

# Policy Manual



*Archdiocese  
of  
Grouard-McLennan*

# POLICIES AND PROCEDURES

## ARCHDIOCESE OF GROUARD-MCLENNAN

### Preamble

What you are holding is the Policies and Procedures Manual of the Archdiocese of Grouard-McLennan. This manual has been put together with a couple of goals in mind:

1. To provide information on the history and development of the Archdiocese, that is not easily found elsewhere;
2. To provide the policies and procedures that pastors, lay pastoral animators, councils and committees may need to follow in their administration and ministry in the Archdiocese.

As much as possible, this same information will be available on the Archdiocesan web-site ([www.archgm.ca](http://www.archgm.ca)), but it is found here in a printed format for the benefit of those who do not easily use a computer or have access to one.

In selecting policies and procedures, the College of Consultors / Council of Priests has made every effort to include here only those matters which are not adequately found elsewhere in the Code of Canon Law (CGC), or the Canonical and Pastoral Guide for Parishes (CPGP) Canadian Edition 2006, published by Wilson & Lafleur (Montreal). Every parish must have a copy of these two works as well.

As further policies and procedures are enacted, or as those found in this manual are amended, the current policies and procedures will be sent to every parish, as well as posted on the Archdiocesan website.

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**An Act to Incorporate the  
Roman Catholic Archdiocese of Grouard-McLennan**

(Assented to May 2<sup>nd</sup>, 1968)

Her Majesty , by and with the advice and consent of the Legislature Assembly of the Province of Alberta, enacts as follows:

1. This Act may be cited as The Catholic Archdiocese of Grouard-McLennan Act.
2. The Most Reverend Henri Routhier, Archbishop of the Catholic Archdiocese of Grouard-McLennan (hereafter referred to as the “Archdiocese”) and each of his successors in the Archdiocese in communion with the Church of Rome continues as a body corporate and politic by the name of “La Corporation Episcopale Catholique Romaine de Grouard” as successors to the Very Reverend Emile Grouard, heretofore constituted a body corporate under that name by chapter 50 of the Statutes of Alberta, 1914.
3. The corporation is hereby authorized and empowered:
  - a) to acquire by gift, purchase, devise, bequest, transfer or otherwise, real or personal property of every nature in the Province of Alberta and to have, hold, possess, enjoy, take and receive the same for the general uses and purposes, ecclesiastical, religious, charitable, educational and recreational of the Archdiocese or any part thereof;
  - b) to give, sell, exchange, convey, transfer, assign, mortgage, encumber, demise or otherwise dispose of all or any of the property, real or personal, of the corporation or any interest therein;
  - c) to borrow, raise or secure the payment of money for any of the purposes of the corporation in such manner as is considered expedient and in particular by negotiable instruments and by the issue of debentures or debenture stock, bonds, mortgages or obligations, charged upon all or any of the property of the corporation, and to purchase, redeem or pay off any such securities in whole or in part;
  - d) to make loans and to receive mortgages, bonds and debentures, negotiable instruments or other securities as security therefore: and to assign, sell, transfer, hypothecate, pledge or otherwise dispose of mortgages or securities so received; and to discharge and release mortgages or other securities so given, either in whole or in part and to extend the period for payment thereof;
  - e) to give any guarantee for payment of any loan, mortgage, bond or debenture issue, obligations or securities made or issued by any parish or mission, situated within the territorial limits of the corporation;
  - f) to enact such regulations and orders which are considered necessary for the management of the affairs of the corporation.
4. All instruments or documents to be signed or executed by the corporation shall be signed or executed by the Archbishop.

5. (1) The Archbishop may establish parishes or missions within the Archdiocese and every such parish or mission shall become a body politic and corporate by the style and name of "The Parish of ....." or "The Mission of ....." or "La Paroisse de ....." or "La Mission de....." with the specific name given in each case by the Archbishop.  
(2) Each such parish or mission shall be represented by the Archbishop and the priest appointed by the Archbishop for the administration of each such parish or mission.  
(3) All instruments or documents to be signed or executed by each such parish or mission shall be signed or executed by the parish priest or missionary appointed by the Archbishop to be in charge of such parish or mission as the case may be and by the Archbishop with the seal only of the parish or mission as the case may be.  
(4) Each such parish or mission has mutatis mutandis, all the powers herein conferred upon the corporation except the powers conferred in clause (e) of section 3.
6. All powers and authority of the corporation herein authorized to be exercised by the Archbishop may be exercised in like manner by
  - a) the Coadjutor Archbishop of the Archdiocese, or
  - b) the Archbishop or Bishop Auxiliary to the Archbishop or the Archdiocese, or
  - c) the Vicar General of the Archdiocese or
  - d) the member of the Clergy canonically elected or appointed to administer the affairs of the Archdiocese, and all instruments or documents to be signed or executed by the corporation or by any parish or mission may likewise be signed or executed by any of the foregoing persons instead of the Archbishop.
7. Every parish or mission of the Roman Catholic Church in the Province of Alberta that, before the passing of this Act, became a body politic and corporate under An Act to incorporate the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, and the Roman Catholic Parishes and Missions in the Apostolic Vicariate of Athabasca, being chapter 50 of the statutes of Alberta, 1914, is continued as a body corporate by this Act.
8. It shall be lawful for any person or corporation in whose name any real or personal property is now or may hereafter be held in trust or otherwise for the benefit of the Archbishop or for the benefit of any parish or mission established by the Archbishop to assign, convey or transfer it to the corporation or to the parish or mission as the case may be.
9. The powers herein granted are subject to the general laws of the Province now in force or hereafter enacted.
10. An Act to incorporate the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, and the Roman Catholic Parishes and Missions in the Apostolic Vicariate of Athabasca, being chapter 50 of the Statutes of Alberta, 1914 is hereby repealed.
11. This Act comes into force on the day upon which it is assented to.

## SECTION 1.2 Bishops of the Archdiocese

[\(top\)](#)

### **Mgr. Henri Faraud, o.m.i.**

- 1<sup>st</sup> Apostolic Vicar of Mackenzie River from 15 May 1862 to beginning of 1890
- Died 26 Sept. 1890 at St. Boniface
- Buried in the Sanctuary of St. Boniface Cathedral. The remains were transported from St. Boniface to Edmonton on 23 June 1972

### **Mgr. Isidore Clut, o.m.i.**

- Auxiliary to Mgr. Faraud from 3 August 1864 to beginning of 1890
- Auxiliary to Mgr. Grouard from 18 October 1890 to 9 July 1903
- Died on 9 July 1903 at St. Bernard, Grouard
- Funeral & burial on 23 July 1903 in Grouard

### **Mgr. Emile Grouard, o.m.i.**

- Apostolic Vicar of Athabasca-Mackenzie from 18 Oct. to 30 July 1901
- Apostolic Vicar of Athabasca from 30 July 1901 to 15 March 1927
- First Apostolic Vicar of Grouard from 15 March 1927 to 17 March 1929
- Died in Grouard on 7 March 1931. Funeral & burial on 12 March 1931

### **Mgr. Célestin Joussard, o.m.i.**

- Coadjutor of Mgr. Grouard from 11 May 1909 to 17 March 1929
- Died on 19 Sept. 1932 at the hospital in McLennan, AB. Funeral on 23 Sept. in Falher, AB. Burial in Grouard.

### **Mgr. Joseph Guy, o.m.i.**

- 2<sup>nd</sup> Apostolic Vicar of Grouard from 3 June 1930 to 2 June 1937
- Died on 8 Dec. 1951. Funeral at St. Peter's Church in Ottawa.

### **Mgr. Ubald Langlois, o.m.i.**

- 3<sup>rd</sup> Apostolic Vicar of Grouard from 14 July 1938 to 18 Sept. 1953.
- Died 18 Sept. 1953 at Notre-Dame de l'Espérance Hospital. The body was laid out at St. Pierre in Montréal. A service was held at St. Joachim in Edmonton. Service and burial on 26 Sept. 1953 in Grouard.

### **Mgr. Henri Routhier, o.m.i.**

- Coadjutor of Mgr. Langlois from 15 June 1945 to 18 Sept. 1953
- 4<sup>th</sup> Apostolic Vicar of Grouard from 18 Sept. 1953 to 22 July 1967
- 1<sup>st</sup> Archbishop of Grouard-McLennan from 24 Sept. 1967 to 21 Nov. 1972
- Died at Foyer Youville in St. Albert, AB. on 19 Sept. 1989. Service in St. Albert and also in McLennan. Buried on 28 Sept. 1989 in St. Albert, Alberta

**Mgr. Henri Légaré, o.m.i.**

- 2<sup>nd</sup> Archbishop of Grouard-McLennan from 19 March 1973 to 26 July 1996.
- Retired in Ottawa in 1996. Died 19 July 2004 in Ottawa. Funeral on 23 July at Église Sacré Coeur in Ottawa. Buried in Richelieu QC.

**Mgr. Henri Goudreault, o.m.i.**

- 3<sup>rd</sup> Archbishop of Grouard-McLennan from 24 Sept. 1996 to 23 July 1998
- Died in while in office on 23 July 1998 in Edmonton.
- Funeral on 28 July 1998 at the Cathedral in McLennan
- Buried in the Oblate Cemetery in Girouxville, AB.

**Mgr. Arthé Guimond**

- 4<sup>th</sup> Archbishop of Grouard-McLennan
- Consecrated and installed on 15 August 2000 in McLennan
- In office until 30 Nov 2006
- Resides at Foyer Lacombe in St. Albert

**Mgr. Gerard Pettipas, C.Ss.R.**

- 5th Archbishop of Grouard-McLennan
- Consecrated on 25 January 2007 in Grande Prairie, AB.
- Presently in office

**SECTION 1.3****Brief History of Parishes & Missions in the  
Archdiocese of Grouard-McLennan**[\(top\)](#)

<b><u>Location</u></b>	<b><u>Name of parish or Mission</u></b>
Assumption	Our Lady of Assumption (1928).- On 2 September 1928 Rev. Joseph Habay celebrated the 1 <sup>st</sup> mass in St.Etienne Chapel at Habay.
Atikameg	St. Benedict – In July 1936, Rev. Floc'h came to reside at the mission which had been visited from Grouard since 1873
Beaverlodge	St. Mary's (1948) On 26 Sept., Bishop Henri Routhier blessed the church.
<b>Berwyn</b>	St. Cecilia (1922) On 11 Oct., - Mgr. Grouard canonically erected the parish under the name of St. Jacques le Majeur. The name was later changed to St. Cecilia
Bezanson	(Formerly called Kleskun Hill) Our Lady of Perpetual Help (1948) On 18 July, Mgr. Routhier blessed the church.
Bonanza	1960's Many Creek School served as the church, in the 1980's Bonanza Gospel Chapel was used.
Cadotte Lake	Sacred Heart (1968) From August to November 1966, the mission moved from Marten River.
Calling Lake	St. Léon Le Grand (1951) On 4 March, Bishop Routhier blessed the Church.
<b>Carcajou</b>	(1911) Construction of a church – St. Michel
<b>Chipewyan Lake</b>	
<b>Clairmont</b>	Marie Immaculate Church was blessed on 8 Nov. 1917 by Mgr. Emile Grouard.
<b>Codessa (Rahab)</b>	22 January 1933, the opening of the church
Crooked Creek	Holy Rosary Mission, - On 15 Sept. 1946, Bishop Routhier blessed the church under the name of Holy Rosary and St. Francois de Sales.
Desmarais	On 31 January 1896, Mgr. Grouard chose the site for the mission and gave it the name of St. Martin. Rev. Dupé was 1 <sup>st</sup> resident priest. 1897 – Foundation of the mission.

Donnelly,	Eglise Sacré Coeur (1922) 22 Nov. marks the establishment of the parish by Mgr. Grouard.
Driftpile	Ste. Rose de Lima (1929) A house-chapel was constructed under the name of Ste. Theresa of the Child Jesus.
<b>Dunvegan</b>	St. Charles – On 26 Oct. 1867, Rev. Christopher Tissier arrived to reside.
Eaglesham	St. François Xavier, (1930) On 3 December, the 1 <sup>st</sup> Mass was celebrated by L'Abbé St. Pierre.
East Prairie	Good Shepherd Mission The church of Enilda was transported by Eric Stubson
Eleske	Ste. Bernadette – On 25 Dec. 1935 the church is but a 20' by 17' house.
<b>Enilda</b>	Permission was given to build a church on 31 Dec. 1920. On 1 Dec. 1921, Mgr. Grouard chooses St. André to be the patron saint of the mission.
Fairview	St. Thomas More (1929) On 28 March, Fairview becomes a village and Rev. Schwebius constructs the first church.
Falher	Ste. Anne (1917) Establishment of the parish by Mgr. Grouard on 15 June. <u>Incorporation June 4<sup>th</sup>, 1917</u>
Faust	St. Anthony (1940) Rev. Habay had the first church constructed with a residence. On 5 Sept. 1943, Mgr. Joseph Guy, o.m.i. solemnly blessed the church.
Fort Vermilion	St. Henry's (1876) Rev. Husson starts to live there. On 29 Dec. 1866, the site of the church was chosen by Mgr. Faraud and Rev. Tisser
<b>Fox Creek</b>	On 24 April 1949, Rev. Michalowski blesses the unfinished church. On 5 Sept. 1954 the church is solemnly blessed by Mgr. Henri Routhier, o.m.i., under the title of Our Lady of Czestochowa.
Fox Lake	Little Flower Mission (1957) 4 Sept. marks the arrival of the first Soeurs de Ste. Chrétienne. The church was blessed on 20 June, no year indicated.
<b>Friedenstal</b>	St. Boniface Church – On 12 March, Rev. Anton Biehler comes to reside. <u>Incorporated on 22 August 1917</u> by Mgr. Emile Grouard.
Garden River	St. Jean Baptiste – Mgr. Routhier blessed the church on 15 July 1964.

