrifice and of the priesthood, symbolizing and strengthening the brotherly bond among priests. Therefore, while every priest retains his right to celebrate the Eucharist alone, it is desirable that once the needs of the faithful are met, priests should celebrate the Eucharist in this manner. It is especially appropriate for all the priests serving a particular community to concelebrate on special occasions. Concelebration with the bishop is always encouraged and expresses the ideal union of the bishop and his priests.

RECEPTION OF HOLY COMMUNION

- (27) It is through the symbolic action of eating what appears to be bread and drinking from the cup that we come to understand holy Communion as a renewal of the Lord's Supper, proclaiming His death until He comes-- a sacrificial meal of strength and unity. We should become accustomed to receiving holy Communion from elements consecrated within the same liturgy and under both kinds as permitted by current guidelines. In order that this action be done with dignity even for large numbers, a sufficient number of ministers for distribution should be available. In those cases where enough priests and deacons are not available, use should be made of lay parishioners (men and women) as ministers of distribution.

AREAS FOR RESEARCH

- (28) Because the Eucharist is the most frequent liturgical experience for Catholics and the most extensive part of renewal has been concerned with the Mass, the need for further development in the arrangements for the Eucharistic celebration is widely felt. The following areas which are beyond present discipline and hence cannot be used at the present time are nevertheless singled out for special attention and study by the Archdiocesan Commission on Worship.

1. From the privilege of receiving holy Communion twice on Christmas and Easter when one of the services attended is the midnight service, we are prompted to consider the importance of communicating every time we participate at Mass.
2. From the use of new forms of altar-bread we are led to consider the advantages even of leavened bread in loaf form.
3. From the reverent familiarity regarding holy Communion which many Catholics have experienced in frequent reception (from childhood) and in standing to receive and in distribution by lay ministers of Communion, one can appreciate the possible advantage of receiving the host in the hand.
4. Many priests who have experienced the privilege of concelebration for special parish Masses and on the occasion of weddings, funerals, etc. of family and friends are led to look favorably upon the possibility of being allowed to concelebrate even when they have had to celebrate another Mass for the people on that day.
5. From the use of four Eucharistic Prayers (instead of just one) and a limited number of alternatives in other presidential prayers, we are led to appreciate the value of variety and look forward to an even greater number of prayers approved for use.
6. From the greater flexibility in vestments (styles of chasubles other than Roman, the optional use of cassock and maniple) we are led to expect an even greater degree of variability in attire according to time and place and other circumstances.
7. From our limited experience of the use of media and the performing arts in the liturgy we are prompted to speculate about a greater and more effective use of them.

WORSHIP OF THE EUCHARIST AS A PERMANENT SACRAMENT

(29) Belief in the real presence of the Lord in the reserved Sacrament has as its natural consequence the external and public manifestation of that belief. In adoring Christ in the Sacrament, however, all should remember that this presence derives from the Sacrificial Meal and is directed toward both sacramental and spiritual Communion. The primary purpose of reserving the sacred species in church outside Mass is the administration of Communion to the dying. Distribution of Communion apart from Mass to those who are not sick is warranted in some circumstances.

(30) The devotion which leads the faithful to visit the Blessed Sacrament and to take part in various services which honor the Blessed Sacrament should draw them into an ever deeper participation in the Paschal Mystery.

These services, even brief exposition of the Blessed Sacrament with Benediction, should be so arranged as to provide time for reading of the word of God, hymns, recited prayers, and silent prayer. (3)

PRAYERS AND DEVOTIONS

- (31) As the character of any community will depend on the quality of its members, so the corporate prayer of the worshipping community will depend on the personal prayer of those who have come together for liturgy. Even within communal worship itself a balance should be struck between moments of corporate expression and those of personal reflection. Instruction in the art of personal prayer is, therefore, a primary pastoral concern.
- (32) Personal prayer deepens one's awareness of his dependence on God and his relationship to all men. This will incline him to share his prayer with his family and friends. As a complement to the celebration of the Eucharist and the other sacraments, a variety of other devotional expressions should be developed according to the norms of sound theology and liturgical taste; these cannot help but deepen our experience of Christian life. Such time-honored expressions as those celebrating the Eucharistic presence of Jesus and those centered around the Mother of God deserve special mention.

SACRAMENTS OF INITIATION

- (33) Through the sacraments of Christian initiation we are brought into the light of Christ and formed into His holy people. With Christ we die, are buried, and are raised to the dignity of adopted children. We become a new creation through water and the Holy Spirit.
- (34) Baptism is the visible sign which makes us members of the people of God. Therefore, the celebration of baptism is a significant event not only in the life of the one being baptized but for all members of the local community. When celebrated according to the provisions of the revised rite, it gives occasion for all present (hopefully many) to renew their understanding of and commitment to their own baptismal life.
- (35) In the case of infants, the new rite strikingly expresses the obligation the parents undertake to help their children develop a life of faith. For the background of the sacrament and suggestions for celebration, the Pastoral Directory should be consulted. For the preparation of parents for their part in the sacrament and for their role as Christian educators, the Worship Office and Religious Education Office should provide materials and programs.
- (36) The following points deserve special consideration:

Infant Baptism

1. Without unduly delaying the reception of the sacrament, baptism should be scheduled long enough after birth so that the mother can

be present. Parents should encourage all their guests to come to church for the sacramental celebration.

2. Appropriate materials for participation should be provided. When feasible, some singing should be programmed.
3. Baptistries should be renovated to express the dignity of the sacrament celebrated therein. Portable fonts should be acquired for those occasions when all cannot follow the ceremony in the baptistry. (See the section in the Pastoral Directory on Art and Architecture.)
4. Parishes should see that candles and garments are available for each child.
5. The parents should meet with the celebrant or his representative ahead of time to prepare the ceremony, so that they can help choose available options.
6. Special programs for groups of prospective parents should be provided to help them understand the significance of baptism and their special role as religious educators. It may be convenient for several parishes to collaborate in scheduling these programs (as in Pre-Cana programs).
7. It is preferable that all baptisms of a parish on a given day be celebrated together in one ceremony. Several times a year this should take place at a regularly scheduled Sunday Mass.
8. The present discipline calls for the administration of baptism in church. But just as certain circumstances have favored the celebration of Mass in other locations, the possibility of baptism in homes and other places where the community gathers for Eucharist should be studied by those competent and authorized.

Adult Baptism and Reception of Converts

- (37) 9. The Document on Ecumenical and Interfaith Relations (EC-23) should be consulted regarding the presumption of valid baptism on the part of converts from other Christian traditions. Conditional baptism will not be as frequent as in the past. Adult baptism ideally takes place at a public celebration of the Eucharist, and if possible at the Easter Vigil. The wishes of the convert should be respected, however.
10. Guidelines for modeling the rite for adult baptism on the revised rite for infants should be provided by the Archdiocesan Commission on Worship, until a definite form is published by the Holy See.
 11. The Archdiocesan Commission on Worship is to prepare suggestions for meaningful liturgy for the initiation of new members,

especially those previously baptized. Appropriate hymns for the people should be suggested in each case.

12. Parish communities should devise ways of welcoming new members in their midst and making them fully at home.

CONFIRMATION

- (38) The sacrament of confirmation has a triple significance and is associated with baptism and the Eucharist as a fuller entry into Christ's priesthood and into His death and resurrection; it intensifies what was accomplished in baptism; it prepares the Christian for fuller participation in Christ's act of Eucharistic Sacrifice; it confers the Holy Spirit in a special fashion to help the Christian to remain firm in the faith and to confess it publicly, and to strengthen the Christian vocation of service to the community. A close relationship should be maintained between baptism and confirmation as sacraments of initiation. The apostolic constitution "Divinae Consortium Naturae" (August 15, 1971) and the new "Ordo Confirmationis" will provide the proper guidelines for the renewal of this sacrament in the life of the people.
- (39) From the present practice of pastors confirming in emergency situations, the possibility of priests confirming in the case of adult converts should be studied. This would enable adults not previously baptized to receive both baptism and confirmation before first Communion. Adult converts who were previously baptized ought also to be received at a community celebration of Mass, ideally with confirmation and the reception of holy Communion.

CHRISTIAN VOCATION: SACRAMENTS OF MATURITY

MATRIMONY

- (40) "The intimate partnership of married life and love has been established by the Creator and qualified by His laws. It is rooted in the conjugal covenant of irrevocable personal consent... For this reason Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state." (4) They, the spouses, are ministers of this sacrament in the presence of the priest and the community who witness the marriage contract.
- (41) In the new rite for celebrating marriage, the Church speaks again of a divine design that sin cannot obscure. It makes it clear that:
- a. Christian married couples signify and participate in the mystery of the unity and fruitful love of Christ and His Church.
 - b. They have their own special gift and ministry among the people of God.

- c. Their willing cooperation in the procreation and education of their children and their mutual love are the great goods of the married state.

- (42) In order to promote the greatest possible degree of understanding concerning the nature, the commitment, and the psychological, physiological, and spiritual aspects of marriage, sufficient preparation must be made. Remotely, this consists of proper education about the meaning and importance of matrimony, beginning in pre-school years in the home. Instruction about true love, the meaning and morality of sex, and marriage both in its human and sacramental elements should be given by parents, by Catholic schools, and by Religious Education Programs for those who do not attend Catholic schools.
- (43) It is especially important that those responsible for the proximate preparation for marriage (whether through Pre-Cana program or by the parish priest) make an adequate presentation of all the teaching of the Church relative to the married state. As far as possible, this should be built upon the readings and prayers provided for the rite of marriage. Choice of readings, prayers, music and other arrangements should be made with the participation of all concerned--priest, couple, musical director. Reasonable requests by the couple for time, place, and celebrant should be honored if at all possible.
- (44) Marriage banns ought to be a joyful announcement to the parish. God's blessings and the prayers of the parish ought to be requested in the announcement and in the Prayer of the Faithful for that Sunday.
- (45) In the case of marriages between Christians of different communions, consult the Document on Ecumenical and Interfaith Relations (EC 24-27). The Chancery will provide directives on the proper preparations for marriage with regard to investigations on freedom to marry, the promises, time, place and any required dispensations.

ORDINATIONS AND CEREMONIES OF PERSONAL DEDICATION

- (46) Some men and women respond to a call from God to dedicate themselves to special service to the Christian community. The public expression and celebration of this dedication--whether it be the sacramental ordination of bishops, priests or deacons, or the religious profession of vows, or dedication ceremony of lay service--should be of interest and concern to all in the local church. Those immediately in charge of planning such ceremonies are encouraged to make full use of all the opportunities for participation. In the scheduling itself of the events, the time and place convenient for the greatest number of people should be considered.

SACRAMENT OF RECONCILIATION

- (47) Christ's Easter gift of peace has been communicated to His Church through the power to forgive sins. His invitation to forgiveness has been

given to all who believe. It is necessary, therefore, that this invitation be continually proclaimed by the Church and its celebration be made as available and as convenient as possible for all the people of God. Because the joyful announcement of Christ's peace is often frustrated by many misunderstandings and anxieties, a renewed effort to educate the Christian people to the sense of sin and meaning of forgiveness is needed; this is principally accomplished through use of a variety of styles of celebration to meet the need for forgiveness of all God's people.

- (48)
1. In view of our growing understanding of our identity as one people of God and the consequent damage done to this people by the sin of any one person, there is a need for a community celebration of the sacrament of reconciliation, together with a continuing instruction of the people about the nature of sin and this style of celebration.
 - a. Penance services should be held at times convenient to the parishioners. Depending on the needs for such services as determined by the Parish Committee on Worship, they should be held on a regular basis, scheduled and announced.
 - b. Options by which the communal aspect of the sacrament can be manifested need to be available to those planning and administering this sacrament. Current guidelines are to be provided by the Archdiocesan Commission on Worship.
 2. There continues to be the need for private sacramental confession in a confessional where the penitent's identity is veiled. Yet there is a growing need by many in the Church, both men and women, to confess their sins face to face to the priest, as the appointed representative of the Church. Spiritual direction appropriately takes place in this situation. This style should be available not only on a privately arranged basis but also according to a schedule publicly announced.
 3. Parents should instruct their children in the importance of contrition and forgiveness early in their training. Communal non-sacramental celebrations of penance are recommended to foster an appreciation of the virtue of penance as well as to emphasize the communal nature of sin. Specific preparation for and first reception of the sacrament of penance is to be separate from the preparation for and first reception of holy Communion. This education is the mutual responsibility of parents and teachers. Upon their recommendation the priest will make provision for the child to receive the sacrament. This may be at any age, but preferably before he enters the fifth grade. The right for children to choose their confessor should be respected at this and every other reception of the sacrament. Children should never be marshalled into the confessional.

CARE OF THE AGED, SICK, AND DYING

(49) Following the steps of our Saviour, all of us who are Christian reach out in compassion to those in special need. The aged, the sick, the lonely, the brokenhearted, the rejected, the dying, not only evoke from us as Christ's Church the gift of material assistance; they especially look to us for that vision and hope and warmth that is the presence of Christ. He has promised to heal and reconcile through all of us, but particularly through the ministrations of the priest. In this light, the following guidelines are of special importance.

1. It is the concern of all members of a parish community to care for those in special need. Programs (both parish and inter-parish) should be devised which encourage the widest possible participation in caring for the sick, visiting the shut-in, helping the aged. Simple instruction on basic pastoral approaches should be made available to all who engage in visitation. Advice and guidance should be given regarding the most effective ways of speaking the faith to and praying with the person who is sick.
2. Pastors and other priests who serve a given community should aid in organizing this wide-based participation and should give the programs the benefit of their experience and leadership. They will continue to be involved personally in visitation of the sick and will insure their availability to those who are dying. (This may be best worked out in collaboration with priests of neighboring parishes.)
3. Through constant instruction and parish celebration the faithful should come to know the anointing of the sick as a sacrament of healing and an opportunity to plunge more deeply into the Paschal Mystery of Christ. Thus, they will come to request it in the event of any serious illness or advanced age.
4. It is most fitting that the faithful who attend the sick should have some part to play in the celebration of the sacrament. The priest should invite them to participate in the prayers and readings. As fellow members of the Mystical Body they will be mindful that "the prayer of faith will save the sick man." Their presence will bring comfort to the sick person and their faith may raise the minds of non-believers to the thought of God.
5. New forms of celebration of the sacrament shall be considered and used, if feasible:
 - in connection with the celebration of Mass in the home or rest home;
 - concelebrated, if more than one priest is present;
 - communal reception, for those in an infirmary or hospital or church.

6. From our experience of the pastoral advantages of lay ministers of holy Communion, we urge that serious consideration be given to the possibility of Communion being brought to the sick by members of their own family.

MINISTRY TO THE BEREAVED, CARE FOR THE DEAD

- (50) Human grief and desolation is most intense in the experience of the loss of a loved one. Like Christ, the Church, i.e., His people, is moved by such grief and gives generously of herself to those who desire her help. When help is needed to bury the deceased loved one with dignity, it shall be given. But especially the consolation of words of faith and of intercessory prayer will be afforded in every possible way: at the home, in the funeral parlor, at the cemetery and particularly in the church service. The generosity of priests and others in making arrangements and the care shown in providing something more than routine funeral services will give evidence that it is indeed Christ who loves and helps through the Christian people and its priests.
- (51) Burial practices should give evidence of the mission of the Church to serve all men. It is important that the ministrations of the Church be given to all who seek them.
- (52) The wishes of the family should be respected as much as possible in arranging for funeral services. Catholics should be encouraged to include a church service, including the offering of Mass, in their plans. All the options provided in the revised rite should be available to the bereaved family, according to the guidelines in the Pastoral Directory. Instruction on the revised rite and the many possibilities, such as evening funerals, should be given to the general parish community at least annually. In making arrangements for the burial of those not in active communion with the Church, consult the Document on Ecumenical and Interfaith Relations (EC-28).

MUSIC IN WORSHIP

- (53) A vitally important element in the celebration of the Christian mysteries is sacred music--which serves to express authentically and clearly the Christian faith of those who celebrate them. In the years since the renewal of the liturgy began, it has become increasingly obvious that the effective celebration of liturgical worship is greatly affected by the quality of the music. Music serves either to emphasize an element or moment in the rites or to add a communicative dimension to the liturgy which words alone do not possess. However, music is not neutral. It either adds to the effectiveness of the celebration or it does not, in which case it is superfluous.
- (54) Pastors, their associate priests, and parish Committees on Worship should endeavor to consider the real musical need of their people at worship and consult with experts whenever this would be helpful. They have

the responsibility for obtaining competent music directors, planning and working with them, and aiding in obtaining other parish personnel to assist as singers, cantors, instrumentalists, etc. They also have the responsibility for replacing incompetent personnel.

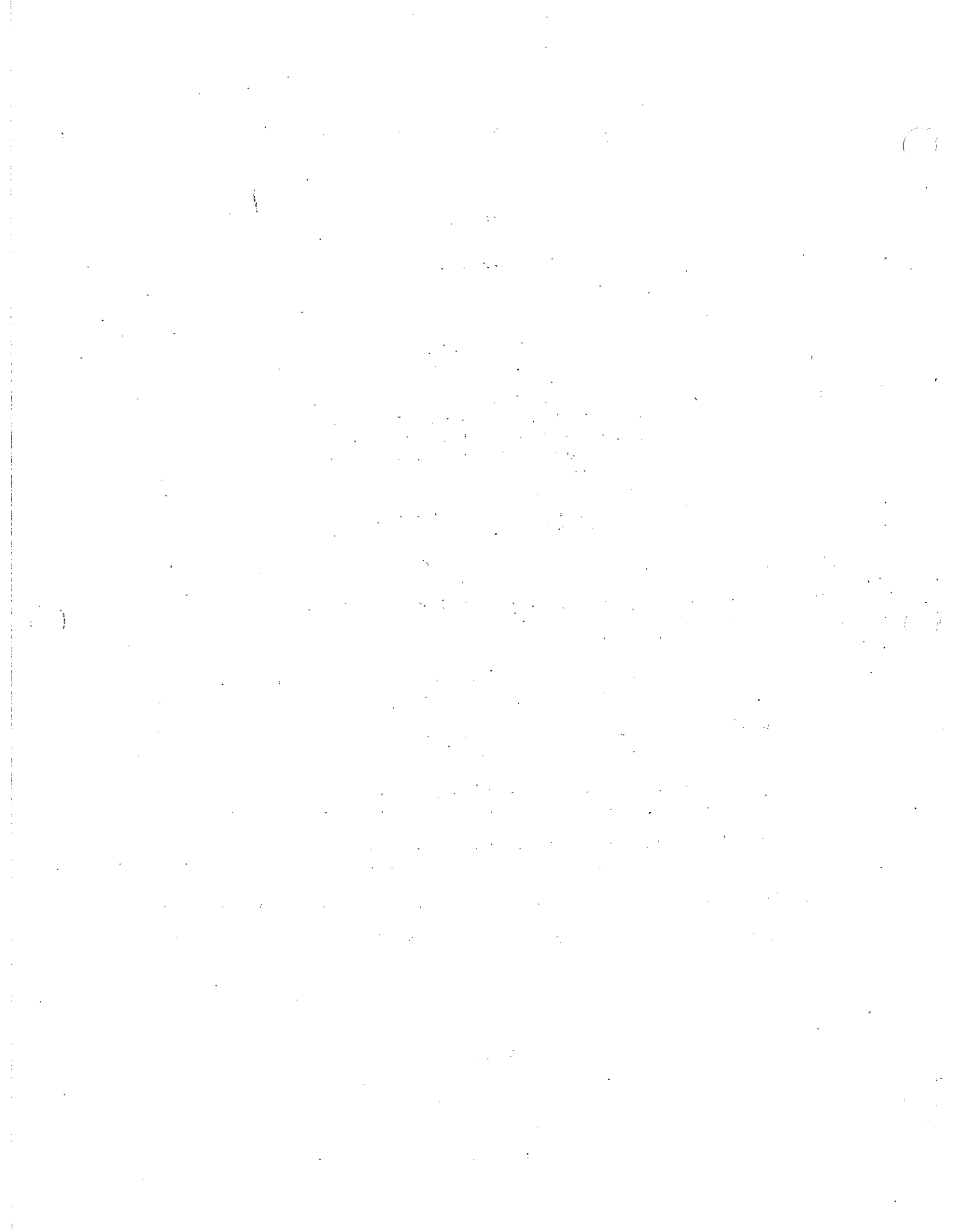
- (55) The Parish Music Director must be a leader, as competent and well-trained a person as the parish can obtain, sensitive to liturgy and the parish community, and committed to the principle of service. Reasonable involvement with the activities of the Archdiocesan Liturgical Music Committee should be a condition of employment.
- (56) Each member of the parish community has responsibility in this area:
1. Cooperation and effort at participation during the liturgy. No single song, psalm, or hymn will adequately express the faith of every single participant, but if all cooperate enthusiastically, more will be served.
 2. Individual interest in the public worship of the community and willingness to assist as choir singers, cantors, leaders of song, and instrumentalists. When changes are introduced, each member of the parish community should give them an honest trial in the realization that the effectiveness of their common, public worship is at stake.
 3. Willingness to support generously those who must depend professionally on such remuneration for their livelihood.
 4. Willingness to make their views known to parish worship committee members, if needs are not being served.
- (57) Parishes should observe the Archdiocesan Salary Guidelines and its subsequent revisions unless given a written exemption by the Archdiocesan Commission on Worship or some other competent authority. Neighboring urban parishes which are unable financially to sustain a full-time music director should investigate the shared full-time position as described in the salary guidelines. A detailed report should be sent to the Commission on Worship by October of 1973 and thereafter as requested.
- (58) The Archdiocesan Liturgical Music Committee should provide assistance to the parishes of the archdiocese especially by establishing workable and efficient placement and certification procedures, as well as providing in-service training opportunities for church musicians.
- (59) Since the general level of cultural taste and critical judgment is not determined just by how many songs are rehearsed for use at Mass, but by a serious effort at the general music education of all students in our schools, educators have a responsibility to see that music education requirements of the State of Ohio are carried out.

ART AND ARCHITECTURE

- (60) The Church's understanding of herself in every age has been reflected in the architecture of her buildings and in the objects of art used in her worship. The parish community ought to engage professional artists, architects, liturgists and theologians in developing, building, and renovating. These competent personnel will insure the artistic quality of the sacred space used in worship. They will have respect for the quality of materials and symbolic simplicity, promote participation of the congregation and bear in mind our Christian responsibility to alleviate the ever present problem of poverty. Possibilities such as multi-functional structures and the ecumenical sharing of facilities with other faiths should be considered (see EC-54). Portable objects of sacred art often help the expression of changing liturgical themes and seasons. In order to achieve these goals, church art and architecture must be the product of our best creative artists.

(61) FOOTNOTES

- 1) Constitution on the Sacred Liturgy, no. 2; Documents of Vatican II, ed. W. Abbott (New York 1966), p. 137.
- 2) Ibid., no. 42; Abbott, p. 153.
- 3) Consult May 25, 1967 "Instruction on Worship of Eucharistic Mystery" of Sacred Congregation of Rites. (Copies available in the CRUX edition from Cincinnati Liturgy Office, 5440 Moeller Avenue, 45212.)
- 4) The Church Today, no. 48; Abbott, p. 250.



THE REVISED DOCUMENT ON EDUCATION

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SIXTH SYNOD
ARCHDIOCESE OF CINCINNATI
(EXTRA-SYNODAL DOCUMENT)

Promulgated
October 8, 1974

PREFACE

Revised Document on Catholic Education, Sixth Synod
Archdiocese of Cincinnati

SECTION I

- (1) It is the purpose of this document to establish guidelines, stimulate development and indicate directions for Catholic education for the Archdiocese of Cincinnati in accordance with the requirements of the Sixth Archdiocesan Synod. This document replaces the document originally presented to the Synod in 1971, which was approved for a two-year period; it reaffirms the educational mission of the Church according to the Second Vatican Council's Declaration on Christian Education and the U. S. Bishops' Pastoral Message, "To Teach as Jesus Did," published in November, 1972.
- (2) Not every aspect of Catholic education is treated in this document; to do so would require an excessively long treatise. Nor is this document the final word on Catholic education; like the Synod itself, it is open to positive development.
- (3) Along with the other Synod documents, this one, it is hoped, will be an instrument of service to the People of God in the Archdiocese of Cincinnati, helping them to meet the challenge of educational ministry as they pray for God's aid and the intercession of Mary, the Mother of Jesus.

SECTION II

THE PURPOSE OF CATHOLIC RELIGIOUS EDUCATION

- (4) Jesus was sent to teach us the deepest truth about God and ourselves and to help us love God and each other. To be a disciple of Jesus is to have a twofold call: first, to be transformed into His likeness; second, to transform the world.
- (5) As He was sent by the Father, so He sends us, the Church, to proclaim the Good News: God is a Father who offers every human being his own life and happiness.
- (6) "Proclaiming" the Good News is more than "telling." When Jesus spoke and acted no one could be neutral because He confronted them with God in His own person. So also, when we proclaim the Good News, our words and actions must be so filled with His Spirit that others experience the presence of God.
- (7) The Church proclaims the Good News in many ways: as a community, in the celebration of the sacraments of Jesus, especially the Eucharist; in the words and actions of those who continue the Apostles' witness and guidance: the Vicar of Christ and his fellow bishops, and all who are sent to speak for them; in the daily life of all families where fathers and mothers help their children experience the presence of God; and in the lives of individuals filled with faith, hope and charity.
- (8) Catholic religious education is an important expression of this great mission of the Church. Corresponding to the twofold vocation of a Christian, its purpose is also twofold: first, to help us be made holy with the holiness of Christ; second, to bring God's healing and justice to society. It prepares us to proclaim the Good News and to translate our words into action throughout life.

INTERLOCKING ELEMENTS OF CATHOLIC RELIGIOUS EDUCATION

- (9) Catholic religious education has three dimensions: faith, love and service. Faith is our understanding, acceptance and response to God's message; love is born and grows in community and shows itself in a willingness to sacrifice; service is the expression of faith and love. Catholic religious education attempts to realize all three of these together.

A) FAITH AND THE MESSAGE

- (10) Through revelation, God manifests and communicates Himself to us and tells us His plan to save us. Out of the abundance of His love He speaks to us as friends and lives among us so that He may take us into fellowship with Himself.¹ In the Person of Jesus, God reveals Himself to man. Whoever sees Jesus sees the Father.

1

Dogmatic Constitution on Divine Revelation, Chap. I #2, Vatican Council II, Rome, 1965.

- (11) While the truths Catholics believe are an essential part of their faith, revelation is not primarily a set of truths. Since it is a personal act of God, the response is to be a personal act of man: faith. Faith is the gift through which the person is given to the love and service of God in Christ. All doctrine is for the purpose of nourishing faith.
- (12) God's self-revealing and our response are expressed in human ways through the words of Scripture and the living tradition of the Church's doctrine. There is a body of teaching, therefore, which all Catholics should understand according to their age and ability. This learning and understanding is a life-long process, beginning in the family, continuing through the formal training of children and adolescents and growing through all the years of adult life. The essentials can be learned by the simplest people; its depths cannot be fathomed by the wisest.
- (13) Catholic doctrine has its foundation in the witness of the Apostles. They had an unrepeatable experience of the mortal life, death and resurrection of Jesus and nothing can be added to that experience. But throughout the centuries the Holy Spirit leads the Church to a deeper awareness of truth, as Christ promised. There is development of doctrine, properly understood, and new forms of language expressing it.
- (14) Catholic religious education, indeed, should follow the example of Jesus, using the language and methods of the day, adapting to contemporary needs.
- (15) Within the unity of the Church, moreover, there is room for cultural differences. Such cultural differences enhance the life of the Church and should be supported and encouraged.

B) LOVE IN COMMUNITY

- (16) God did not create us to live in isolation, but to be one with each other. He saves us and makes us holy not only as individuals but by making us into a single people.¹
- (17) At birth we enter a family community and a world community. In baptism we become members of the community of Christ. The Holy Spirit unites us to God and to each other so intimately that we are the Body of Christ, each of us a member, and He the Head.
- (18) Since community is essential to mature human-Christian life, it is at the heart of Catholic religious education, not simply as a concept to be taught but as a reality to be lived. We must all be moved to build community in all areas of life; we can do this best if we have learned the meaning of community by experiencing it. Formed by this experience we are better able to build community in our families, our places of work, our neighborhood, our nation and the world.

¹

Pastoral Constitution on the Church in the Modern World, Chap. II #32, Vatican Council II, Rome, 1965.

- (19) The experience of community is first found in the home, the primary and most important school of faith. Members of a parish grow in community by coming together to worship God and by sharing their faith in times of joy or stress. As a nation, we have a serious responsibility in the larger community of persons on this planet. Catholic religious education reveals the demands of God's justice in our political, military, cultural and economic policies.
- (20) And thus Catholic religious education attempts to combine the experience of God's truth and self-giving with the experience of giving and receiving in community.

C) SERVICE

- (21) The Church is a servant community, in the likeness of Christ who washed His disciples' feet and said, "As I have done, so you must do."¹
- (22) Having experienced the service of God Himself, and that of the several communities in which we live, we are moved to show the same concern for the needs of others. Faith shows us Christ in others, needing food and drink, clothing, shelter, healing and welcome in both body and spirit.
- (23) Faithfulness to Christ's will sends His community to the whole world community. The Church community must speak out on such complex problems as abortion, war, sexual exploitation, poverty, racism, secularistic education and environmental pollution. Both by prayer and worship and by direct participation in efforts to better the social conditions of our fellow men do we continue the work of Christ.
- (24) Catholic religious education thus joins the vision of faith and the experience of community to the actual needs of all God's children.

CRITERIA FOR JUDGING THE EFFECTIVENESS OF CATHOLIC RELIGIOUS EDUCATION

- (25) The success or failure of our educational efforts can be judged by the extent to which faith, love, and service are evident.²
- (26) Catholic religious education should enable us to: a) hear the message of hope contained in the Gospel and reflected in the living tradition of the Catholic Church; b) base our love and service on this message; c) achieve a vital personal relationship with Christ; d) accept the Gospel's view of the reality of personal sin and the fact of evil while affirming hope; e) share Jesus' view of the dignity and justice due every one; f) involve ourselves in the search for solutions to the problems of society.

1

John, 13:15.

2

cf., To Teach as Jesus Did, Paragraphs 8-11.

- (27) In all its educational efforts, the Church can make a unique contribution by proclaiming the Gospel of hope. The Gospel proclaims the dignity and freedom of each individual and gives assurance that men are right to hope for personal salvation and for the ultimate conquest of sin, isolation, injustice, privation and death because these evils have already been conquered in the person of Jesus Christ.

SECTION III

GENERAL ELEMENTS OF ALL CATHOLIC RELIGIOUS EDUCATION

- (28) Catholic religious education at every level should be based on the following fundamental documents: the Vatican II Declaration on Christian Education¹, "General Catechetical Directory"², "To Teach as Jesus Did"³, "Basic Teachings for Catholic Religious Education"⁴, and the forthcoming "National Catechetical Directory."
- (29) Modern methods and language must be used to proclaim the message of Jesus today with due consideration being shown for the learner's level of maturity and understanding. "In this instruction a proper sequence should be observed, as well as a method appropriate to the matter that is being treated, and to the natural disposition, ability, age and circumstances of life of the listener."⁵ Catholic teaching must be communicated in a meaningful manner which gives each student a vital experience of faith. But it must also be transmitted fully and accurately. There should be no opposition between Catholic teaching and current needs. Catholic teaching is itself both perennial and contemporary and the manner in which it is presented must make this manifest.

¹ Declaration on Christian Education, Vatican Council II, Rome, 1965.

² The General Catechetical Directory, Sacred Congregation for the Clergy, Rome, 1971.

³ To Teach as Jesus Did, A Pastoral Message on Catholic Education, National Conference of Bishops, 1972; United States Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005.

⁴ Basic Teachings for Catholic Religious Education, National Conference of Catholic Bishops, 1973; United States Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005.

⁵ Decree concerning the Pastoral Office of Bishops in the Church, Chap. II, #14, Vatican Council II, Rome, 1965.

- (30) The heart of the Christian message must be presented: the Christ of the Gospel as risen, alive and active in the world through the Christian community. The presentation of Sacred Scripture should reflect the historical development of divine revelation and its most significant themes for Christian living. The Church should be presented as a community having an historical development as well as a present existence, together with an assurance by Christ of its future continuance. It should make clear that the college of bishops united with the pope, their head, enjoys special authority in defining and teaching religious truth. The doctrinal tradition of the Church should be presented accurately, and in such a way as to invite belief and to enable believers to live their personal faith and to explain it in the light of today's realities. The moral traditions of the Church should be presented accurately and in such a way as to challenge believers to make responsible decisions in the light of that teaching in both its personal and social dimensions. The liturgical presentation should aim not only to teach but also to lead to an active and understanding participation in worship.
- (31) It is the personal responsibility of each individual to accept the life and teachings of Christ. Nevertheless, parents, whom God has provided as the prime educators, have the obligation to foster this acceptance of Christ on the part of their children from the beginning, not only by explicit teaching and counsel, but also by the good example and Christian atmosphere they provide for them.
- (32) The professional religious educator's role is also of great importance in the transmission of the Word of God. The religious educator is called upon to give witness to faith and thereby testify to the highest values in life. The religious educator's main task is to be the very message he or she is proclaiming, to make the Good News an integral part of life.
- (33) Adequate financial help must be allotted to enable religious education programs to have well qualified teachers, sufficient contemporary equipment and materials for use by the teachers. Teachers of religious education should be making use of the available means for keeping themselves renewed in terms of the content and methods being used today. Parish funds should be allocated for this purpose. In addition, constant moral support for the teachers is necessary from the community and its leaders.
- (34) When the religious education program is for elementary and secondary school students, the parents of these students must be made aware of the reasons for the type of content and methodology being utilized and be involved in planning and evaluating such programs. In addition, special programs should be conducted for those parents whose children are receiving the sacraments of Baptism, Holy Eucharist, Penance and Confirmation and for the education of their children in the area of human sexuality.¹

1

To Teach as Jesus Did, Paragraphs 56-58.

- (35) Other religious education programs should be made available for adults. The content of such programs might include: understanding the changing Church; family life; various theological themes; and topics of interest such as prayer, liturgy and Sacred Scripture. Especially the liturgical seasons of Advent and Lent should be utilized for this purpose. Programs for those contemplating marriage must be made available for members of every parish.
- (36) An evaluation process for religious education programs should be developed by the Archdiocesan Religious Education Office and used to determine the effectiveness and results of such programs.
- (37) Priests serving the people in parishes must also avail themselves of opportunities for renewal in order to provide leadership for the people they serve, especially in the liturgical and educational life of the parish.
- (38) Teachers may sometimes find it necessary to touch upon unresolved theological and scriptural questions. These questions should be treated with great care, prudence and only in proportion to the capacity of the learners. It should be made clear that such questions are unresolved and open to future development.

SECTION IV

PROGRAMS OF RELIGIOUS EDUCATION FOR STUDENTS OUTSIDE THE CATHOLIC SCHOOL

- (39) Every effort must be expended to make programs of religious education for students outside the Catholic school a center of excellent catechetical instruction. Therefore, the Archdiocese of Cincinnati calls upon all members of the Catholic community to do everything in their power to strengthen these programs.
- (40) To this end, it is imperative that the child be introduced from the start into a catechetical community¹ where the family, priest, coordinator, principal, catechists (teachers), pupils, and other personnel are vitally conscious of their individual and corporate primary goal: a personal relationship with Jesus Christ, one which will issue in an ever deepening personal faith commitment, one which each will live out in day-by-day relationships with the world, self, others and God.
- (41) Within this catechetical community, the child should be introduced to the riches of the Catholic Church: its Scripture and creed, its traditions and history, its values and moral teaching, its liturgy and prayer.

¹

Catechetical community: In this instance, the local Church's formal/informal, teaching/learning situation for the young Christian outside the Catholic school, formerly known as CCD.

- (42) To the end that these riches may be carried forward, enhanced by the reflection arising out of contemporary Christian consciousness, catechists and students will do more than simply receive these riches of the Catholic Church. Rather, by entering into dialogue catechists and students will contribute to the further opening out of the mystery of God. Thus, they will continue the task which each generation of Christians should make its own.
- (43) Within this catechetical community, the young Christians should be led to an ever-increasing awareness of their own personal worth and the dignity of having been constituted in freedom and responsibility by the heavenly Father. They should be guided through word and example to extend their personal awareness to all God's children. They will understand that a faith commitment to the person of Jesus Christ lays demands upon the whole person: they must indeed serve God and all people even as Jesus served.

Recommendations

- (44) Parish priests must continue to make parents aware of their obligations concerning the Christian education of their children, especially as regards participation in religious education programs on the part of those who do not attend Catholic schools.
- (45) Pastors, priest directors, coordinators and principals of each deanery should meet jointly at least twice a year with the representative from the Archdiocesan Religious Education Office to evaluate the status of religious education in the deanery and to project, if needed, new programs.
- (46) The Religious Education Office should offer several beginning and advanced courses toward catechist certification on a deanery basis each year and on a parish level where local circumstances require it.
- (47) Religious Education Office personnel should be available in the deanery on a regular basis for consultation and for meetings on a parish level.
- (48) At the parish level all persons in whatever capacity they are working in the school of religion need the encouragement of their priests. It is important that their efforts be acknowledged and supported.
- (49) The catechist should be a Catholic who confesses faith in the teachings of the Church, who lives that faith in daily life and celebrates it in liturgical action in accord with Church precept.
- (50) Catechist formation, preparatory as well as on-going, should be placed high in the priorities of the parish's total religious education program: a) courses, lectures and workshops should be offered in catechetics, scripture, doctrine, sacraments, morality, the use of effective educational techniques, etc.; b) all catechists should aim at basic certification; those holding basic certificates should aim at advanced certification. The religious education coordinator is responsible for evaluating the teachers' qualifications in light of the National Catholic Educational Association booklet "Competencies of Religion Teachers"; c) opportunity should be provided for all personnel in the program to hear guest speakers, to dialogue on the meaning of a truly religious life, to pray together and, occasionally, to celebrate a liturgy together.

- (51) There must be a just distribution of parish finances. Parish monies collected for tuition and fees for the school of religion are exempt from the diocesan assessment. The school of religion should have its own budget sufficient to provide adequate facilities and staff.
- (52) Religious education programs should be provided on all levels. Large parishes may require a team of religious education coordinators at the adult, secondary, elementary and youth ministry levels. In a parish where there is a large parochial school as well as a large school of religion, one person should not be expected to coordinate both programs.
- (53) Two or three liturgical or paraliturgical celebrations should be scheduled in the catechetical community each year; e.g., penance celebrations, the Way of the Cross, a Thanksgiving service, lenten services, a May celebration of the rosary. Each class, or at least each catechetical community, should engage in some project involving the corporal and spiritual works of mercy.
- (54) The coordinator or principal should meet regularly with the catechists for planning sessions and evaluation of the school of religion program in relation to the over-all parish religious education program. The priests involved in the program should also be present.
- (55) That parents may be kept informed and consulted about the school of religion, a satisfactory means of communication should be established through regular meetings, bulletin or calendar. From time to time parents and other family members should be invited to join their children in school of religion liturgical and paraliturgical celebrations.
- (56) Provisions should be made for the religious education of children in special education classes, e.g., for the deaf, blind, educable retarded, the handicapped, etc.
- (57) The school of religion should be represented on the education commission of the parish council.
- (58) In areas where parishes are very small, two or three parishes may wish to employ one coordinator jointly, or coordinate their programs with one another.

SECTION V

THE CATHOLIC SCHOOL

- (59) The Catholic School has the unique challenge of providing for youth one of the fullest opportunities for the realization of the goals of Catholic education as described in the first two sections of this document. Since the school has the advantage of reaching the student for a significant period of time and in a continuous manner, it has great potential for enabling youth to experience Christ-like living in a community of service to God and His People. Training for such service can be more fully integrated into the life of the student since the school reaches into so many aspects of his or her world. There are significant advantages to teaching the Gospel message as interpreted by the Catholic Church in the favorable learning environment of a truly Catholic school.

- (60) Through the years the Catholic Church in the United States has looked to the school to educate loyal and dedicated Catholics who would provide for the future strength and continuity of the faith. The Catholic school is still a valuable means situated within the total teaching mission of the Church; it has been acknowledged by the Bishops of the United States as the most effective instrument known to date to carry out the Church's educational apostolate. The school takes its place among other programs of Catholic education, contributing in its own unique way to the mission of the Church. The Archdiocese of Cincinnati calls upon all members of the Catholic community to do everything in their power to maintain and strengthen the Catholic schools and to face the future with a firm belief in them.
- (61) In order to achieve its goals, the school must be a place where learning and living are integrated in the light of faith. The teachers must be persons whose faith in the gospel message is strong and vibrant, whose lives truly reflect gospel values, and who are good teachers.
- (62) Religious education in the Catholic school, as in all religious education programs, must be authentic in doctrine and effective in presentation. Teachers and curriculum planners must make use of the best catechetical methods in order to make sure that the message is understood and more readily accepted. Such methods must be continually evaluated. Dialogue with parents in regard to the needs and responses of students and an adult education program complementary to the school program are necessary to provide a greater unity in the religious educational experience of the student at home and in the school.
- (63) However, knowledge of the message is not sufficient for the growth of the faith life of the young person. The school must be a place where faith in God can be lived in loving Christian community. In an atmosphere of responsibility and freedom and Christian joy students can learn to respect and love others because they are respected and loved. They learn how to build a better world and to hope for eternal life with the Risen Christ because they have experienced faith and love in the Catholic school community.
- (64) Since one of the essential elements of living faith-community is the sharing together of prayer, personal and liturgical, school personnel should make the liturgical celebrations relate to and grow out of the child's spiritual needs - a genuine turning of the mind and heart to God. By sharing personal prayer and liturgy together in school, both teachers and students can enter into the communities beyond the school with a greater ability to share their faith experiences with others. The liturgical life of the school should carry over into the parish.
- (65) In order to enable young people to have a more truly Christ-like impact on the complex and multi-cultural society in which we live, the school must take seriously its obligation to teach students to make responsible decisions according to the principles of Catholic morality and "to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice."¹ In order to help students to live according to the

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To Teach as Jesus Did, Paragraph 109.

teachings of Jesus in an increasingly diverse society, Catholic educators should provide opportunities for students to experience and learn to appreciate cultures other than their own. The Church's teachings concerning peace and justice and responsible use of freedom should be stressed so that each new generation may bring the world closer to the gospel message of peace and love.

- (66) Catholic schools have the serious obligation to provide the best possible secular education for their students. Teachers in Catholic schools should be competent and well-prepared in their subject areas. There should be continual search for and responsible use of the best in innovative methods and tools of education. Appropriate resources of the wider community should be used to enrich the school learning of the students. Whenever possible, it is important that consideration be given to mutual forms of cooperation with the public schools with care exercised to preserve the unique character of the Catholic school.
- (67) Because the Catholic school is also a community of service, students should be provided with supervised experiences which help them to learn to serve others both within and outside the school. The school itself can serve the larger parish and civic community through its availability for out-of-school activities, according to the principles of responsible use of Church property.
- (68) In addition to the above, the Catholic school also performs a public service for this country by keeping alive the right of parents to freedom of choice in education. These schools supply a diversity which the American educational system would otherwise lack. They provide desirable competition for the public schools, not as antagonists, but as partners in the total American enterprise. They help to raise national levels of knowledge, competence and experience. Most important, the commitment of Catholic schools to Christ-like values and moral code renders a profound service to society which depends on spiritual values and good moral conduct for its very survival. Because these schools perform a public service, they deserve an equitable share of the whole community's concerns and resources. In the spirit of good public relations Catholic leaders should take every opportunity to state in public these ideas.
- (69) In order to achieve the objectives and goals stated above, the schools need financial and moral support from parents, church leaders and the entire Catholic and civic community. New ways of financing schools must be found and old ways strengthened, without neglecting schools in deprived areas where persons suffer most from lack of education. Leadership at the Archdiocesan and Area level is vital in the search for new forms of schooling and viable patterns of reorganization. Catholics at the local level must take the initiative to develop better educational programs, to widen their vision beyond the limits of their parish, to cooperate in regional planning and to share resources. With enlightened leadership and in a spirit of mutual support and cooperation the People of God can project into the future the Church's heritage of religious education through the Catholic schools.

Recommendations:

- (70) The Archdiocesan or Area Commission on Education, in collaboration with the parties involved, should initiate, oversee, and provide professional assistance for the establishment, the improvement, the reorganization or consolidation of schools where necessary.
- (71) The Archdiocesan Commission on Education should give priority to research which would consider what kind of education best enables a Catholic to meet the challenges of the future in a changing world. Changes in education should be introduced to meet needs, not merely for the sake of change.
- (72) The Archdiocesan Commission on Education and the Area Commissions should continue to strengthen the present program of making Catholic education programs available to a maximum number of economically deprived members of the community by: a) serious study of the needs of these people; b) research into programs which can effectively meet these needs; c) continued evaluation of present programs.
- (73) Each Area Commission on Education should make a study of possibilities within Catholic educational institutions to further the cause of justice for minority groups, racial, economic and religious. Careful consultation concerning the relationship of educational institutions to social justice should be sought by those making the study.
- (74) The Archdiocesan School Office should aid the schools in implementing the directives of this document by supplying leadership, support and consultative service in the following areas: a) establishment of guidelines concerning the qualifications for school staff and administrators; b) curriculum planning; c) development of community of faith; d) teaching methodology; e) communication with total school community; f) innovation; g) in-service opportunities; h) articulation with other groups engaged in Catholic education; i) relationships with public education; j) multi-cultural education.
- (75) Catholic schools should exercise caution to avoid becoming a haven for children whose parents withdraw them from other schools for racial reasons.

SECTION VI

ADULT EDUCATION

- (76) The continuing education of adults deserves a high priority in the Church's education work. And like other Church-sponsored forms of education, adult programs also should reflect, in their own way, the three interrelated purposes of Christian education - the teaching of doctrine, the building and experiencing of community, and service to others.
- (77) Among the instruments of adult education under Church auspices are the liturgy itself, homilies at Mass, the Catholic press and other communications media and formal programs of adult education at the parish and inter-parochial level and in small, less formal groups, in the home. The full potential of all such activities and programs should be recognized and used effectively.

- (78) Religious education of children and young people finds its completion in the religious education of adults. The content of a religious education program for adults will include contemporary history studied in the light of faith, current religious and moral questions, the relationship of the "temporal" and the "ecclesial" spheres of life and the "rational foundations" of religious belief.¹
- (79) The institution of the family is under heavy attack. Among the threats to the family are a diminishing respect for life, including the life of the unborn child; widespread rejection of permanent commitment in marriage; a climate increasingly unfavorable to traditional morality. Catholic adults who are married or who plan to marry are encouraged to build a healthy family life which will lead, with the help of the Church, to the reestablishment of Christian values in marriage and to a strengthening of the family as an institution. Included in family life education should be pre-marital instruction (the pre-Cana programs of the Archdiocese are an example), marriage counseling, the encouragement of groups of couples engaged in prayer, study and action, and other adult programs which married persons may develop in collaboration with Church officials.
- (80) Continuing education will help parents understand the approach, content and methods of contemporary religious education. And, as the Holy See's General Catechetical Directory notes, parents must be involved in planning and evaluating the catechetical programs provided for their children. "...parents and other members of the Christian community have a right to expect at least that the content of these programs will be expressed in doctrinally adequate formulae as an assurance that the programs are indeed capable of transmitting the authentic Christian message."²
- (81) Adult education programs must deal with contemporary social problems so that Christians may deal with these problems in accordance with gospel values and bring public attitudes and practices into conformity with the gospel message. "Adult programs which deal with social problems in light of gospel values have an extremely important place in the Church's educational mission."³

Recommendations:

- (82) More emphasis should be placed on adult education throughout the Archdiocese and within the religious education area. A division of adult education should be established, adequately staffed and funded under the supervision of the Archdiocesan Commission on Education.

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Sacred Congregation for the Clergy, Rome, April 11, 1971, Paragraph 97.

2

To Teach as Jesus Did, Paragraph 55.

3

To Teach as Jesus Did, Paragraph 61.

- (83) Where possible there should be appointed in each parish education commission (or inter-parish education commission) an adult education chairman who by close cooperation with other parish directors of adult education is to bring about effective programs on the deanery level.

SECTION VII

CAMPUS MINISTRY

- (84) Campus ministry is the ministry of the Church to the institutions of post-secondary education and to the people involved in and with them. Both these institutions and these people are in a process of transition. The tension between the traditional and the innovative which is presently common to all social institutions - the family, the economy, the nation, the Church - has strong effects on young adults in the midst of a personal transition between the familiar values of childhood and the challenging alternatives of adult commitment.
- (85) In the midst of this tension, the university community looks to the Church to provide: a) theological study and reflections; b) a viable Christian community expressing pastoral care and meaningful liturgical worship; c) a commitment to service, especially for the significant concerns of our times: the developing nations, environmental quality and peace and justice for the human family.
- (86) Those called to minister on the campus, whether they are priests or laity, men or women, must be competent according to the general standards of the university community, and able to articulate a mature and intelligent commitment to the faith. Their credibility as religious leaders in the midst of institutions which face serious questions of meaning is based on the depth of their own Christian commitment, their own willingness to reflect the life and death of Jesus.
- (87) Campus ministers work ordinarily in teams, in cooperation with ministers of other ecclesial communities and with faculty and student co-workers. They constantly seek new methods of expressing ancient truths and have a responsibility to provide sound innovation which may in the future be beneficial to the broader Church. On-going dialogue with parish clergy, educators, parents and, indeed, the whole Catholic community, is essential to effective work on campus. It is also essential to share reflection on the Church of the future as it is developing in potential leaders now on campuses.
- (88) Whether functioning in a state-supported school, a Catholic college, a private university or a commuter branch campus, the Catholic campus ministry is available to serve all the persons associated with the campus and, indeed, expresses a concern for the welfare of the institution itself. Campus ministry is not only pastoral and priestly; it may often call both individuals and institutions beyond their present commitments by means of a clear and prophetic witness to the message of the Gospel.

- (89) Campus ministry must have its proper place in the allocation of the educational and financial resources of the Archdiocese. New personnel must constantly be recruited. Provision for internships for seminarians, Religious in formation and lay ministers will lead to new forms of leadership development for the Catholic community and enhance the continuing dialogue between Church and university.

Recommendations:

- (90) The Archdiocesan Director of Campus Ministry should coordinate continuing efforts to increase personnel and financial resources for the purpose of developing the best possible campus ministry program.
- (91) Campus ministry staffs should maximize their influence by intensive programs of formation for student and faculty leaders and by the clear establishment of priorities for the effective use of their own limited energy and personal resources.
- (92) The campus ministry should constantly seek involvement with the total university by means of lectures, seminars and presentations which raise theological and moral issues and clarify Catholic teaching regarding these matters.
- (93) Funds should be sought, perhaps in a state-wide ecumenical effort, for endowing departments of religious studies in the state universities and for the development of an Archdiocesan center for theological resources. This center would coordinate efforts to sponsor inter-disciplinary programs on theological issues on campus with the cooperation of qualified theologians and campus ministry staffs.

SECTION VIII

CATHOLIC COLLEGES AND UNIVERSITIES

- (94) The Catholic college or university seeks to give the authentic Christian message an institutional presence in the academic world. It should be an institution strongly committed to academic excellence and the responsible academic freedom required for effective teaching and research.¹
- (95) Historically, Catholic colleges and universities have had varying degrees of relationship to ecclesiastical authority. At present, continuing dialogue on the complex question of the relationship between the Catholic college or university and the Church is proceeding between representatives of such schools and Church officials concerned with education.

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To Teach as Jesus Did, Paragraph 74.

- (96) Recently the Congress of Delegates of the Catholic Universities of the World (1972) described the unique characteristics which Catholic institutions ought to possess: "a) a Christian inspiration not only of individuals but of the university community as such; b) a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research; c) fidelity to the Christian message as it comes to us through the Church; d) an institutional commitment to the service of the people of God and of the family in their pilgrimage to the transcendent goal which gives meaning to life."¹ In addition, the Sacred Congregation for Catholic Institutions has decreed (April, 1973) that each Catholic university is to describe formally its character and commitment as "Catholic"; to seek means to support the Catholic faith, morality and discipline of its students; and to maintain relationships with the ecclesiastical hierarchy appropriate to a Catholic institution.²
- (97) Catholic colleges, if they are to be effective means of human progress, must be concerned in their teaching and research with social ethics as described in the encyclical letter of Paul VI, "On the Development of Peoples."³ Because the primary mission of the college is education, it is in this area that its work for human betterment can be most effective. In order to create a social consciousness in students, educational efforts may extend from classroom to community. Future civic and church leaders should be encouraged to participate in programs which specifically relate concern for justice and charity to academic and professional development. In view of the global mission of the Church, Catholic institutions ought to provide a special welcome and concrete support for students from diverse cultures and nations.
- (98) As educational and social problems become increasingly complex, Catholic colleges can assist those responsible for Archdiocesan educational programs and research by providing professional services and resources as far as possible. The department of theology is particularly called to be a vital resource to the Catholic community beyond the university and to provide scholarly support to the pastoral ministry of the Church.⁴

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The Catholic University in the Modern World, a statement of the 2nd Congress of Delegates of the Catholic Universities of the World at Rome, 1972, published in Origins, a National Catholic Documentary Service, Feb. 8, 1973, Vol. 2, #33.

2

Sacra Congregatio Pro Institutione Catholica, Rome, No. 1511/68 - May 16, 1973.

3

On the Development of Peoples, Encyclical Letter of Pope Paul VI, Catholic Telegraph, April 7, 1967; also published by the Paulist Press, Paramus, New Jersey, 1967.

4

To Teach as Jesus Did, National Conference of Catholic Bishops, Nov., 1972, Paragraph 80.

- (99) In planning their own futures, colleges and universities should recognize the long-range effects their decision-making has on the mission of the Church and should allocate their human and financial resources in the light of comprehensive planning which takes into account the needs of the total Catholic community.

Recommendations:

- (100) Representatives of Catholic colleges and universities should continue to carry on cordial dialogue with Church hierarchy.
- (101) Insofar as their resources permit them, Catholic colleges and universities are called on to provide assistance to the total Catholic community in its efforts to reach the educational objectives of the Church.

The total community should support Catholic colleges and universities, morally and financially, in their continuing efforts to develop academic programs of high quality and to fulfill their responsibilities to pursue scholarship and wisdom in service to the Church and the broad human community.

- (102) Programs for academic and professional development in Catholic colleges and universities ought to implement in specific ways continuing concern for the Catholic tradition and its particular emphasis on justice and charity.

SECTION IX.

YOUTH MINISTRY

- (103) Through their Baptism and Confirmation young people are full members of the Christian community who must not only be taught but also listened to, so that the Church may benefit from fresh inspiration and revitalization. Adults engaged in youth ministry meet young people who are profoundly serious about prayer and the life of the Spirit and who are eager to share their enthusiasm with others. On the other hand, many young people are estranged from traditional values and from institutions which fail to provide them with a sense of meaning. The Catholic community has an obligation to understand young people whether they are disillusioned or enthusiastic and to respond with genuine concern for their personal and religious welfare. This is a difficult undertaking and requires adults in youth ministry work who will provide support and assistance to young people who lack experience.
- (104) An Archdiocesan youth program will complement other Catholic educational programs by providing concrete action projects expressing Christian concern; by bringing together youth from both Catholic and public schools for a wide variety of experiences in community; by providing informal, personal contact with mature Catholic adults; by educating young people in the proper use of leisure time.

- (105) Among the major responsibilities of those dealing with youth is interpreting youth and their concerns to the total community, and particularly to their parents who often look for support in raising adolescents in a rapidly changing society. In addition, young people themselves "must become the first and immediate apostles to youth"¹ and should be welcomed as co-workers in ministry to their own peer groups.

Recommendations:

- (106) Under the Archdiocesan Director of Youth there should be three distinct area directors devoting full time to youth ministry in Cincinnati, Dayton and the Northern Area. There should be local consultation in the selection of the Area Youth Director.

The three directors, together with the Archdiocesan director, shall research the needs for youth ministry in each area and work out a program to meet these needs.

SECTION X

ADMINISTRATIVE STRUCTURES AND POLICY-MAKING

- (107) The Vatican Council's Declaration on Christian Education, the Bishops' Pastoral on Education "To Teach as Jesus Did", "The Basic Teachings for Catholic Religious Education", and the forthcoming "National Catechetical Directory" are to be faithfully followed in the Archdiocese. To accomplish this end, the clarification of the roles of policy-making bodies and present administrative structures is urgent and some new structures may be necessary.
- (108) A task force should be appointed by the Archbishop to conduct a thorough study of the organizational structures for education specifically in terms of policy-making and administration. The task force should conduct the study keeping in mind the principle of subsidiarity when formulating the various structures and levels as well as in the formulation of the descriptions of the roles and responsibilities of the various positions.
- (109) The task force should define the nature, functions, membership and relationship to other organizations and structures for: a) the Archdiocesan Commission on Education; b) the Area Commissions on Education; c) the Deanery Commissions on Education; d) the Parish and the Inter-Parish Commissions on Education; and e) the High School Boards. In terms of administration the task force should provide specific statements on the duties, roles, responsibilities, and authority for: a) the vicar for education; b) pastors and associates; c) the superintendent of schools; d) the director of religious education; e) the religious education coordinators; and f) other administrators at the Archdiocesan, area, deanery and parish

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Decree on the Apostolate of the Laity, Chap. III #12, Vatican Council II, Rome, 1965.

levels. The task force should also indicate where present structures seem inadequate and make appropriate recommendations for improvement. The task force recommendations should be communicated to all sectors of the Archdiocese for their reaction prior to approval.

- (110) In making recommendations in regard to structures, the task force should make provisions at all levels (Archdiocese, Area, high school or inter-parish religious education programs, parish) for a policy-making body with broad participation by the laity, clergy and Religious in matters both religious and secular. The chief policy-making body should be called the Commission on Education, which is synonymous with the term Board of Education. The Area Commissions on Education (Cincinnati, Dayton, Northern Area), though subsidiary to the Archdiocesan Commission on Education, should be separate and distinct bodies. All policy-making bodies should be subject to the regulations that proceed from the Ordinary of the Archdiocese, the Archdiocesan Commission on Education, and any other person or agency delegated to act with the Archbishop's authority in matters affecting education. The Archdiocesan Commission should include persons from all sectors¹ who shall maintain a continual awareness of educational directions on a national and international level and who serve as initiators for large scale developments in the Archdiocese.
- (111) The task force should also make provision that an effective means of consultation with parents, educators, pastors, students and other members of the Catholic community be devised and used in the process of planning and policy-making. No policy-making commission shall make decisions without sufficient consultation with those who shall be affected by the decision.
- (112) In defining the role of the Archdiocesan Director of Religious Education the task force should make provision for the following:
- a) The Archdiocesan Director of Religious Education should provide updated guidelines on doctrine and methods for all levels of religious education and a continued evaluation of existing programs.
 - b) The Archdiocesan Director should investigate alternate programs of religious education including the following: released-time and shared-time programs; comparative study of religions; teaching of the Bible as literature; and teaching of values in the public schools; family education programs whereby parents teach their own children under the supervision of the pastor and education commission.

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Membership on the Archdiocesan Education Commission should be broadly based from the entire Catholic population. It should be composed of individuals who are knowledgeable and interested in the educational field. There should be representation from the different areas of concern: adult education, religious education for students outside the Catholic school, and Catholic school. All geographical areas of the Archdiocese should be represented, as should all segments of Catholic population: i.e., representation from segments encompassing priests, religious, lay, men and women, young and old; racial; and married and single.