Gift Lake	St. John Bosco – On 14 Sept. 1958, Rev. Baratto, o.m.i., celebrated the first Mass in the new church.
Girouxville	Notre Dame de Lourdes. <u>Incorporated 1 Dec. 1928.</u> The parish is established by Mgr. Grouard.
<b>Goodfare</b>	St. Edouard. On 2 Sept. 1948, Bishop Routhier blessed the church.
Grande Prairie	St. Joseph (1920). <u>Incorporated on 26 April 1920.</u> Established as a parish by Mgr. Grouard.
Grimshaw	Holy Family (1925) Construction of the first church 1952 – Bell from St. Augustine Mission
Guy	St. Guy (1931) On 26 June, the name St. Guy was chosen and L'abbé Jean-François Mallet was named the first pastor.
Hawk Hills	St. Peter Canisius
<b>Hay River</b>	1879 – Notre Dame des Victoires. Mgr. Faraud resides here with Fathers Grouard and Collignon
High Level	Our Lady of Good Counsel (1963) Mgr. Routhier blessed the church on 9 June.
High Prairie	St. Paul (1915) named by Mgr. Grouard. <u>Incorporated 13 Nov. 1915</u>
Hines Creek	Immaculate Heart of Mary (1953) Construction of the church. On 19 June 1955 the church is blessed and dedicated by Mgr. Henri Routhier, o.m.i.
Horse Lake Indian Reserve	
Hythe	St. Edmund (1929) Construction of the church by Rev. Serrand.
<b>Jean Côté</b>	Sacré Cœur. <u>Incorporated on Sept. 17th, 1936</u> par Mgr. Joseph Guy, o.m.i.
John D'Or Prairie	St. Joseph (1965). Rev. Robert Lesmerises is priest at the mission on 21 Oct. 1965.
<b>Joussard</b>	St. Bruno Mission. Mention of construction in 1912. Sisters were installed in 1913 by Mgr. Joussard. In 1930, Mgr. Grouard came to take possession of his post.
Joussard	Ste. Anne (1930) On 21 December, Mgr. Guy, assisted by Rev. Ubald Langlois, o.m.i., blessed the church (quasi-paroisse) on 1 August 1934. The definite foundation of St. Anne's Parish is by Mgr. Joseph Guy, o.m.i.

<b>Kathleen</b>	Ste. Marguerite de Cortonne. Built by Rev. Jules Bedault, o.m.i., and blessed by Mgr. Joseph Guy, o.m.i., on 9 November 1930.
Keg River	St. Jude-Thaddée (1934). In October, the church was built.
Kinuso	St. Félix de Valois, (1917) On 28 Oct., blessing of the church by Rev. Falher, dedicated to St. Félix de Valois by Mgr. Grouard. (Kinuso formerly called Swan River; the name Kinuso comes from a distortion of the chief's name, Kinosiw). The mission was named by Mgr. Emile Grouard on 28 January 1916, who also chose the site. The church was solemnly blessed by Rev. Constant Falher on 28 October 1917 under the authorization of Mgr. Grouard.
Little Buffalo	Holy Family
<b>Little Red River</b>	Sacré Coeur (1887) In 1874-1875, Rev. Dominique Collignon stays to build the church.
Manning	St. James the Major (1950). In February, L'abbé Claude de Champlain has a presbytery purchased by la Corporation. Solemnly blessed by Bishop Henri Routhier, on 16 June 1963.
<b>Marie Reine</b>	Paroisse Marie Reine des Coeurs(1951). On 1 July 1951. the parish was opened. On 1 June 1955, the erection of the (quasi-parish) by Mgr. Henri Routhier, o.m.i.
Meander River	Virgin of the Poor (1903). Rev. Jousard begins to construct a house-chapel called St. Edouard. In 1883 Rev. Laity begins to visit the Slave and Beaver communities.
McLennan	St. John the Baptist Cathedral (1928) In June, Mgr. Grouard established the parish and named Rev. Cozanet as the first priest.
Nampa	St. Charles (1937). On 5 December, the church was blessed by Rev. Eugène Beaucage. On 12 Nov. 1939, the official blessing by Mgr. Ubald Langlois, o.m.i. On 1 June 1955, Nampa was canonically erected as a quasi-parish by Mgr. Henri Routhier, o.m.i.
<b>North Star</b>	On the date of 9 January 1929, the first baptism is inscribed in the register by Rev. Borsutski.
North Tallcree	Blessed Kateri
<b>Notikewin</b>	(1931). Construction of the church.
Paddle Prairie	Christ the King (1929). 1 January, Rev. Jean Louis Marie Quémeneur, o.m.i. celebrates his first Mass in a family home.
Peace River	Immaculate Heart of Mary (1914-construction of a house-chapel). Rev. Camille Deman is the first resident priest. <u>Incorporated Sept.</u>

4<sup>th</sup>, 1916 (St. Augustine Mission – 25 July 1888: the Mission is opened by Rev. Husson. On 16 June 1965, the parish's name changed to Our Lady of Peace

Peavine (Leicester)	St. Agnes
Peerless Lake	
Rainbow Lake	St. Peter & Paul (1970).
Rio Grande	St. Patrick (1929). Blessing in June 1918 by Bishop Grouard, accompanied by Father Wagner, of a little church constructed in 1917-1918. Rev. Serrand built the second church.
Rocky Lane	In March, 1970, the first Mass was celebrated in the chapel.
Rycroft	St. Peter & Paul (1936). Rev. Adolphe Vallières from Spirit River began to serve the region. Mission opened in 1942.
St. Isidore	St. Isidore (1953) In September, Rev. Oscar Pinard, priest of Marie-Reine takes charge of the new parish
Sandy Lake	St. Eugène
Sexsmith	Immaculate Conception (1920). The first Mass celebrated by Rev. Paul Serrand in the church that had been moved from Clairmont. The church was blessed on 6 June 1954 by Mgr. Henri Routhier, o.m.i.
Silver Valley	
Slave Lake	St. Peter Celestin (1890). Rev. Dominique Collignon opens a mission and sends Rev. Falher for the Christmas Season. <u>Incorporated May 10<sup>th</sup>, 1917</u> by Mgr. Emile Grouard, o.m.i.
Smith	St. James the Major (1922). On 22 May 1922, the church was blessed by Rev. Edouard Pétour, o.m.i. The new church was blessed on 24 July 1955 by Mgr. Henri Routhier, o.m.i.
South Tallcree	St. Michael's
Spirit River	St. Joseph (1902). Construction of the first house-chapel. On 24 August 1927, the church was blessed by Mgr. Emile Gouard, o.m.i.
Sturgeon Lake (Calais)	St. Francis Xavier (1896). Mgr. Isidore Clut names the mission. In 1903, Rev. Girard becomes the first resident priest.
Sucker Creek	Notre Dame de Fatima, (1905). Construction of the 1 <sup>st</sup> house-chapel. 21 Nov. 1961 – blessing of the new church by Mgr. Henri Routhier, o.m.i.

Sunset House	On 7 March 1954, L'abbé Paul Gagnon begins to serve the region while at the same time being chaplain of the High Prairie hospital.
Tangent	Saints Martyrs Canadiens (1929). On 18 April, the first Mass is celebrated by L'abbé Hamelin at Mr. Purcha's. Limits of the parish are established on 18 Feb. 1953 by Mgr. Henri Routhier, o.m.i.
Trout Lake	Kateri Mission (1940). At Easter was the inauguration of the first house-chapel by Rev. Alfred Bruckert.
Valleyview	St. Rita (1939). The first church was build under Rev. Joseph Paquin. On 26 Feb. 1956, Mgr. Henri Routhier, blessed the new church.
Wabasca	St. Charles (1935) On March 13 <sup>th</sup> , the mission of Wabasca North took the name of Saint Charles.
Wanham	St. Patrick (1936). On 13 Sept. the church was blessed by Mgr. Joseph Guy, o.m.i.
Webster	1928. Construction of Sacred Heart of Jesus Church by Rev. Serrand. August 14 <sup>th</sup> , 1938, Rev. Joachim Michalowski becomes the first resident priest.
Whitelaw	St. Theresa of the Child Jesus . On 3 Sept. 1934, Rev. Schwebius was named responsible for the mission by Mgr. Joseph Guy, o.m.i. On 6 August 1945, the church was blessed.
Whitemud Creek	St. Marcel
Worsley	St. Michael's (1966-1999) On 25 December 1966, Mass was celebrated in the church that had moved from North Star

**Note highlighted parishes and missions are the ones that are closed**

## SECTION 1.4 Civil Status of the Archdiocese of Grouard-McLennan

[\(top\)](#)

Successive steps towards the actual Incorporation of the Archdiocese in 1968:

1. “An Ordinance to Incorporate the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, Very Reverend Emile Grouard,” by virtue of Chapter 12 of the Ordinances of the North-West Territories, 1902.
2. Chapter 12 of the Ordinances of the North-West Territories 1902 is repealed in 1911, insofar as it applies to the Province of Alberta, and is replaced by chapter 52 of the Statutes of Alberta, 2-3 George V, 1911-1912.
3. Chapter 52 of the Statutes of Alberta, 2-3 George V, 1911-1912, is repealed and replaced by Chapter 50: “An Act to incorporate the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, and the Roman Catholic Parishes and Missions in the Apostolic Vicariate of Athabasca,” assented to October, 22, 1914

This Act is like a commentary, an explanation, of the meaning of the actual Incorporation:

“Whereas the Very Reverend Emile Grouard, Roman Catholic Bishop of the Apostolic Vicariate of Athabasca has petitioned to be incorporated and authorized to acquire and possess real and personal estate in the Province of Alberta for religious purposes; and whereas the Bishop of the Apostolic Vicariate of Athabasca wishes to be assisted in the management of said estates and he has petitioned for the right to incorporate Catholic parishes and missions in the Apostolic Vicariate of Athabasca now existing, or what may hereafter be organized:

Therefore, His Majesty... enacts as follows:

- a) The Very Reverend Emile Grouard, Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, and each of his successors in the said Apostolic Vicariate in communion with the Church of Rome, shall be, and is by these presents declared and established a corporate body in fact and in name under the name of “La Corporation Episcopale Catholique Romaine d’Athabasca”, and under this name shall have the right of succession in perpetuity and shall have a corporate seal... and may under the name aforesaid...buy, acquire, hold, possess, enjoy, take and receive for religious purposes, any land, or real and personal estate ... dispose of by sale, transfer or mortgage, lease, exchange or otherwise...
- b) If any parish or mission of the Roman Catholic Church own or wish to acquire any lands for the erection of a church, chapel, parsonage house, or for cemeteries, or other worship purposes, such parish or mission, from the fact of its canonical erection, shall become a body politic and corporate, which will be represented by His Lordship the Bishop of the Apostolic Vicariate of Athabasca.
- c) These different corporations will be known under the name of “The Roman Catholic Parish or the Roman Catholic Mission of.... of the Apostolic Vicariate of Athabasca
- d) The said parishes and missions under those names and represented as above, may have perpetual succession and a seal ... and may, under the same name and at the

same time in future, buy, acquire by gift, devise, bequest, transfer, purchase or otherwise hold, possess, enjoy, take and receive for the benefit of their said establishment , any lands or real and personal estate... dispose of by sale transfer of mortgage, lease, exchange or otherwise, and with the proceeds therefore may acquire other lands, tenements, hereditaments and other property or invest the same in any security whatsoever for the use of said parishes and missions and shall have the power to borrow for the purposes of the said corporation on mortgage, promissory notes or other security.

- e) All property already assigned for the maintenance and support or the Roman Catholic parishes and missions may be transferred as heretofore indicated to any of said parishes or missions as incorporated under this Act.
- f) The patents applied for in the name of the Roman Catholic parishes and missions shall become the property of said parishes and missions to which lands have been donated or granted.

4. Chapter 74, 1928: “An Act to amend Chapter 50 of the Statutes of Alberta 1914”.

Section 1 is amended by deleting the words “d’Athabasca” and substituting the words “de Grouard”.

5. Chapter 113 of the Statutes of Alberta, Second Session, 12<sup>th</sup> Legislature, 3 Elizabeth II, 1954, Bill No.6: “An Act to amend the Act Incorporating the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca and the Roman Catholic Parishes and Missions in the Apostolic Vicariate of Athabasca”.

A new section is added immediately after Section 7 (Section 7a) exempting from taxation parcels of lands with buildings not exceeding three acres... “for educational purposes”, namely the parish dormitories at Guy, Tangent, Jean-Côté and Girouxville.

6. Chapter 107 of the Statues of Alberta, 1968, assented to on May 2<sup>nd</sup>, 1968. Bill private 3, First Session, 16th Legislature, 17 Elizabeth II.

“An Act to Incorporate the Roman Catholic Archdiocese of Grouard-McLennan.”

This is the actual Incorporation, changed on account of the elevation of the Vicariate Apostolic of Grouard to the rank of Archdiocese of Grouard-McLennan, the preceding year. This Act may be cited as THE CATHOLIC ARCHDIOCESE OF GROUARD-MCLENNAN ACT”.

“The Most Reverend Henri Routhier, Archbishop of the Catholic Archdiocese of Grouard-McLennan and each of his successors in the Archdiocese in communion with the Church of Rome continues as a body corporate and politic by the name of “ La Corporation Episcopale Catholique Romaine de Grouard’, as successors to the Very Reverend Emile Grouard, heretofore Constituted a body corporate under that name by chapter 50 of the Statutes of Alberta, 1941.”