- c) The Archdiocesan Director, in conjunction with the Commission on Education, should plan general seminars, institutes and workshops so that pastors, parish directors, coordinators and Principals of Catholic schools and parish schools of religion may be kept up to date on important catechetical developments.
- d) The Archdiocesan Director of Religious Education, employed on a full-time basis, must be provided with a competent and adequate staff.
- e) The Archdiocesan Director of Religious Education shall make a semi-annual report to the Archdiocesan Commission on Education regarding the evaluation of existing programs and the introduction of new programs.

(113) Cincinnati, Dayton and the Northern Area of the Archdiocese shall have their own media-information centers to serve the various education programs.

(114) An individual parish or several parishes together should have a designated religious education coordinator, who may be the pastor, for the purpose of establishing the types of religious education programs described in this document. The role of this religious education coordinator in relation to the Catholic school should be clearly determined.

REFERENCES

- 1) Vatican Council II, Rome, 1965
 - Dogmatic Constitution on Divine Revelation
 - Pastoral Constitution on the Church in the Modern World
 - Decree concerning the Pastoral Office of Bishops in the Church
- 2) The General Catechetical Directory: Sacred Congregation for the Clergy, Rome, 1971.
- 3) To Teach as Jesus Did: A Pastoral Message on Catholic Education, National Conference of Bishops, 1972; United States Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005.
- 4) Basic Teachings for Catholic Religious Education: National Conference of Catholic Bishops, 1973; United States Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005.
- 5) Guidelines for Religious Education, Archdiocese of Cincinnati (1970), Board of Education, 220 West Liberty Street, Cincinnati, Ohio 45210.
- 6) A Decree from Sacred Congregation for the Clergy, Rome, 1971.
- 7) The Catholic University in the Modern World, 2nd Congress of Delegates of the Catholic Universities of the World at Rome, 1972.
- 8) A Letter to Presidents of Episcopal Conferences and to Local Ordinaries, Sacra Congregatio Pro Institutione Catholica, Rome, No. 1511/68 - May, 1973.
- 9) On the Development of Peoples, Encyclical Letter of Pope Paul VI, Catholic Telegraph, April 7, 1967; also published by Paulist Press, Paramus, New Jersey, 1967.

THE DOCUMENT ON

M I S S I O N S

SIXTH SYNOD
ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON MISSIONS

(Reference Key--MI)

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THE DOCUMENT ON MISSIONS

I. INTRODUCTIONONE HUMAN FAMILY

- (1) The first men on their way to the moon looked back and saw our planet earth as if poised on the invisible finger-tip of God. They could have studied our planet's three-and-a-half-billion people as members of one human family. Obviously, Christ had an infinitely better view of the human family. He knew His Father's plan, "that He would bring everything together under Christ as Head, everything in the heavens and everything on earth" (Eph. 1:10). Men, it seems, can reach the moon, but they have difficulty in reaching one another and in reaching out for their Creator. This explains Christ's urgent command to teach all nations. It explains His promise of continuing presence with His Church, and His sending of the Holy Spirit to be its guiding force.

CHRIST INTERESTED IN THE WHOLE MAN

- (2) In His life on earth--in teaching and in example--Jesus Christ was intensely interested in people. He commanded His followers to be interested in people. Clearly He was interested in their physical welfare. He fed them. He healed them. But even as He was doing this He said: "Do not work for food that cannot last, but work for food that endures to eternal life" (John 6:27). Christ wanted the mind and the will to be satisfied even more than the stomach. He wanted all men to know why they were alive.

AFFIRMATIONS OF THE VATICAN COUNCIL

- (3) In our days Vatican Council II has reaffirmed and reassigned to the Church, in the strongest terms ever, this all-absorbing concern of Christ, especially in its documents on the Church, The Church in the Modern World and The Missionary Activity of the Church. In the last-named document it spoke of two billion human beings who have not yet heard, or hardly heard, the Gospel message (Ad Gentes, no. 10). It proclaimed that "the pilgrim Church is missionary by her very nature..." (Ad Gentes, no. 2), thus placing missionary activity at the center of the Church's life instead of at its periphery. It spoke of missionary activity as "the greatest and holiest task of the Church" (Ad Gentes, no. 29). It warned that "the grace of renewal cannot grow in communities unless each of these extends the range of its charity to the ends of the earth, and devotes the same care to those afar off as it does to those who are its own members" (Ad Gentes, no. 37). It told Christians who dare to be serious about the mission of the Church that they must "walk in the same path on which Christ walked: a path of poverty and obedience, of service and self-sacrifice to the death" (Ad Gentes, no. 5).

SIGNS OF CHRIST

- (4) In a rich development of doctrine, the Vatican Council describes the Church as a living sign of Christ and of the salvation He brought to men. Pope Paul VI made prompt use of this doctrine when he taught, "by looking at the Church, we ought to catch a glimpse of Christ" (Public audience, October 19, 1966).
- (5) As a part of that Church, each individual Christian is to be a sign of Christ. A Christian must witness, point, warn, lead onward. In order to do this effectively, however, the Christian must be open to people, in contact with people, must know them, love them, serve them, so that his "sign nature" is actually made effective, so that it is expressed, and becomes a guide for people at every meeting place, in every situation in which Christians find themselves.
- (6) In an age of "liberation movements" this section of the Synod puts in first place the liberation of the missionary spirit and character of Christians, the liberation of Christ Himself, who is imprisoned, held back, denied contact with the world by every sin, by every act of cowardice, by the apathy and the untimely silences of Christians. This is a new era for "extroverting" Christianity, for broadcasting the good news, for focusing on "those without," for making mission awareness and activity almost like a heartbeat in the life of every Christian.

THE MEANING OF "MISSIONS"

- (7) The Vatican Council Decree on The Missionary Activity of the Church makes clear the full and proper task of missions. In the opening paragraph the Church is called "a universal sacrament of salvation,"... striving ever "to proclaim the Gospel to all men" (Ad Gentes, no. 1). The example of the apostles is cited, who, following in the footsteps of Christ, "preached the word of truth and begot churches" (Ad Gentes, no. 1). The council then says, "Missions is the term usually given to those particular undertakings by which the heralds of the Gospel sent out by the Church and going forth into the whole world, carry out the task of preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ" (Ad Gentes, no. 6).
- (8) By using the words "particular undertakings" the council distinguished between the general "mission" (singular) of the Church and the "missions" (plural). (1) By virtue of her general mission the Church tries always to shed the radiance of the Gospel message on the whole world, on all its parts, peoples and activities. It tries to unify under one spirit all men of whatever nation, race or culture. (Cf. Constitution on the Church in the Modern World, no. 92.) All Catholics should be involved directly, and to the extent possible, in this general mission of the Church. When this general mission is directed, by special preparation, techniques and organization, to people who have not yet heard, or hardly heard, of Christ, it is commonly referred to as "missions" (plural).

- (9) "Missions" is a special ministry of the Church. The purpose of "missions" is to bring new Catholic-Christian communities into existence. These communities are then supported by the established Church with personnel and financial assistance, until they are firmly established and able to exist on their own. This latter point is usually thought to be reached when the new community has enough clergy and religious from its own ranks, perhaps a bishop also; when it has the basic diocesan institutions and the means of supporting them financially, and a corps of laity adequately instructed in the faith. The critical importance of work that is specifically missionary lies in this: there can be no growth, no fruit, no culmination, unless first there is birth--new communities of Christians, baptized, and believing in Christ, reaching out, in turn, to others.
- (10) In this evolutionary process, various stages of development may exist side by side often within the same national boundaries. In the United States, which officially, and as a whole, is not a missionary country, there are large areas in which true missionary conditions still persist. In Appalachia, in certain southern and western states, in 643 priestless counties, in Alaska, an estimated thirty million people remain outside the effective reach of the Catholic Church. (2) The Church must recognize her responsibility to exercise a true ministry of missions among these people.
- (11) It follows, therefore, that missionary work is really distinct from the pastoral ministry, which is exercised among the Christian faithful, or directed to the needs of the local community. Mission work is also distinct from ecumenism which is aimed at restoring unity among Christians. But this Synod recognizes the possibility of some cooperation with Protestant Christians in proclaiming the Gospel to unbelievers, and it looks forward to the search for workable ways of doing this.

THE DEVELOPMENT OF PEOPLES

- (12) Another question of grave moment challenges the world and humanity today. It is a challenge also to the Church and to the individual conscience of every Christian. This is the problem of underdevelopment, the triple plague of poverty, ignorance and disease, with its strong tendencies to diminish human dignity. This problem affects great masses of the human family, defies attempts at easy solution, and even seems like a mockery in the face of our century's great achievements in science and technology.
- (13) Because this problem exists largely in the same areas of the world that are recognized as missionary, it is important that we establish a correct relationship between missionary work and the development of peoples. Pope Paul tells us that there should be no dilemma. "It is a question of priority of ends, of intentions, of duties; and there is no doubt that missionary activity is concerned primarily with evangelization and that it must maintain this priority both in the concept that

inspires it and in the way it is organized and exercised" (Message of Pope Paul VI for Mission Sunday, October 18, 1970). But on the practical, pastoral level, missionaries must be concerned also with activities that promote the temporal and human development of the peoples being evangelized. "These activities can become one with evangelization when they are raised to the level of charity, and when...they precede and complete the work of evangelization" (Message of Pope Paul, just quoted). As a matter of history and of actual mission policy, "the Church has never failed to foster the human progress of the nations to which she brings faith in Christ...in many a region they (missionaries) were among the pioneers in material progress as well as in cultural advancement" (Pope Paul VI, On the Development of Peoples, no. 12).

CHALLENGE

- (14) The manpower and financial needs of the Church in mission areas of the world are enormous. Awareness of these needs challenges all Christians to aim at more perfect, perhaps untried, degrees of self-sacrifice and liberality. It challenges Christian youth to spend, or at least to share, their lives in a common effort to give all men an equal opportunity at human dignity on earth and salvation in the world to come. The Synod would be timid and unrealistic not to utter a challenge and invitation of this dimension to the faithful of the Archdiocese of Cincinnati. Not all of us can respond equally to the situation, but it must be faced, with confidence that God will call some people to the special vocation of spending their lives in service to other people.
- (15) The guidelines that follow are proposed with a view to workability. They are not revolutionary. They are not unrealistic. They try to touch those major points at which missions and the lives of Christian people are most likely to converge. They feature programs currently in effect, while encouraging some advance in planning, attitudes and structures. They are calculated both to encourage and to respond to efforts at missionary renewal in this Archdiocese of Cincinnati.

II. GUIDELINES

VITALIZING MISSION SPIRIT

- (16) "As members of the Living Christ, incorporated into Him and made like unto Him through baptism and confirmation and the Eucharist, all the faithful are duty bound to cooperate in the expansion and spreading out of His Body, to bring it to fullness as soon as may be" (Ad Gentes, no. 36).

Acceptance of such a responsibility cannot be legislated from outside. It must come from a recognition of one's own spiritual identity, mission in life, and destiny.

- (17) Therefore, all members of the Church are urged to foster in themselves a truly Catholic and missionary spirit, using such means as follow:
- a. Reserving time for prayer and reflection on the theme that as members of Christ's Mystical Body we share in His own mission. More and deeper reflection also on our relationship to each man as a brother, no matter what his status or mine.
 - b. Offering the work, disappointments and joys of each day for the Holy Father's monthly mission intention. (3)
 - c. Trying to become keenly attuned to the missionary meaning of all liturgical services, especially the Eucharistic Sacrifice.
 - d. Learning from missionary literature and other media what is being attempted in the missions, what still needs to be accomplished, and what approaches might succeed.
 - e. More frequent recourse to prayer with missionary intentions.
 - f. Closer and more definite communication between parishioners and missionaries through the parish priests and the Archdiocesan Mission Office.
 - g. Direct personal involvement in apostolic work.

- (18) From such efforts at interior renewal, more prayers will follow, also acts of self-denial and self-giving, material subsidies, missionary vocations and all the needs of missions.

MISSION EDUCATION

- (19) Education about the missions is the solid foundation for successful missionary activity. It is sound educational psychology, applying to administrators and teachers as well as to students, that nothing is sought if not known. It should be carefully noted in our days that virtues to be known and values to be loved are recognized most easily if they are seen in the personal life and witness of the teacher.
- (20) Mission education is subject to many changes. It requires constant reappraisal. It has many categories of people to reach, many modes of reaching.
- (21) Therefore, the Synod asks the Archdiocesan Mission Office and the Archdiocesan Commission on Missions, in combined responsibility, for a flexible "on-going" program of mission education. This could include already available programs and materials from national mission societies and other established agencies. It may include the scheduling of workshops and conferences, the dissemination of literature, use

of movies, visits of missionaries, the organization of discussion groups and field trips. An evaluation of the missionary content of religion textbooks and religion courses should be made, and that content set forth with greater clarity and emphasis as a central concept of all Christian theology. In consultation with seminary, school and parish leaders, advice should be sought and all possible assistance offered.

THE PARISH AND ITS CONSCIOUSNESS OF MISSION

- (22) A parish, at the time of its organization and in times of renewal, should ask and answer certain vital questions: Does a parish as such have the obligation to be an effective agent for mission action? Is our parish so structured and motivated? What existing patterns of congregational life affect "outreach"? Are parish leaders preoccupied with looking after the parish, or with having the parish look after the world? Dare our parish mission thinking be other than St. Paul's? Is there any good reason for not calling mission activity "the greatest and holiest task of the Church"? (Ad Gentes, no. 29).
- (23) To insure that parishes are involved, as fully as possible, in the missionary work of the Church, the Synod strongly urges, among other things:

That priests, religious and laity see their parishes and schools in the light of the missionary character and:

- a. Orient the Mass homily, the liturgy and prayer life of the parish, and feast days of the Church year to missions when this can logically and naturally be done.
- b. Provide educational events and materials, speakers for parish societies, Mission Sunday displays, banners, and the like.
- c. Feature missionaries from the parish, recognize their work, be in contact with them; by so doing stimulate interest and more vocations to the missions.
- d. Be creative in many other ways and share ideas through the Archdiocesan Commission on Missions. Have a re-evaluation and planning session annually.

ARCHDIOCESAN MISSION STRUCTURE

- (24) The grace of God and the Christian's personal response to it are the true sources of missionary spirit and action.
- (25) However, the missionary activity of individuals, of parishes and schools, is often greatly facilitated by providing the channels of communication and the mechanics for united action.

- (26) Therefore, the Synod proposes, in order that cooperative effort may be possible, in order that responsibility may be assigned and distributed and that witness to the Church's missionary character may be expressed and widened:

That in each parish or its equivalent a Committee on Missions be formed with its chairman a member of the Parish Council.

That each institution of learning or of Christian formation have a mission representative or coordinator and a strong orientation to the missionary work of the Church.

Further points of organization:

- a. That the Mission Committee or the mission representative of each parish and of each institution of learning be well aware of the Pontifical Missionary Apostolate, originating in Rome, and the U.S. Catholic Mission Council in Washington.
- b. That the Council of the Laity form an Archdiocesan Committee on Missions for its own work; that its chairman or his representative be a member of the Archdiocesan Commission on Missions.
- c. That the Mission Committee of the Archdiocesan Council of the Laity have its counterpart also on the deanery level.
- d. That the Archdiocesan Mission Director (Vicar) be a member of the Archdiocesan Pastoral Council.
- e. That one member of the Archdiocesan Pastoral Council, in addition to the Mission Director, be a member of the Archdiocesan Commission on Missions.

ARCHDIOCESAN COMMISSION ON MISSIONS

- (27) Since the entire Church is missionary by her very nature, the base for mission action in a diocese should be broad and representative.

- (28) To engage the people of God more fully in missionary thinking, planning and decision, and to gain the advantage of shared ideas and labor, the Synod proposes:

That an Archdiocesan Commission on Missions be established to operate as one with the Archdiocesan Mission Office, assisting in policy making, general operation and in implementation of the mission guidelines.

THE PONTIFICAL MISSION AID SOCIETIES

- (29) In the Archdiocese of Cincinnati the Society to Aid the Missions links us closely with the missionary concerns of the Holy Father, who is

the Vicar of Christ the Lord. The Society to Aid the Missions (4) represents the general missionary interests of the Church in the Archdiocese of Cincinnati, and it represents specifically the four mission societies known as "Pontifical," i.e., approved and accepted in a special way by the Holy Father for the universal Church:

- (30) The Society for the Propagation of the Faith--the Holy Father's principal mission aid society for the support of Catholic missions.
- (31) The Association of the Holy Childhood--the official agency by which Catholic children of the world make their contribution of prayer and alms to the spiritual and temporal welfare of children in mission lands.
- (32) The Society of St. Peter the Apostle for Indigenous Clergy--the Holy Father's mission aid society for the maintenance of diocesan seminaries and diocesan seminarians in mission countries.
- (33) The Pontifical Missionary Union--the official agency of the Holy Father for arousing and sustaining a missionary spirit among the clergy, religious and laity.
- (34) The four mission societies listed above function under the Sacred Congregation for the Evangelization of Peoples and are united under one common title, the Pontifical Missionary Apostolate.
- (35) The people of the archdiocese, their parishes, schools and other institutions are encouraged to become more familiar with these societies, adopt positive attitudes toward them, and assist with the attainment of their goals.
- (36) MISSION SUNDAY - AN EXPANDED CELEBRATION
The annual world-wide observance of Mission Sunday is one of the best opportunities to teach the people about God's universal plan of salvation and service, about the supreme dignity and the self-giving of a missionary vocation.
- (37) The Mission Sunday collection supplies "bread and butter" assistance to more than 825 missionary dioceses in the world on a regular and equitable basis.
- (38) Therefore, the Synod supports the annual observance of Mission Sunday throughout the archdiocese, and it strongly urges an expanded and more meaningful celebration of Mission Sunday by each parish, according to local initiatives--with helps and suggestions provided by the parish Mission Committee and/or the Archdiocesan Commission on Missions.

MISSIONARY COOPERATION PLAN

- (39) Through the Missionary Cooperation Plan each parish of the archdiocese receives an assignment, once a year, of a mission society or a

mission diocese. The assignment has a twofold purpose. It is educative because the missionary presents a special sermon or explanation of the needs of his missions. It provides additional financial support, because the missionary is allowed to have a special collection for those needs.

- (40) Missionary societies continue to be extremely necessary. They carry out on front lines the missionary task of the entire people of God. The annual visit of a missionary provides a bond of unity and a bridge of understanding between the homeland Church and the missions.

- (41) Therefore, the Synod recommends:

That the Missionary Cooperation Plan be continued in the Archdiocese of Cincinnati, and that every parish and parish-mission be included.

That the visit of the missionary be made more effective by the active participation of priests, religious and laity, by advance announcement and promotion, by affording the missionary as much contact with the people as possible, and by continuing communication with the missionary during the year.

EXCHANGE AND MUTUAL ENRICHMENT

- (42) Christ's parable of the Good Samaritan teaches that our neighbor is every man. The Church has opened her doors and windows in order to meet and know and serve mankind the better. The Church believes that she is important for mankind and wants to make her contacts more beneficial, more immediate. Nor is the Church unaware that God has shared His blessings with His people and that mutual exchange could bring new riches, cultural, material and spiritual to all His people.

- (43) Therefore, the Synod proposes, in order that better contacts be made, and better bridges built between ourselves and the peoples of the world:

That parishes of the archdiocese, with encouragement from their individual members, embrace, for a specified time, some mission territory, or a religious community serving a territory, or an individual missionary, so that a mutual exchange of prayer, aspiration, encouragement, and sharing may bring more closely to accomplishment the unity of all men in Christ.

STEWARDSHIP AND SHARING

- (44) The whole Church, in principle and policy, should provide organized and honorable support for missionaries on a "built in" basis. Missionaries, although they have been required and are willing to do it, should not be expected to raise the funds to support their missionary work.

- (45) Sacrifice is a strong word to be thought about often by Christians, to be frequently spoken aloud and taken seriously when it is. The habit of

sacrifice, already known to many, is an ideal and standard of excellence for all Christians. It is a teaching of Jesus Christ. It was a supreme pattern of His life and death.

(46) Therefore, this Synod strongly urges that:

Over and above all aid that is normally given to the missions, a more challenging program of stewardship and of sharing should be started. From planned economies, both in luxuries and in some things usually regarded as necessities, more could be shared with the Society for the Propagation of the Faith, with mission societies, and with Catholic-Christian communities in mission areas of the world. This could be done by the archdiocese, by parishes, by parish organizations and by individuals. The amount is left to conscience and to the better impulses which the Holy Spirit initiates in individuals and in groups. It will vary, depending upon the general circumstances, the opportunities, the faith, and the movement of grace in each particular case. When preparing one's last will and testament, serious consideration should be given to including mission bequests.

III. SUPPLEMENTARY GUIDELINES

- (47) LAY VOLUNTEERS IN THE MISSIONS: Because missionary work is not exclusively the work of priests and religious, but of all members of the Church, qualified members of the laity should think of serving in the missions. All the laity should be formed for positive witness everywhere and some should be commissioned for special service in developing mission areas. In the area of special service a committee of the Commission on Missions should gather necessary information and accept responsibility for recruiting, screening, supporting and maintaining contact with lay volunteers. Eventually a program or points of orientation could be prepared and offered to all Christians travelling or serving abroad, so that the importance of Christian witness in foreign countries will be better understood.
- (48) STUDENTS AND VISITORS FROM ABROAD: Immediate hospitality and service to foreign students and to foreign visitors in the United States should be a priority involvement of Christians and of Christian communities. Students and visitors from overseas should be introduced to the best patterns of apostolic work, of Christian family life and civic life, in the United States. These are the future leaders of the world, the "missions" at our front doors.
- (49) ECUMENISM AND MISSIONS: Ecumenical meetings and observances cannot ignore the missionary nature of the Christian Church, and of necessity must inspire a united witness and out-reach to all peoples. It is strongly encouraged that the Commission on Missions exchange observers at mission meetings with

other Christian denominations, and consider the possibility of united action for the missions.

- (50) COOPERATION WITH GOVERNMENTS AND WORLD AGENCIES: Governments, and international organizations, as well as foundations and voluntary agencies, are playing an ever-increasing role in the progress and development of peoples. Christians are worthy of special praise when they join and accept leadership in such organizations. In this way, the building up of the earthly city will have stronger foundations in the Lord and be directed more firmly toward Him.
- (51) LEADERSHIP OF PRIESTS: The perspectives of Vatican Council II on the missionary character and task of the Church should be given their best support and expression by bishops and priests. Priests will be more effectively helped in this task if, in diocesan structures involving priests, in meeting agenda and in formation and continuing education programs, more consideration is given to missionary activity, "which is the greatest and holiest task of the Church."
- (52) RELIGIOUS COMMUNITIES: Religious communities, whether they have members in the missions or not, should take specific steps to develop mission awareness and zeal in all their members.
- (53) MISSIONARY SOCIETIES: Missionary societies should be regarded and treated, and should consider themselves, not as independent organizations, but as intimate and honored members of the family of God, helping to discharge the responsibilities of the whole family. Their mission experience and zeal should be utilized as much as possible.
- (54) MISSIONOLOGY IN SEMINARIES: The presentation of missionology in seminaries should bring the non-Christian world into truer focus, so that the necessity of a more intense evangelization of non-Christians, and of their incorporation into the Church, will become clear to seminarians and will nurture their zeal.
- (55) MASS OFFERINGS AND THE MISSIONS: The support of missionaries and of local clergy in mission countries is an almost daily concern of missionary bishops. Such support is provided, to great extent and sometimes entirely, by offerings for holy Masses from countries where the Church is better established. The Christian faithful should be kept informed of this good effect of their faith and generosity, and this form of mission support should be sustained.
- (56) HANDLING MISSION CONTRIBUTIONS: The Archdiocesan Mission Office can offer better service to the Church, if missionary contributions are forwarded through the mission office. This policy affords protection against underserving appeals. It allows for evaluation of programs and provides useful records. The mission office shall forward donations intact to the beneficiary designated, and to the credit of the donor, unless otherwise specified. If, for a special reason, a parish or an individual wishes to deal

directly with a missionary, an exchange check--in the same amount as that sent in--may always be obtained from the mission office. (5100 Shattuc Avenue, Cincinnati, Ohio 45226) The mission office shall make an annual report of major diocesan receipts and disbursements.

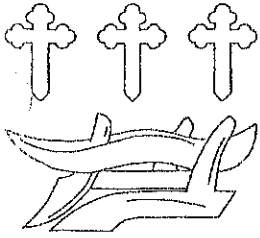
IV. CONCLUSIONS

- (57) The guidelines above are not for filing, not for admiration and, hopefully, not for rejection. They are for action--which springs from renewal and causes renewal. They reinforce convictions that the Church has a road to travel and a goal to attain. They assert that Christianity is the vehicle in time of God's master plan, that men are measured for eternity by the degree of their daily conversion to it, their execution of it.
- (58) For good Christians it should be a joyful way, because doubt has been conquered by faith and trust, the spirit has been liberated for God's work, and emptiness has been replaced by the quest for goodness and the promise of eternal glory with God and His people in Christ and the Spirit.
- (59) It is a great source of encouragement that so many people have read these guidelines, have cooperated in their formulation, and now show willingness to give them a conscientious try in life. (5)

(60) FOOTNOTES

- 1) No choice of terminology regarding missions is acceptable to everyone. Other usage may have its proponents and its advantages. But terminology found here has been tested and may be used without apology as a satisfactory medium of exchange.
- 2) For reasons of distance or of serious cultural alienation the Church has not reached these people and cannot reach them through the usual channels.
- 3) Excellent posters, naming and explaining the Holy Father's monthly mission intentions are obtainable from: PIME Press, 9800 Oakland Avenue, Detroit, Michigan 48211. \$3.00 for subscription of twelve posters.
- 4) The Office of the Society to Aid the Missions is located at 5100 Shattuc Avenue (Linwood) Cincinnati, Ohio 45226. Phone 321-3031. Monsignor Henry J. Klocker, Director, and Father William Labodie, Associate Director.
- 5) Many valuable suggestions contributed during the "Speak Up" weeks could not be incorporated into the mission document itself, but can be used in later programming.

Archdiocese of Cincinnati



Office of
The Archbishop

100 East Eighth Street
Cincinnati, Ohio 45202

513-421-3131

DECREE OF PROMULGATION

On September 12, 2011, Archbishop Dennis M. Schnurr approved complimentary legislation to the 1971 Archdiocese of Cincinnati Post Synodal Document on Education which was promulgated on June 4, 1976. The complimentary legislation to the 1971 Post Synodal Document on Education changes the role of the Archdiocesan Commission on Education from being a "policymaking" body to a "consultative" body and the structure of group membership changes to include a more diverse membership on the Commission. The Presbyteral Council was consulted on September 12, 2011 regarding the change in the document.

As Archbishop of Cincinnati, I hereby decree that these norms are effective immediately for the Archdiocesan Commission on Education as complimentary legislation to the 1971 Post Synodal Document on Education promulgated on June 4, 1976.

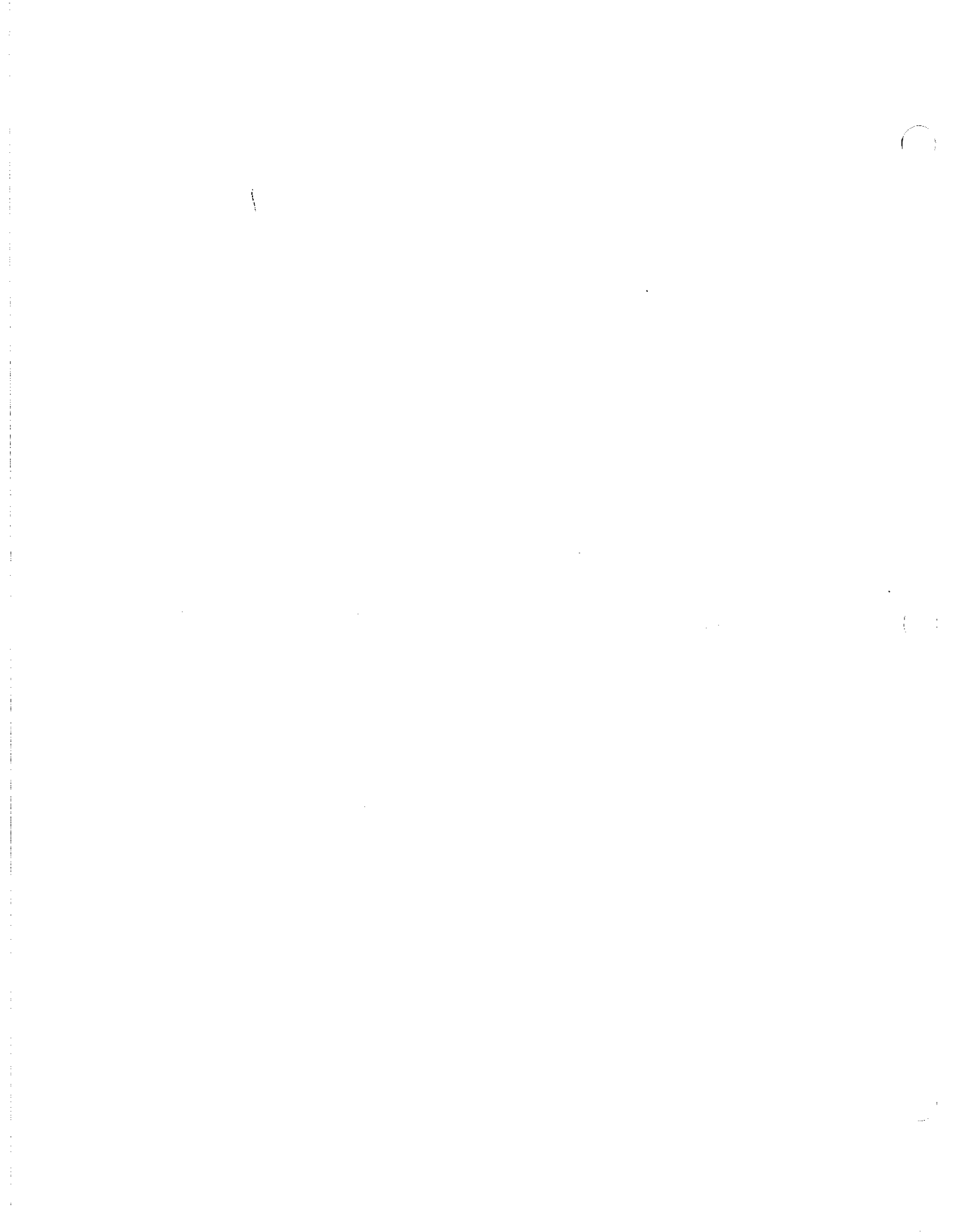
Given at the Chancery of the Archdiocese of Cincinnati, on the 13th day of September, in the year of our Lord 2011.

A handwritten signature in cursive script, reading "Dennis M. Schnurr". A small cross symbol is written above the first letter 'D'.

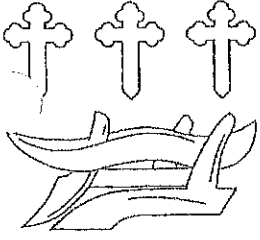
Most Reverend Dennis M. Schnurr
Archbishop of Cincinnati

A handwritten signature in cursive script, reading "Steve J. Angi".

Rev. Steve J. Angi
Chancellor



Archdiocese of Cincinnati



Office of
The Archbishop

100 East Eighth Street
Cincinnati, Ohio 45202

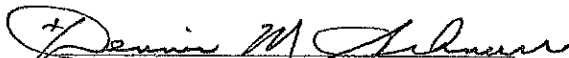
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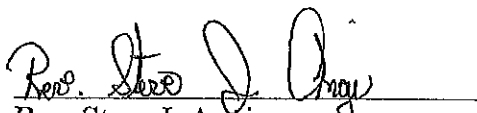
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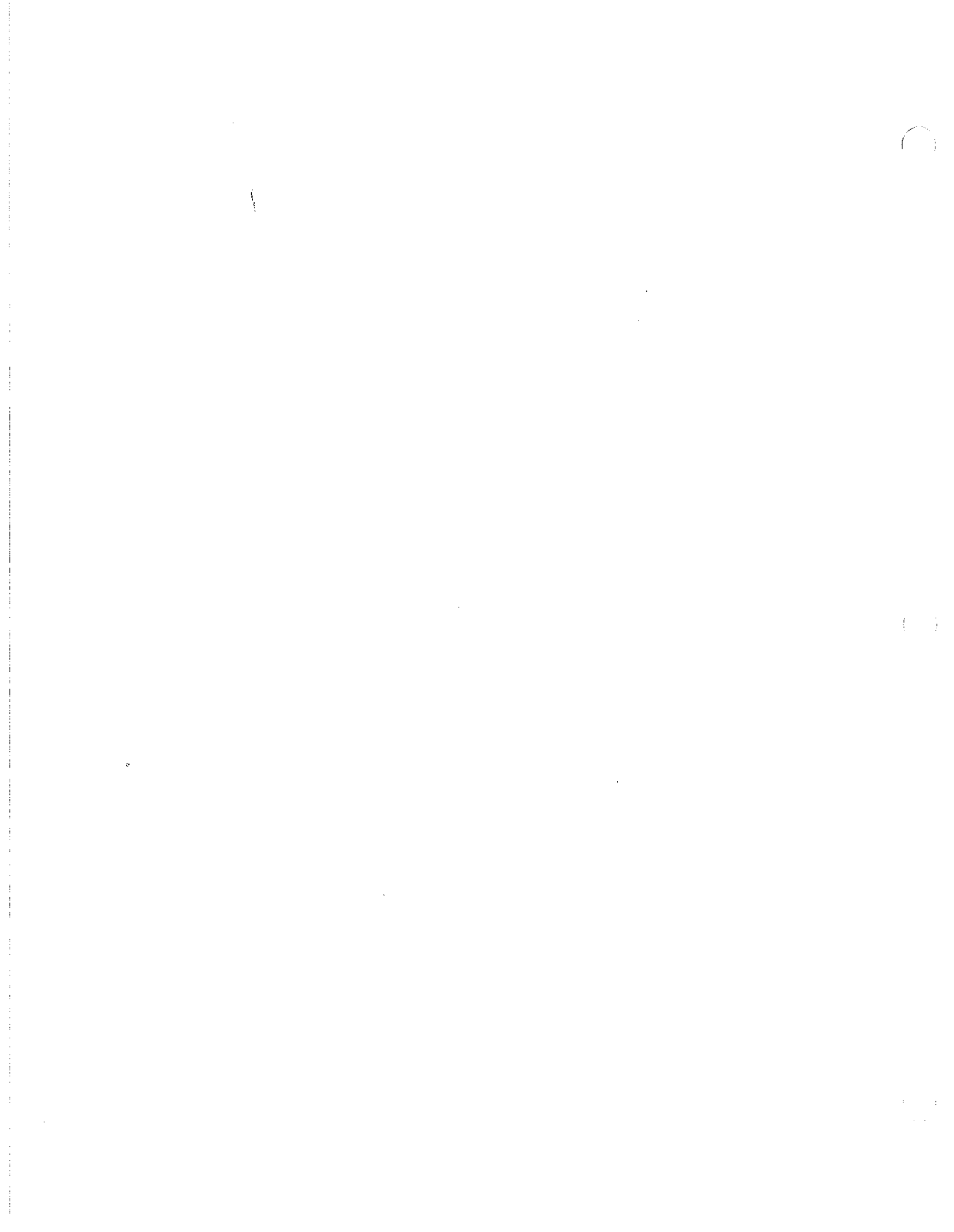
On October 16, 2012, Archbishop Dennis M. Schnurr approved complimentary legislation to the 1971 Archdiocese of Cincinnati Post Synodal Document on Education which was promulgated on June 4, 1976. The Visioning Process on Education in the Archdiocese of Cincinnati promulgated on August 13, 2012 and approved by Archbishop Dennis M. Schnurr calls for an Archdiocesan Commission on Education but eliminates the Area Commissions on Education as outlined in the 1971 Post Synodal Document on Education. The complimentary legislation to the 1971 Post Synodal Document on Education changes the role of the Area Commissions on Education to a non-existent status while maintaining the central role of the Archdiocesan Commission on Education. The Presbyteral Council was consulted on October 15, 2012 regarding the change in the document.

As Archbishop of Cincinnati, I hereby decree that these norms are effective immediately as complimentary legislation to the 1971 Post Synodal Document on Education promulgated on June 4, 1976.

Given at the Chancery of the Archdiocese of Cincinnati, on the 16th day of October, in the year of our Lord 2012.


Most Reverend Dennis M. Schnurr
Archbishop of Cincinnati


Rev. Steve J. Angi
Chancellor



THE DOCUMENT ON

ECUMENICAL AND INTERFAITH RELATIONS

SIXTH SYNOD

ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON ECUMENICAL AND INTERFAITH RELATIONS

(Reference Key--EC)

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THE DOCUMENT ON
ECUMENICAL AND INTERFAITH RELATIONS

PROLOGUE

- (1) "I pray that they may all be one. O Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me" (John 17:21). Our Lord perpetually intercedes for the growth of that mysterious unity of His one and unique people, His Church. He prays for more unity, not necessarily for more uniformity. For to insist on more uniformity may hinder the growth of unity, which requires diversity. What we seek is unity in essentials, diversity in non-essentials, and charity in everything.

For our part, however, we have a history of divided Christian groups, and, as pilgrims, a call not to block or prejudice the future inspirations of the Holy Spirit. (1) To the degree, then, that we allow our disunity to continue contradicting Christ's will for unity, we stifle the Spirit of Christ leading us to love and serve all men. To the degree, however, that we promote and show this unity, we succeed in our Christian mission to the world. As all of us Christians work and pray together for unity, we fulfill Christ's will, since only our united witness in love will lead many to salvation. Accordingly, all Christians are urged "to recognize the signs of the times and to participate skillfully in the work of ecumenism." (2)

INTRODUCTION

DEFINITIONS

- (2) "Ecumenical relations" are those relations, attitudes, and actions between Christians which aim to promote unity among themselves and eventually to restore unity among the churches, according to Christ's will.

"Interfaith relations" are those attitudes, initiatives, and transactions between Christian and non-Christian believers. These relations are "ecumenical" in the broad sense.

Although it is not so used in this document, "ecumenical" is sometimes used even more broadly to refer to any movement to promote unity among men of good will, as in any movement to advance human unity based on common values independent of faith.

SPIRITUAL ECUMENISM

- (3) To participate skillfully in this work, we commit ourselves first to spiritual ecumenism. "There can be no ecumenism worthy of the name

without a change of heart. For it is from newness of attitudes (cf. Eph. 4:23), from self-denial and unstinted love, that yearnings for unity take their rise and grow towards maturity. We should therefore pray to the Divine Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity toward them... This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and can rightly be called 'spiritual ecumenism'." (3)

THEOLOGICAL PRINCIPLES

- (4) To free us for fitting ecumenical attitudes and actions, as well as to guide us in that joint social action to which all Christians are now called, we need sound theological principles. The theology of ecumenism is remarkably complex, and the following principles, while needed, are not meant to be exhaustive. (4)

1) Christianity is essentially bearing witness to Christ and Christ intends the unity of His Church to be a witness that helps save the world. Therefore, disunity among Christian churches is a scandal and a stumbling block, and damages the most holy cause of proclaiming the good news to every creature.

2) Christianity is a witness of love. Any ecumenical endeavors without love cannot solve our dividedness. For this dividedness of ours reveals itself most radically as a disunity from the life of shared love. For example, the tragic struggle in Northern Ireland shows how social, cultural, historical, political and psychological differences create deep-rooted feelings and tensions, arrogances and antipathies which are even greater barriers to unity in love than are doctrinal differences.

3) Despite all man-made separations, however, our radical though imperfect unity as Christians and as churches makes us nearer to each other than most men imagine. For individual Anglicans, Orthodox, Protestants and Roman Catholics are all united by one baptism and faith in Christ, as "fellow citizens with the saints" (Eph. 2:19). More significantly, we believe that the Holy Spirit has used and is using other existing churches and communities as effective means of salvation. (5) Accordingly, we especially need to emphasize our common bonds in Christ: one baptism, the Scriptures, one life of grace, with one faith, hope, and charity, and one Father, one Saviour, one Spirit of all (Eph. 4:4-5).

4) Honesty requires us also to recognize the distinctiveness of our ecclesial traditions and to witness it frankly to others.

5) All Christians are called to obey their Lord. Therefore, all the churches and ecclesial communities must together manifest their existing unity and become "fellow workers in the truth" (3 John 8). In a practical way, some churches promote a structural embodiment of present

unity through councils of churches or their equivalents. A much needed way of manifesting existing unity is to do everything together except what irreconcilable difference or sincere conviction compels us to do separately.

6) All Christians are called to growth during their pilgrimage. Therefore, the churches must corporately be involved in renewal and reform and must corporately be in search of Christ's purification and the Holy Spirit's further guidance. For the growth in fuller Christian unity depends on this growing renewal (Eph. 4:23-24). Hence, we jointly need to be ready to free the churches of man-made accretions now hindering our mission to today's world. For the achievement of unity will involve nothing less than a death and rebirth of many forms of church life as we have known them.

7) All Christians are called to be humble and listening, quick to hear and obey the Word, and devoted to the teaching of the apostles. Therefore, the churches committed to this quest of further unity must not be proud, boasting in their own possession of the truth and hence deaf and unteachable, but humble rather, with ears open to hear, seeking to be possessed by the truth. Let them "hear what the Spirit is saying to the churches" (Rev. 2:11).

8) Finally, all Christians rely fully on their Lord and confidently expect His unifying Spirit. Therefore, the churches should open themselves up to that confidence which moves mountains, for we are lifted up by hope given by the Holy Spirit sent by Christ (cf. Rom. 12:12). (6)

CHANGES OF ATTITUDE

(5) Besides theological principles, we also need attitudinal changes towards ecumenism. Recognizing the Holy Spirit's action and intent during the past sixty years of the ecumenical movement, we respond to his present call.

1) The Fathers of the Second Vatican Council have called us away from some easy and popular attitudes towards ecumenism such as apathy, fear and disillusionment to a new eagerness, confidence and courageous patience in our pursuit of fuller unity.

2) Moreover, since we share in the life of Christ's now disjointed Body of Christians, we can feel how our divisions create a worldwide spiritual poverty. For by remaining separated, we deny to those who are not Christians that full Christ-intended witness of the one people of the Spirit-sending Christ.

3) We will also feel the personal pains and poverty that come to us as a result of our tragic separations. For instance, some Roman Catholics feel the hurts frequently arising from our religious prejudices.

or "mixed marriages", from our separated church buildings or from our emphasis on our differences without concern to stress what we share in common.

4) Finally, we should sense the ecumenical adventure. For our age is molding the future shape of Christ's one holy Church. Thus each of us is involved in a joint treasure-hunt with Protestants, Anglicans, Orthodox and other believers. In this adventure we can find, share, and accept these people as persons and the true values that they have found. We are also called to share our whole selves and our Roman Catholic goods in a way that God wills.

PERSONAL CONVICTION

- (6) Each of us also needs, as an operative basis, the growing conviction: "Ecumenism is for me." We need to remind ourselves that our inaction prolongs and can even increase our dividedness. We need to recall that we have a special opportunity here in America since we manifest the world's greatest variety in our religious groups and a distinctive history of relations among religions. Hence as Americans, we are called to work in the world's laboratory of ecumenism. Moreover, Christ calls all Christians to pray and work for the restoration of full unity in the Church. (7) It is a fact, then, that each of us has a large stake in making the ecumenical movement part of his life.

ECUMENICAL RELATIONS

- (7) It is our hope and prayer that a consideration of the following ingredients to ecumenical relations will help to point the way between indifference and fear of change, neither of which serves true faith and charity.

DIALOGUE

- (8) Dialogue is one of the initial steps to be taken in our pursuit of fuller unity. Ecumenical dialogue consists in explaining one's own beliefs and those of his religious group to someone who is not a member and in listening and seeking to understand the beliefs and religious traditions of another. There are various types and levels of dialogue, some organized, some not. Dialogue is the responsibility of all Christians in their pursuit of the fulfillment of the will of Christ.
- (9) The ground rules for true ecumenical dialogue are: 1) assuming and respecting the good faith of the other person; 2) remaining faithful to one's own convictions and expressing them as clearly as possible; 3) seeking to understand the beliefs of others and interpreting them in the best light without pre-judgment; 4) seeking for shared beliefs and then viewing differences with a willingness to face issues which divide as well as those which unite; 5) being willing to admit in humility and penitence whatever one's group does unnecessarily to cause and perpetuate division; and 6) using the results of dialogue as a source of personal and group renewal. (8)

- (10) Ecumenical dialogue, as such, does not have for its object the making of "converts" from one form of Christianity to another. This does not mean that we can abandon our duty to witness to our faith. It simply means that the motivation and object of dialogue and convert-making are different. The historical situation of a divided Christianity demands ecumenical dialogue. Also, while remaining open to the movement of the Holy Spirit in ourselves and others, we should direct our primary effort for conversions to those whose lives are only vaguely, or not at all, related to Christianity.

CONCLUSIONS

1. All Roman Catholics are encouraged to participate in ecumenical dialogue. Priests should encourage the laity in the formation of dialogues through ecumenical neighborhood discussion groups.
2. Priests are urged to participate in ministerial associations not only for the purpose of common witness but also for the purpose of dialogue.
3. As a continual preparation for dialogue, the theme of the dignity of man, his right to religious freedom, and our relationship to other Christian communities should be introduced frequently into homilies.
4. In their instructions to new members of the Roman Catholic community who were previously Christians of other communions, priests are encouraged to emphasize the continuity which exists with their previous convictions. These people then can become bridges to their former communities.
5. The Archdiocesan Commission on Ecumenical and Interfaith Relations is to include a committee specifically charged with the promotion and coordination of ecumenical dialogue on all levels, from official contacts to informal discussion groups.

EDUCATION

- (11) The need for education in ecumenism must be met on all levels, in the home and from elementary school to adult education. Our motivation to seek this knowledge stems from our desire to fulfill the will of Christ.
- (12) Although the methodology and content of our attempts to educate for ecumenism will vary, depending on the level of learning, background and other circumstances, an ecumenical awareness should permeate our educational process on all levels. Further, we are convinced that ecumenism is fostered by teaching a renewed theology which forms Christians who have a deeper understanding of the gospel and are responsive to the needs of the world. Also, ecumenism thrives through encounter and any true educational effort will provide encounters, suited to the level of educational effort,

with Christians not of our communion. Especially at higher levels, we can best learn about other traditions from teachers who adhere to those traditions.

- (13) In addition to our educating for ecumenism, we think that the time has come for the initial steps to be taken in exploring the possibilities of educating jointly with Christians of other communions at various levels of our religious education process.

CONCLUSIONS

1. The ways and means that ecumenical attitudes can be developed within the curriculum of our elementary and secondary schools and Confraternity of Christian Doctrine classes are to be investigated and implemented.
2. Efforts should be made to introduce an ecumenical dimension into existing adult education programs and to initiate programs that are concerned with the ecumenical movement in adult education.
3. In our colleges and universities and especially in our seminaries, courses in ecumenical theology, the history of the ecumenical movement and other pertinent courses should be part of the curriculum. Competent members of other Christian communions should be involved in the implementation of this conclusion. We recommend the full implementation of the guidelines in the Directory, Part II, issued by the Secretariat for Promoting Christian Unity on April 16, 1970.
4. Those involved in the work of the Newman apostolate, whether leaders or students, are encouraged to pursue the many opportunities for ecumenical programs that are available in that ministry.
5. Seminars or workshops on the ecumenical movement and ecumenical theology should be part of programs for the continuing education of priests, especially for those engaged in the pastoral ministry.
6. The Archdiocesan Commission on Ecumenical and Interfaith Relations is to include a committee charged with the promotion and coordination of educational endeavors for ecumenism.

COMMON PRAYER

- (14) Since the ecumenical movement is a movement of all Christians towards God, our first faltering steps will manifest themselves in a true desire to approach God in prayer together with other Christians. In this section on "common prayer," we are specifically considering prayer services prepared and held in common with any of our Christian brethren.
- (15) With the conviction that ecumenism is above all a movement of the Holy Spirit, we welcome any opportunities for common prayer with other

Christians and encourage all Roman Catholics to participate in these services and help initiate them where they do not now exist. It is the love of Christ which urges us to join with our brethren in Him in humble pleading prayer for that fulfillment of unity which is His will. (9)

CONCLUSIONS

1. Roman Catholics are encouraged to join with other Christians in prayer for any common concern in which they can and should cooperate, e.g., peace, social justice, mutual charity among men, etc. This common prayer especially should be concerned with the restoration of Christian unity. (10)
2. Representatives of the churches or communities concerned should cooperate in planning such prayer services. The place chosen for such services should be acceptable to all taking part.
3. Special times of the year are especially appropriate for these services. In addition to such obvious occasions as the great Christian celebrations of Holy Week, Pentecost, Christmastide, Week of Prayer for Christian Unity, etc., we also recommend the times surrounding the national holidays such as Thanksgiving, Memorial Day, Independence Day, etc., as presenting excellent opportunities for common prayer for intentions of concern to all.

WORSHIP

- (16) Ecumenical sharing in the liturgical worship of a tradition other than one's own presents some difficulties that are not present in common prayer services. "By liturgical worship is meant worship carried out according to the books, prescriptions or customs of a church or community, celebrated by a minister or delegate of such church or community, in his capacity as minister of that community." (11)
- (17) Roman Catholics may attend the liturgical services of other churches or ecclesial communities for any reasonable motive, for example, blood relationship, friendship, desire to be well informed, etc. In such cases they may take part in common responses and hymns of the community of which they are guests. (12)
- (18) The celebration of the Eucharist is the main liturgical service of the Roman Catholic Church. In other Christian communions the main liturgical service might be either the celebration of the Lord's Supper or the Liturgical Service of the Word. By main liturgical service, we, therefore, refer to the regular Sunday service of a congregation. Difficulties of mutual participation in these main liturgical services arise mainly from differences in basic convictions regarding sacramental faith, ministry, or order in the churches or communities. Due to these differences, inter-communion is not permitted by the present discipline of the Roman Catholic Church. (13)

- (19) Also, in these main liturgical services, mutual participation in ministerial roles in the service is not presently permitted. Thus a member of another communion is not to act as Scripture reader or to preach during the celebration of the Eucharist; and the same is to be said of a Roman Catholic at the celebration of the Lord's Supper or at the principal Liturgical Service of the Word held by other Christian communities. Nevertheless, at other services, even liturgical ones, it is allowable to exercise some functions, with the consent of the authorities of the communities concerned. We are heartened by the dialogue that is taking place on national and international levels among the various denominations on these important questions. (14)
- (20) In any sharing that does take place within the framework of these guidelines in services of other churches or communities, the principle of reciprocity (not accepting an invitation that one cannot extend or vice-versa) should be respected.
- (21) The Roman Catholic Church and the Eastern Churches separated from us--generally Orthodox Churches--are joined "in closest intimacy." (15) For this reason the guidelines which set forth the discipline of the Roman Catholic Church regarding relations with these Churches differ from the general guidelines with which we concern ourselves here. We urge those who might be involved in such relationships to consult the documents of the Second Vatican Council in this regard: Decree on the Eastern Churches (par. 24-29), Decree on Ecumenism (par. 14-18), and also the Decree on Catholic-Orthodox Marriages of February 22, 1967, together with the guidelines of the Directory of the Secretariat for Promoting Christian Unity (par. 39-54). In case of doubt in this regard, the matter should be referred to the Archdiocesan Commission on Ecumenical and Interfaith relations.

Baptism

- (22) Baptism is the Christian sacrament of incorporation in Christ. Baptism, therefore, is the sacramental bond of unity existing among all those who are reborn through it. It is the foundation of communion among all Christians. For this reason its dignity and the manner of administering it are matters of great importance to all Christ's disciples. The practice of the Roman Catholic Church in regard to this sacrament is governed by two principles: "that baptism is necessary for salvation, and that it can be conferred only once." (16)
- (23) Placing a proper value on the baptism conferred by ministers of the churches and ecclesial communities from whom we are separated has obvious ecumenical importance; for in this way baptism is truly revealed as the sacramental bond that it is. For this reason, indiscriminate re-baptizing (conditional baptism) of all who desire full communion with the Roman

Catholic Church is not permitted unless there is a true prudent doubt, in the particular case, of the fact or validity of a baptism already administered. It is the obligation of the minister of baptism to investigate the validity of a previous baptism nor can he excuse himself simply on the grounds that someone requests conditional baptism. (17)

Marriage

- (24) Since marriages between Roman Catholics and those of other communions often involve special difficulties regarding matters of conscience especially concerning Christian worship and the education of children, the Roman Catholic Church warns of the difficulties encountered in such marriages. (18) Nevertheless, once such marriages are decided upon, pastoral counseling of the Church should be positive rather than negative. In the directives and guidelines in this regard the Roman Catholic Church wishes to offer special help and support to the couple concerned. In the past there was a tendency to look upon the partners to such marriages as persons disloyal to their church. Today there is an increasing awareness among the churches that the churches' dividedness itself is disloyal to the will of Christ.
- (25) In all valid marriages the Roman Catholic Church recognizes sacred and abiding values. We believe, further, that marriages between baptized persons are true sacraments and that in such marriages there exists between the spouses a true "communion of spiritual benefit." (19) These spiritual bonds in which the couple is united are grounded in the true, though imperfect, communion which exists between the Roman Catholic Church and all who believe in Christ and are properly baptized.
- (26) In order to aid the couple to appreciate better the possibilities and difficulties encountered in marriages which unite Christians of different communions, Roman Catholic priests and other Christian ministers should jointly do all they can to prepare the couple for marriage and especially after the marriage to support them and their families with all the aids their ministry can provide. They should encourage the couple to develop in their homes a common life of prayer and mutually to respect each other in their convictions. Couples should also be informed of the possibility of worshiping together in each other's churches in accordance with the guidelines of the Secretariat for Promoting Christian Unity (see EC-17).
- (27) It is the right and responsibility of parents to provide for the religious education of their children. In marriages between Christians of different communions experience shows that this issue should be resolved before marriage. The current discipline of the Roman Catholic Church as regards the required declaration and promise of the Roman Catholic party and the various modes and places for the wedding ceremony should be the subject not just of pre-marital counseling but also of other educational efforts, such as the homily, bulletins, etc. In this way the priests can

give the theological, pastoral, and ecumenical rationale for these guidelines. (20)

Christian Burial

- (28) The practices surrounding Christian burial often touch on ecumenical relations and attitudes. We commit to the Archdiocesan Commission on Ecumenical and Interfaith Relations the responsibility of researching this area and providing more ecumenically oriented guidelines for our Christian burial practices. Such guidelines should exhibit the concern of the Church for the deceased and the bereaved at this special time in the life of every Christian.

CONCLUSIONS

1. The Archdiocesan Commission on Ecumenical and Interfaith Relations is to continue to provide current guidelines concerning ecumenical sharing in liturgical worship and sacramental mysteries. This commission will disseminate information regarding dialogues taking place and the results of these dialogues, especially those regarding sacramental sharing.
2. We encourage full implementation and use of the present guidelines regarding worship and the sacraments.
3. The question of the theology and practice of baptism should be the subject of dialogue between Roman Catholics and other churches or communities.
4. Priests are encouraged to make every effort to cooperate with the minister or religious counselor of the party who is not Roman Catholic in preparation for the marriage and continued efforts after the marriage to help the couple.
5. Those now in such marriages (Roman Catholic and Christian of another communion) are urged to bring to the service of the people of God their experiences in facing the difficulties and unique possibilities of such marriages, to aid other couples contemplating these marriages and the churches themselves in their mission of unity.

CHRISTIAN WITNESS

- (29) When Christians together approach God, together they will witness. This Christian witness is necessary in the world today and it should not be just parallel but joint witness in the name of Christ. The churches must not just meet together; they must meet and endeavor to solve together the needs and problems of the world. We think that the time has long since passed when we can afford the luxury of a divided effort. Perhaps the most emphasis needs to be put on this call to active social cooperation now because of our long habits of doing things separately.

- (30) This cooperation among Christians to become involved in and to work at the solutions of social problems is not an aberration of the Christian message. It is an attempt to spell out, with appropriate specifics, the ways in which that message can be related to the complex world of today. We recall the social principles which have been repeated by every Pontiff of modern times and strongly urge that these statements be constantly studied and implemented as much as possible in ecumenical action.

CONCLUSIONS

1. All Roman Catholic agencies engaged in social action programs within the archdiocese should examine their policies and programs and those of their counterparts in other communions to discover the ways and means by which they may consolidate their divided efforts.
2. Ministerial associations and coalitions of churches can often be the best vehicles for meeting local or neighborhood problems. Roman Catholics are encouraged to become active members in these associations and other groups working for social reform in accord with Christian principles.
3. The Archdiocesan Commission on Ecumenical and Interfaith Relations is to include a social action committee charged with the promotion and coordination of ecumenical social action programs.

INTERFAITH RELATIONS AND RELATIONS WITH NON-BELIEVERS

- (31) Today, communications and possibilities of travel are such that there is hardly any one of us whose life has not included some contact, however casual, with people from other religious traditions and with those who claim to have no religious belief at all. To mention only one obvious reason--the involvement of our country in Southeast Asia and the Middle East--we are obligated as Americans and Christians to try to understand something of the traditions and aspirations of Buddhist, Moslem and Jewish communities.
- (32) Because of the presence of an active Jewish community and a leading Hebrew seminary in Cincinnati, our relations with Judaism are of primary importance and offer us an exceptional opportunity "to advance the cause of Catholic-Jewish harmony..., an opportunity to continue the leadership taken in that direction by our American Bishops during the great debate on the Statement at the Council." (21)

ROMAN CATHOLIC - JEWISH RELATIONS

INTRODUCTION

- (33) The Declaration (Nostra Aetate) of the Second Vatican Council inaugurated a new era in the relations of Christians and Jews. It is with full recognition of our Jewish brothers as people of God that we enter hopefully into this new era, sharing together a common patrimony under the One God, our Father.
- (34) The major families of faith share common sources, namely, sacred Scripture and certain traditions. Any unity will be built on the basis of this common heritage. Ecumenical relations and interfaith relations are, of necessity, interdependent. Therefore, even as we continue the task of renewal as members of the Body of Christ, we must reflect upon the roots of our faith in both Scripture and tradition, born as they were of the Jewish people. The New Testament itself affirms the permanent value of the sacred books on which Judaism is founded and from which it is nourished. "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfill them" (Mt. 5:17). The Jews "are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable" (Rm. 11:28-29). (22)
- (35) We must remember that before a real bond of understanding can exist between Roman Catholics and Jews, the task of examining our shared history is mandatory. The Nazi Holocaust, and all that contributed to it, force us to compassion and an attempt to understand the impact of this event on Jews living today. We should also recognize the depth of concern that most Jews feel for the State of Israel. We are challenged to examine two thousand years of vilification and persecution which have lain the burden of proving good faith on the Christian's shoulders. For the future, a continued concern for the integrity of the individual conscience as well as a respect for the person should cause all Roman Catholics to abhor any manifestation of anti-Semitism, even as it may appear in our society today.
- (36) When approaching the Jewish community, Roman Catholics should remember that there is a divergence of views among Jews as there is among Christians. Judaism, too, is experiencing the initial efforts toward an ecumenism of its three major branches. Actually, the distinction between these three is more in degree than in principle. They all authenticate themselves in God and the Jewish tradition. The authenticity of Orthodox Judaism is premised on continued adherence to the full range of Jewish observances as they have been created with preservation being the keynote. Conservative Judaism acknowledges much the same principles as those of Orthodoxy but also recognizes a certain developmental character of tradition and, with great caution and respect, will pass judgment on certain traditional rulings of the past. Reform Judaism recognizes the preservative, the developmental and the innovative as all part of the Jewish tradition. Because of this diversity of views in Judaism itself, Roman Catholics must expect from Jewish congregations a varied range of participation.