The Corporation is hereby authorized and empowered:

- a) to acquire by gift, purchase, devise, bequest, transfer of otherwise, real or personal property of every nature in the Province of Alberta and to have, hold, possess, enjoy, take and receive the same for the general uses and purposes, ecclesiastical, religious, charitable,

educational and recreational of the Archdiocese or any part thereof; (Note: In the Act of Incorporation until 1968 the power to acquire and hold land, the power to invest the proceeds of any property and the power to borrow and the power to sue are restricted to “religious purposes”. Lawyer Roger Belzile, when he prepared the draft for the new Incorporation Act to be presented to the Legislature of Alberta, suggested that the terms used in the Incorporation of the Catholic Archdiocese of Edmonton be adopted in our new Incorporation. This was done.

- b) to give, sell, exchange, convey, transfer, assign, mortgage, encumber, demise or otherwise dispose of all or any of the property, real or personal, of the corporation or any interest therein;
- c) to borrow, raise or secure the payment of money for any of the purposes of the corporation in such manner as is considered expedient and in particular by negotiable instruments and by the issue of debentures of debenture stock, bonds, mortgages or obligations, charged upon all or any of the property of the corporation, and to purchase, redeem or pay off any such securities in whole or in part.
- d) to make loans and to receive mortgages, bonds and debentures, negotiable instruments or other securities as security therefore; and to assign, sell, transfer, hypothecate, pledge or otherwise dispose of mortgages or securities so received; and to discharge and release mortgages or other securities so given either in whole or in part and to extend the period for payments thereof;
- e) to give any guarantee for payment of any loan, mortgage, bond or debenture issue, obligations or securities made or issued by any parish or mission, situated within the territory limits of the corporation;
- f) to enact such regulations and orders which are considered necessary for the management of the affairs of the Corporation.

All instruments or documents to be signed or executed by the corporation shall be signed or executed by the Archbishop.

The Archbishop may establish parishes or missions within the Archdiocese and every such parish or mission shall become a body politic and corporate by the style and name of “The Parish of....” or “The Mission of....” with the specific name given in each case by the Archbishop.

Each such parish or mission shall be represented by the Archbishop and the priest appointed by the Archbishop for the administration of each such parish and mission.

All instruments or documents to be signed or executed by each such parish or mission shall be signed or executed by the parish priest or missionary appointed by the Archbishop to be in charge of such parish or mission as the case may be and by the Archbishop with the seal only of the parish or mission as the case may be.

Each such parish or mission has mutatis mutandis, all the powers herein conferred upon the corporation except the powers conferred in clause (e) of section 3.

All powers and authority of the corporation herein authorized to be exercised by the Archbishop may be exercised in like manner by the Coadjutor Archbishop, Auxiliary, the Vicar General or the member of clergy canonically elected or appointed to administer the affairs of the Archdiocese and all instruments or documents to be signed or executed by the corporation or by any parish or mission may likewise be signed or executed by any of the foregoing persons instead of the Archbishop.

Every parish or mission of the Roman Catholic Church in the Province of Alberta that, before the passing of this Act, became a body politic and corporate under An Act to incorporate the Roman Catholic Bishop of the Apostolic Vicariate of Athabasca, and the Roman Catholic Parishes and Missions in the Apostolic Vicariate of Athabasca, being Chapter 50 of the statutes of Alberta, 1914, is continued as a body corporate of this Act.

It shall be lawful for any person or corporation in whose name any real or personal property is now or may hereafter be held in trust or otherwise for the benefit of the Archbishop or for the benefit of any parish or mission established by the Archbishop to assign, convey or transfer it to the corporation or to the parish or mission as the case may be.

The powers herein granted are subject to the general laws of the Province now in force or hereafter enacted.

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It follows from the text of our Archdiocesan Civil Incorporation that:

1. The Archbishop is a “corporation sole”, the only one person officially authorized by the Government of Alberta to administer the Archdiocese and all the parishes and missions of the Archdiocese.
2. That his only representative in each parish or mission is the priest whom he himself has appointed as pastor.
3. That the Archbishop and the Pastor must always be the first as authorized to sign the bank accounts and other financial documents.
4. That parish councils cannot be considered as independent or autonomous bodies authorized to administer parish funds without the Archbishop and the priest. They are canonical bodies appointed to be councillors with a consultative vote in order to help the parish priest to take his financial responsibilities as the representative of the Archbishop.
5. As the Archbishop is the Corporation (diocesan and parochial), it is convenient that he keep all official documents in his residence’s vault and may consult them at will and see to their safe upkeep.
6. There are no autonomous parish or mission corporations in the Archdiocese: all Parish and mission corporations, with the right to have their own seal, are “La Corporation Episcopale Catholique Romaine de Grouard.” under the name given to them by the Archbishop. They are such and such parish or mission of the Grouard Diocesan Corporation.

## SECTION 1.5      **Deaneries of the Archdiocese**

[\(top\)](#)

Deanery 1: Donnelly, Eaglesham, Falher, Girouxville, Guy, **McLennan**, St. Isidore, Tangent and Nampa.

Deanery 2: Duncan First Nations, Fairview, Grimshaw, Hawk Hills, Hines Creek, Manning, **Peace River**, Whitelaw

Deanery 3: Beaverlodge, Bezanson, Crooked Creek, **Grande Prairie**, Hythe, Horse Lake, Rio Grande, Rycroft, Sexsmith, Silver Valley, Spirit River, Sturgeon Lake, Valleyview, Wanham

Deanery 4: Atikameg, Cadotte Lake, Calling Lake, Chipewyan Lake, Driftpile, East Prairie, Faust, Gift Lake, Grouard, High Prairie, Jousard, Kinuso, Little Buffalo, , Peavine, Red Earth, **Slave Lake**, Smith, Sucker Creek, Trout Lake, Wabasca (Desmarais)

Deanery 5: Assumption, Eleske, Fort Vermilion, Fox Lake, Garden River, **High Level**, John D'Or Prairie, Keg River, Meander River, Paddle Prairie, Rainbow Lake, Tall Cree,

## SECTION 1.6 Foundation of Growth of the Archdiocese of [\(top\)](#) Grouard-McLennan

### 1. VICARIATE APOSTOLIC OF ATHABASCA-MACKENZIE

- 1862, April 13 Establishment of the Vicariate Apostolic of Mackenzie thus cutting off from Saint Boniface the two commercial Districts of Athabasca and Mackenzie.
- 1862, May 15 Father Henri-Joseph Faraud appointed Titular Bishop of Anemour and Vicar Apostolic of Mackenzie. Father Faraud was informed about it at Ile-à-la-Crosse on 12 February 1863 by means of Bishop Taché's letter dated 29 November 1862.
- 1863, Nov. 30 Bishop Faraud's consecration by Bishop Guibert at Tours, France.
- 1864, June 2 First visit of an Oblate, Father René Rémas to Lesser Slave Lake. He was from Lake Saint Anne. After this visit, the Lesser Slave Lake Trading post was confided to the protection of Saint Bernard.
- 1864, August 3 Date of Pope Pius IX's signing the Bulla appointing Father Isidore Clut Bishop of Arindèle and Bishop Faraud's auxiliary.
- 1866, January 3 Bishop Faraud proclaims Bishop Clut's appointment at Providence Mission
- 1866, Dec. 29 Bishop Faraud establishes Saint Charles Mission at Fort Dunvegan and appoints Father Christophe Tissier missionary of the Beavers of the Peace River region (Fort Vermilion, Fort Dunvegan, Fort St. John, Fort Nelson) and of the Battle River Region.
- 1867, August 15 Bishop Clut's consecration at Athabasca by Bishop Faraud with no assistant bishops (only Fathers Tissier and Eynard)
- 1869, Nov. 19 The Hudson Bay Company surrenders her property rights on Rupert's Land. This surrender was accepted on 22 June 1870 by Her Majesty
- 1870, July 15 Royal Proclamation admitting Rupert's Land and the North West Territories as part of the Dominion.
- 1871, Sept. 22 The territory making up the dioceses of Saint Albert, New Westminster, the Vicariate apostolic of Athabasca-Mackenzie and of Saskatchewan are separated from Saint Boniface. Father Grandin is appointed Titular Bishop of Saint Albert. Since the Saint Bernard Mission is part of the commercial district of Saskatchewan, it belongs to the Saint Albert diocese (till 23 December 1891).
- 1872, spring Father René Rémas leaves from Lac La Biche to definitely establish Saint Bernard Mission.

- 1890, January Bishop Faraud's resignation and retirement in Saint Boniface. He passes away on 26 September.
- 1890, Oct. 18 Father Emile Grouard's appointment as Bishop of Ibora and Vicar Apostolic of Athabasca-Mackenzie
- 1891, August 1 Bishop Grouard's consecration by Bishops Taché, Grandin and Shanley (of Fargo) in Saint Boniface.
- 1891, Dec. 23 New division between the Saint Albert Diocese and the Vicariate Apostolic of Athabasca-Mackenzie giving the latter Vicariate the Lesser Slave Lake region up to the 55<sup>th</sup> latitude.
- 1894, June 22 Passing away of Bishop Taché in Saint Boniface (71 years of age)
- 1895, January 8 Father Louis-Philippe-Adélarde Langevin's appointment as Archbishop of Saint Boniface. He was consecrated by Bishop Fabre on 19 March.

## **2. VICARIATE APOSTOLIC OF ATHABASCA**

- 1901, July 30 The Vicariate of Athabasca-Mackenzie is divided into two Vicariates: Athabasca and Mackenzie. Father Gabriel Breynat is appointed Bishop of Adramyte "in partibus infidelium" and Vicar Apostolic of Mackenzie. Bishop Grouard becomes Vicar Apostolic of Athabasca.
- 1901-1902 Construction of the cathedral church at Saint Bernard's Mission.
- 1902, April 6 Bishop Breynat's consecration by Bishop Grouard in Saint Albert.
- 1902, October Bishop's Residence constructed at Saint Bernard's Mission, to be in use by September 1904.
- 1903, July 9 Passing away in Saint Bernard's Mission of Bishop Clut (71 years of age)
- 1905, Sept. 1 Two new civil provinces in Canada: Alberta, Saskatchewan.
- 1909, May 11 Father Celestin Jousard appointed Bishop of Arcadiopolis and coadjutor of Bishop Grouard. He was consecrated in Vancouver by Bishop Döntenwill on 5 September.
- 1909, Sept. 27 The hamlet of Fort Lesser Slave Lake changes its name and becomes the village of Grouard.

## **3. VICARIATE APOSTOLIC OF GROUARD**

- 1927, March 15 Another division between the Vicariates of Athabasca and Mackenzie, giving the latter all the territory of the Athabasca district; thus requiring another name for the first Vicariate: that of **Grouard**.
- 1929, March 17 Resignation of Bishops Grouard and Jousard.

- 1929, Dec. 14      Father **Joseph Guy** appointed Bishop of Zerta and Vicar Apostolic of Grouard.
- 1930, February 28      Bishop Grouard is promoted by Pope Pius XI Titular Archbishop of EGINE.
- 1930, June 3      Bishop Guy's installation in Grouard.
- 1931, March 7      Passing away of Bishop Grouard in Grouard (91 years of age)
- 1932, Sept. 20      Death of Bishop Jousard in McLennan's hospital.
- 1937, June 2      Bishop Guy promoted to Gravelbourg's See.
- 1938, March 30      Father Ubald Langlois' appointment as Titular Bishop of Risano and Vicar Apostolic of Grouard.
- 1938, June 20      Bishop Langlois' episcopal consecration by His Eminence Cardinal Villeneuve in Quebec.
- 1938, July 14      Bishop Langlois' installation in Grouard.
- 1942, March      Beginning of the construction of the Bishop's Residence in McLennan.
- 1943, February 2      Father Luc Beuglet blesses the Bishop's Residence in McLennan.
- 1944, October 11      Bishop Coudert discloses to Bishop Langlois the Holy See's Bulla permitting him to take possession as Vicar Apostolic of Prince-Rupert the British Columbia territory belonging till then to the Vicariate Apostolic of Grouard (Dawson Creek, Fort Saint John, etc.)
- 1945, April 20      Mr. Réal Simard, contractor of the future Cathedral    arrives in McLennan.
- 1945, June 15      Father **Henri Routhier** appointed Titular Bishop of Naissus and Bishop Langlois' coadjutor.
- 1945, Sept. 8      Episcopal consecration in Saint Albert by Cardinal Villeneuve of Bishops Routhier and Jordan.
- 1946, May 12      Bishop Langlois blesses the first stone of the McLennan Cathedral.
- 1946, October 13      Bishop Langlois blessed the cathedral bell.
- 1946, Dec. 23      The parish church's furniture is moved to the Cathedral
- 1946, Dec. 25      First pontifical Mass at McLennan's Cathedral by Bishop Langlois.
- 1947, October 1      The Cathedral is consecrated by Bishops Guy, Routhier and Jordan.
- 1948, April 15      Bishop Langlois delegates all his powers to Bishop Routhier, his coadjutor.
- 1953, Sept. 17      Passing away of Bishop Langlois in Montreal.

#### 4. ARCHDIOCESE OF GROUARD-MCLENNAN

- 1967, July 22 A communiqué received from the Apostolic Delegation announces the erection of the Western Canadian Vicariates to the rank of dioceses forming two Ecclesiastical provinces.
- 1967, Sept. 24 Bishop Routhier is installed as Archbishop of Grouard-McLennan.
- 1972, Nov. 21 **Bishop Henri Légaré** named Archbishop of Grouard-McLennan.
- 1972, Nov. 23 Resignation of Bishop Routhier
- 1973, March 19 Archbishop Légaré installed in McLennan.
- 1989, September Bishop Henri Routhier dies and is buried, at the age of 89
- 1991, Sept. 20 Father Charles Lavoie, born and raised in McLennan, is ordained as a diocesan priest in McLennan.
- 1993, June 13 Archbishop Légaré's jubilee: 50 years as a priest, 25 years as a bishop, and 20 years as the archbishop of this diocese.
- 1996, July 15 Archbishop Légaré retires, and Archbishop Henri Goudreault, formerly the Bishop of Labrador/Schefferville, is installed as 3<sup>rd</sup> archbishop on 24 September. Archbishop Légaré moves to Ottawa on 30 September.
- 1998, May 21 Reg Bouchard is ordained as a permanent deacon.
- 1998, July 23 Archbishop Goudreault dies while at a function in Edmonton. His funeral is held on 28 July in McLennan, and he is buried in Girouxville. Father Arthé Guimond is named as administrator of the archdiocese on 9 August.
- 2000, August 15 Father Arthé Guimond is consecrated and installed as the 4<sup>th</sup> archbishop of Grouard-McLennan at the cathedral.
- 2005 Archbishop Guimond suffers a severe aneurysm that leaves him unable to continue in office. Father Charles Lavoie is named as the archdiocesan administrator, pending the appointment of a new archbishop.
- 2007, January 25 Father Gerard Pettipas, C.Ss.R. is ordained and installed as the 5<sup>th</sup> Archbishop, at a ceremony in Grande Prairie.

## SECTION 1.7 PARISHES, QUASI-PARISHES AND MISSIONS IN THE ARCHDIOCESE OF GROUARD-McLENNAN

[\(top\)](#)

The law of the Church defines a parish in this way:

**Can 515 §1** A parish is a certain community of Christ's faithful stably established within a particular Church, whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor.

For organizational purposes, the Catholic communities of the Archdiocese of Grouard-McLennan are identified as Parishes, Quasi-Parishes and Missions. The characteristics of each of these are normally as follows:

### **Parish**

- has a resident pastor
- has at least 200 parishioners or 50 Catholic households and/or is financially self-sufficient
- has a functioning parish pastoral council and/or parish finance committee

### **Quasi-Parish**

- is lacking in at least one of the characteristics of a Parish
- is aligned with a Parish, whose pastor is also the Quasi-Parish's pastor

### **Mission**

- is lacking in at least one of the characteristics of a Parish
- is financially dependent on the Archdiocese

The Code of Canon Law goes on to stipulate that it is the diocesan Bishop who establishes, alters or suppresses parishes, after having consulted his Council of Priests.

## **19 Parishes in the Archdiocese**

Beaverlodge	- St. Mary's (1948)
Desmarais	- St. Martin (1896)
Fairview	- St. Thomas More (1929)
Falher	- Ste. Anne (1917)
Fort Vermillion	- St. Henry (1876)
Girouxville	- Notre Dame de Lourdes (1955)
Grande Prairie	- St. Joseph (1920)
Grimshaw	- Holy Family (1925)
High Level	- Our Lady of Good Counsel (1963)
High Prairie	- St. Paul (1915)
Joussard	- Ste. Anne (1930)
Manning	- St. James the Major (1950)
McLennan	- St. Jean Baptiste (1928)
Peace River	- Our Lady of Peace (1914)
St. Isidore	- St. Isidore (1953)
Sexsmith	- Immaculate Conception (1920)
Slave Lake	- St. Peter Celestin (1890)
Spirit River	- St. Joseph (1902)
Valleyview	- Ste. Rita (1939)

## **21 Quasi-Parishes in the Archdiocese**

Bezanson	- Our Lady of Perpetual Help (1948)
Calais	- St. Francis Xavier (1896)
Crooked Creek	- Holy Rosary (1946)
Donnelly	- Sacré Coeur (1922)
Eaglesham	- St. François Xavier (1930)
Faust	- St. Anthony (1940)
Guy	- St. Guy (1931)
Hawk Hills	- St. Peter Canisius
Hines Creek	- Immaculate Heart of Mary (1953)
Hythe	- St. Edmund (1929)
Keg River	- St. Jude (1934)
Kinuso	- St. Félix de Valois (1917)
Nampa	- St. Charles (1937)
Rainbow Lake	- St. Peter & Paul (1970)
Rio Grande	- St. Patrick (1929)
Rycroft	- St. Peter & Paul (1942)
Silver Valley	-
Smith	- St. James the Major (1922)
Tangent	- Sts. Martyrs Canadiens (1929)
Wanham	- St. Patrick (1936)
Whitelaw	- St. Theresa of the Child Jesus

## **20 Missions in the Archdiocese**

Assumption (Chateh)	- Our Lady of Assumption (1928)
Atikameg	- St. Benedict (1915)
Cadotte Lake	- Sacred Heart (1968)
Calling Lake	- St. Léon Le Grand (1951)
Driftpile	- Ste. Rose de Lima(1929)
Duncan	
East Prairie	- Good Shepherd
Eleske	- Ste Bernadette (1935)
Fox Lake	- Little Flower Mission (1957)
Garden River	- St. Jean-Baptiste (1964)
Gift Lake	- St. John Bosco (1958)
Grouard	- St. Bernard (1872)
John D'Or Prairie	- St. Joseph (1965)
Little Buffalo	- Holy Family
Meander River	- Virgin of the Poor (1903)
Paddle Prairie	- Christ the King (1929)
Peavine	- St. Agnes (Leicester)
Sucker Creek	- Notre Dame de Fatima (1905)
Tallcree (North)	- Blessed Kateri
Trout Lake	- Kateri Mission (1940)

## **POLICY 1.8 Registration of Parishioners**

[\(top\)](#)

It is vitally important that every Catholic community in the archdiocese have a current record of parishioners registered in the parish. Every effort should be made to keep this record current.

The details of this registration will be in accord with the Parish Friendly data entry programme.

It is understood that every Catholic who resides within the boundaries of the parish is a member of that parish. However, any Catholic individual or family who wishes to register in another parish may do so, assuming that it is in that parish that they worship on a regular basis, participate in the life of the community, and offer their primary monetary support. In such cases, the parish priest where they reside must be notified of the fact by the parish priest of the parish where they have chosen to be registered.

Because identity as a Catholic is determined by baptism and nothing else, registration in the parish is not affected by lack of Mass attendance, lack of participation in the life of the community, or failure to contribute financially to the parish.\* Neither is one's Catholic identity affected by occasional attendance at services in a non-Catholic faith community. The parish priest may wish to identify in a discreet manner and for his own purposes those families and individuals who are not regular in their Catholic Church practice.

Identity as a Catholic is affected by a formal declaration of apostasy or excommunication imposed or supported by the Ordinary.

\* Cf Precepts of the Church

## **POLICY 2.1.1    Concerts and Other Events in Churches**

[\(top\)](#)

1. In general, concerts should be considered occasional events.
2. As regards musical concerts, there are three designations that are applied to the types of music: Sacred music is that which has been composed for the purpose of being used in the liturgy of the Church. This includes Mass parts, compositions written specifically for use in liturgical services, and other hymns that are found in accepted Church hymnals. Religious music is that which is inspired by a religious theme, but which is not used in Church services. This is usually of a contemporary and popular nature. Secular music is that which does not have a religious theme, or its allusions to faith are faint.
3. Concerts of sacred music are allowed in the churches of the Archdiocese, with the permission of the pastor.
4. Concerts of religious music and dramatic productions, including those which involve dance, are also allowed when they have a religious character, only with the permission of the Archbishop. Such permissions are granted in individual instances, on a case-by-case basis. A permission granted once is not to be considered a blanket approval for future events. The Archbishop's permission must be requested and received prior to making any arrangements whatsoever with concert organizers or performers.
5. Concerts that include secular music and all other presentations of dramatic works of a secular character are not allowed in the churches (nave and sanctuary) of the Archdiocese. They may be presented in other Church venues (e.g. the parish hall) with the permission of the pastor.
6. Requests for permission to present concerts of religious or secular music, or dramatic works or other presentations of a secular character in churches and other Church sites (shrines, chapels, cemeteries) are to be made in writing to the appropriate authority at least six months prior to the proposed event, indicating the time and date of the proposed concert or performance, and the proposed program (including the names of works to be performed, along with the names of composers, speakers, playwrights, etc.)
7. All performances should lead to respect for the sacred space, and the ultimate experience of communion with the living God. Requests for concerts or other events that do not fit in with the overall pastoral plan of the archdiocese may justifiably be denied.
8. Performances which have the sole purpose of raising funds are to be avoided. Since a church, by its dedication or blessing, has been set apart for the priestly people's worship of God, it must not be viewed merely as a convenient or novel place to use in order to make money. Similarly, we would not hold the parish's annual bazaar in the worship space. The worship space is not a suitable venue for selling musical or dramatic merchandise.
9. When the Church sponsors or hosts a performance, there is implicit support given to the work of the performer. Lyrics for songs and the text of a dramatic production must be in harmony with the Catholic Church's self-understanding and faith. For this reason, a list of the proposed lyrics and texts must be provided to the appropriate authority well in advance of the production.
10. Parishes in which concerts and other productions are held are responsible to ensure that the proper licenses have been obtained. Additional licenses may be required if copywrited music and texts will be reprinted, projected or recorded during the performance of transmitted in any way at a later date. All applicable copyright permissions for any musical or dramatic work used in a performance in a church

venue must be secured in writing either by the performer or organizer, or by designated parish representatives, and must be made available to the appropriate authority prior to the event.

11. Parishes are advised to require of performers a damage deposit, unless they intend to cover the costs of any incidental damage themselves. At the least, organizers of such events should declare in writing, by signing a contract, that they will accept legal responsibility for leaving the church in good order. for any expenses incurred, and for any damage which happens in the course of or as a result of the performance. Diocesan employees and volunteers are generally covered for property damage, bodily injury and personal injury in the course of their duties, as long as there is an allegation of fault.
12. The character of the sacred space must be retained. The greatest respect is to be shown to the altar, the tabernacle or chapel of repose, the presidential chair and the ambo. Altars may not be moved, and nothing associated with the production may be placed on the altar.
13. Musicians, singers, actors and speakers may be in the sanctuary provided that by their demeanor and attire they respect the character of the sacred space. While it is difficult to be precise about actors in costume, common sense and appreciation both of the dignity of the human person and the dignity of the worship space should be exercised in judging the appropriate dress and behavior of performers and audience alike.
14. Advance ticket sales and entrance to the performance by donation (but not both) are acceptable. However, in no case may anyone be turned away for not having sufficient funds. Where entrance to the event has been gained by advance ticket sales or donation, no other collection may be taken.
15. The cause for which funds are being raised must be made public. All proceeds from the concert must be allocated according to the advertised cause. A full accounting of all revenues, expenses and proceeds must be kept in the parish records.
16. The sale of CDs and other items may not take place within the nave of the church, but only in a narthex, foyer or hall distinct from any area used for worship.
17. To ensure a positive relationship between the parish community and the event taking place in the church, parish leadership should make every effort to be present at the event itself.

Accepted by the College of Consultors on 15 March 2010

Amended by the College of Consultors on 16 February 2011

## **POLICY 2.1.2 RENOVATIONS TO SACRED PLACES**

[\(top\)](#)

Recognizing that the sacred space in our churches must conform to the demands of the liturgy of the Church, and be appropriately laid out and designed to suit not only the pastor or parishioners at any one point in time, any proposed permanent changes to the layout or the design of sacred space in any churches or chapels of the Archdiocese are to be brought to the attention of the Archdiocesan Liturgical Committee. The Archdiocesan Liturgical Committee will review the changes being proposed, and having come to an agreement with the parish in question on the changes, will submit a recommendation to the Archbishop.

If the proposed changes amount to \$5,000.00 or more, the Archdiocesan Liturgical Committee's recommendation will be attached to the request form that is submitted to the Archbishop for approval, having received the recommendation of the Archdiocesan Finance Committee.

Accepted by the College of Consultors 11 May 2011

## **POLICY 2.1.3 SCHOOL MASS GUIDELINES**

[\(top\)](#)

School Masses are not always practical as a regular part of the religion program in our schools. However, at certain times they are most appropriate and are a delightful way to mark a particular Church season or the end of the school year. When it is decided that a Mass will take place, the following guidelines are to be followed:

1. It is preferable that the Mass take place in the parish church. However, recognizing that this will not always be feasible, it is also permitted for the Mass to take place in a suitable place in the school itself.
2. When the Mass takes place in the church, proper church etiquette should be observed. Because such points are not always well known to students, especially if their family is not in the habit of attending church, it is recommended that the student body be reminded of the following points:
  - a. Respect for sacred space (the body of the church) is expressed first of all by silence. If it is necessary to speak to someone, this should be done in a whisper, so as not to disturb others in the church.
  - b. Running is not proper in the church.
  - c. Chewing gum should be disposed of before entering the church.
  - d. Hats are not worn in the church.
  - e. There should be no eating or drinking in the church, except of course for communion.
  - f. At the entrance to the church, there are holy water stoups. One is to use the holy water in making the sign of the cross on entering the church.
  - g. As one enters the pew, a genuflection is made towards the Blessed Sacrament in the tabernacle.
  - h. Posture when in the pew should be respectful of the place. There is no need to lean back on the pew, or to lie down.
  - i. Cell phones are to be turned off prior to the commencement of the mass.

When the Mass takes place in a suitable room in the school (for instance, the gym), as much of the above should be observed as is appropriate and possible so as to highlight the fact that this is a sacred celebration.