CONCLUSIONS

1. Implementation of these guidelines should increase our understanding both of Judaism and the Roman Catholic faith, eliminate sources of tension and misunderstanding, initiate dialogues or conversations on different levels, multiply inter-group meetings between Roman Catholics and Jews, and promote cooperative social action. (23)
2. In order to coordinate and support these guidelines, a Committee on Roman Catholic-Jewish Relations should always be part of the Archdiocesan Commission on Ecumenical and Interfaith Relations.

DIALOGUE - DISCUSSIONS AND CELEBRATIONS

(37) Relations between Christians and Jews have for the most part been no more than a mutual monologue. A true dialogue must now be established. The dialogue, in effect, comprises a favored means for promoting better mutual understanding and a deepening of one's own tradition. The conditions of dialogue are respect for the other as he is and esteem for his faith and religious convictions. Since dialogue, as such, does not have for its goal the making of converts, the intent of conversion is excluded. Great openness of mind, distrust of one's own prejudices, and tact are the indispensable qualities required if one is not, even unconsciously, to offend the other party to the dialogue.

(38) Recent research by experts in biblical and liturgical studies has concluded that in order fully to understand Christian tradition and institutions, it is indispensable to examine Jewish institutions themselves in depth. This is particularly clear in the case of the origin of the sacraments. Christians have adopted the Jewish feasts and prayers, adapting them to the revelation brought by Christ. Their fundamental meaning, however, can be grasped only by constant reference to the original influences. (24)

CONCLUSIONS

1. All programs should be jointly planned and developed. There should be a prior consensus on the objectives, scope and confines of these programs, and all encounters should be worked out in a spirit of mutuality.
2. All participants in Roman Catholic-Jewish discussions should be aware of the problem of semantics that exists between Roman Catholics and Jews and should avoid terminology that may be offensive to the other. Community dialogues at the popular or "grassroots" level among well-prepared participants with the cooperation of the religious leaders of both communities are recommended. In order to initiate and maintain a dialogue between these two communities most effectively, experts in theology, social organization and inter-personal skills should be consulted.
3. Roman Catholics will gain a deeper appreciation of Christ's life and the sacraments He instituted by experiencing and understanding

Jewish holidays. The possibility of joint celebration of these holidays should be explored.

4. "Open houses" between congregations and exchange visits of school-age children may be a means of promoting good will and understanding between Jews and Roman Catholics.

EDUCATION

(39) Religious instruction should normally diminish the prejudice which has historically marred human relations. In the past, it was often the way in which religious education was presented that fostered prejudices against the Jewish people from one generation to the next. Even present-day Roman Catholic methods frequently fail in this respect.

(40) A correct relation to the Jewish people can never come about as long as Roman Catholics feel strangers to the Bible. Belittling ideas about the Jewish people will inevitably live on as long as the preaching of Jesus and the apostles is detached from its historical Jewish background. The history of the Jewish people, before, as well as after Christ, has to be considered in its particular meaning in salvation history. In particular we must remember that:

a. All who are responsible for instruction and education should be informed during their training about the permanent significance of the Jewish people in God's plan for mankind. The history of persecution should not be concealed and the Jewish people should not be treated as though they were non-existent.

b. The Jewish people is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah. The Jewish people is not damned, nor bereft of its election. Their sufferings, dispersion, and persecution are not punishments for the crucifixion or the rejection of Jesus. (25)

c. Much care should be taken in instruction and homilies to right interpretations of biblical readings, especially of those texts which seem to put the Jewish people in an unfavorable light.

CONCLUSIONS

1. The following educational programs are highly recommended:

--institutes for priests, rabbis and lay leaders of both communities which will afford the opportunity of hearing scholars of both communities as well as allowing the opportunity to discuss their common heritage and basic differences in group discussions;

--special education programs or in-service training programs for teachers;

--investigation of resource pooling through team-teaching should be initiated in collaboration with Roman Catholic high schools, colleges, and universities and seminaries along with Jewish organizations and seminaries;

--attention should be directed to adult education. Joint study of the Bible may be undertaken with advisors from both the Roman Catholic and Jewish communities.

2. Religious leaders of both communities are reminded that their pulpits offer a powerful means of advancing mutual understanding, friendship, and cooperation. (26)
3. School texts, prayer books and other media should be subject to constant scrutiny in order to avoid any materials which do not accord with the content and spirit of the Vatican Council's teachings. At the same time, an earnest effort should be made to insert those teachings which show Judaism's role in salvation history in a positive light. (27)

COMMON PRAYER

- (41) Since Jewish worship is an affirmation of the belief in the one, unique God, as well as a community affirmation, it is considered desirable to bring Jews and Christians together for prayers. Whenever possible and mutually desirable, meeting before God in prayer and silent meditation should be encouraged. It is indicated in particular when dealing with major questions of reparation, reconciliation and in times of persecution.

CONCLUSIONS

1. Prepare for these prayer meetings jointly.
2. Use the Hebrew Scripture for these prayers.
3. Choose biblical or prayer texts that are careful to avoid controversial passages.
4. Use formulae not habitually in liturgical use.

COMMUNITY

- (42) In consideration of community problems, Christians would do well to remember the Jewish concept of a sort of "consecration" of the universe. Judaism recognizes that man is not only creature but avows that man also cooperates when he acts with God in a continuing creation of the universe.

- (43) Remembering that Christ's miracles can be viewed as a kind of social healing and that social involvement is part and parcel of the Jew's ministrations to all his fellow men, Roman Catholics should seek to

cooperate with Jews individually and through organizations in order to work toward the solutions of social problems.

- (44) Fidelity to the Covenant has always been linked to the gift of a land promised to Abraham and his seed. This promise has endured for Jews as the object of hope. Over and over they have signified their attachment to the land promised to their ancestors. Roman Catholics should strive to understand and respect the religious significance of this link between the people and the land. For many Jews the existence of the State of Israel cannot be separated from this perspective. This does not imply any judgment on historical occurrences or on decisions of a purely political nature. We call for a better understanding, not for any specific political judgment. (28)

CONCLUSIONS

1. Roman Catholics should seek to cooperate with Jews in order to coordinate efforts aimed at resolving civic problems as well as cooperate in eradicating anti-Semitism.
2. Roman Catholics, understanding the concern of the Jewish community, as well as that of other communities, should support efforts that will ensure a just and lasting peace in the Holy Land for all concerned.

RELATIONS WITH OTHER RELIGIONS

- (45) In the population of the area covered by the Archdiocese of Cincinnati, the religious affiliation of most persons is to either a Jewish or a Christian grouping (taking the latter to include any group which in some way derives from Christianity).

- (46) Nevertheless, we cannot ignore the existence of other religions, and it will be of great benefit to the Church and to ourselves if we can make our own the basic attitude with which the Church wishes to approach other religions. According to a publication of the Secretariat for Non-Christians, "The Christian...must learn to read deeply in the souls of all men and discover what is deep and latent therein, for the religious soul is a treasure which must be known, defended, and utilized for the very balance and integrity of man and the achievement of his destiny...According to these words of Pope Paul VI: 'We must meet as pilgrims who have set out to look for God, not in buildings of stone, but in the hearts of men' (address to non-Christians in Bombay, December 4, 1964)." (29)

CONCLUSIONS

1. If circumstances should bring us into direct contact with persons of other religions, we should take advantage of any opportunity to

inform ourselves more fully of their traditions in a respectful and non-judgmental way. Sincere and unpretentious interest in and respect for the other's religious experience can be a mutual enrichment if it is a true sharing in charity.

2. Present day culture brings certain concepts and practices from other religions into our everyday vocabulary and experience: for example, yoga exercises, meditation practices and cultural expressions derived from Hinduism or Zen Buddhism. We should try to gain a deeper knowledge of these practices.

RELATIONS WITH PERSONS OR GROUPS OF NO RELIGIOUS BELIEF

- (47) "Non-Christian" and "non-believer" are not purely negative concepts, but cover a multitude of positive views concerning man's relations with the world, with others, and with himself. "Pope Paul has stated, in the encyclical Ecclesiam Suam, that at the heart of non-Christian religions and at the basis of the efforts used by atheists to explain the nature of man, there are authentic spiritual and human values. We do not have to combat them (these values); we should accept them and bring them to their fulfillment. It is in this spirit that the necessary dialogue between Christians and non-Christians must be carried on." (30)
- (48) Our contacts with people who reject all religious belief increase every day. There are many motives, levels and varieties of such rejection, and we need to develop a discriminating understanding of them in order to make our encounters with such persons as fruitful as possible.
- (49) The most coherent and serious form of unbelief may be called an atheistic humanism that numbers of leading intellectuals in many countries in the world have espoused. In our own culture we are more likely to meet religious indifference or a rejection of institutional religion, the latter often linked with criticism of the social values and practices of our society. These forms of unbelief are important, however, for they may be seen primarily as a call to re-examine and purify our own belief and practice in so far as it impairs the authentic witness of Christ in the world.

CONCLUSIONS

1. Knowing that dialogue with modern forms of non-belief is a serious work of the Church today, we all have the obligation to understand as well as we can the various forms in which we may meet it in our own circumstances.
2. Serious dialogue with non-religious humanists, especially on issues vital to our society, should be encouraged in common concern with other such dialogues.

PERSONNEL AND ORGANIZATION

- (50) Effective witness to the Gospel, involving all who would carry out the mission entrusted to the Church, requires that structures be established for this purpose which are not ends in themselves. Their purpose must be to enable the people of God to attain the goals of the ecumenical movement, that is, the realization of the prayer of Christ that all may be one in Him and the proclamation of the Good News of salvation through corporate witness to the Gospel. Corporate witness is created and strengthened by the growing commitment of individuals working and praying together. The committees proposed here will be effective only to the extent that they encourage such involvement of members of the Roman Catholic community. They should be so designed, then, as to encourage creativity and to facilitate the work jointly undertaken in ecumenical and interfaith endeavors.

CONCLUSIONS

1. Whenever possible the work of the Church should be carried out in concert with other communions or other faiths. It is best to relate to existing ecumenical, interfaith, and community efforts. Where none exist, Christian responsibility will lead us to take the initiative in forming them.
2. Commissions and Committees on Ecumenical and Interfaith Relations should maintain a position of leadership. They should be dynamic rather than static, creative rather than restrictive, contributing to, as well as reflecting, the Church's continuing growth in unity throughout the world.

INTERNAL ARCHDIOCESAN STRUCTURE

THE PARISH COMMITTEE

- (51) Each local church community is the image of the whole Church and participates in the mission of the Church. The mission of the whole Church will be accomplished only to the extent that the local church accomplishes its mission. Thus the need for "grass-roots" ecumenical and interfaith relations. Effective organization as well as awareness of the need for ecumenical and interfaith activities at the parish level will determine effective involvement of the parish community corporately and individually.

CONCLUSIONS

1. Within every parish a Committee on Ecumenical and Interfaith Relations should be established, responsible to the Parish Council. The charge of this committee will include the following:
 - a. establishing and continuing relations with other churches and organizations within the community;

- b. encouraging the participation of all members of the parish in local ecumenical, interfaith and community endeavors;
 - c. providing for education in ecumenism in the parish school, the CCD program and the adult education program;
 - d. cooperating through the Parish Council with other parish committees and organizations to help them function on an ecumenical basis whenever possible;
 - e. communicating activities and suggestions to the deanery committee and other Committees on Ecumenical and Interfaith Relations.
2. The Parish Council should adapt to local circumstances and implement the suggestions and directives of the deanery committee and the Archdiocesan Commission on Ecumenical and Interfaith Relations.
 3. The Parish Council should encourage and support its Committee on Ecumenical and Interfaith Relations by making available to members of this committee educational materials and opportunities in this area of concern.

THE DEANERY COMMITTEE

- (52) Although it is true that the residents of a parish or neighborhood are the most keenly aware of the resources and needs of the area, it is equally true that conditions do not follow parish boundary lines. Sharing of experience and resources of groups of parishes and institutions in a geographical area (as the present division of the archdiocese into deaneries) hastens the progress of all. Such mutual cooperation makes possible efforts of a wider scope than is possible for an individual parish, encourages each parish to continue and expand its present efforts, and fosters a wider vision of the tasks at hand.

CONCLUSIONS

1. Each deanery should establish its own Committee on Ecumenical and Interfaith Relations whose members should be chosen for their qualifications, experience, and interest. These committees will aid the various parishes by coordinating their individual efforts, and by providing training and information for the members of the parish committees.
2. The deanery committee should make every effort to serve as a clearing house through which the member parishes can share ideas and experiences.
3. The deanery committee should be the agency by which the Roman Catholic Church can relate to coalitions of churches and other community organizations too large for adequate representation by

an individual parish or by a small group of parishes, but not large enough to require representation from the Archdiocesan Commission.

4. The deanery committee should serve as a liaison between the Archdiocesan Commission on Ecumenical and Interfaith Relations and the parish committees.

THE ARCHDIOCESAN COMMISSION

- (53) Growth in Christian unity and effective Christian witness are counted among the primary concerns of every diocese, as is evident from the documents issued by the bishops of the world at the Second Vatican Council. This concern is expressed in this archdiocese by the establishment of a special Commission on Ecumenical and Interfaith Relations which advises and represents the Archbishop in matters of ecumenical and interfaith relations. Through the offices of this commission the activity of the archdiocese in these important areas is encouraged and made more effective. It is through this commission that the Archdiocese of Cincinnati can relate to other Christian Churches and to other faiths.

CONCLUSIONS

1. This archdiocesan commission should be responsible for coordination and communication of the work of committees on ecumenical and interfaith relations on all levels within the archdiocese, issue guidelines and directives where needed to facilitate the work of these committees, and serve as the responsible agency in this area of concern for the Archdiocese of Cincinnati.
2. The commission will include four representatives of the Archdiocesan Council of the Laity, two representatives of the Senate of Priests, two representatives of the Sisters' Advisory Council, two youth representatives, and one seminarian. Additional members may be appointed at the discretion of the Archbishop.
3. There should be a full-time executive secretary, chosen for his competence and special interest in ecumenical and interfaith relations, to serve this commission. He will also be charged with the administration of programs initiated by the commission.

PARTICIPATION IN ECUMENICAL AND INTERFAITH EFFORTS

- (54) In addressing the pressing problems of our time in a spirit of cooperation, we Christians join hands with each other and also with those of other faiths and with all men of good will. Through its Commission and Committees on Ecumenical and Interfaith Relations the Archdiocese of Cincinnati reaches out to cooperate with our brothers in existing ecumenical

and interfaith efforts, and to unite with them in initiating additional response to the needs of the world in which we live.

CONCLUSIONS

1. The Archdiocese of Cincinnati will seek out every opportunity to unite with other communions and faiths in promoting a more effective joint ministry, for example, the Ohio Council of Churches.
2. Cities, counties and metropolitan areas provide ample opportunity for joint ministry. The Church in each area should be anxious to participate in such efforts, for example, Metropolitan Area Religious Coalition of Cincinnati, or Metropolitan Churches United of Dayton.
3. Every priest should make participation in local ecumenical endeavors one of the primary concerns of his pastoral ministry, for example, local ministerial associations.
4. Pastors and Parish Councils should join with other local churches wherever possible to form coalitions of churches, sharing resources to meet the needs of the local community, for example, Southeastern Ecumenical Ministry.
5. Because united witness is essential to the mission of the Church, ecumenical endeavors should have one of the highest priorities in allocating the human and material resources of the Church on every level.

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THE DOCUMENT ON

COMMUNICATIONS

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THE DOCUMENT ON COMMUNICATIONS

(Reference Key--CG)

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THE DOCUMENT ON COMMUNICATIONS

I. INTRODUCTION

- (1) "I have come so that they may have life, and have it to the full" (John 10:10). After His resurrection, Christ instructed His disciples to go into the whole world to profess faith in the meaning that He has given to life, to announce that mankind has been reconciled with the Father, and to celebrate that men are no longer strangers in an alien land. The Incarnate Word was intended by the Father to serve as the Way for all subsequent communication between God and man.
- (2) Jesus founded the Church to ensure the ultimate fulfillment of the divine plan of "reconciling all things to Himself." Alive "in Christ," the Church has the task of sharing the good news which she has received as a living tradition. In each age, she must extend anew the invitation of the Gospel to all men.
- (3) In fulfilling her role as a teacher in the world, the Church is also a learner. She must listen sensitively to the needs and demands of those about her, realizing that the Spirit moves where He will, through Christians and non-Christians as well. Listening, however, is not enough; she must respond. Her response will be effective to the degree that she becomes a good learner. Her role is to be sensitive as Christ was--to serve as a channel for God's work in history. She must bring to life for men in every historical circumstance the authentic Christian vision--one of an ultimate fulfillment, promised by Jesus and anticipated through Christian love.
- (4) The Church must help each Christian to become aware of and use his personal talents to make the message of the Gospel a living, vital force in society. In order to communicate effectively with the world, the Church must begin with the individual persons in each parish. Vatican II highlighted the importance of effective communication among the members of the Church. How can the Church communicate with the world unless she professes her faith in the Gospel message by living up to its demands in her own internal relations? Christianity is enkindled in the souls of men when her members, in their day-to-day being with others, show that faith is not an abstract formula but a way of life--a life of love.
- (5) The members of the Church should develop a mutual trust, which is the groundwork for any effective communication. This trust respects the uniqueness and dignity of each person. It also allows the participants in any dialogue to adjust to differences in attitudes, values and feelings. It recognizes creative tension as a positive factor in reassessing one's own point of view as well as coming to appreciate that of another. Communication within and without the Church makes possible a living search for truth, a truth which Jesus said would make us free.

- (6) To communicate is to live, and to live fully is to follow Christ as "the Way, the Truth and the Life" (John 14:1). This life in Christ is not for Church members alone, but for all mankind; and the Church was not sent by Christ to itself, but to all peoples, "for God sent His Son into the world not to condemn the world, but so that through Him the world might be saved" (John 3:17).
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- (7) The establishment of a modern archdiocesan communication program is a new venture. As such, it will require additional personnel, facilities, and funding. Though deserving one of the highest priorities among archdiocesan projects, the communications program will of necessity have to be implemented in carefully planned phases.
- (8) To insure that the communications apostolate is being effectively carried out, it is incumbent on the Communication Commission, all who are directly responsible for various communication departments and upon the Archbishop and his advisors to annually review and evaluate the communications program. Such periodic evaluations should be made in terms of the goals and objectives stated in this document, those developed by the Communication Commission and the needs of the people of the archdiocese.
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II. INTERNAL COMMUNICATIONS

- (9) The Church, collectively and in her members, should encourage frank and open two-way communications. In what other way can she enter into relationship with those to whom she endeavors to speak? Anything which hinders effective interpersonal two-way communication must be recognized and eliminated insofar as this is possible. It is especially the responsibility of those who have the gift of authority to create an atmosphere in which honest dialogue can thrive. The structure of the Church, whether on the archdiocesan, deanery or parish level, should facilitate true communication.
- (10) To promote a two-way message flow within the body of the Church, an Office for Internal Communications shall be established and a coordinator appointed by the Archbishop.
- (11) The Office for Internal Communications shall train facilitators to meet the needs of individual parish organizations and groups and will offer services in human relation practices, and in communication strategies to individuals and/or groups who wish to become involved in creative activities. These are the kinds of services that tend to foster empathy as a means of building community.

- (12) On all levels of diocesan and deanery work, the formation of Committees on Communications is to be urged, but especially at the parish level, for it is here that the Church is most visible in her roles of teaching, governing and sanctifying. Each of these roles involves communication.
- (13) The Parish Council's Committee on Communications is to include in its work the fostering of communications within the parish itself, between priest and people, school and people, and within parish societies and organizations. The Parish Council Committee also is to be responsible for developing communications between the parish and other church and community groups. The Office for Internal Communications shall delineate the functions of these committees and offer them professional assistance.
- (14) The governance of the parish is the responsibility of the pastor in conjunction with the Parish Council. Presently, the Parish Council is the best vehicle for the interchange of ideas, opinions, desires, at the all-important parish level. A properly constituted council will differ from parish to parish according to the need and potential of the local situation. Certainly, the people in the parishes should feel reassured that their voices can and will be heeded. Whatever any person's concern, the Parish Council is his forum, a valuable vehicle of true communication among all the vital and personal elements of a dynamic parish. If any member of the parish, regardless of his age, background, education or social status, wants to be heard, he can be heard.
- (15) It is recognized that the sermon or homily provides the most regular opportunity to communicate with the majority of Catholics. A primary responsibility, therefore, of the person who ministers God's word is the careful preparation of the Sunday homily. The homilist needs to be conversant with the thinking and events which influence the lives of those to whom he ministers. Then, scrutinizing these signs of the times and reflecting on them in the light of the Gospel, he should present his message in a language or medium that speaks to the members of his parish and in a way that encourages free and honest response from his people. Each parish should devise a practicable means by which such responses can reach the preacher.

III. MASS COMMUNICATIONS MEDIA

- (16) "Among the wonderful technological discoveries...the Church welcomes and promotes with special interest, those which have a most direct relation to men's minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media such as the press, movies, radio, television and the like, which can, of their very nature, reach and influence not only individuals, but the very masses and the whole of human society..." (#1 - Media of Social Communication, Vatican II).

- (17) The presentation of certain facts and opinions by the archdiocese via the media may inevitably give rise to demands from the media for corroboration of the facts and validation of the opinions. A willingness to respond to these demands is the price--and the fair price--of access to mass media in a democracy, for "...in society men have a right to information, in accord with the circumstances in each case..." (#5 - Media of Social Communication, Vatican II).
- (18) Special concern shall be given to television because this medium, by its very nature, greatly influences the values, attitudes and opinions of individuals and communities.
- (19) The archdiocese should use every appropriate means to foster and encourage film study at every level--elementary and high schools, colleges, novitiates, seminaries, and adult education programs. (e.g., film classes in schools--both schools for the laity and schools for priests and religious--movie clubs, film festivals, scholarships for film educators, film libraries.)
- (20) The time has come for priests and religious to be trained for a broadcast apostolate as a full-time work. Such persons should not have several assignments. This is a mission for those who view and listen to mass media.
- (21) In accord with the injunction of the Second Vatican Council to strengthen media communications (cf. #18 - Media of Social Communication, Vatican II), this archdiocese shall celebrate each year a Communications Day, on which all will be reminded of their individual and corporate responsibilities in this regard.
- (22) Since an effective communication apostolate on a national scale calls for unity of planning and resources, the Archdiocese of Cincinnati shall maintain active membership in the National Office for Radio and Television, the National Office for Motion Pictures, and the National Bureau of Information and other appropriate organizations, and shall participate in their various activities.

IV. ARCHDIOCESAN COMMISSION ON MEDIA COMMUNICATIONS

- (23) Since the mission of the Church is to bear salvation to all men, and to preach the gospel, the archdiocese recognizes its duty to utilize all media of communication in announcing the good news of salvation and in serving all the people of the archdiocesan community.
- (24) The effective use of these marvels of communication requires calling upon spiritual and professional skills. Since the pace of renewal will depend on the planning and coordination with which media and internal communications are used, effective communication will also require a new structure. Therefore:

- a. A Director (Vicar) of Communications shall be appointed by the Archbishop.
- b. An Archdiocesan Commission on Media Communications shall be established by the Archbishop.
- c. An Archdiocesan Office on Media Communications shall be established by the Archbishop.

(25) The Archdiocesan Commission on Media Communications shall:

- a. Recommend media communications policies and supervise the implementation of those policies when adopted.
- b. Act as a readily available body through which to transmit information of value to the archdiocese and to receive and evaluate responses (which functions, together and inseparably, constitute communications).
- c. Advise in the operation of the Media Communications Office.
- d. Assist the archdiocese in seeking realistic financial support for the work of the Media Communications Office.

(26) The Media Commission shall relate communications to the pastoral needs of the archdiocese and give emphasis to the works of communication which will be coordinated by the Media Communications Office.

(27) Membership on the Archdiocesan Commission on Media Communications shall include:

- a. The Director (Vicar) of Communications, who will be chairman of the Commission.
- b. The Director of Media Communications Office.
- c. One member to be elected from and by the Archdiocesan Pastoral Council. This member may be a priest, Sister, Brother or lay person.
- d. One member to be elected from and by the Priests' Senate.
- e. One member to be elected by the Board of the Sisters' Advisory Council.
- f. The ACL Communications Committee Chairman.
- g. One young adult to be elected by the Archdiocesan Council of Catholic Youth.

- h. One member from each of the three Departments of the Media Communications Office: Public Information (News), Film and Radio-Television.
- i. One member of the staff of the Catholic Telegraph.
- j. One public relations man to be named at the discretion of the Director (Vicar) of Communications.
- k. Four at-large members from the media to be named at the discretion of the Director (Vicar) of Communications.
- l. One religious to represent men's religious communities.
- m. One seminarian.

(28) The Archdiocesan Commission on Media Communications is to be advisory to the Archbishop and the Media Communications Office, and is to look to the quality and effectiveness of all media communication work engaged in by the archdiocese, and, by research and planning, is to aid in the extensive development of new projects and programs. The Commission on Media Communications and the Media Communications Office will cooperate in their common tasks and respect the freedom necessary in the work of the various media.

(29) Since the principal moral responsibility for the proper use of the media of social communication falls on those who play any part in the production and transmission of mass presentations, the Archdiocesan Commission on Media Communications shall foster a structure by which encouragement, interest and support can be given to all such persons.

(30) The Commission on Media Communications shall promote the study and use of communications (in elementary, high schools, colleges, seminaries and adult education programs).

(31) To the Archdiocesan Council of the Laity, to Deanery Councils and to Parish Councils is to be given the grassroots work of securing support for the diocesan press and diocesan programs on television and radio. Such support is most necessary for the productive use of the media in the life of the Church in the archdiocese.

(32) The Archdiocesan Commission on Media Communications is to work with other religious denominations and with civic groups on local, regional, state, national and world levels.

V. ARCHDIOCESAN MEDIA COMMUNICATIONS OFFICE

(33) The need for a permanent Communications Office with a professional staff is vital and central to renewal in the archdiocese.

- (34) The Archdiocesan Communications Office shall have departments for Radio and Television, Film and Public Information (news); and employ an adequate and professional staff. This office shall utilize radio, television, motion pictures, the secular and Catholic press and all other means of communication.
- (35) The official structure of the archdiocese should include at least one person in each mass-media market* who has been trained to work with creative artists employed in the field of commercial broadcasting. The trained person may be a priest, religious or layman, but should be someone employed (at least on retainer) by the Archdiocesan Communications Office, so as to be readily available.
- (36) *By a "mass-media market" is meant a trading area which houses two or more of the three categories of daily mass-media (e.g., a city which is home base for at least one commercial TV station, radio station and daily newspaper).
- (37) This office, by coordinating and planning with professional communicators, shall strive to achieve maximum utilization of available resources and avoid needless duplication of personnel and programs.
- (38) This office shall cooperate closely with other communions in the development and use of mass communication media, and take the initiative in developing cooperative structures and approaches.
- (39) The Archdiocesan Communications Office (including those persons identified in paragraph #35 above), pastors, teachers and the proper Archdiocesan Council of the Laity Committee, shall wholeheartedly support and call to the attention of Catholics and the general public programs of special interest, and presentations outstanding for their potential ability to foster the renewal of the Church and of mankind.

VI. THE PRESS

A. ARCHDIOCESAN NEWSPAPER

- (40) Since 1831 the Catholic Telegraph, weekly newspaper of the Cincinnati Archdiocese, has been serving the Church as an instrument of social communication and adult education. Its function is to inform the Catholic people of events in the Church and, insofar as they affect the Church, events in the general community. The Catholic Telegraph therefore strives to be a practical means of communication, to provide the elements of a continuing education in doctrine and in the practical application of religion, to make possible a well-founded body of public opinion in the Church, to offer a forum in which to air controversial issues, and to support the works of the Church, particularly in the archdiocese to whose special service it is dedicated--such works as Catholic schools, charities, activities of councils and other organizations,

liturgy and sacred music, the ecumenical movement, the missions, and the development of the spiritual life of the people.

- (41) Every bishop who has served the Church in the Cincinnati Archdiocese has given his full endorsement to the archdiocesan newspaper. Its continued existence is a sign, also, of the concern of every Pope of our time, including Pope Paul VI, who as recently as June, 1970, spoke of the "necessity" of the Catholic newspaper. The Catholic Telegraph fulfills the instruction of Vatican II that a "truly Catholic press should be set up and encouraged" (#14 - Media of Social Communication, Vatican II).
- (42) Therefore the work of the Catholic Telegraph as the newspaper of the Cincinnati Archdiocese is to be encouraged, supported, strengthened. Bishops, priests, religious and laity should take every opportunity to make effective use of this instrument of communication and education and should promote the use of it within their respective spheres of influence.
- (43) On the part of the Catholic Telegraph it is therefore necessary:
That its corporate structure as an agency of the archdiocese with the Archbishop or his designate as publisher include a board of advisers, broadly representative of the people of the archdiocese, in order to enhance the Catholic Telegraph's ability to function as an effective Catholic newspaper, economically sound and journalistically excellent.
- (44) That the staff possess professional competence, personal integrity, and a deep concern to advance the cause of Christ.
- (45) That the editor and staff of the Catholic Telegraph must accept responsibility for the contents of the newspaper. The staff must acknowledge the existence of bad news as well as good and treat both without sensationalism or exploitation. The paper must reflect diverse opinions on controverted questions where defined doctrine or morality is not at issue. In their judgment of what to publish, the editors are to be guided by what will best serve the cause of Christ and the common good.