3. All liturgical norms are to be respected. When there is doubt about a norm or practice, teachers or those planning the liturgy are advised to consult the priest who is presiding at the Mass.

4. Readings for the Mass must be from the Bible, and follow the pattern of the prescribed Liturgy of the Word, viz.

Option 1

Old Testament Reading  
Responsorial Psalm  
New Testament Reading  
Gospel Acclamation  
Gospel (proclaimed by a priest)

Option 2

Old Testament or New Testament Reading  
Responsorial Psalm  
Gospel Acclamation  
Gospel (proclaimed by a priest)

5. Students engaged in any prominent role in the Mass are to be well prepared for their role. This includes choir, readers, and gift bearers. Servers should be selected from among those who are already trained as servers in the parish.

6. Music selections must be of a suitable liturgical nature. If you cannot find it in a Catholic hymn book, check with the presider before deciding on it. Recorded music (from a tape or CD) is discouraged.

7. Eucharistic ministers must be selected from those who have been properly trained and commissioned as Eucharistic Ministers by the parish. These may be chosen from among teachers or other adults present for the Mass.

Accepted by the College of Consultors on 11 February 2010  
Amended by the College of Consultors on 16 February 2011

# SCHOOL MASS PLANNING GUIDE

School \_\_\_\_\_ Date \_\_\_\_\_  
Theme \_\_\_\_\_ Feast \_\_\_\_\_  
Place \_\_\_\_\_ Time \_\_\_\_\_  
Presider \_\_\_\_\_ Planners \_\_\_\_\_  
Music Ministers \_\_\_\_\_

## Gathering Rite

*The tone of the celebration is set from the very beginning. The commentator should ensure that the microphone is turned on before beginning. The **Opening Rite** can be one of many possibilities. The **Glory to God** is used only on Feasts and Solemnities.*

Introduction of theme and welcome of guests before Mass

Written by \_\_\_\_\_ Read by \_\_\_\_\_

Entrance Song \_\_\_\_\_

Opening rite: [ ] Penitential Rite  
[ ] Blessing with Holy Water  
[ ] Other \_\_\_\_\_

Glory to God \_\_\_\_\_

## Liturgy of the Word

*There may be one reading or two readings. The **First Reading** normally comes from the Old Testament of the Bible; the **Second Reading** normally comes from the New Testament (but not the Gospels). The **Alleluia verse** must always be sung, or else it may be omitted. The **Gospel** is read by a deacon or priest.*

First Reading \_\_\_\_\_ Reader \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_ Cantor/Reader \_\_\_\_\_

Second Reading \_\_\_\_\_ Reader \_\_\_\_\_

Alleluia verse \_\_\_\_\_ Cantor \_\_\_\_\_

Gospel \_\_\_\_\_ Proclaimed by \_\_\_\_\_

General Intercessions prepared by \_\_\_\_\_

Read by \_\_\_\_\_

## Liturgy of the Eucharist

*The Mass parts (holy, holy, Memorial Acclamation, Great Amen and Lamb of God) should all be sung. Careful thought should be given to Communion of the cup (wine), as many children are not accustomed to this and so tend to approach it awkwardly.*

Gifts presented by \_\_\_\_\_

Specials Instructions \_\_\_\_\_

Holy, holy, holy \_\_\_\_\_

Memorial Acclamation \_\_\_\_\_

Great Amen \_\_\_\_\_

Lord's Prayer [ ] recited

[ ] sung

Lamb of God [ ] recited

[ ] sung

Eucharistic Ministers Hosts 1. \_\_\_\_\_ 2. \_\_\_\_\_

3. \_\_\_\_\_ 4. \_\_\_\_\_

(Optional) Wine 1. \_\_\_\_\_ 2. \_\_\_\_\_

3. \_\_\_\_\_ 4. \_\_\_\_\_

Communion Song(s) \_\_\_\_\_

Dismissal Rite \_\_\_\_\_

Closing Song \_\_\_\_\_

## **POLICY 2.1.4 The Use of Catholic Churches and Church Sites [\(top\)](#) For Non-Catholic Services**

It happens occasionally in the Archdiocese that a non-Catholic Church community asks to use the Catholic Church in the community for a wedding or a funeral or other sacred ritual. In many instances a larger than usual attendance is anticipated, and the Catholic Church is the largest such venue in the community.

In general, there is no prohibition to such fraternal sharing of facilities. We must ensure, at the same time, that the celebration does not cause confusion in people's minds about the Catholic Church's position on the rite that is being celebrated, even though it is acknowledged not to be a Catholic service.

No activity shall take place in the sanctuary which is incompatible with the sacred nature.

In such circumstances, permission is always to be sought from the Archbishop or the Vicar General or the Chancellor. The parish priest or Catholic lay minister who brings forward such a request, in the case of a wedding ceremony, must first make a sufficient enquiry to assure that the proposed wedding is a valid wedding in the eyes of the Church. Therefore:

- Neither the bride nor the groom can be a Catholic; unless a dispensation from has been granted.
- Neither the bride nor the groom can have been married previously, without having received a declaration of nullity of marriage if the spouse is still living.

The request to use a Catholic church for a funeral has no such restrictions, unless the deceased was notorious for his/her un-Christian lifestyle or opposition to the Catholic Church.

## **POLICY 2.2.1 Preparation for the Sacrament of Baptism**

[\(top\)](#)

### **Preparation for the sacrament of Baptism**

As with all sacraments, there must be adequate preparation for the sacrament of Baptism. Canon 851, § 2 states that the parents of an infant who is to be baptized and likewise those who are to undertake the office of sponsor are to be properly instructed in the meaning of this Sacrament and the obligations which are attached to it.

Given the long-standing custom in many Native communities of the grandmother requesting to have grandchildren baptized, such a request is to be treated as if coming from the parents.

### **Place of Baptism**

Note that Canon 860, § 1 states that “Outside the case of necessity, baptism is not to be conferred in private homes, unless the local Ordinary has permitted this for a grave cause.” As with other sacraments, the usual setting is the parish church; other settings should be contemplated only with the greatest caution. Baptism may appropriately take place at the Sunday Eucharist so that the entire community may be present, but the choice for such should be offered to the family, and this should not become the regular practice in parishes where there are many baptisms.

### **One Requirement for Infant Baptism**

Canon 868, § 2 states that “there be a founded hope that the infant will be brought up in the Catholic Church. If such a hope is altogether lacking, the Baptism is to be put off according to the prescriptions of particular law and the parents are to be informed of the reason.” A baptism consequently, may be deferred but never completely refused. In the Archdiocese of Grouard-McLennan, if a baptism is deferred, the priest or deacon must notify the Archbishop in writing, giving the reasons why.

In 1980, the Sacred Congregation for the Doctrine of the Faith, issued an Instruction on the baptism of infants. Regarding deferral of the Sacrament in cases of “non-practicing” Christian parents, it sets down the following mode of action:

- a) It is essential to bring the parents to a recognition of their responsibilities.
- b) It is also essential to evaluate the sufficiency of the guarantees concerning the Catholic up-bringing of the children. These guarantees are given by some member of the family or by the godparents or by the support of the Christian community. (By guarantees, we mean that there is a well-founded hope of a Catholic upbringing)
- c) If conditions are sufficient in the judgement of the pastor, he can proceed with the baptism, because the children are baptized in the faith of the Church.

### **Preparation of Non-Baptized Adults**

In the Archdiocese of Grouard-McLennan, the norm for the preparation of non-baptized persons (i.e.: over the age of 7), as well as the norm for the preparation for a baptized person for the Profession of Faith, is the R.C.I.A. (The Rite of Christian Initiation of Adults). (Cf. Canon 851)

### **Baptism and Rite**

Given the significant number of Eastern Rite Catholics in our Province, attention must be paid to Canon 111:- “A child of parents who belong to the Latin Church is ascribed to it by reception of baptism, or if one or other parent does not belong to the Latin Church, and both parents agree in choosing that the child be baptized in the Latin Church, the child is ascribed to it by reception of baptism. But if the agreement is lacking, the child is ascribed to the Ritual Church to which the father belongs.”

In such cases, note should be made in the parish baptismal register.

**All other considerations concerning baptism can be found in Chapter 1 of the Canonical and Pastoral Guide for Parishes.**

Amended by the College of Consultors on 16 February 2011

## **POLICY 2.2.2 BAPTISMS FROM OUTSIDE THE PARISH/DIOCESE** [\(top\)](#)

The Code of Canon Law stipulates that

- there be adequate preparation for the celebration of baptism (Canon 851),
- there be a well-founded belief that the child being baptised will be raised in the Catholic faith (Canon 868), and that
- the baptism take place in the rightful parish of the person being baptized (Canon 862).

When for good reason a family wishes to have their child baptized in a parish other than the parish where they are resident,

- their pastor is to give written consent for the baptism to the pastor of the parish where the baptism is to take place;
- the parish where they reside is to provide the required sacramental preparation, unless for a good reason preparation is provided otherwise, in which case the pastor where the baptism will take place must be in agreement.
- the provisions of Policy 1.8 apply

Accepted by the College of Consultors 11 May 2011

### **POLICY 2.2.3 Registering Apostasy**

[\(top\)](#)

In Catholic Church law and practice, baptised members are deemed to be always members of the Church, unless by a formal act they renounce and repudiate their faith. Simple laxity of practice or participation in the life of the community or participation in the life of another faith community does not of itself constitute a departure from the Catholic Church. (cf. Canon 124)

It does happen, however, that we receive formal notice from persons previously baptized or received into the Church, stating that they wish to renounce their baptism or have their baptism struck from our records, usually giving as reasons that they have adhered to another religious family or that they no longer believe in the Christian faith or in some or many of the teachings of the Church. (Cf. Canon 751).

Because one's baptism is an historical and true fact, and it leaves an indelible mark on the soul, in no circumstances should a validly entered register of baptism be erased or obliterated from the record.

Persons wishing to renounce their faith may do so in writing, or orally in the presence of two witnesses. When the notice of renunciation of the faith is first made known at the parish where such person was baptized:

- an annotation is to be made in the baptismal register,
- a copy of the notice of renunciation of the faith is to be sent to the archdiocesan chancery office, and
- the original notice is to be held on file at the parish.

If the notice of renunciation of the faith is first made known to the chancery office:

- an annotation will be made in the archived baptismal registers,
- a copy of the notice of renunciation of the faith will be sent to the parish where the baptism took place, so that an annotation can be entered in the parish baptismal register, and
- the original notice will be held on file at the chancery office.

Concerning the restitution of those who return after the renunciation of their faith, see CPGP 2.1.10, form xiii – 24.

**POLICY 2.3.1 Catechesis and Preparation of Children** [\(top\)](#)  
for  
**First Reconciliation, First Communion and the Sacrament of  
Confirmation**

Consistent with Canons 890, 913 and 914, those who are to receive the Sacraments of Reconciliation, Eucharist or Confirmation are to have reached the age when they can understand the nature of the sacrament, and are to be suitably prepared to receive them. The child's parents, who are always the first teachers of their children in the ways of faith, have both the primary responsibility for presenting them for these sacraments and judging that they are suitably prepared.

Consistent with Canon 914 children receive first reconciliation prior to first communion.

The parish of the child is responsible for the organized preparation and celebration of these sacraments. This responsibility is borne first of all by the parish priest, who may also be assisted by other catechists or lay pastoral workers. Where Catholic schools exist, the school administration and teachers of those grades cooperate in the preparation for these sacraments. In such instances, a fruitful collaboration assures a united effort, to the spiritual benefit of the children and youth.

It is the responsibility of the parish priest to ensure that those who receive these sacraments have been baptized.

Accepted by the College of Consultors on 25 September 2010  
Amended by the College of Consultors 16 on February 2011  
Amended by the College of Consultors on 11 May 2011

## Policy 2.5.1 Celebration of the Tridentine Rite in the Archdiocese of Grouard-McLennan

[\(top\)](#)

On July 7, 2007, the Holy Father Pope Benedict XVI issued the *motu proprio* Summorum Pontificum, which established the celebration of the Mass of Pope John XXIII as a valid and appropriate expression of true Catholic worship in churches throughout the world. This practice was to be made possible wherever a stable community of Catholic faithful requested it of their pastor, and was not to be dependent on permission from the local Ordinary.

With the *motu proprio* of the Holy Father as guide, I issue these directives:

- It is recognized that there is no need for parish priests to request further permission in order to celebrate such Masses. As with all pastoral activity in his parish, it is for the pastor, having heard the advice of his Parish Pastoral Council, to decide to celebrate such Masses on a regular basis.
- Needless to say, any parish priest's ability to celebrate such Masses depends on his formation and training to do so. No priest should attempt to celebrate such Masses until he has been adequately prepared.
- These Masses, considered to be of an extraordinary nature, are not to be celebrated more often than once on a given day. They cannot replace the Sunday celebration of the ordinary celebration of the Mass of Paul VI (*novus ordo*) in any parish. The celebration of these Masses cannot in any way lead to division or tension in the parish community. The celebration of these Masses cannot be held up to be other than a different expression of the one liturgy of the Latin Rite. It is expected that those who participate in such Masses are in agreement with the ordinary Magisterium of the Catholic Church, and supportive of the documents and directions of Vatican II.
- A "stable community" in the terms of the *motu proprio* is deemed by me to be thirty (30) people, gathered on a consistent basis. Therefore, it is expected that any request to have a Tridentine Mass celebrated in any parish of the archdiocese on a regular basis will be made in writing and signed by the adults representing at least thirty persons who thereby commit themselves to assist regularly at these Masses. The request will be submitted to the pastor of the parish with a copy sent to me as archbishop.



+ Gerard Pettipas C.Ss.R.  
Archbishop of Grouard-McLennan

Amended by the College of Consultors on 16 February 2011

## **POLICY 2.5.2 Lay-led Services in the Archdiocese of Grouard- (top) McLennan**

As Roman Catholics, we are a liturgical people. Our faith is expressed and built up by rituals and celebrations focused on the sacraments, in particular on the Holy Eucharist. The document *Sacrosanctum Concilium*, the first to be promulgated at the Second Vatican Council, speaks of the weekly celebration of the Eucharist as the source and summit of our life as a believing community. The norm and standard for Catholic parish life is the Sunday celebration of the Eucharist. By following the rhythm of Mass on a regular basis, and being instructed by the scriptural texts in the lectionary along with a well-prepared homily, the community expresses the best of its fellowship at the table of the Lord.

In the present reality of our archdiocese, with a shortage of priests, it is not possible to have a Sunday liturgy in all of our communities every weekend. This is a source of pain for our people where the celebration of Mass every weekend is not possible. In those places where this is the case, the following statements provide some guidelines for the Sunday Celebration of the Word in the absence of a priest.

The Canadian Conference of Catholic Bishops has promulgated a similar ritual book for use throughout Canada, *Sunday Celebration of the Word and Hours*. Only this ritual book may be used for lay-led services.

The Directory for Sunday Celebrations in the Absence of a Priest, found in the front of this ritual book, provides the rubrics and directives to be followed in such celebrations. It provides the rationale for the order of service, along with highlighting how such a service is distinct from the celebration of Mass, and how there should be no confusion between these services and a Sunday Mass.

Amended by the College of Consultors on 16 February 2011

## **POLICY 2.5.4 Celiac Disease and Communion**

[\(top\)](#)

Directives to be considered in the storing, preparation and distribution of communion to persons with Celiac disease.

### **COMMUNION BREAD**

**Storing:** When storing special hosts used for communion to persons with Celiac disease, the following steps should be taken:

1. Low-gluten hosts should NOT be stored in the same cabinet as regular hosts, but especially if regular hosts are of whole wheat.
2. Low-gluten hosts should be stored in a clean glass or plastic container that has a sealed cover and that the container be identified as low-gluten hosts for use for Celiac disease.
3. Before handling low-gluten hosts, hands should be thoroughly washed.

**Preparation:** When preparing the elements to be consecrated at a Mass, the sacristan or person who prepares the elements should:

1. Wash hands, vessels (ciboria, plate or paten, chalice or cup) thoroughly before any low-gluten hosts are handed. If tweezers are used to handle low-gluten hosts, they must be thoroughly washed before use.
2. The presider must be made aware of the use of low-gluten hosts prior to the celebration and reminded of the attention to be given so that contamination does not take place.
3. An extra-ordinary minister for communion could be assigned specifically for distribution of low-gluten hosts and his/her distribution station be identified as such.
4. All extra-ordinary ministers of communion should thoroughly wash their hands prior to the celebration and avoid contamination by touching any products that contain gluten or any wheat products.
5. Attention should be taken to avoid the consecration of an abundance of low-gluten hosts at a Mass

**Distribution:** The presider who has manipulated the main host should not be the minister who distributes communion to those who suffer from Celiac disease.

1. An extra-ordinary minister for communion could be assigned specifically for distribution of low-gluten hosts and his/her distribution station be identified as such.
2. An extra-ordinary minister who is distribution low-gluten hosts at communion should not receive communion for him or herself in the hand, but on the tongue to avoid hand contamination.
3. All low-gluten hosts that have been consecrated at a Mass should be consumed at the Mass rather than placed as a reserve in the Tabernacle.
4. When consecrated low-gluten hosts are reserved in the Tabernacle, the ciboria should not be handled by a priest or extra ordinary minister who has distributed or touched regular hosts.
5. When consecrated low-gluten hosts are reserved in the Tabernacle, they should be used as soon as possible to avoid risks of contamination.

## **COMMUNION CUP**

**Storing:** When storing WINE used for communion to persons with Celiac disease, the following steps should be taken.

1. All chalices and cups used for the distribution of Communion should be thoroughly washed prior to use.
2. A chalice or cup may be identified specifically for Communion to persons suffering from Celiac disease.
3. An extra-ordinary minister who is distribution the Sacred Blood to persons suffering with Celiac disease should avoid receiving Communion of whole wheat hosts in the hands but should receive on the tongue to avoid contamination of the outer surface of the chalice or cup.
4. Chalices or cups that have been handled by persons who have been in contact with materials containing gluten should not be used in the distribution of communion to persons who suffer from Celiac disease.
5. A specified distribution station should be identified for persons suffering from Celiac disease.
6. Attention should be given to avoid contamination of the purificator used in the distribution of the Sacred Blood to persons with Celiac disease.

## **Alternative**

When there are known members of the community who suffer from Celiac disease, low-gluten host consecrated at the Mass may be placed in the tabernacle and communion could be given after the Mass to those persons who present themselves in the sanctuary or sacristy. There would be NO communion of the Sacred Blood in this instance. All extra consecrated low-gluten hosts should be consumed.

## **Celiac Disease and Communion – Background Information**

### Introduction

In 1998-1999, the **National Liturgy Office** of the **Canadian Conference of Catholic Bishops** circulated a questionnaire to bishops and priests concerning the number of parishioners who have celiac disease. The priests were asked to distribute the questionnaire to people in their parish who are affected by the disease. One hundred and five responses were received. The questionnaire was also circulated in a newsletter published by the **Canadian Celiac Association** and, as a result, an additional fifty-five responses were received from individuals who saw the questionnaire in the newsletter.

One unanswered question is whether all parish priests are aware that some members of their parish have celiac disease. One priest commented that he was not aware that there was anyone in the parish who had this disease until he received the questionnaire and began to inquire among the parishioners. Many of these people have suffered for years in silence.

Although statistics are not readily available, it is estimated that one in every two thousand persons in Canada has celiac disease.

### **Purpose**

The purpose of this article is to present some of the facts concerning celiac disease and to look at the ways in which our parishes can help parishioners who have it to participate fully in our Eucharistic liturgies. Although this is not a medical report, some medical information is necessary if our entire Church community is to deal compassionately with these individuals in helping them to cope with their medical condition and still participate in the fullest way at our celebration of eucharist. “The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy.” (*Constitution on Sacred Liturgy*, no. 14)

### **What is celiac disease?**

Celiac disease is essentially an intolerance to gluten. Gluten is a protein found in wheat, rye, barley and oats. Although gluten sensitivity is not a food allergy, individuals with celiac disease avoid foods containing wheat, rye, barley and oats in the same way those with food allergies avoid the foods to which they are allergic. For persons with celiac disease, the toxic part of the gluten molecule is the prolamins portion: gliadin in wheat, secalin in rye, horedin in barley and evedin in oats. The gluten found in corn and rice does not contain this toxic portion.

Food is digested and absorbed in the small intestine. The small intestine is lined with microscopic finger-like projections called *villi* designed to provide the maximum area for nutrient absorption. These *villi* contain digestive enzymes.

In individuals with celiac disease, gluten ingestion results in damage to and destruction of the *villi*. This damage can be compared to the image of shag carpet changing into linoleum. Individuals who have this disease, consequently, cannot get any kind of nutritional benefit from any food until their damaged *villi* are healed.

The only way to get the damaged *villi* healthy and able to absorb goodness from other foods again is to completely eliminate gluten from the diet. Basically, gluten is a glue that keeps much of our food together. It is found in wheat, oats, rye, barley, wheat starch, hydrolyzed vegetable protein, hydrolyzed plant protein, and some spices. A person with celiac disease cannot ingest

anything with gluten in it. All food, medications and even toothpaste must be gluten-free. A failure to follow this rule will cause damage to the *villi*, immense pain, and, if a great amount of gluten is taken, a comatose state and even death. Consuming even small amounts of gluten can eventually lead to cancer of the bowel.

## **Communion**

For members of our Church (this is not just a Roman Catholic issue, but crosses ecumenical lines) the difficulty lies in what makes up our communion hosts or Eucharistic bread. The problem is more complicated in the Roman Catholic Church because Canon Law requires the use of “wheat flour” for hosts and Eucharistic bread and as a result people with celiac disease are unable to receive communion. Other denominations are not bound by Canon Law but most use wheat flour for their communion wafers.

## **Recent Ecclesial Legislation**

The latest guidelines coming from the Holy See on this issue is a letter dated July 24, 2003 from the Congregation for the Doctrine of the Faith to the presidents of the Episcopal conferences regarding a change in the norms regarding the use of mustum and low-gluten hosts. It reads:

**Letter**  
**Congregation for the Doctrine of the Faith**

Prot. N. 89/78 – 17498  
24, 2003

July

Your Excellency

The Congregation for the Doctrine of the Faith has been for many years studying how to resolve the difficulties that some of the faithful encounter in receiving Holy Communion when for various serious reasons they are unable to consume normal bread or wine.

A number of documents on this question have been issued in the past in the interest of offering Pastors uniform and sure direction (Congregation for the Doctrine of the Faith, *Rescriptum*, 15 December 1980, in *Leges Ecclesiae*, 6/4819, 8095-8096; *De celebrantis communione*, 29 October 1982, in AAS 74, 1982, 1298-1299; *Lettera ai Presidenti delle Conferenze Episcopali*, 19 June 1995, in *Notitiae* 31, 1995: 608-610).

In light of the experience of recent years, it has been deemed necessary at this time to return to the topic, taking up the above-mentioned documents and clarifying them wherever necessary.

### **A. The Use of Gluten-free Hosts and Mustum**

1. Hosts that are *completely* gluten-free are invalid matter for the celebration of the Eucharist.
2. Low-gluten hosts (*partially* gluten-free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.
3. *Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing, is valid matter for the celebration of the Eucharist).

### **B. Communion under One Species or with a Minimal Amount of Wine**

1. A layperson affected by celiac disease, who is not able to receive Communion under the species of bread, including low-gluten hosts, may receive Communion under the species of wine only.
2. A priest unable to receive Communion under the species of bread, including low-gluten hosts, when taking part in a concelebration, may, with the permission of the Ordinary, receive Communion under the species of wine only,.
3. A priest unable to ingest even a minimal amount of wine, who finds himself in a situation where it is difficult to obtain or store mustum, when taking part in a concelebration, may, with the permission of the Ordinary, receive Communion under the species of bread only.
4. If a priest is able to take wine, but only a very small amount, when he is the sole celebrant, the remaining species of wine may be consumed by a layperson participating in that celebration of the Eucharist.

### **C. Common Norms**

1. The Ordinary is competent to give permission for an individual priest or layperson to use low-gluten hosts or mustum for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission.
2. When the principal celebrant at a concelebration has permission to use mustum, a chalice of normal wine is to be prepared for the concelebrants. In like manner, when he has permission to use low-gluten hosts, normal hosts are to be provided for the concelebrants.
3. A priest unable to receive communion under the species of bread, including low-gluten hosts, may not celebrate the Eucharist individually, nor may he preside at a concelebration.
4. Given the centrality of the Eucharist in the life of a priest, one must proceed with great caution before admitting to Holy Orders those candidates unable to ingest gluten or alcohol without serious harm.
5. Attention should be paid to medical advances in the area of celiac disease and alcoholism and encouragement given to the production of hosts with a minimal amount of gluten and of unaltered mustum.
6. The Congregation for the Doctrine of the Faith enjoys competence over the doctrinal aspects of this question, while disciplinary matters are the competence of the Congregation for Divine Worship and the Discipline of the Sacraments.
7. Concerned Episcopal Conferences shall report to the Congregation for Divine Worship and the Discipline of the Sacraments at the time of their *ad limina* visit regarding the application of these norms as well as any new developments in this area.

Asking you kindly to communicate the contents of this letter to the members of your Episcopal Conference, with fraternal regards and prayerful best wishes, I am

Sincerely yours in Christ,

Joseph Ratzinger  
Prefect

## Summary

- The letter reaffirms the right of laypeople (and deacons) who are gluten intolerant to receive communion under species of wine alone.
- It also reaffirms that any permission granted stands as long as the condition persists.
- The new norms make it easier to receive permission to use mustum and/or low-gluten communion bread. It is now within the competence of the local authority to grant all such permissions. Furthermore, under canon 137.1, he may delegate pastors to grant this permission to laypeople.
- Medical certification is no longer required for the use of mustum and/or low-gluten hosts.
- Presiding priests (sole celebrants and principal celebrants at a concelebration) must receive communion under both species, i.e., either regular or low-gluten communion bread and either wine or mustum.
- Priests who are not able to eat even low-gluten bread or mustum may not celebrate individually, nor may they preside at a concelebration.
- Pastors are encouraged to reach out to members of the faithful who might need this accommodation in order to heighten their full, conscious and active participation in the liturgy. A sample parish bulletin announcement is provided following the letter.
- Pastors are advised to discuss specific needs with the individuals concerned. In some cases it might even be necessary to reserve for those who are severely gluten-intolerant a cup in which a fragment of a regular host has not been commingled.

## Suggested Bulletin Notice

This notice (below) could perhaps be printed once or twice a year so that new parishioners will notice it.

### Communion for All

Is your participation in communion limited due to an inability to take gluten or alcohol?

We now have access to approved low-gluten hosts (approx. 0.01% total gluten content) and “mustum” (a wine substitute with less than 1.0% alcohol) that might enable you to partake more fully in the communion rite. Please contact the pastor for more details.