B. OTHER CATHOLIC PUBLICATIONS

- (46) In addition to the Catholic Telegraph, various magazines, newspapers, periodicals, books and other printed and audio-visual materials, published under the auspices of the Church or of organizations within the Church, also help to provide a basis for public opinion in the Church, and serve to instruct and inform the people. These publications contribute to the apostolate of the press and deserve the support and encouragement of all concerned with the continuing education of the people of God.

C. GENERAL PRESS

- (47) Since "...the search for and reporting of news...has become most useful and very often necessary in contemporary society..." (#5 - Media of

Social Communication, Vatican II) all sources of news within the diocese should adopt an open and cooperative attitude with regard to the news media's quest for information.

- (48) Because daily newspapers have religion editors they are able to provide a unique service, namely, supplying religious news to the community at large. Therefore special consideration should be given to the general press actively seeking such news.

VII. PUBLIC RELATIONS

- (49) Modern public relations concepts, constantly tested, widely approved, and effectively used by many groupings of today's society--political, educational, industrial, commercial and cultural--should be utilized by the most important sector of all--the religious, which takes into account the total man.
- (50) In this conviction, public relations should be employed on behalf of the archdiocese and its work.
- (51) Public relations as a fact of life is fundamental to the existence of an individual or a social entity. All of us have public relations. Public relations adds up to the sum total of all impressions given by one to another. Public relations can be good, bad, or indifferent.
- (52) Public relations as a technique uses planned communication, designed to inform significant "publics." "Publics" are simply groupings of people within the larger society who have common interests and definite opinions about matters within those interests; e.g., consumers, stockholders, voters, co-religionists, parents, etc.
- (53) Public relations goes beyond verbalized communication. "Actions speak louder than words." Policies and actions are also public relations.
- (54) It is important to note that public relations, according to today's accepted practice, begins to operate at the top management level where policies are set and programs of implementation are developed. However, ultimately every individual associated with an organization or enterprise becomes involved in and has a responsibility for at least some aspect of its public relations.
- (55) Public relations encompasses internal relations and external relations. The archdiocese, like any other operating organism, must sort out clearly its internal and external relations' problems and handle them in an orderly fashion.
- (56) For the health of the internal organization, communications must be made to flow constantly and easily downward and upward, and laterally.

- (57) For external relations to be successful in the promotion of understanding, acceptance, and support, communications must be used skillfully.
- (58) In the structured Church, the chief communicator for the archdiocese is the Archbishop--a successor of the apostles--the first one concerned with the Message - its meaning, its acceptance, and the responsibilities that flow therefrom.
- (59) To insure that public concerns and public attitudes, internal and external, are available to the Archbishop and his advisors for decision-making, and to make communications flow internally and externally before and after decision-making, the Commission on Media Communications, the Office on Media and the Office for Internal Communications shall have a positive responsibility in these areas.
- (60) Professionally skilled persons should be hired to assist in the communications process and all known techniques where appropriate should be used. The professional approach takes into account the fact that communications barriers are constantly operative between the sender and the receiver of an idea.
- (61) There should be a continuing program to determine community attitudes through two-way communication. This is done by listening as well as by speaking. A scientific approach can be taken by the use of surveys and opinion research. The broadest community inside and outside the Church must be observed.
- (62) There should be a continuing program to involve the priests, the men and women in religious life, the laity, and the seminarians in learning more about the philosophy and techniques of public relations. This is not for the purpose of creating professionals. It is to demonstrate to every individual, every leader, to every group that the effectiveness of their endeavors can be enhanced when certain approaches are used.
- (63) In all relations, internal and external, individual to individual and group to group, it is essential that all communications will be carried on with truth, with accuracy, with completeness, with fairness, with timeliness, with impartiality, and with charity.

THE DOCUMENT ON

COMMUNITY AFFAIRS

SIXTH SYNOD

ARCHDIOCESE OF CINCINNATI

THE DOCUMENT ON COMMUNITY AFFAIRS

(Reference Key--CA)

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THE DOCUMENT ON COMMUNITY AFFAIRS

PREAMBLE

- (1) No Christian can evade his responsibility to bring the witness of the Gospel to bear upon the social structures of his time and place. Every person should be effectively concerned with every social sphere. This may take the form of a knowledgeable awareness; action; or legal, political or moral support for change of social injustice or inadequacies.
- (2) The people of God must take their place in our society in a way that enables the Christian commitment to have an impact. Rather than taking his values solely from society, the Christian should also draw his values from sacred Scripture and the teaching of the Church. He then applies these values to the issues of the day by study and appropriate action both as an individual and through groups.
- (3) "Faith without works is dead." (1) The Christian expresses his acceptance of Christ and His teaching in his life by action motivated by belief. The concern Jesus demonstrated for the poor, the handicapped, the outcast has been forcefully reiterated by papal encyclicals (2), by official messages of the bishops (3) and by lay leaders and specialists. It is the purpose of this Synod to point out the obvious, if difficult, practical consequences of such teaching by applying principles at the level of the parish community and the individual parishioner-citizen for acceptance and implementation.

POLITICAL CONCERNS

- (4) The influence of governmental activities on the individual citizen cannot be minimized. Consequently, the people of God, with their necessary concern for the human condition of man, must develop and foster an harmonious and influential relationship with all levels of political government, local, state and national. The people of God must speak forcefully and critically against any vestiges of complacency and passivity that rest in individuals or all of us collectively.

LEADERSHIP

- (5) Positive leadership is needed as a service to the people. Too often we wait to react to leadership and positions assumed by others. Positive programs related to the social and political issues of the day can be expressed so that positions of the Church, underpinned and evolved through study on the parish level, are clearly known by elected and appointed public officials and the community at large.

(6) The various organizational structures from the parish level to diocesan-wide should serve as vehicles and catalytic agents for information, education, airing of viewpoints and reaching a consensus and compromise. Through processes with these objectives, Christian attitudes toward issues can be developed prior to legislative formulations and election of candidates to public office, and positive positions can be taken. Church facilities should be readily provided for parish educational endeavors relating to social and political issues--even when they are of a controversial nature.

(7) An informed electorate is essential for Catholic public opinion to be valid and authentic. One should not simply subscribe to a "Catholic position" in civil affairs even when announced from the pulpit or printed in the Catholic press. One should, instead, contribute to the formulation of a Catholic view and espouse it according to his own study, judgment and light of the Holy Spirit.

PUBLIC OFFICIALS

(8) Public officials deserve the support and encouragement of the electorate. While we work through and with them for securing decisions, policies and legislation that further the ideals in the social order that we endorse, we also, by obligation, need to express our gratitude to them, and recognize them for their courage and stands taken.

TAX REFORM

(9) A particularly relevant issue that is basic to social progress in so many areas of human life is that of tax reform. The efforts of the Church in the political forum must recognize the need for more money in the public coffers for the decision-making processes in our communities so that these decisions can redound to the welfare of the total citizenry. Such tax reforms should be built on a resolution of the issues of a broadened and equalized tax base, and a cost and benefit relationship that takes into consideration the tax payers' ability to pay. Self-interest and the protection of power groups must give way to a wider concern of the common good.

THE RESPONSIBILITY OF THE CHURCH

(10) The people of God have a responsibility to alleviate those conditions such as poverty, racial injustice and the absence of peace which are unbecoming the dignity of man in our communities, our nation and the world. Our Catholic people fulfill their divine commission as members of Christ when they strive for the recognition and presence of the ideals of brotherhood, peace and love in our public policies and political life. Such activity is performed well when performed in union with our brethren of other faiths whose interests in the common good and values of human life are shared with us.

(11) Consequently, while individually Catholic people promote and support different political philosophies, the bishops and official

organizations of the Church can, and oftentimes should, publicly take positions on the moral issues proposed by political candidates, political parties, and officials of civil government. Such positions should be known by those engaged in the political processes of formulating political platforms. Candidates for public office can be invited to express their positions before parish, deanery, and diocesan groups.

(12) All citizens have the right to participate in the political life of their society. Indeed, those persons endowed with talent and knowledge should be encouraged to bring their Christian ideals to service in public office. Such a right also includes the freedom of the bishop and diocesan groups to express views and to work for the adoption of policies that promote the common good without being accused of inflicting their views on others. Such freedom is essential in the democratic process and is in no way diluted or restricted when exercised by religious groups and the bishop himself.

(13) This Synod wishes clearly and forthrightly to affirm the freedom of the clergy to express their views and render their personal service in public and civil matters. It is the role of the priest to assist the people of God in the application of the Gospel maxims to human activity and attitudes. This extends to public and political issues which have religious and moral dimensions. This freedom of the clergy may, within the recognized restraints of church law and the prior claim of people for priestly ministry, extend to service in governmental, advisory, appointed and elected offices.

WAR AND MILITARY SERVICE

(14) Recalling Christ's praise for those "who put away the sword," and the words of Pope John XXIII, "in this age of ours which prides itself on atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights" (4), and still further, the words of Paul VI when he addressed the U.N. General Assembly, "No more war, war never again" (5) we wish to call to mind the attitudes of the early Church regarding war and the words of both the Second Vatican Council and subsequently our National Conference of Catholic Bishops on the specific matters of military service, indiscriminate destruction in time of war, conscientious objection, and the use of war as a tool of policy.

(15) In apostolic times, the Church cherished and valued the spirit of non-violence based on the teachings of Jesus. Christians of the early Church did not participate in military service. Although the Church Fathers, Ambrose and Augustine, emphasized the primacy of love and went so far as to state that Christians had no right to self-defense, Christians were allowed to take part in communal defense if a war was considered just.

(16) Our theory of a just war began with St. Augustine and was later developed by St. Thomas Aquinas and Francis Suarez. The theory requires that a war, to be just, must meet at least the following conditions:

1. The war must be declared only as a last resort by lawful authority.
2. The war must be entered into because of a just cause.
3. Just means must be used in the carrying on of the war.
4. There must be a reasonable expectation of success in the war.
5. The military action cannot produce a greater evil than it seeks to correct. (6)

(17) The United States Catholic Conference declared in 1969 that "in applying an evolving just-war theory to the contemporary world, the person who is sincerely trying to form his conscience must judge whether or not the end achieved by a particular war or all-out war is proportionate, in any degree, to the devastation wrought by that war." Basing a judgment on the foregoing principles, a Catholic "would justify either participation in, or abstention from war." (7)

(18) It is our earnest conclusion that members of the people of God who have sincerely examined their consciences in light of just war theory can honorably serve in the military service and in so doing should regard themselves, and be regarded, as "agents of security and freedom of peoples. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace." (8)

(19) In the context that a Catholic should not obey an immoral command in time of war, it can be seen that even those who are freely serving in the armed forces can be called upon to practice a form of conscientious objection. The Vatican Council declared that "any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." The council stated further that "the courage of those who fearlessly and openly resist those who issue such commands merits the highest commendation." (9)

(20) The above leads us to affirm that the following norms are consonant with Catholic teaching:

1. A person must form his conscience regarding his participation in war.
2. A person can nobly and honorably serve in the military service.
3. A person can nobly and honorably be a conscientious objector.
4. A person can be opposed to all war, a war, the preparation for war, or a particular command in a war.

- (21) Clergy and laity, especially parents, are strongly encouraged to be sympathetic, open, and understanding to those who in good conscience are compelled to accept or object to military service, even if one were not in total agreement with the person. A Catholic should not attempt to judge or measure another's patriotism or his Christian faith by his willingness or unwillingness to enter military service.

SOCIO-ECONOMIC CONCERNS

HOUSING

- (22) Equal opportunity and locational choice for safe, decent and sanitary housing in all areas is a basic human right, supported by the Gospel which affirms the freedom and equality of all persons. This Synod encourages bold lay leadership in this area of housing. It calls for citizen confrontation of, and correction of, long-standing, institutional racism in American housing pattern. The American Catholic citizen who now enjoys rather fully the bounty of America is in a particularly good position to understand the needs and hopes of the disadvantaged and to respond to those hopes with Christ-like empathy and action.
- (23) The opportunity for upward mobility which enabled immigrant Catholics to achieve full and equal freedom must be shared with present ethnic and racial minorities who fully belong to God and to America. Over-riding emphasis on economic values, as institutionalized by arbitrary zoning, certain real estate practices, unwritten agreements and other subtle and hidden forms of discrimination because of race, sex, religion and ethnic origin, must yield to human and Christian values. The whole gamut of the housing process: planning, development, construction, zoning, rentals, sales and financing, need the scrutiny of all fair-minded men to provide genuine equal opportunity so needed for social peace.
- (24) A large segment of our national housing problems, which increase in intensity yearly, involves the stabilization of neighborhoods. The local parish is encouraged to be positively concerned. Pastors and people are asked to act as honest brokers of Christian values on behalf of integration and cultural enrichment as against flight, decay and the ghettoization of our American urban centers.
- (25) This Synod invites all Catholics living in our archdiocese and all Catholic organizations, such as religious and fraternal orders, to support programs furthering open, decent and sanitary housing for all whether such programs be initiated by government, private enterprise or religious institutions, and to join actively in such programs by providing organizational know-how and seed money.
- (26) This Synod recommends full citizen participation at the ballot box in support of issues and levies contributing to safe, sanitary and decent

housing, in support of adequate housing, whether public or private, dispersed throughout the total community on the basis of human values and not narrowly restricted merely on the basis of economic values. In the final analysis, citizen support of decent programs is best made manifest by use of the vote.

POVERTY

- (27) The poor are subjected to an economic slavery neither condoned nor supported by the Gospel. Economic slavery, or poverty, was considered an evil to be corrected by the early Christian community whose communal sharing provided for the needs of all members. This Synod believes that the time has come to explode an old myth, born of the puritanical past of America, that only those who work should receive money. For too long the work ethic has held that those who work will not be poor and those who are poor do not work. Most of the poor are not so because of laziness or innate inability, rather many find themselves trapped in the inequalities of human institutions.
- (28) This attitude discriminates against those persons who from no fault of their own are unable to enter the wage and profit process. Some examples in point are: an abandoned mother with pre-school children, a young man who by accident of birth in the rural south or the northern ghetto never emerged with an adequate education, a handicapped person, physically, emotionally or mentally crippled, who is unable to fit into our work system. The point is that the values of our economic system are not interchangeable with the Christian values which proclaim that every man made to the image and likeness of God has a right to a sufficient share of the goods of this world. The economic system, like the sabbath, was made for man, not man for the economic system.
- (29) The Church through all her educational arms must educate her people to a proper understanding of poverty and the myths surrounding the poor. It is a fact that the great majority of persons receiving public assistance are simply not able to work, and many of the remainder must care for those who are dependent by age, health or other disability. (10)
- (30) None of us can escape the consequences of the continuing economic and social decay of the central city and the parallel problems of rural poverty especially among migrant workers. This Synod calls for the Church to help with the eradication of poverty by the utilization of the resources of the archdiocese--its agencies, its parishes but most of all by its people. Furthermore, we recommend strongly that the Church cooperate and encourage effective welfare reform.

CREDIT UNIONS

- (31) From its inception the credit union movement has had the endorsement of the Catholic Church and the active participation of Catholic social action leaders in many parts of the world. Catholics see the credit union not only as a financial institution in which people with a common bond of

association join together to help one another economically but also as a structure for social and human development. In this light the credit union is viewed as an extension of our tradition of love of God overflowing into a visible, active love of neighbor.

- (32) Credit unions stress the involvement of people in the management and control of their own economic welfare and are of benefit to many groups of persons. In a special way, however, the credit union movement has made its finest contributions in helping the low income and the poor of city and rural areas. Accordingly, social actionists recognize the need for credit unions as an important factor in programs for social and economic justice. The ecumenical dimensions of the credit union movement are also seen as an inducement for continued Catholic interest in credit unions.
- (33) The Synod urges renewed attention to the need for credit unions in the social action work of the archdiocese. We recommend that the Social Action Department maintain contact with the credit union movement to study and apply the methods of credit union operation, especially as they relate to the needs of the poor and low-income families in our communities. As credit unions are a social-economic work they lend themselves primarily to the interest and concern of lay men and women. For this reason we recommend that the Social Action Office seek the support of such lay groups as The Archdiocesan Council of the Laity, St. Vincent de Paul Society, Family Life Groups and the Community Affairs committees of parishes and deaneries.

EMPLOYMENT

- (34) The traditional character of work is now threatened by a variety of technological and social changes which have increased unemployment for unskilled workers and those with skills now made obsolete. This oversupply of labor is found primarily in the poor neighborhoods where the rate of unemployment is much greater than that of the nation as a whole. We must recognize that the problem is more than economic, technological and social. It is one of human values. Man needs more than just goods, he needs the concomitants of work: purpose, a sense of accomplishment, a way to serve others. The people of God should support sound job retraining programs and other efforts by government and business to create jobs that are economically and socially rewarding.

DISCRIMINATION

- (35) It is an ironic fact that in our society, which believes work is a good and a means by which to become virtuous, there are people who are willing to prevent other people from working, from receiving job training, or from entering union apprenticeship programs, on the basis of characteristics such as race, ethnic origin, religion, age or sex. This position contributes more than any other toward keeping some people in the cycle of poverty and in a lower status level in our society. This Synod maintains that it is the duty of the Archdiocese of Cincinnati to do all in its power to persuade businesses, unions, and individuals to discontinue this practice. Therefore, we call upon all of the people of God who are in

a position of paying for some service or product, or contracting for work to deal only with those concerns who can demonstrate that they do in fact practice equal opportunity in hiring. It is also desirable that support and encouragement be given to any effective job training programs, whether they originate in the private sector or on the local, state or federal level.

MENTAL HEALTH

- (36) Facilities and services to develop and maintain mental health and to care for and treat the mentally ill are woefully inadequate to the needs of the state of Ohio and its cities and communities. It is imperative that mental health clinics, hospitals, half-way houses, counseling services and self-help groups with staff and facilities adequate to the needs of our people of every age be established and maintained.
- (37) Specifics are beyond the scope of this document but this Synod calls upon the Catholic Conference of Ohio to mount through appropriate agencies a campaign to educate Ohio citizens to their moral, civic and financial responsibilities to this task. Every medical and educational, professional and lay, paid and volunteer service appropriate to the need must be applied to this effort.

LAW ENFORCEMENT AND PRISON REFORM

- (38) The departments of public safety in cities and towns have one of the most sensitive and difficult tasks in our society today. Every assistance which the Office of Social Action Programs can render the officers and men of these departments in the best possible performance of their duties should be given. Chaplains of the police and fire departments should be encouraged to expand opportunities for counseling to men of these departments and to their families in these times of stress.
- (39) Humane and even-handed applications of the law from the moment of apprehension of the suspected criminal throughout the process of arraignment, trial, conviction, appeal and imprisonment must be the concern of all citizens, especially of those skilled in the law, penology and related disciplines and of the law-makers of the state.
- (40) Convicted criminals, under the law, lose most of their civil rights. They do not lose their human rights to decent accommodations, and opportunity for meaningful work, protection from assault. Youthful offenders must be given the protection society owes to all its youth.
- (41) This commission recommends to the Catholic Conference of Ohio and its departments and meetings immediate and careful consideration of the studies and research available on the administration of the law, the courts and the prisons of the state of Ohio, and the implementation of further studies, such as inmate rehabilitation, the value of capital punishment, for action which will be needed to accomplish necessary reforms. The influence of the conference and of the Catholic citizens of Ohio must be exerted in this important area of civil and human rights.

ABORTION

- (42) This Synod holds that human development is a single, continuous process from fertilization, the joining of the ovum and the sperm, to the achievement of adult personhood. The fetus differs only from any other living person in that it has not as yet been given time to develop its whole potential.
- (43) This fetus possesses the same right to life but has none of the defenses which other living persons have against those who would do it harm or destroy it. For this reason it is most vulnerable and deserves legal protection, even from the mother who carries it within her body.
- (44) We oppose, therefore, all attempts to de-humanize this fetus which equate its destruction with the removal of an inoperative or diseased portion of a woman's anatomy. The Bishops of the United States addressed themselves to this issue in the following manner:
- "We remain convinced that human life is a priceless gift, and our pastoral duty prompts us to reaffirm that 'God, the Lord of Life, has conferred on man the surpassing ministry of safeguarding life, a ministry which must be fulfilled in a manner which is worthy of man. Therefore from the moment of its conception life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes.'" (11)
- (45) This Synod adopts this position and urges the people of God in this archdiocese to resist all attempts to give sanction to the destruction of human life.
- (46) We also urge the people of God to keep in mind, amid the public controversy over abortion laws, that the evil of abortion is not exclusively the responsibility of one person. We agree with the National Conference of Catholic Bishops when they state "society is also often guilty of a lack of compassion and justice for the expectant mother." Accordingly, we join the bishops in urging "government and all voluntary agencies, including Church-sponsored institutions, to intensify and broaden counseling and care for expectant mothers who otherwise may be tempted to resort to solutions contrary to God's law." (12)
- (47) Society is implicated in still another way regarding abortion. Society must shoulder, and the people of God must share, the responsibility for the environment in which the expectant mother and the unborn child are found. The moral, economic, social, medical, and psychological conditions into which her child will be born are not merely the woman's responsibility. If these circumstances and conditions are not disposed toward a welcome birth and a decent, loving upbringing of the child, then society has failed in its responsibility toward the mother and the as yet unborn person.
- (48) Rather than just condemn abortion, the people of God must take a strong stand in favor of human life by offering their moral, financial, psychological and spiritual support to the unwanted child, the unwed mother, the victim of rape and incest, and to the person tempted to take the easier road of abortion.

- (49) Lastly, the Synod wishes to point out the implications of its "sanctity of life" position. If Catholics are to be consistent in their concern for human life threatened by abortion, they should also be concerned about human life threatened by other types of action. Accordingly, it is the duty of sincere Catholics to be equally concerned and informed about such issues as war, atrocities, capital punishment, euthanasia, inadequate pre-natal care, famine, and disease which also threaten life.

ENVIRONMENT

- (50) Genesis cites clearly the purposeful creation of our total environment, the air, the land and all living things. One must accept these as gratuitous gifts of God.
- (51) Economic, political, and social forces have been allowed to shape our environment with little guidance or restraint.
- (52) Major modifications of our environment are occurring because of the abuses of some technological processes in the effort to meet society's demand for higher standards of living. Poisoned air, polluted water, unworkable services such as urban transportation and waste systems are symptoms of a malignancy which infringes on life and human dignity.
- (53) In the quest for survival, success, fulfillment and the exercise of responsibility, man's role as the steward rather than the destroyer of God's gift must be paramount.
- (54) The people of God, both individually and collectively, have the responsibility to encourage and actively demand reform in the present modes of practice. One exercise of collective stewardship is to utilize the Church's stock-voting power in corporations in a manner consistent with ecological harmony.
- (55) Increased standards in living should tie physical improvement and increased material wealth to human aspiration, one that is more concerned with total enrichment of man and his quality of life.

ADDICTION

- (56) In this country today there is a problem which directly involves countless Americans. Addiction, to drugs or to alcohol, is a debilitating sickness for many.
- (57) It is estimated that there are many thousands of heroin users in the U.S.; countless other people have experimented with everything from marijuana to methamphetamine. Most of these users are located in our urban areas.
- (58) Alcoholism is an older addiction problem that has recently been overshadowed by the publicity accompanying the rising use of drugs. Nevertheless, it is a serious problem no less harmful to the human body or spirit.

- (59) To aid in efforts to curb the growing addiction problem, the Archdiocese of Cincinnati should cooperate with local, state, and federal governments in setting up programs for education and rehabilitation. It can start immediately in its own school system by supplying factual information concerning the dangers of drug use and alcoholic addiction.

INTERPERSONAL RELATIONSHIPS

- (60) Underlying all of social action is the manner by which the people of God emulate the teachings of Christ in their relationships with other persons. This relationship must be built on the love of the person. This true Christian love then transcends any reliance upon prejudice, bias or other forms of anti-love.
- (61) Human rights and dignity of the individual come before all other rights, e.g., property rights. Until the Christian is ready to love, respect and accept his fellow man for the sake of Christ there will never be a lessening of human misery and degradation.
- (62) How the man then works to make this a part of his daily living will be guided by his ability and desire to love his fellow man. The responsibility of each person is great in fulfilling these relationships and he cannot shirk this responsibility.
- (63) The person must look to himself first before he becomes critical of others. Does he practice love for all men, no matter what their state or station? Does he respect all men? Does he accept all men? If he can and does then true social concern and action will follow, since it will naturally flow from his Christian love.

BLACK PEOPLE

- (64) Within and outside the Church there exist many groups who differ because of race, place of origin or many other reasons. The true Christian attempts to understand and support these various cultures in their attempt to attain full participation in society and the Church.
- (65) However, Black people, historically, occupy a unique position in American society. This position was based on the theory that Black people are inferior because they were introduced into this country as slaves and is continued today by their visibility because of color. No other ethnic group has such roots in American history. Unconsciously, at least, many Americans still retain a "slave mentality" toward Black people; this mentality has infected even the Church. The result of this attitude has been that the Catholic Church has been viewed by many, especially Blacks, as a White racist institution. As a result, approximately 1,000,000 Blacks are Catholics out of a population of roughly 23,000,000 Black people. In the Archdiocese of Cincinnati about 5,000 Black people are Catholic in a total Catholic population of 500,000 Catholics.

(66) Therefore, this Synod holds that the following recommendations are essential in order to make the Catholic Church relevant to the Black community. These eleven recommendations were made by the first National Conference of Black Lay Catholics in August of 1970. It should be noted, however, that many of these recommendations apply not only to Black Catholics, but to other ethnic groups as well. These recommendations are:

1. Free and open access to all facets of the Church for all Black people must be a matter of course rather than a privilege.
2. The Black parish should be under the control of Black people. In lieu of sufficient Black clergy, a competent Black layman should assume the duties of Administrator of Temporal Affairs or other matters of responsibility in the parish.
3. The development of a Black diaconate should be encouraged.
4. Each Black parish should be encouraged to have a liturgy reflecting the Afro-American heritage.
5. Every Black child desirous of a Catholic education should have the opportunity where the facilities are available. Financial assistance should be provided where needed.
6. Catholic school curriculum should include definite provisions so that no child in our Catholic schools shall grow up unaware of the African heritage and of the achievements of the Afro-American.
7. The Archdiocesan Board of Education must include Black members whose selection and views reflect the desires of the Black community.
8. Since the present staffing patterns of our schools will, for the immediate future, be primarily white, a careful review should be made of these staff appointments by the appropriate parish groups.
9. The decision to close a Black parochial school shall not be made without the Black community's involvement.
10. Youth programs should be developed at the parish and archdiocesan level which will enhance Black awareness, develop Black leadership and support evolving Black student unions in high schools, colleges and universities.
11. Support should be given at both the parish and archdiocesan level for the National Office of Black Catholics. This support must be both financial and moral.

SPANISH-SPEAKING PEOPLES

(67) Cultural differences flowing from differing national origins are evidenced by this group of individuals from Mexico, Puerto Rico, Cuba, Central and South America who have located in this Archdiocese. The differences are accentuated since the language barrier is more pronounced. These persons have a natural affinity to the Catholic Church since this is a part of their heritage and culture. However, we have failed to recognize the contribution that this group may make. Therefore, the following recommendations must be put into effect.

1. As Spanish-speaking peoples collectively strive for self-determination the Church's presence must be with them, beside them, as Christ among them, in their struggle for social justice. They ask for servanthood not for paternalism.
2. The Church must serve the economic, social and pastoral needs of the Spanish-speaking peoples as determined by the people themselves.
3. The education of all the young should reflect an understanding and appreciation of the cultural heritage of the Spanish-speaking peoples.
4. The ministry of sacraments and the community worship of Spanish-speaking peoples should be conducted in their language and should reflect the rich culture of Spanish-speaking peoples.
5. Approximately, 5000 Spanish-speaking people of the archdiocese are migrant farm workers. (13) They are among the poorest people of this country. Programs for them should be geared to self-help. We must support their right to organize for the purpose of eradicating the cause of their poverty. Therefore we must publicly defend the right of farm workers to form a union of their own for collective bargaining.
6. When farm workers are compelled to call a just strike or boycott to vindicate their right to organize, the Church and its leaders, once assured that the action is consonant with its teaching, should publicly endorse the strike or boycott.
7. When institutions deny farm workers their rights, the people of God must confront these institutions with their moral responsibilities in social justice. The Church should support governmental legislation that will afford farm workers protection of their rights.

8. The Church should support existing self-help programs for migrant families and for settled-out Spanish-speaking peoples who leave migrant life, welcoming them to the parish community.

APPALACHIAN PEOPLES

- (68) One particular segment of the White working class that demands the attention of the Synod is the Appalachian migrant found largely in our urban centers but also found in rural areas. The mass migratory movement of the last three decades has resulted in vast population shifts into our urban areas where promises of employment opportunities are greater. The Appalachian people, found heavily concentrated in the cities of the diocese, are one segment of this displaced population.
- (69) The social and cultural uniqueness of the urban Appalachian with such characteristics as self-reliance, individuality and strong kinship relationships have left many, even after many years, economically poor, isolated, ignored, and unable to participate in mainstream society. The unique contribution of the Appalachian must be recognized, fostered, and accepted by social institutions including the Church. Programs must be developed to assist the growth of indigenous Appalachian leadership and organizations. The Church must aggressively support and undertake efforts that recognize poor Appalachians' overriding pessimism, distrust of organizations, sense of frustration and prevalent de-energizing hopelessness. Specific priority should be given to programs that confront the long-range causes of poverty in the Appalachian community: transiency, lack of training and education, lack of positive ethnic identification, and social disorganization.

OTHER ETHNIC GROUPS

- (70) Among White peoples in the Church there are groups united by a common national origin, type of work, or other special interest. These groups have been organized around the parish, the neighborhood, and social and fraternal associations for many years. Such groups cooperate together to share common values and goals and should be encouraged to do so. Such cooperation, however, should not limit the self-expression of others but should promote the good of all men.
- (71) We believe that many White Catholics of this country have suffered and are suffering from some of the same forms of deprivation and powerlessness which affect Black peoples, although not to the same degree. We believe that a great potential exists, therefore, for racial reconciliation through the building of new cooperation among minority groups and these White Catholics on issues of common interest. This cooperation will not be possible until these White groups receive sympathetic attention and meaningful help to deal with this very real problem.
- (72) The archdiocese should plan, finance and implement programs, both educational and action, to assist such groups to a better realization of

their own identity and an understanding of the goals they share in common with other Americans.

YOUTH

- (73) In all ages we have witnessed the tensions, misunderstandings and outright hostility that often separate our young people from previous generations. In our time, however, there seems to be a new dimension added to this gulf which requires us to examine more carefully this phenomenon so that both generations might profit from any new insights gained.
- (74) No Church can survive without its youth. The future of the Catholic Church is dependent upon its youth participating actively. Young people of today have made major contributions which have helped to make the Church more responsive to today's needs.
- (75) They have expanded the concerns of "Christian Morality" to include matters which not too long ago received little or no attention. Poverty, ecology, discrimination and political repression are just a few of the additions to the agenda when young people today discuss Christian ethics. Furthermore, they have pointed out the failures of the Church and its members by calling attention to the gap between the ideals of our theology and our practice in the area of social responsibility.
- (76) Accordingly we recommend that this Document on Community Affairs not gather dust but be actively and aggressively implemented by the institutional Church.
- (77) The Church must act to assist both generations to see that neither is the bearer of all wisdom and sanctity. To accomplish this goal, this Synod recommends that youth be represented significantly on archdiocesan and parish boards and councils.

SENIOR CITIZENS

- (78) Today older persons enjoy about twenty years of retirement in their own homes within the parish while remaining in comparatively good health. Their presence in sizable numbers necessitates pastoral attention to senior citizens and their needs.
- (79) Through the services of a volunteer coordinator from within the parish, who knows the parish and its members well, many of the various needs of the aging can be satisfied by the parish itself. This coordinator should make the best use of the available resources in the community at large as well as those of the parish.
- (80) Aging persons should have the opportunity to participate in the life of the Church. This may require the provision of transportation for them to attend church, or the bringing of the pastoral ministry to them which meets their spiritual needs.

- (81) Psychological, physical, educational and recreational needs of the aging can be met by minimal efforts of personal charity that are expected of the Christian toward his neighbor. A parish coordinator can assure the opportunity for exercising such personal charity to every member of the parish according to that member's abilities and talents.
- (82) To insure a high level of care for the aged in our society, the Archdiocese of Cincinnati should use its considerable influence to insure that nursing homes and other institutions for the aged are maintained at proper levels of safety and cleanliness.

WOMEN

- (83) The last decade has seen many groups demand the benefits of our free society. The latest, and perhaps the most surprising group, has been women. For too long women have been denied easy access to higher and more specialized learning, to better and more responsible job positions, or to higher status positions in society, not so much by law, but by an attitude which said that women were not as rational as men and that women were emotionally determined to be mothers and housekeepers.
- (84) Neither one of these positions has any basis in fact and so women have begun to demand that they be looked upon as whole human beings.
- (85) One learns to be a good mother, just as one learns to excel in any other career. Women must be allowed to choose freely their own life styles, be it mother, career woman, or a combination of both. To see this come about will necessitate the changing of institutions and of attitudes.
- (86) The Church should support women's desires to take part freely in our society. The Church should lend the full weight of its moral power to the struggle of women in gaining access to better education and to jobs with equal pay for equal work. More importantly, by the example of Catholic women, lay and religious, participating fully in the working of the Church, it can assume a leadership role in this very vital area.

THE ROLE OF THE LAITY

- (87) The laity in every walk of life participate most directly in the social structures which govern men's lives. It is the lay persons' efforts which will most certainly effect change in the political, technological, economic, educational and other institutions which need reform.
- (88) Some laymen are in positions of power, most have limited social, economic and political freedom, some suffer overt oppression. It is not alone the task of the oppressed, nor the responsibility of those in power, but the task of all men and women to exercise their responsibility within the social order.

- (89) By working within his own social and economic groupings, by fostering interaction with other groupings, each must lend his strength to constructive change.
- (90) Archdiocesan social action structures must prepare, educate and support the layman in the sustained effort for social change which is necessary to attain freedom, justice and equality for all members of society.
- (91) The Department of Social Action should provide every support possible to lay men and women in meaningful efforts toward social change and development. Educational programs, training in the skills necessary to initiate and sustain individual, group and community action on social problems should be encouraged and/or provided to parish and archdiocesan organizations and to groups engaged in social action.
- (92) Close cooperation between the Department of Social Action and the Pastoral Council will be necessary to give an over-all, effective direction to social action programs in the archdiocese. However, the desire for unity and effectiveness should not inhibit initiative and diversity of action. There are problems enough to require continuing creative response from individuals and groups.
- (93) The Catholic laity should be encouraged to initiate community social action efforts where needed and to participate fully in those community efforts which are already under way. Wherever possible social action programs should be undertaken on an ecumenical and inter-religious basis.
- (94) Attention should be given to the special needs of those who live in small towns and rural areas of the archdiocese. Action programs in these areas may differ from those in metropolitan or urban areas. But the social problems existing in the archdiocese, as those of the state and of the nation, are so complex and interwoven, that no individual, no parish and no area should excuse itself from full reflection upon its social situation in the light of the Gospel. If the needs of the local area are already met, the needs of the wider community have not been, and they require the reflection and response of every member of the Church.
- (95) The call for committed work for peace and social justice, however, cannot stop at the boundaries of our diocese. As Pope Paul wrote in his encyclical, On The Development of Peoples, "the world is sick." This illness the Pope states is due to "the lack of brotherhood among individuals and peoples." There is, therefore, the challenge to the laity of the archdiocese to see the relationship of local, state and national areas of concern to international problems of war, poverty, discrimination, economic and political injustice. To assist Catholics to discover and deepen a world vision of society and man's life in that society, Vatican II established an international Commission on Justice and Peace, which now has its counterpart in the U.S. Catholic Conference.

- (96) This Synod Commission recommends that the ACL International Affairs Committee and the Office for Social Action Programs be responsible to plan for diocesan, deanery and parish programs aimed at: 1) furthering knowledge of the work of world Catholic organizations and commissions in the areas of peace, race, poverty and development; 2) appropriate participation in such programs as the World Day of Peace (January 1, of each year), Catholic Relief Services Fund for Socio-economic Development and the Madonna Plan of the National Council of Catholic Women; 3) promoting the study and discussion of war and peace, disarmament, food and population, social injustice, and social and political and economic needs of developing nations. Special attention should be paid to the ever-increasing amount of Catholic thought on these subjects. In his Apostolic Letter (May 14, 1971) addressed to Justice and Peace, Pope Paul VI used the occasion of the 80th anniversary of Rerum Novarum to note the problem in this area which must, in the years to come, take "first place among the preoccupations of Christians." The questions include the meaning of man's own being and his collective survival. Man needs to have the light of eternal truth shed on his future.

THE ROLE OF THE RELIGIOUS

- (97) Religious have, in their commitment to service, and in their community life, which is theirs by the call of Christ, a singular witness to offer to society which is marked by alienation, strife and division. Religious communities have a recent and deeply personal experience of the effort that must be made to reform structures to support life and development of persons. Moreover, most religious communities have among their central goals the provision of those specialized services to social groupings which are most needed today: education, care of the sick, service to the poor and to the aged, care of the neglected and deprived child and other areas of concern.
- (98) Many religious communities were founded to meet the needs which the social institutions of the time did not meet. Religious communities should be encouraged to lend the fullest services of individual members, and the services and resources of their communities as a whole to those social structures which must be created or improved to meet modern needs.
- (99) To all these efforts, religious communities and their members should bring their special qualities of personal concern for human dignity to the increasingly depersonalized and even de-humanized services offered to many today.
- (100) The priests, religious and secular, and the religious Brothers and Sisters who teach in the parochial schools and in Catholic high schools and colleges have a unique opportunity to help develop the social orientation of the young persons they serve. Religion should be an integral force in the orientation of personal life, social organization and cultural values.

- (101) The young may have intuitions of needed social change. The religious educator, together with lay teachers at every level, can contribute to the articulation and development of these intuitions to help the student come to the point of personal commitment to the reshaping of society. Only deep understanding of the society, of which the educator, no less than the student, is a member, can provide an adequate base for the applications of the Gospel message.
- (102) Religious Sisters should not be held nor hold themselves aloof from the movement for the full equality of women in our society and in the Church. They may have a very special contribution and witness to bring to it.

THE ROLE OF THE PRIEST

- (103) The priest shares responsibility for social action. It requires him to develop a keen awareness of the social conditions of his time and place. Continuing education in social issues and the development of persons must be one of his chief concerns from seminary training throughout his priestly life. Courses of study, programs and experience to broaden and deepen this education must be provided by the seminary and diocesan agencies, and other opportunities for it sought by the seminarian and the priest himself. The assistance of priests and others engaged in social action within and outside church structures should be sought to this end.
- (104) Priests with special talents for social action should be encouraged by diocesan authorities and given opportunity to develop and exercise these talents in programs within and outside of diocesan and parochial groups and agencies.
- (105) The priest has a special opportunity and responsibility to bring the witness of the Gospel to the social and moral problems of the day in the homily, which remains the chief source of Christian formation for many Catholics. Parish Councils and study groups provide more intimate circles for further reflection and pastoral counsel on these problems.
- (106) Every support should be given to the development of social action education and programs in the parishes, in particular to the establishing of functioning Community Affairs Committees in the Parish Councils.
- (107) The priest is potentially a community leader as well as a leader of the parish. The interests, concerns, problems of the community are not separate from those of the parish. Priests will be sought out for leadership in the community and should be ready and willing to give it. Priests in all parishes, but perhaps especially those in urban parishes, must be active in community councils, working with other residents to resolve their problems. Appointments to these parishes should be made with this requirement in mind.

- (108) Only a deep understanding of the society of which he and his parishioners are a part can enable the priest to evaluate its goods and evils and to apply the criticism of the Gospel to injustice and inequities.

STRUCTURES FOR COMMUNITY AFFAIRS

- (109) In order to translate effectively the recommendations of this document into action programs, there is a need for a coordinated archdiocesan approach to the formation of such programs. There needs, however, to be reflected in any such structure the ability for a flexible and, to the extent possible, autonomous response to the particular needs of the various areas of the archdiocese. To this end we recommend the creation of an Archdiocesan Department of Social Action.

SOCIAL ACTION DEPARTMENT

- (110) The Social Action Department will be responsible for the disbursement of programs funds allocated by the archdiocese for social action programs. In carrying out its mission this department will be assisted by a Social Action Commission, appointed by the Archbishop, and representative of the people of the archdiocese. Within this commission there should be established a substructure which gives each area of the archdiocese the broadest possible degree of autonomy in dealing with their local problems.

The functions of the Social Action Department will be:

- (111)
1. To perceive community needs for social action and community involvement.
 2. To develop strategies and programs to involve the archdiocese in effectively meeting such needs.
 3. To design educational programs which will build support among Catholics for needed social action and community involvement.
 4. To establish priorities so as to achieve the maximum effect for the resources expended.
 5. To commit the resources, both monetary and human, of the archdiocese to the funding and staffing of action programs.
 6. To speak out when there is a moral imperative to do so in order to apply the message of Christ to community programs.

CATHOLIC CHARITIES

- (112) The purpose of Catholic Charities is to organize, coordinate, and insure the delivery of social services of a high quality that are needed by the people of God throughout the nineteen counties of the archdiocese.

Such delivery of direct social services which are designed to restore adequate social adjustment to families, individuals, and children is not identical to social action. However, because of the direct encounter with the social problems of people, Catholic Charities cannot be isolated from the planning and effecting of constructive changes in society that are proper to social action and preventative of social breakdown.

(113) Social services appropriate for Catholic Charities are:

- | | |
|-------------------------------------|----------------------------|
| a. family and marital counseling | h. foster group home care |
| b. unmarried parents services | i. child care institutions |
| c. adoption services | j. maternity homes |
| d. protective services for children | k. homes for the aged |
| e. homemaker services | l. volunteer services |
| f. day care | m. family life education |
| g. foster family care | n. community organization |

(114) The provision of these services in accord with good standards of social work practice requires various supportive elements such as psychiatric, psychological, medical and legal services; on-going staff development programs and public relations.

(115) The sizable financial support needed by Catholic Charities is limited to various United Funds and Appeals, fees for services, purchase of services by public agencies, and free will contributions. For the adequate provision of such comprehensive social services throughout the archdiocese, it seems necessary that a means be devised for securing partial support from monies raised within the Church and from the Catholic people.

ST. VINCENT DE PAUL SOCIETY

(116) The Saint Vincent de Paul Society has long endeared itself to the Catholic community because of its quiet but far-reaching volunteer service to the poor. This society's work is enhanced and rendered more effective by its close association with the Catholic Charities. Although basically a parish organization, the St. Vincent de Paul Society should continue this association which can afford Vincentians an effective voice and an active involvement in the Community Affairs of the Church. The present and immediate past ordinaries of the archdiocese have publicly expressed their desire for a St. Vincent de Paul conference in every parish. This Synod joins its voice with theirs and recommends to each parish of the archdiocese the establishment of a parish conference.

HEALTH CARE FACILITIES

(117) The Catholic health care facilities in the archdiocese are operated by various communities of religious women and not by the archdiocese. Because of this fact, it is necessary that someone serve as a liaison between the archdiocese and these facilities. Thus there should be an Archdiocesan Representative to Health Care Facilities under Catholic auspices.

- (118) The function of this liaison person is to inform the archdiocese of important developments in hospital and health care administration, to serve as a clearing house for information on health care facilities, to bring about cooperative efforts between such facilities, both Catholic and non-Catholic, and to represent the best interests of the Catholic health services on public boards and panels and before public agencies.

EPILOGUE

- (119) Social Action is action for social change. "The social order requires constant improvement...In freedom it should grow every day towards a more humane balance...widespread changes in society will have to take place if these objectives are to be gained." (14) Christians are not set apart from others, but live their lives like all others, confronting the problems of their time and country, of their community and of the world.

(120) REFERENCES

- 1) Epistle of St. James 2:17, 18.
- 2) Pope John XXIII in Mater et Magistra and Pacem in Terris.
- 3) U.S. Bishops' Statement: Discrimination and the Christian Conscience, 1958.
- 4) Pacem in Terris, John XXIII.
- 5) Address to United Nations General Assembly, Pope Paul VI.
- 6) Statement issued on Oct. 15, 1969, by U.S. Catholic Conference.
- 7) Ibid.
- 8) II Vatican Council: Pastoral Constitution on the Church in the Modern World, nos. 77-81.
- 9) Ibid.
- 10) Over 70% of the non-aged heads of poor families worked at least part of the year in 1966. The President's Commission on Income Maintenance found that "less than 3% of the non-aged heads of poor families might have freely chosen not to work at all."
The President's Commission on Income Maintenance Programs (Ben W. Heineman, chairman), Poverty Amid Plenty: The American Paradox (Washington, D.C.: U.S. Government Printing Office, 1969).
- 11) II Vatican Council: Pastoral Constitution on the Church in the Modern World, no. 51.
- 12) From Statement on Abortion by National Conference of Catholic Bishops, Nov. 18, 1970.
- 13) Study conducted by Sister Pauline Apodoca, S.C., under the auspices of the Central Planning and Budget Commission of the Archdiocese of Cincinnati.
- 14) II Vatican Council: Pastoral Constitution on the Church in the Modern World.

APPENDIX ONEON DUE PROCESS IN THE ARCHDIOCESE OF CINCINNATI

This appendix was prepared by a subcommittee made up of priests and laymen under the auspices of the Synodal Legislation Committee of the Priests Senate. The Priests Senate approved the document on March 29, 1971 and submitted it to the Archbishop. The document on due process was presented as an appendix to the Synod for the information of the Synod Assembly delegates. It was not voted on at the Assembly but very well could be at a later date. In the meantime the Archbishop approved the Due Process program "by way of experiment" for one year, from May 16, 1971 to June 1, 1972.

Coordinator

PREAMBLE

(1) The Second Vatican Council teaches:

"There is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as...the right...to a good reputation, to respect...to activity in accord with the upright norm of one's own conscience, to protection of privacy and to rightful freedom in matters religious too." (Gaudium et Spes), no. 26.)

- (2) The protection of human rights and freedoms has become a matter of concern to all members of the Church. The dignity of the human person, the principles of fundamental fairness and the universally applicable presumption of freedom require that no member of the Church arbitrarily be deprived of the exercise of any right or office. Rights without legal safeguards, both preventive and by way of effective recourse, are often meaningless. Procedural protections are known as "due process" whereby the rights of all persons in the Church may be adequately safeguarded. It is the noblest service of the Church to afford effective safeguards for the protection of rights, and, where rights have been violated, to afford effective means for their prompt restoration in the spirit of the Gospel: "If your brother does something wrong, go and show him his fault between you and him alone. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: 'the evidence of the two or three witnesses is required to sustain any charge.' But if he refuses to listen to these, report it to the Church..." (Mt. 18:15-17).

- (3) The characteristics of a free man are precisely that he has rights, that he is not dependent for the enjoyment of his rights upon the good will

of his superiors, and that his rights are effectively protected so as to be legally inviolable. The declaration and protection of fundamental rights by guaranteeing a resolution of disputes through just procedures is one of the most important exercises of governmental authority by the Bishop. Canon Law has long affirmed the availability of a judicial remedy for the protection of every right. (Canon 1667.)

- (4) Due Process recognizes both the fullness of authority vested in the Bishop by divine institution and the divinely instituted rights of the individual member of the Church flowing from his being a living member of the Mystical Body of Christ and his nature and dignity as a person. Due Process limits the Episcopal authority only insofar as it recognizes and respects the rights of individual members of the Church. In protecting these rights, far from undermining the authority of the Bishop, it does much to win respect for it and enable him to govern more effectively in accordance with these rights.
- (5) In doctrinal matters the Bishop cannot abdicate his responsibility as teacher. He must retain his traditional function of giving official expression to Catholic doctrine. He should not, however, arbitrarily forbid dissemination of views tolerated elsewhere in the Church. In administrative matters, there is no theological obstacle to the Bishop agreeing to abide by decisions of boards to which he has delegated authority. It is important then that an instrument be so established to help the Church realize itself as a community of freedom and truth. To this end the Archdiocese of Cincinnati hereby establishes a Diocesan Office of Due Process.
- (6) This Office will establish procedures of conciliation and arbitration whereby the reconciliation of persons may be effected justly and promptly, when disputes or grievances are submitted to such procedure.

ARTICLE I

A. BOARD OF ADMINISTRATIVE REVIEW

- (7) 1. The Office of Due Process shall be directed by a Board of Administrative Review (hereinafter referred to as the "Board") whose members shall be composed as follows:
- a. One Priest elected by the Senate of Priests, but who need not be a member of the Senate;
 - b. One member of the laity elected by the Pastoral Council, but who need not be a member of the Pastoral Council;
 - c. One male Religious to be designated by the Vicar for Religious;

- d. One woman Religious to be elected by the Sisters' Advisory Council;
 - e. One person - Priest, Religious, or lay - to be appointed by the Ordinary.
2. The initial members of the Board shall have terms as follows:
- Persons in (a), (c), and (e) above will have three-year terms initially, and those in (b) and (d) will have two-year initial terms.
3. If a vacancy occurs on the Board, the unexpired term shall be filled by the same procedure followed in selecting the member whose tenure has been terminated; provided, however, that the term of the new member shall be only for the unexpired portion of the term vacated; and provided further, that for the purposes of Article I (5), the new member shall be deemed to have served one term if he filled one-half or more of an unexpired term.
4. With the exception of the initial terms of members elected pursuant to 1 (b) and (d) of this Article I A, the term of office shall be three years.
5. No member may serve more than two consecutive terms in office.
6. The Board shall elect its Chairman and Secretary-Treasurer.

B. FUNCTION

- (8)
1. The Board shall administer the process of conciliation and the process of arbitration in the Archdiocese of Cincinnati.
 2. There shall be provided for the Office of Due Process an administrative staff to assist it in the performance of its duties, hereinafter known as the Clerk. The Clerk may assist parties requesting information regarding the procedure.
 3. The Board shall establish and maintain a panel of conciliators and a panel of arbitrators and shall assign them as hereinafter provided.
 4. In selecting members of the panels of conciliators and of arbitrators, the Board shall appoint clergy, laity, and religious, and strive to appoint a sufficient number of conciliators and arbitrators so as to have a reasonably wide geographical distribution of panel members throughout the diocese. Members of the panels of conciliators and arbitrators may serve in the processes of conciliation and arbitration anywhere within the diocese.

5. Conciliators and arbitrators should have some understanding of how a hearing should be conducted. The Clerk shall furnish conciliators and arbitrators with general guidelines prepared by the Board of conducting hearings.

6. In the establishment of panels including modifications thereof, and in the administration of the processes of conciliation and arbitration, the Board shall establish its own rules, subject, however, to the guidelines for the selection of conciliators and arbitrators and to the jurisdictional limitations hereinafter set forth. At least once every three years the Board shall review its rules and make appropriate changes.

7. At least once every three years the Board shall review the Process of Arbitration (Article IV) and the Process of Conciliation (Article III) and, if deemed necessary, recommend modifications thereof to the Ordinary. If the Board is of the opinion that modifications are unnecessary it shall so report to the Ordinary.

C. JURISDICTION

(9) 1. In determining jurisdiction to entertain a petition for assignment to a conciliator or an arbitrator by the Clerk, the Clerk shall be guided as follows:

- a. Only those disputes which allegedly involve the violation of rights of individual persons or moral persons shall be entertained.
- b. Theological controversies are not within the jurisdiction of the Office of Due Process.

2. The Respondent in either a request for conciliation or a request for arbitration may ask for an initial hearing before the full Board, for the limited purpose of determining if the issue properly comes within the jurisdiction of the Office of Due Process. The parties' positions concerning the merits of the dispute shall not be presented. If the Respondent does not request such an initial hearing, he will have waived the question of jurisdiction.

D. REVIEW. EFFECT OF DECISION

(10) 1. There shall be no appeal from the merits of an arbitration decision. The Board, however, shall vacate a decision if, within forty-five (45) days after receipt of an arbitration decision, a party presents sufficient evidence to the Board that:

- a. The decision was procured by corruption, fraud, or other undue means;

- b. There was evident partiality on the part of an arbitrator;
- c. The arbitrator(s) exceeded his or their powers; or
- d. The arbitrator(s) refused to continue a hearing notwithstanding a showing of sufficient cause for such continuance, or refused to hear evidence material to the controversy, or otherwise conducted the hearing so prejudicially as to adversely affect a substantial right of one of the parties.

2. If the Board decides that any of the factors set forth in Article I D 1. existed, the Board may order a re-hearing either before the arbitrator(s) who made the decision so vacated or before a different arbitrator or arbitrators. If the Board decides that none of such factors existed, it shall confirm the questioned decision.

3. In the event that the Respondent refuses to submit to arbitration, the arbitrator(s) may nevertheless proceed and prepare findings of fact and possible solution as an advisory submission to the Ordinary for his consideration and appropriate action.

ARTICLE II

PROCESS OF CONCILIATION

- (11) 1. Conciliation shall be initiated in the following manner:
- a. The initiating party or parties (herein referred to as "Claimant") shall give notice (herein referred to as "Petition") to the other party or parties (herein referred to as "Respondent") containing his request for conciliation, which Petition shall contain a statement setting forth the nature of the dispute and the remedy sought, and
 - b. The Claimant shall file, at the Office of Due Process, two (2) copies of his Petition.
2. Immediately upon receipt of the Petition, the Clerk shall acknowledge the filing thereof by written acknowledgment to the Claimant and Respondent.
3. The Clerk shall follow any method of appointment of a conciliator which may be agreed upon by the parties within seven (7) days following the filing of the Petition. If the parties shall not have agreed upon a method of appointment within seven days, the Clerk shall appoint a conciliator in the following manner:

- a. The Clerk shall simultaneously submit to each party a list of three (3) names selected from the Panel of Conciliators, preferably those who shall have had some experience or understanding concerning the general nature of the matter submitted for consideration.
 - b. Each party shall have seven (7) days within which to strike one (1) name from the list and to notify the Clerk of the name to be so stricken, and
 - c. The Clerk shall appoint one Conciliator from the name or names remaining on such list, and shall notify the parties and the appointed Conciliator thereof, in writing.
4. The Conciliator so appointed shall first direct the parties to meet privately with each other to discuss the matters alleged in Claimant's Petition with a view to a mutually agreeable resolution of them.
5. If the matter is not resolved within ten (10) days following the Conciliator's direction to the parties to meet privately, the Conciliator shall promptly arrange for a conference or conferences with the parties. Such conferences may be held separately with the individual parties, or jointly, as the Conciliator decides.
6. The parties may be represented or accompanied by an advisor.
7. Unless otherwise specified by the Board, conciliation shall be completed within thirty (30) days following the date of appointment of the Conciliator.
8. The Conciliator shall submit a confidential written report of his disposition of the matter to the Board; all reports of Conciliators shall be retained in confidence by the Board and secured against disclosure. No report of a Conciliator may be used for any purpose in any other proceeding.
9. The Board shall not disclose the contents of any report to any person unless authorized by the parties in writing.
10. If conciliation efforts have not settled the dispute, the Conciliator shall file with the Clerk a brief statement, signed by the Conciliator, stating only that the conciliation efforts have been concluded without resolution. The Clerk shall furnish a copy thereof to the parties. This statement is in addition to the Report referred to in Paragraph 8 above.

ARTICLE III

PROCESS OF ARBITRATION

- (12) 1. No arbitration shall be initiated unless conciliation shall have been attempted and the Conciliator has certified to the Clerk that conciliation has failed. (Cf. Section II, par. 10.)

Arbitration shall be initiated in the following manner:

- a. The initiating party or parties (herein referred to as "Claimant") shall give notice to the other party (herein referred to as "Respondent") of his intention to arbitrate, which notice (herein referred to as "Complaint") shall contain a statement setting forth the nature of the dispute, the amount involved, if any, and the remedy sought; and
- b. The Claimant shall file with the Clerk three (3) copies of said Complaint.

Upon receipt of the Complaint, the Clerk shall mail a copy of the Complaint to the Respondent and notify the parties that arbitration is proceeding. If he so desires, the Respondent may file an answering statement which may include a complaint against the claimant (herein referred to as "Answer") in triplicate with the Clerk within seven (7) days after notice from the Clerk, at which time the Clerk shall send a copy of the Answer to the Claimant. If no Answer is filed within the stated time, it will be assumed that the allegations of the Petition are denied. Failure to file an Answer shall not operate to delay the arbitration.

2. No person shall serve as an Arbitrator in any arbitration if he has any direct financial or personal interest in the result of the arbitration, unless the parties, in writing, waive such disqualification. Further he may not have served as conciliator in this same dispute.

3. Arbitrators shall be appointed in the following manner: Upon the filing of the Complaint, the Clerk shall simultaneously submit to the Claimant and Respondent an identical list of names of persons chosen from the Panel of Arbitrators. Each party to the dispute shall have seven (7) days from the mailing date in which to cross off any names to which he objects, number the remaining names indicating the order of his preference, and return the list to the Clerk. If a party does not return the list within the time specified, all persons named therein shall be deemed acceptable. From among the persons who have been approved on both lists, and in accordance with the designated order of mutual preference, the Clerk shall invite the acceptance of an Arbitrator to serve. If the parties fail to agree upon any of the persons named, or if acceptable Arbitrators are unable to act, or if for any other reason the appointment cannot be made from the submitted lists, the Office of Due Process shall have the power to make the appointment from other members of the Panel without the submission of any additional lists.

5.* If the parties do not otherwise agree on the number of Arbitrators, the dispute shall be heard and determined by one Arbitrator, unless the Office of Due Process, in its discretion, directs that a greater number of Arbitrators be appointed.

* Numbering follows original text.

6. Notice of the appointment of the Arbitrator shall be mailed to the Arbitrator by the Clerk, and the signed acceptance of the Arbitrator shall be filed prior to the opening of the first hearing.

7. Prior to accepting his appointment, the prospective Arbitrator shall disclose any circumstances likely to create a presumption of bias or which he believes might disqualify him as an impartial Arbitrator. Upon receipt of such information, the Clerk shall immediately disclose it to the parties who, if willing to proceed under the circumstances disclosed, shall so advise the Clerk in writing. If either party declines to waive the presumptive disqualification, the vacancy thus created shall be filled in accordance with the applicable provisions of these Rules.

8. If any Arbitrator should resign, die, withdraw, refuse, be disqualified or be unable to perform the duties of his office, the Clerk may, on proof satisfactory to him, declare the office vacant. Vacancies shall be filled in accordance with the applicable provisions of these Rules and the matter shall be reheard unless the parties shall agree otherwise.

9. The Arbitrator shall fix the time and place for each hearing. The Clerk shall mail to each party notice thereof at least five days in advance, unless the parties by mutual agreement waive such notice or modify the terms thereof.

10. Any party may be represented by not more than two (2) counsel or advisors. A party intending to be so represented shall notify the other party and the Clerk of the name and address of counsel at least three (3) days prior to the date set for the hearing at which counsel is first to appear. When an arbitration is initiated by counsel, or where an attorney replies for the other party, such notice is deemed to have been given.

11. The Clerk shall make the necessary arrangements for the taking of a stenographic record whenever such record is requested by a party. The requesting party or parties shall pay the cost of such record.

12. Parties in the arbitration and their counsel or advisors are entitled to attend hearings. The Arbitrator shall otherwise have the power to require the retirement of any witness or witnesses during the testimony of other witnesses. It shall be discretionary with the Arbitrator to determine the propriety of the attendance of any other persons.