## Suppliers

The National Liturgy Office is attempting to compile a list of sources, especially sources within Canada, of mustum and low-gluten hosts that meet the norms. If you can help us to add to the list below, please submit complete contact information (and the approximate gluten content of hosts in terms of percentage) to: National Office of Liturgy, 2500 Don Reid Dr, Ottawa, ON. K1H 2J2 or Fax 613-241-8117 or E-mail: [liturgy@cccb.ca](mailto:liturgy@cccb.ca).

## Low-Gluten Hosts

Sisters of the Precious Blood  
Altar Bread Department  
P.O. Box 1046, LCD 1  
Hamilton, Ontario, L8N 3R4  
Phone: (905) 527-9851  
Fax: (905) 527-2888

Congregation of Benedictine Sisters of Perpetual Adoration  
Altar Bread Department  
31970 State Highway P  
Clyde, MO 64432  
U.S.A.  
Phone: 1-800-223-2772 (toll-free)  
Sr. Lynn

## **Mustum**

Ranelle Trading/Ojai Fresh Juice Corporation  
2501 Oak Hill Circle, Suite 2032  
Fr. Worth, TX 76109  
Phone: 1-877-211-7690 (toll-free)

Mont La Salle Altar Wine Company  
385-A La Fata St.  
St. Helena, CA 94575  
Phone: 1-800-447-8466 (toll-free)

## **A Cautionary Note**

In a conversation with someone who does dietary counseling with people living with celiac disease we were advised that any gluten at all acts as a poison to someone with celiac disease. Therefore, offering low gluten communion wafers is of no value to a person who must be on a gluten-free diet. Some people may not react to low gluten, but the gluten is still damaging their small intestine. This is the reason that companies are no longer providing low gluten communion wafers. Medical data says that 1 in 133 people have celiac disease. Unfortunately, because it is so hard to diagnose many of these people are still suffering. For further information on celiac disease, see [www.celiac.ca](http://www.celiac.ca).

## **Sources:**

- Celiac Disease and Communion, in *National Bulletin on Liturgy* 32/159 (1999) pages 248-251;
- *New Guidelines for the Use of Mustum and Low-Gluten Communion Bread*, in *National Bulletin on Liturgy* 37/177 (2003) pages 108-111.

**CCCB – Canadian Conference of Catholic Bishops – Celiac Disease and Communion,**

## **POLICY 2.6.1 GUIDELINES FOR THE SACRAMENT OF CONFIRMATION**

### **Archdiocese of Grouard-McLennan**

[\(top\)](#)

**It is strongly recommended that in the parishes of the deanery where the annual pastoral visitation of the archbishop is taking place in a given year, the Sacrament of Confirmation take place during the visitation. All other parishes in the archdiocese may request a date for Confirmation outside of those dates.**

**The Sacrament of Confirmation may take place at any time of the year.** Dates during the weeks of Lent are to be avoided.

**The parish and our Catholic schools (where they exist) both have a valued role to play in the preparation of our young people for this sacrament, but the parish must take the lead.** The pastor or an assigned parish catechist is to be in touch with the school, and to take part in a collaborative effort. There will always be some youngsters from outside our Catholic schools who will need to be included in catechesis and preparations for the celebration.

Please keep in mind these directives for the celebration itself of the sacrament of Confirmation:

- When the celebration of Confirmation takes place at a Sunday Mass, the prayers of the Sunday liturgy are to be used, as well as the readings prescribed for that Sunday. If the celebration happens on a weekday, there is greater flexibility for choosing the Mass texts and the readings.
- During the anointing with Sacred Chrism, both the archbishop and those receiving Confirmation will stand.
- In planning the liturgy for the Sacrament of Confirmation, every effort is to be made to avoid the feel of a “graduation”. When we graduate from a school or program, we have finished our study and learning; with Confirmation, we are deepening a relationship which will demand even more from us.
- Please avoid using power-point audio-visual presentations in the church, or during the liturgy. During the reception following the liturgy is a very appropriate time to show these.
- The music at a Mass of Confirmation is to be good liturgical music, which encourages the active participation of everyone. A suitable question to ask in the selection of music is, “Is this song or piece of music something we would use at any other Sunday Mass?”
- The flow of the Confirmation liturgy is the following:
  - Gospel** (*proclaimed by the pastor or deacon or other priest*)
  - Presentation of the Candidates** (*by the pastor or a catechist; using option A on page 93 of the ritual book Rite of Confirmation, ©CCCB 198*)
  - Homily**

**Renewal of Baptismal Promises**

**Laying on of Hands** (*the bishop's hands are extended over the candidates, who are standing*)

**Anointing with Chrism** (*while sponsors lay their hands on the confirmandi's shoulders*)

**General Intercessions**

- Please contact the archbishop in advance if you are planning any adaptations to the rite. If you are printing a program, please provide a draft copy before printing multiple copies.

## BOOKING THE CELEBRATION OF CONFIRMATION

***Please submit this completed form to the Archdiocesan Chancery Office by fax (780) 324-3952 as soon as possible, and before you make any further plans concerning the date of Confirmations in your parish.***

\_\_\_\_\_  
Name of Parish and Town

\_\_\_\_\_  
Contact Person - Name of Person Filling and Submitting this Form

Contact phone number: \_\_\_\_\_

Three possible dates for Confirmation in our parish are:

1<sup>st</sup> option:

\_\_\_\_\_  
Date

\_\_\_\_\_  
Hour

2<sup>nd</sup> option:

\_\_\_\_\_  
Date

\_\_\_\_\_  
Hour

3<sup>rd</sup> option:

\_\_\_\_\_  
Date

\_\_\_\_\_  
Hour

Estimated number of candidates for the Sacrament of Confirmation: \_\_\_\_\_

**To be faxed to (780) 324-3952**

## POLICY 2.6.2 Eastern Rite Confirmation

[\(top\)](#)

In the Ukrainian Catholic Church, confirmation is administered immediately after baptism. Problems arise when Ukrainian Catholic students fail to realize that they have already been confirmed. To obviate difficulties, the following guidelines are to be observed:

1. The certificate of baptism issued by the Ukrainian Catholic parish states explicitly that the person has been, not only baptized, but also confirmed. Thus, **baptism** certificates of potential candidates for confirmation in the Latin Rite are to be personally reviewed by the pastor (and principal in the event of the candidate being a student in a Catholic School) before the candidate is enrolled in the confirmation class. Only in rare cases where a baptismal record cannot be located is it permissible to accept an affidavit.
2. If a Ukrainian Catholic child had been baptized and not confirmed, the matter should be referred to the proper pastor of the child. If this is not possible because no Ukrainian Catholic priest resides or serves in that locality or region, the Ukrainian Catholic chancery should be notified before any steps are taken to enrol a Ukrainian Catholic child in the Latin Rite confirmation class.
3. In cases where a doubt exists as to the rite of a candidate for confirmation in the Latin Rite, the matter should be referred to either Chancery Office.
4. Efforts should be made to explain to children of whatever Rite what the laws and customs of their Rites are concerning confirmation. The proper pastor of each child is to be consulted by the teacher when any difficulty arises.

## **POLICY 2.7.1 Marriage Guide Supplement**

[\(top\)](#)

### For Priests, Deacons and Pastoral Agents Archdiocese of Grouard-McLennan

The primary contents of what used to be the Sacramental section of our archdiocesan Binder or Handbook are now to be found in the user-friendly Canonical and Pastoral Guide for Parishes, Canadian Edition, 2006, one copy of which has been supplied to each parish where there is a resident priest or pastoral agent.

Where archdiocesan policies have been promulgated to supplement this Guide, they may be found on our website ([www.archgm.ca](http://www.archgm.ca)) under “Policies”.

In the case of Marriages, all of the canonical forms specific to our archdiocese can now be down-loaded from our website under “Forms”. As well, everything about Marriage found in the Guide in Chapter VI applies to us, supplemented by the following notations in the order in which their subjects appear in the Guide.

#### **2.1. Preparation for Marriage Program**

The archdiocese requires all couples preparing for the Sacrament of Marriage to take a comprehensive pre-marital course, such as Engaged Encounter, the Liguori series, “A Decision to Love”, or some other Church-recognized curriculum. This may be done within a group or one couple at a time, with a trained couple serving as animators. When necessary, the responsible priest, deacon or pastoral agent may serve as animator. Normally, a certificate will be issued to the couple confirming that they have completed the course satisfactorily.

#### **3. The Canonical File**

The material found in the Guide is very helpful for completing the Marriage Forms accurately. **It is well worth the time to work through this Section with the Guide in one hand and our Forms in the other hand.**

### **3.2.4. Sacrament of Confirmation**

It is the practice of the archdiocese to urge Catholics to receive the Sacrament of Confirmation prior to receiving the Sacrament of Marriage if it has not yet been received, and whenever possible to receive the Sacraments of Reconciliation and the Eucharist, in accordance with Canon Law (c. 1065). Couples who have been cohabiting must be made aware that are required to remain chaste between the time they go to confession and the time of the wedding.

### **4.2.3. Previous Bond**

This is one of the most frequently misunderstood principles. Pages VI-18 and VI-19 are invaluable guides in answering such questions as: “What makes a marriage valid?” and “What kinds of marriages are regarded as valid in the eyes of the Church?” In our pluralistic society, it is important to get this straight. The correct answers come as a surprise to many people.

### **6.3.2. Place and Time**

Normally, the Sacrament of Marriage in our archdiocese will be celebrated in a Catholic Church. All exceptions to this must be authorized by the Ordinary and will be granted only for reasons of health or when there is no reasonable alternative.

Valid marriages performed by other Christian bodies may be celebrated in Catholic churches in this archdiocese provided:

- A) The priest (deacon/pastoral agent) is present at the rehearsal and throughout the wedding ceremony in the function of host;
- B) The Blessed Sacrament is removed from the Tabernacle, if it is located in or near the Sanctuary, to a secure place.
- C) The marriage being planned will be recognized by the Catholic Church as a valid marriage (rf. policy 2.1.4)

## **POLICY 2.7.2 The Place and Time for the Celebration of Marriage**

[\(top\)](#)

### **The Place for the Celebration of Marriage**

Consistent with Canon 1118, the following directives are in place in the Archdiocese of Grouard-McLennan concerning the place for the celebration of a Catholic marriage

A marriage between two Catholics is to be celebrated in the parish church of either party, or between a Catholic and a baptised non-Catholic in the **parish church of the Catholic**. By permission of the archbishop, such a wedding may be celebrated in another church or oratory, or under unusual circumstances in another suitable place.

By permission of the archbishop or the chancellor, a marriage between a Catholic and an unbaptized person may be celebrated in a church or in another suitable place.

Catholic churches, oratories or other properties are to be used for wedding ceremonies of other Christian denominations only with the permission of the archbishop. (rf. Policy 2.1.4)

### **The Time for the Celebration of Marriage**

In Canada, the celebration of weddings is strongly discouraged on Sundays, holy days of obligation, or during Holy Week. If for a good reason a Sunday or other solemnity is chosen for a wedding, the prayers and readings of a **wedding Mass** are not permitted, but one of the wedding readings may replace its counterpart in the Mass of the solemnity. Weddings are also discouraged in **Advent or Lent**; if for a good reason the wedding takes place during these seasons, the couple will be reminded that their wedding plans should respect the special nature of these liturgical seasons.

### **Marriage celebrations and the Saturday evening anticipated Mass for Sunday**

In the Archdiocese, marriages are authorized on Saturday afternoons. If there is a Mass, that celebration may not count for the Sunday Mass unless it is celebrated after 4:00 p.m., and the liturgy and the readings are of the Sunday. Other liturgical adaptations called for at weddings would obviously then be permitted.

Couples who wish to exercise this option may do so if their pastor accepts the choice of such an hour. They must also accept that being then a Sunday liturgy, the prayers and readings are of the Sunday, and the general public is welcome to attend this Mass as well.

If the celebration is not of the anticipated Sunday Liturgy, then all the liturgical rites proposed for weddings may be used, and the Mass then does not satisfy for their Sunday obligation.

Amended by the College of Consultors on 16 February 2011

## **POLICY 2.7.3 Marriage Forms**

[\(top\)](#)

### HOW TO USE THESE MARRIAGE FORMS

- Checklist      An easy way to keep track of what is required for each Marriage. Use the space at the bottom as required.
- Form 2.7.a      This initial interview gathers data needed for government forms and for learning of any previous marriages requiring dispensations, permissions, declarations of nullity, etc.
- Form 2.7.b      Bride and Groom are interviewed separately, preferably by the Priest after their pre-marital instruction/course. Be alert for potential problems like drug dependency, homosexuality, etc.
- Form 2.7.c      For use only if you do not know the person(s) well. Choose a parent, sibling, or close relative to be the witness. Otherwise, do two forms.
- Form 2.7.d      Use in the absence of a Baptism Certificate, especially for a non-Catholic. A parent, Godparent, or sibling makes a suitable witness.
- Form 2.7.e      \*Must accompany requests for marriage dispensations or permissions.  
\*Be sure to fill in both sides of the form.  
\*If members of your parish are going to be married by any Priest other than yourself, you must sign the Delegation to Assist Form on the back.
- Form 2.7.f      Provides essential data about previous marriages and relationships. Full documentation is required, as noted on the Checklist. Use as many forms as necessary.
- Form 2.7.g      One copy of this form goes to the Parish of Baptism for each of the Catholic parties. This also applies to any of your parishioners who are married in non-Catholic churches if they have received a dispensation from Canonical Form.

### The Purpose of the Permission and Delegation Forms on Form 3/2

#### **PERMISSION OF PASTOR**

This Form is given by their Pastor to his parishioner(s) who are to be married in another parish. It is not given to the parish or to the pastor who will witness the marriage.

#### **DELEGATION TO ASSIST**

This Form is granted only to priests who have no ordinary faculties in our archdiocese to witness a marriage here. It is not needed if the visiting priest is from our archdiocese.