13. The Arbitrator may take adjournments upon the request of a party or upon his own initiative and shall take such adjournment when all of the parties agree thereto.

14. Before proceeding with the first hearing or with the examination of the file, each Arbitrator shall take an oath of office. The Arbitrator shall require witnesses to testify under oath administered by him.

15. Whenever there is more than one Arbitrator, all decisions of the Arbitrators must be by at least a majority. The award must also be made by at least a majority.

16. A hearing shall be opened by the filing of the oath of the Arbitrator and by the recording of the place, time and date of the hearing, the presence of the Arbitrator and parties, and counsel, if any, and by the receipt by the Arbitrator of the Complaint and answer, if any.

The Arbitrator may, at the beginning of the hearing, ask for statements clarifying the issues involved.

The Claimant shall then present his Complaint and proofs and his witnesses who shall submit to questions or other examination. The Respondent shall then present his defense and proofs and his witnesses, who shall submit to questions or other examination. The Arbitrator may in his discretion vary this procedure but he shall afford full and equal opportunity to all parties for the presentation of any material or relevant proofs.

Exhibits, when offered by either party, may be received in evidence by the Arbitrator.

The names and addresses of all witnesses and exhibits in order received shall be made a part of the record.

17. The arbitration may proceed in the absence of any party, who, after due notice, fails to be present or fails to obtain an adjournment. An award shall not be made solely on the default of a party. The party who is present may offer such evidence as he wishes. Only if the Arbitrator deems the evidence sufficient, shall he grant a claim.

18. The parties may offer such evidence as they desire and shall produce such additional evidence as the Arbitrator may deem necessary to an understanding and determination of the dispute. The Arbitrator shall be the judge of the relevancy and materiality of the evidence offered and conformity to legal rules of evidence shall not be necessary. All evidence shall be taken in the presence of all the Arbitrators and of all the parties, except where any of the parties is absent in default or has waived his right to be present.

19. The Arbitrator shall specifically inquire of all parties whether they have any further proofs to offer or witnesses to be heard. Upon receiving negative replies, the Arbitrator shall declare the hearings closed and a minute thereof shall be declared closed as of the final date set by the Arbitrator for the receipt of briefs.

20. The parties may provide, by written agreement, for the waiver of oral hearing. If the parties are unable to agree as to the procedure, the Office of Due Process shall specify a fair and equitable procedure.

21. Any party who proceeds with the arbitration after knowledge that any provision or requirement of these Rules has not been complied with and who fails to state his objection thereto in writing, shall be deemed to have waived his right to object.

22. There shall be no direct communication between the parties and the Arbitrator other than at oral hearings. Any other oral or written communication from any party to the Arbitrator shall be directed to the Office of Due Process for transmittal to the Arbitrator and the other parties.

23. The award shall be made promptly by the Arbitrator and, unless otherwise agreed by the parties, or specified by law, no later than thirty days from the date of closing the hearings, or if oral hearings have been waived, from the date fixed for transmitting the final statements and proofs to the Arbitrator.

24. The award shall be in writing and shall be signed either by the sole Arbitrator or by at least a majority if there be more than one.

25. The Arbitrator may grant any remedy or relief which he deems just and equitable, including, but not limited to, specific performance of a contract. The Arbitrator, in his award, shall assess arbitration fees and expenses in favor of any party and in the event that any administrative fees or expenses are due the Office of Due Process.

26. The expenses of witnesses for either side shall be paid by the party producing such witnesses.

All other expenses of arbitration, including required traveling and other expenses of the Arbitrator and the expenses of any witness or the cost of any proofs produced at the direct request of the Arbitrator, shall be borne equally by the parties, unless they agree otherwise, or unless the Arbitrator in his Award assesses such expenses or any part thereof against any specified party or parties. The Arbitrator shall consider a party's inability to pay the above costs, since due process must be available to all, including the poor.

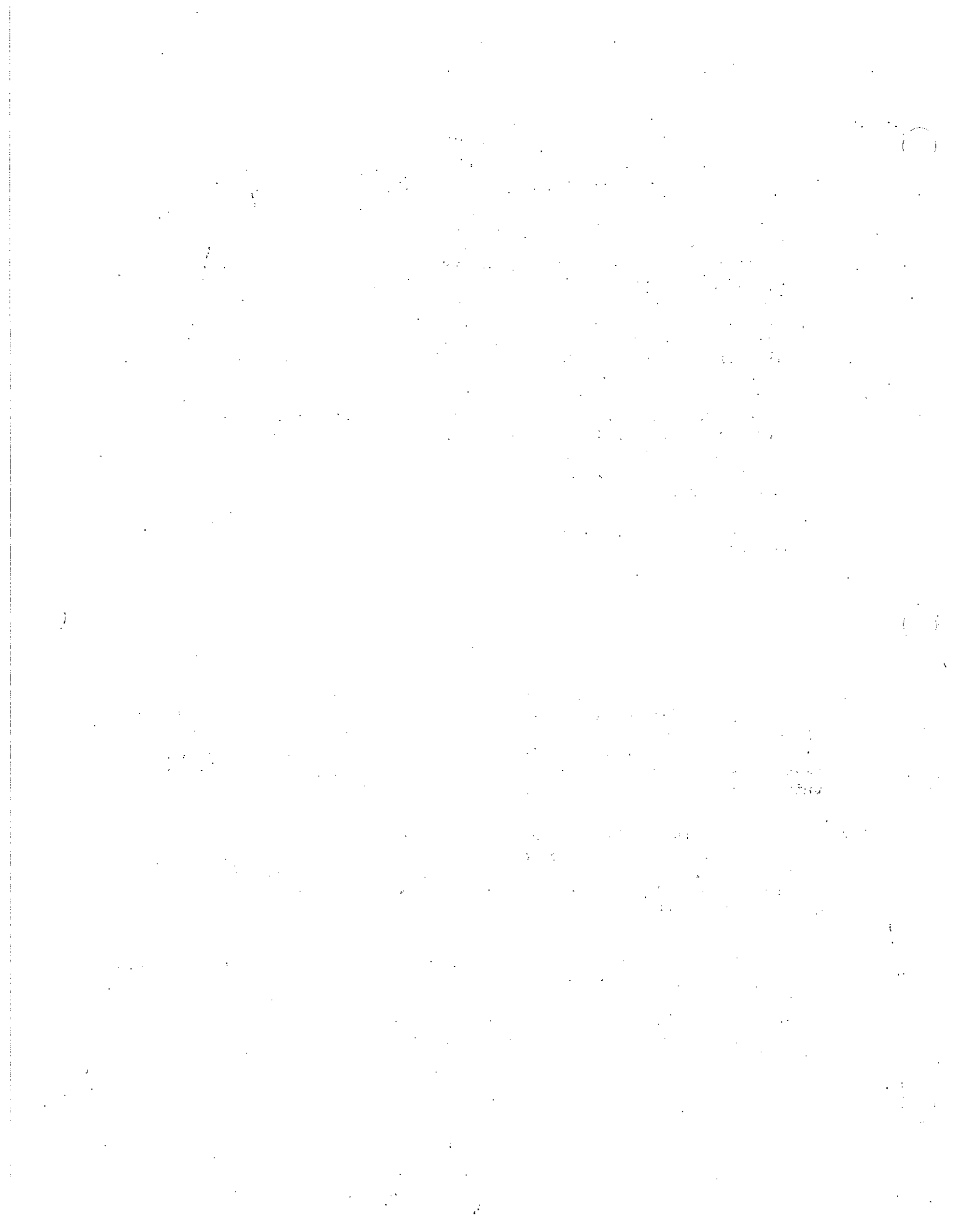
27. Members of the Panel of Arbitrators serve without fee. In prolonged or in special cases the parties may agree to the payment of a fee.

Any arrangements for the compensation of a neutral Arbitrator shall be made through the Office of Due Process and not directly by him with the parties.

28. The Clerk may require the parties to deposit in advance such sums of money as it deems necessary to defray the expense of the arbitration, including the Arbitrator's fee, if any, and shall render an accounting to the parties and return any unexpended balance.

29. The Arbitrator shall interpret and apply these Rules insofar as they relate to his powers and duties. When there is more than one Arbitrator and a difference arises among them concerning the meaning or application of any such Rules, it shall be decided by a majority vote.

30. In no way, under no circumstances, can awards determined by this process be used as grounds for appeal to civil court.



APPENDIX TWO

ON EASTERN CATHOLICS IN THE ARCHDIOCESE OF CINCINNATI

The Synod was prepared for the Latin Rite Archdiocese of Cincinnati, and will be binding in all parts on the Latin Rite Catholics. Several Oriental rites have their own dioceses in the United States and are directly subject to their proper ordinary-- for example, the Maronites are subjects of the Maronite Exarch of Detroit. However, all rites must endeavor to observe whatever in other rites touches their Catholic life, and in any case the common good of the church must be served. To serve this purpose better, we include an appendix outlining various matters belonging to the Maronite Rite which has a parish in the Archdiocese of Cincinnati. This will serve as a guide to the priests and people of the Latin Rite in matters that pertain to the Maronite Rite in the Archdiocese of Cincinnati. This appendix was prepared by the Coordinator at the request of the Pastor of Maronite Catholics living in the Archdiocese of Cincinnati. It is a shortened version of the document on Eastern Catholics contained in the Manchester (New Hampshire) Synod.

I. INTRODUCTION

- (1) By divine providence, there is within the unity of the Catholic Church a great deal of diversity. In fact, within the one Catholic Church there are distinctive churches which maintain traditions of theology, liturgy, spirituality and discipline that are quite different from those usually associated with Roman Catholicism. This multiplicity within the unity of one church traces its origin to apostolic times.
- (2) The Catholic Eastern Churches furnish us with an outstanding example of the church's catholicity, of its unity in multiplicity. The variety and originality of their traditions, despite the fact that they have not always been rightly valued, have always been a source of enrichment to the life of the church.
- (3) The Maronite Church, the principal concern of this appendix, traces its origin to the hermit Maron who died in 410. The Maronites were foremost among the defenders of the Council of Chalcedon against the Monophysites. But with the conquest of Syria by the Moslems in the seventh century, they were completely cut off from outside influence and from the effects of subsequent theological disputes. Their isolation from other

Eastern Churches and from Rome was to last until the twelfth century. It was only with the arrival of the Crusaders that communication was restored and the Maronites emerged having maintained their orthodoxy, their particular rite and a patriarchate that was intact since its establishment in the seventh century. The official reestablishment of communion between the Maronite and Roman Patriarchates--which should not be construed as a "return"--took place in Tripoli in 1181.

Eastern Catholics in the United States

- (4) In the United States, Eastern Catholics number approximately 800,000 and represent eleven ethnic groups. The predominance of the Byzantine Rite among these ethnic groups resulted from the mass immigration of Slavs from the Austro-Hungarian Empire (Ruthenians) and from Galicia (Ukrainians). These two groups received their own hierarchies in 1924 when a bishop with official residence in Philadelphia was appointed for the Ukrainians and a bishop with official residence in Pittsburgh was appointed for the Podcarpathian Ruthenians, Croats and Hungarians. It was only later, in 1966, that the Maronite and Melchite hierarchies were established with their bishops receiving the status of apostolic exarchs.
- (5) In our own Archdiocese of Cincinnati, there are relatively few Eastern Catholics. Nevertheless, the Maronite Rite is represented through the official establishment of St. Anthony of Padua parish. (1)

II. PLACE OF EASTERN RITES IN THE UNIVERSAL CHURCH

- (6) A rite in the church is a distinctive style of Christian living which, according to Vatican II, is to be found in the particularities of worship, of ecclesiastical discipline, of asceticism and mysticism and even of theological expression proper to a particular Christian community. (2)

Living Example of Catholicity

- (7) The presence of Eastern Catholics in our midst provides us with a living example of the universality of the Catholic Church which embraces with equal affection all its children of East and West. With our brothers of the East among us, we participate more fully in the universality of the Mystical Body of Christ in which we are "severally members of one another." (3) We gladly realize that our common Christian heritage has been expressed in various terms through the various rites; yet it has remained intact and has grown richer under the guidance of the Holy Spirit.

Living Witness of Apostolicity

- (8) "Distinguished as they are by their venerable antiquity," the Eastern rites "are bright with that tradition which was handed down from the apostles through the Fathers, and which forms part of the divinely revealed and undivided heritage of the universal church." (4)

Equal Dignity of All Rites

- (9) The Second Vatican Ecumenical Council has clearly declared and emphasized the "equal dignity" of all different Catholic rites in the eyes of the church. (5) All of them indeed participate in the same treasures of doctrine and authority under the pastoral guidance of the divinely appointed college of Bishops over which presides the successor of St. Peter.

Autonomy of the Eastern Churches

- (10) The Second Vatican Council "solemnly declares that the churches of the East, while keeping in mind the necessary unity of the whole church, have the power to govern themselves according to their own discipline, since these are better suited to the temperament of their faithful and better adapted to foster the good of souls." (6)

III. RULES CONCERNING JURISDICTION AND THE ADMINISTRATION

OF THE SACRAMENTS

A. JURISDICTION

- (11) The jurisdiction over St. Anthony of Padua parish is primarily exercised by the Maronite Exarch of Detroit (7) and cumulatively with the Archbishop of Cincinnati (8).

B. ADMINISTRATION OF THE SACRAMENTS

Full Communion

- (12) Common participation in prayer and divine worship including the sacraments is allowed among the Eastern Catholics and those of the Latin Rite, as they all belong equally to the same spiritual family in full communion of faith, love and sacramental life. Catholics of different rites are encouraged to join from time to time in each other's eucharistic celebration, in order to illustrate and confirm their full unity and their brotherly solidarity.

Interritual Guidelines

Baptism - Acquisition of Rite (9)

- (13) A child should be baptized in the rite of his parents and should belong to that rite. Permission to baptize a child in another rite is reserved to the bishop to whose rite the parents belong. If the parents are Catholics of different rites, all children, whether boys or girls, follow the rite of the father. If only one of the parents is Catholic, the child should be baptized in the rite of the Catholic party and follow that rite. In case of grave necessity, and whenever a priest of the father's rite could not be present, a child may be baptized in another rite; however, the father's rite should be indicated in the baptismal record and on any certificate thereof. (10)

Confirmation

- (14) The ordinary minister of holy chrism (confirmation) in the Eastern rites is the priest, who confers this sacrament immediately after baptism. (11) "In conjunction with baptism or otherwise, all Eastern Rite priests can confer this sacrament validly on all the faithful of any rite, including the Latin; licitly, however, only if the regulations of both common and particular law are observed." (12) The sacrament of confirmation can in no case be repeated after it has been administered validly. Children must be confirmed in the rite of their father. If, in the case of necessity or for any other reason, an Eastern Rite child has been baptized in the Latin Rite, confirmation in the child's own rite is still required.

Parish Participation

- (15) Because full communion exists between the Latin and Eastern Catholic Churches, all the Catholic faithful may satisfy the precept of attending Mass on Sunday in any Catholic Church of any rite. They may receive communion there without restriction. However, one is encouraged to attend one's own proper parish church regularly, to be active in it and to support it morally and financially according to one's own means.

First Communion and Easter Communion

- (16) Children should receive first communion in their own rite unless a church of their rite is not available.
- (17) According to Canon Law (13), all the faithful are urged to receive Easter communion in their own rite and in their own parish church. This recommendation assures mutual edification for the faithful of the same parish and helps the parish priest carry out his pastoral duties more adequately.

Sacrament of Penance

- (18) Catholics are allowed to receive the sacrament of penance from any duly authorized Catholic priest, regardless of his rite. Eastern Catholic priests who are granted by their own bishop the faculty to hear confessions may ordinarily use this faculty even at the service of the faithful of any other rite in the assigned territory. (14)

Anointing of the Sick and Holy Viaticum

- (19) Holy viaticum and the anointing of the sick must be received in one's own rite, except in the case of necessity. (15)

Funeral Services

- (20) An Eastern Rite Catholic, whether he attends his local Eastern Rite parish church or not, remains a member of the Eastern Rite. Upon his death, his local priest of the Eastern Rite should normally take care of his religious burial. At such moments of tragic separation, however, extreme care must be taken to respect the wishes of the bereaved.

Matrimony

- (21) Marriages between Catholics of different rites must take place in the rite of the bridegroom and before his pastor. (16) In order to avoid the inconvenience of different rites inside the same family, the bride is given by the church the freedom to join the rite of her husband at the time of the marriage or during its duration. (17) The husband, however, cannot join the rite of his wife, and no one may induce him to do so, without a special permission from the Holy See.

Marriage Cases

- (22) All marriage cases involving Eastern Catholic couples or Eastern Catholics with non-Catholics or non-Christian partners should be handled by the respective Eastern Catholic ordinaries for any required dispensation. In the case of marriages between Catholics of different rites, permission for an Eastern Catholic bridegroom to marry a Latin Catholic bride in her rite may be granted by the Latin ordinary. (18) In the same way when a Latin bridegroom wishes to marry an Eastern Catholic bride in her rite, the dispensation for these weddings may be given by the Eastern Rite ordinary. If the marriages just described are contracted without first obtaining the necessary dispensation, they are considered to be unlawful but valid. Likewise, when two Eastern Catholics marry before a Latin priest, where no Eastern Rite parish exists and a priest of the rite is not available, the marriage is always valid despite the fact that it may sometimes be unlawful if the necessary dispensation is not previously obtained. This is not the case, however, for a marriage between a baptized Eastern Catholic (bride or groom) and a non-baptized person. In this instance the marriage would be invalid as well as unlawful if the proper dispensation was not received.

IV. OUR RESPONSIBILITY TOWARD THE EASTERN RITESLove Based on Mutual Knowledge

- (23) Both Westerners and Easterners have much to learn from each other and much to gain from their mutual recognition and cooperation. Mutual knowledge is indeed the sure road to mutual appreciation and brotherly love, according to the earnest desire of our Divine Saviour who commands us to love one another as he has loved us. (19)

Necessity of More Knowledge

- (24) While most Eastern Catholics, especially in America, are quite familiar with the customs and ways of the Latin Rite, it is regrettable that relatively few among the Latin Rite are equivalently aware of Eastern traditions. Consequently, the Second Vatican Council recommends that "all clerics and those aspiring to sacred orders should be well instructed in various rites and especially in the principles which are involved in inter-ritual questions. As part of their catechetical education, the laity, too, should be taught about these rites and their rules." (20)

Practical Recommendations

- (25) In accordance with the recommendations of Vatican II, and in order to further our knowledge and appreciation of the richness of the one Catholic Church, it is recommended that:
- a. Clergy, religious and lay people of the Latin Rite be encouraged to visit Eastern Catholic churches, to avail themselves occasionally of their liturgical services and deepen the sense of community with Eastern Rite priests and people.
 - b. Instructions concerning Eastern rites should be given on the high school level. Students attending Catholic high schools and CCD classes should be informed in the history, tradition and liturgy of the Eastern churches.

Protection and Promotion of the Eastern Rites

- (26) In accordance with her desire that "the Eastern Rites...shall religiously be preserved" (21), the church declares that "no one can validly transfer to another rite, nor after a lawful transfer return to the former rite, without permission of the Apostolic See" (22).

Practical Recommendations

- a. Consequently, Eastern Rite Catholics should be instructed concerning the obligation of retaining their own rite. In the localities where there is a parish of their own rite, the Eastern Catholics should be instructed and encouraged to belong to that parish. Without the formalities referred to above, Latin Rite pastors should not register members of the Eastern Rite in their parishes, if these members have a parish of their own rite in the locality.
- b. In the same spirit of cooperation, pastors of the Latin Rite should inform the proper pastor of an Eastern Rite of all Eastern Rite residents in their parishes, if there is such an Eastern Rite parish in the Archdiocese.
- c. Eastern Catholics living away from a parish of their rite will be subject to the pastor of the Latin Rite in that locality; however, they retain the title of Eastern Rite Catholics. (23)

V. RESPONSIBILITY OF THE EASTERN RITE CATHOLICSPreservation of Spiritual Heritage

- (27) Eastern Catholics living in the Archdiocese of Cincinnati should be faithful to their rites and to their own parish if they have one, according to the laws of the church. "Each and every Catholic, as also the baptized of every non-Catholic church or community who enters into the fullness of Catholic communion, should everywhere retain his proper rite, cherish

it, and observe it to the best of his ability." (24) Following the instructions often reiterated of the Roman Pontiffs and of the Second Vatican Council, "all Eastern Rite members should know and be convinced that they can and should always preserve their lawful liturgical rites and their established way of life, and that these should not be altered except by way of an appropriate and organic development. Easterners themselves should honor all these things with the greatest fidelity. Besides, they should acquire an ever greater knowledge and a more exact use of them." (25)

Particular Discipline Concerning the Sacred Seasons

- (28) Eastern Catholic faithful are further encouraged to keep, whenever possible, their own Eastern Rite discipline concerning the sacred seasons such as church calendar, celebration of Easter, observance of holy days of obligation, time and way of fast and abstinence, etc. Those who live outside their own Eastern Rite parishes may observe the rules proper to their rites or follow the rules of the Latin Rite. Similarly, "when members of a family belong to different rites, they are all permitted to observe sacred seasons according to the rules of any one of these rites." (26)

Sunday and Holy Day of Obligation

- (29) The Second Vatican Council reminds the Eastern Rite faithful that they "are bound on Sundays and feast days to attend the divine liturgy or, according to the regulations or customs of their own rite, the celebration of the Divine Praises." (27) Also taking in consideration the Eastern tradition according to which the liturgical day starts at vespers, Vatican II decreed that the Eastern Rite faithful may fulfill this obligation "from the vespers of the vigil to the end of the Sunday or feast day." (28)

(30) Footnotes

- 1) Founded in December, 1910 and presently located at 2530 Victory Parkway, Cincinnati, Ohio 45206.
- 2) Cf. II Vatican, Decree on Ecumenism, no. 3; also Decree on Eastern Catholic Churches, nos. 15, 16, 17.
- 3) Rom. 12:5.
- 4) II Vatican, Decree on Eastern Catholic Churches, no. 1.
- 5) II Vatican, Decree on Eastern Catholic Churches, no. 3; Decree on Ecumenism, no. 16: "Far from being an obstacle to the church's unity, such diversity of customs and observances only adds to her comeliness, and contributes greatly to carrying out her mission."
- 6) II Vatican, Decree on Ecumenism, no. 16.
- 7) Apostolic Exarchate established January 10, 1966, AAS 59, 529: Apostolic Constitution "Cum supremi," P. Paul VI.
- 8) "Extremum, sive conditi exarchatus sive eius sacri Praesulis jura a Litteris Apostolicis desumantur, quae a verbis incipiunt 'Cleri

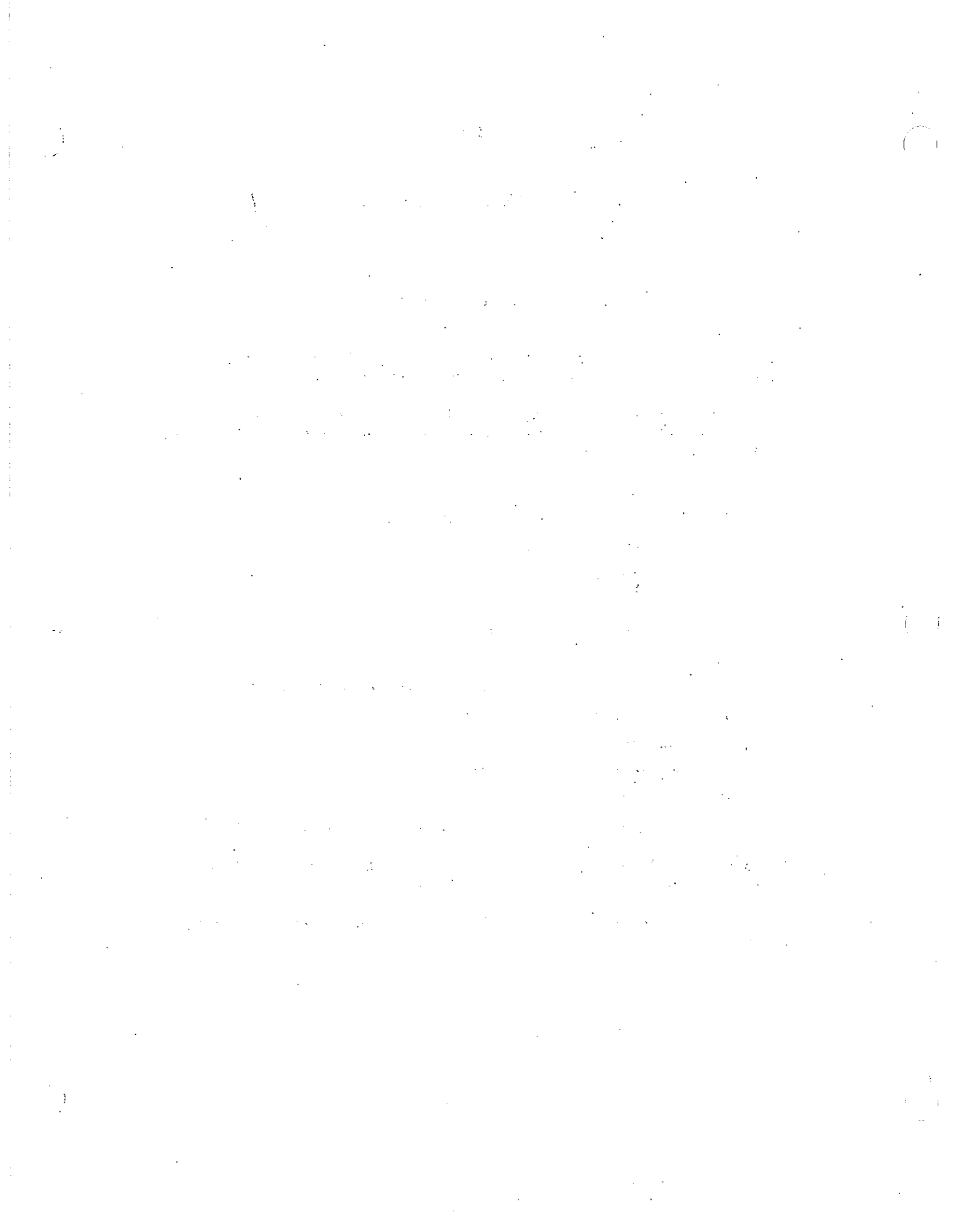
Footnotes (contd.)

sanctitati' ac de ritibus orientalibus deque personis agunt a canone scilicet 366 ad 387 usque; hoc tamen cauto, quod potestas jurisdictionis Exarchi in fideles Maronitas exercenda erit non exclusive sed cumulate cum potestate Ordinariorum locorum, qui tamen secundaria ratione suo jure utantur. Ubi autem locorum curia seu paroecia pro fidelibus Maronitis desit, Latini ritus curio illorum curam gerat, donec curio proprii ipsorum ritus aut sacerdos pro ipsis designetur." (AAS 59, 1967, Apostolic Constitution quoted above.)

"Cumulative jurisdiction" mentioned in the decree of erection of the Maronite Exarchate means that:

- a) Whenever the exarchate cannot fulfill its duties because of distance or lack of personnel, the Latin ordinary is empowered to act.
 - b) Whenever an emergency situation arises where there is a Maronite church but when the recourse to the exarch is impossible or not feasible, the Latin ordinary is also empowered to act. In these cases, a post-factum notification of the exarch will suffice.
- 9) CIC, can. 98, no. 1; 756, nos. 1, 2, 3; Cleri Sanctitati, can. 6, nos. 1, 2; 503, no. 1.
 - 10) Cleri Sanctitati, can. 6, no. 2, "If the baptism was administered by a minister of another rite in case of grave necessity, when a priest of the proper rite could not be present, or because of some other just reason with the permission of the proper hierarch, or because of fraud, the person thus baptized shall be regarded as belonging to that rite according to the ceremonies of which he ought to have been baptized."
 - 11) II Vatican, Decree on Eastern Catholic Churches, no. 13.
 - 12) Ibid., no. 14.
 - 13) CIC, can. 859.
 - 14) II Vatican, Decree on Eastern Catholic Churches, no. 16.
 - 15) CIC, can. 866, no. 3 and can. 938, no. 2.
 - 16) Crebrae allatae, can. 88, no. 3.
 - 17) Cleri sanctitati, can. 9.
 - 18) Sacred Congregation of Faith, Prot. no. 3662/66.
 - 19) John 15:12.

- 20) II Vatican, Decree on Eastern Catholic Churches, no. 4.
- 21) Cleri sanctitati, can. 1.
- 22) Cleri sanctitati, can. 8, no. 1: As mentioned above the only exception to this canon is the permission given to the wife to adopt the rite of her husband.
- 23) See above - rules concerning baptism and the acquisition of rite.
- 24) II Vatican, Decree on Eastern Catholic Churches, no. 4.
- 25) Ibid., no. 6.
- 26) Ibid., no. 21.
- 27) Ibid., no. 15.
- 28) Ibid., no. 15.



INDEXSIXTH SYNOD OF CINCINNATI

Explanatory Notes

1. This index is not an official part of the Synod. It is of private authorship and presented hopefully as a convenience.
2. Each item is cited with marginal number(s) in parentheses followed by page number(s). The marginal numbers are given with key letters which refer to the various documents as follows:
 - AO - Document on Archdiocesan Organization
 - CS - Document on Clergy and Seminarians
 - RE - Document on Religious
 - LA - Document on Laity
 - WO - Document on Worship
 - ED - Document on Education
 - MI - Document on Missions
 - EC - Document on Ecumenical and Interfaith Relations
 - CO - Document on Communications
 - CA - Document on Community Affairs
 - TA - Document on Temporal Affairs
 - AP-I - on Due Process in the Archdiocese of Cincinnati
 - AP-II - on Eastern Catholics in the Archdiocese of Cincinnati
3. An asterisk (*) behind a title indicates that it is also listed with sub-titles in its proper place in the index.
4. The words "archdiocese" and "archdiocesan" are abbreviated sometimes to "archd."

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