Amended by the College of Consultors on 15 December 2010



Note to interviewer: These questions provide an opportunity for you to assist couples in developing a deeper understanding of the Church's teaching on marriage. Please be prepared to explain the significance of the information being sought. Also, please provide your impressions of the couples' readiness for marriage based on the responses they have given (see the checklist)

Marriage	Date:	Time:	Place:
Rehearsal	Date:	Time:	Place:
	Will there be Mass?	Yes	No
		Presider:	

		Groom			Bride		
Name:	Family						
	Given						
Address:							
City/Town:							
Postal Code:							
Phone:	Home						
	Work or Cell						
Occupation/Place of Work							
Marital status (if previously married see Form 4)		Never Married	Divorced	Widow	Never Married	Divorced	Widow
Birth Date		Age at marriage:		Age at marriage:			
Birth Place:							
Religion & Rite:							
Baptism:	Parish:						
	Date & Place						
Confirmation:							
Describe your religious practice at this time							
Father:	Name						
	Birth Place						
	Religion & Rite						
Mother	Maiden Name						
	Birth Place						
	Religion & Rite						
How long have you known each other?							
How long have you been engaged?							

Witnesses:	Name:		Phone:
	Address:		Postal Code:
	Name:		Phone:
	Address:		Postal Code:

Interviewer: \_\_\_\_\_ (Print) \_\_\_\_\_ (Sign)

Date of initial interview: \_\_\_\_\_

<b>ARCHDIOCESE OF GROUARD-MCLENNAN</b>	__Bride	__Groom	<b>Form 2.7.b</b>
<b>PLEASE NOTE: Parties are to be interviewed separately</b>			
Do you swear to tell the truth in the answers you are about to give?			
<b>Marriage Preparation</b>			
1. Have you completed a marriage preparation program? If so, Where?			Yes No
<b>Freedom to Marry</b>			
2. Are you entering this marriage freely and of your own choice?			Yes No
3. In taking on the responsibilities of marriage, do you anticipate any difficulties emotionally, psychologically, or financially?			Yes No
4. Are you being pressured by any person or circumstances to enter this marriage against your will?			Yes No
5. Is your fiancé(e) being pressured in any way?			Yes No
<b>Impediments and Concerns</b>			
6. Are you related to your fiancé(e) by family, marriage, or adoption?			Yes No
7. Are you aware of any medical or psychological conditions which would make it not possible for children to be born of this marriage?			Yes No
8. Have you or your fiancé(e) ever received treatment for any emotional or psychological conditions, or suffered from drug, gambling or alcohol addiction?			Yes No
<b>Consent</b>			
9. Do you intend a) To enter a life long union, b) To accept children as a gift from God, c) To remain faithful to your intended spouse?			Yes No
10. To the best of your knowledge does your fiancé(e) share the same understanding of marriage? (see #9)			Yes No
<b>Faith within Your Marriage</b>			
11. a) (CATHOLIC) Do you intend to do all that is possible to practise your Catholic faith and to baptize and educate your children in that faith?			Yes No
b) (NON-CATHOLIC) Are you aware of your fiancé(e)'s obligation to practise his/her Catholic faith and to baptize and educate your children in the Catholic faith, if at all possible?			Yes No
<b>Minors (under the age of 18)</b>			
12. Do your parents consent to this marriage?			Yes No

Care should be taken to determine the presence of other impediments: public propriety, crime, abduction, vows excluding marriage, etc. All cases of doubt are to be referred to the Chancery Office (see Form 2A)

**If "YES" to Questions 3-8 or "NO" to Questions 9-11b, please explain.** (For noting additional concerns or impressions, use the back of this Form or the Checklist).

Signature of Groom/Bride: \_\_\_\_\_

Given at \_\_\_\_\_ Date \_\_\_\_\_

Signature of Interviewer: \_\_\_\_\_



CONCERNING PROOF OF FREEDOM TO MARRY OF:			
Groom	Bride	Name (print):	

1. Are you willing to be truthful in the answers you are about to give? \_\_\_\_\_
2. How long have you known this person? \_\_\_\_\_
3. What is your relationship to this person? \_\_\_\_\_

**PROOF OF FREEDOM TO MARRY**

1. To the best of your knowledge, was this person ever married? \_\_\_\_\_
2. If Yes:
  - a) Name of Spouse \_\_\_\_\_
  - b) Date of Marriage \_\_\_\_\_
  - c) Place of Marriage \_\_\_\_\_  
(City & Church or Other)
  - d) Presider at marriage \_\_\_\_\_  
(Catholic Minister, Non-Catholic Minister, Civil Official)
3. Do the parents/guardians have any objections to this marriage?
4. To your knowledge, is he/she entering into this marriage of his/her own free will?
5. To your knowledge, does he/she intend a "permanent marriage"?
6. Have you any reason to believe that he/she intends to exclude children from this marriage?
7. To your knowledge, does he/she attach any condition, qualification or limit on his/her proposed marriage?

In your personal view, do you consider this person sufficiently mature and ready for marriage?

\_\_\_\_\_

If not, why not? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Given at \_\_\_\_\_

Date \_\_\_\_\_

\_\_\_\_\_  
Name of Interviewer (print)

\_\_\_\_\_  
(Signature of Interviewer)

\_\_\_\_\_  
Name of Witness (print)

\_\_\_\_\_  
(Signature of Witness)

**CATHOLIC ARCHDIOCESE OF GROUARD-MCLENNAN**

**CONCERNING THE BAPTISMAL STATUS OF:**

CONCERNING THE BAPTISMAL STATUS OF:		
Groom	Bride	Name (print):

1. Are you willing to be truthful in the answers you are about to give? \_\_\_\_\_
2. How long have you known this person? \_\_\_\_\_
3. What is your relationship to this person? \_\_\_\_\_

**PROOF OF BAPTISMAL STATUS**

1. Was this person ever baptized? \_\_\_\_\_
2. If so, in what church or faith group? \_\_\_\_\_
3. When? \_\_\_\_\_
4. Who were the sponsors?
  - 1- \_\_\_\_\_
  - 2- \_\_\_\_\_
5. Were you present? \_\_\_\_\_
6. If not, how do you know of the baptism? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Given at \_\_\_\_\_

Date \_\_\_\_\_

\_\_\_\_\_  
Name of Interviewer (print)

\_\_\_\_\_  
(Signature of Interviewer)

\_\_\_\_\_  
Name of Witness (print)

\_\_\_\_\_  
(Signature of Witness)

**CATHOLIC ARCHDIOCESE OF GROUARD-MCLENNAN**

**Form 2.7.e**

Church and Place of Marriage	
Date of Marriage	

<b>Groom</b>			<b>Bride</b>	
Family name	Given names		Family name	Given names
		Name		
		Address		
		Age		
		Religion/ Rite		

<b>Please grant the following:</b>	<b>For Chancery Office Use Only</b>
<b>DISPENSATION</b>	
<input type="checkbox"/> Disparity of Cult	<input type="checkbox"/> Granted
<input type="checkbox"/> Disparity of Cult <u>ad Cautelam</u>	<input type="checkbox"/> Granted
<input type="checkbox"/> *Consanguinity	<input type="checkbox"/> Granted
<input type="checkbox"/> *Affinity	<input type="checkbox"/> Granted
<input type="checkbox"/> Canonical Form	<input type="checkbox"/> Granted
*Include schema of Relationship	
<b>PERMISSION</b>	
<input type="checkbox"/> Mixed Religion	<input type="checkbox"/> Granted
<input type="checkbox"/> Teenage Marriage	<input type="checkbox"/> Granted
<input type="checkbox"/> NIHIL OBSTAT – Second Marriage	<input type="checkbox"/> Granted
<input type="checkbox"/> TESTIMONIAL LETTER	<input type="checkbox"/> Granted
<input type="checkbox"/> SANATIO (include explanatory letter)	<input type="checkbox"/> Granted

I testify that the above-named parties are free to marry.

\_\_\_\_\_  
Signature of Priest

\_\_\_\_\_  
Bishop/Vicar General/Chancellor/Delegate

\_\_\_\_\_  
Parish and Address

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

\_\_\_\_\_  
Seal

**NIHIL OBSTAT:** In consideration of the above petition and having reviewed the documents submitted, we grant our NIHIL OBSTAT for the celebration of the above marriage (servantis de jure adhuc servandis).

Given at \_\_\_\_\_ Date \_\_\_\_\_

Bishop/Vicar General/Chancellor/Delegat

**Reasons for Requesting Dispensations/Permissions** (Check as many as may apply)

1. Disparity of Cult (Incl. Ad Cautelam) and Mixed Religion

a) SUFFICIENT IN THEMSELVES

- Spiritual good of the couple
- Validation of an invalid marriage
- Removal of serious scandal
- Hope of conversion
- Danger of a invalid marriage outside the church
- Danger of apostasy if dispensation is denied

b) SUPPLEMENTARY REASONS

- All is prepared for the wedding
- Special merits of the couple
- Advanced years
- Widowed with children
- Mutual help in advanced age
- Pregnancy
- Undue familiarity of the parties known or suspected

2. Canonical Form

- Spiritual good of the couple
- To achieve family harmony or avoid family alienation
- Active participation of the non-Catholic party in his/her church
- To obtain parental agreement to the marriage
- To recognize relationship or special friendship with a non-Catholic minister
- To permit the marriage in a church that has particular importance to the non-Catholic

3. Consanguinity or Affinity

- Spiritual good of the couple
- There is no proximate danger to possible children
- There would be no scandal if dispensation is granted

4. Teenage Marriage

- Spiritual good of the couple
- The couple have unusual maturity for their age
- The family relationships are strong and supportive
- The couple will be able to support a home and undertake the responsibilities of marriage
- The couple have prepared themselves responsibly for the marriage
- Real danger to their faith may result if there is any further delay

+++++

**PERMISSION OF THEIR (HIS/HER) PASTOR**

is hereby granted to \_\_\_\_\_ to be married in the Parish of

\_\_\_\_\_ in the Diocese of \_\_\_\_\_.

**DELEGATION TO ASSIST**

The Undersigned hereby grants \_\_\_\_\_, who does not have faculties in this Archdiocese, delegation to assist at the marriage of:

\_\_\_\_\_ in this Parish/Mission

of \_\_\_\_\_  
 Pastor: \_\_\_\_\_ Date \_\_\_\_\_

**CATHOLIC ARCHDIOCESE OF GROUARD-MCLENNAN Form 2.7.f**

NATURAL OBLIGATIONS and COMMON-LAW RELATIONSHIPS (attach additional forms if necessary)

	Groom		Bride	
	Yes	No	Yes	No
Do you have children from any former relationship? (If no, skip to question #5)				
If yes, how many?				
What provisions have been made for their welfare?				
What support provisions, if any, have been made for your former partner?				
Common-Law Relationships				
Duration:	From		To	
Duration:	From		To	
Do you think this will have adverse effects on your proposed marriage? (Question #5)	Yes	No	Yes	No

FOR EACH PREVIOUS MARRIAGE (attach additional forms if necessary)

	Groom	Bride	1 <sup>st</sup> Marriage	Groom	Bride	2nd Marriage
Name of previous spouse						
Religion & Baptism status						
Date of Marriage						
Place of Marriage						
In case of Death Date of death of Spouse						
In case of Divorce Date of Civil Divorce						
Date of Decree of Nullity						

	Groom	Bride	1 <sup>st</sup> Marriage	Groom	Bride	2nd Marriage
Name of previous spouse						
Religion & Baptism status						
Date of Marriage						
Place of Marriage						
In case of Death Date of death of Spouse						
In case of Divorce: Date of Civil Divorce						
Date of Decree of Nullity						

Attach Death Certificate, Decree of Divorce or Decree of Nullity for **each** marriage where applicable.

Interviewer's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**THE CATHOLIC ARCHDIOCESE OF GROUARD-MCLENNAN** **Form 2.7.g**

Notification of Marriage to be sent to the Parish of Bride/Groom's Baptism

**Parish of Baptism:** Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

Fax \_\_\_\_\_

**NOTICE OF MARRIAGE for the Baptism Record**

On \_\_\_\_\_, in the \_\_\_\_\_,  
Month/Day/Year Name of Church

\_\_\_\_\_  
Address of Church

\_\_\_\_\_ who was baptized on \_\_\_\_\_  
Name of Bride/Groom Month/Day/Year

in \_\_\_\_\_  
Name and Place of Church

contracted a valid and licit marriage with \_\_\_\_\_  
Name of Bride/Groom

who was baptized on \_\_\_\_\_ in \_\_\_\_\_  
Month/Day/Year Name and Place of Church

Remarks: \_\_\_\_\_

Officiating Minister \_\_\_\_\_ Date \_\_\_\_\_

+++++

This is to certify that I have entered this marriage in the person's Baptismal Register.

Signature \_\_\_\_\_ Date \_\_\_\_\_

+++++

Please return this form, duly completed, to:

**The Chancery Office, Box 388, McLennan, AB Canada T0H 2L0**

This is to certify that I have entered this marriage in the copy of the Baptismal Register kept in the Chancery Office

Signature \_\_\_\_\_ Date \_\_\_\_\_

This document is finally returned by the Chancery Office to the Parish where the Marriage took place.

## **POLICY 2.7.4 The Candle Rite of a Marriage Celebration (Optional)**

[\(top\)](#)

### **Explanation of the ceremony:**

At the beginning of the ceremony, once the bride and groom are in their places, the two mothers, who have given them life, light the two smaller candles and leave these in their holders. They then return to their places. After their wedding vows and the blessing and exchange of rings, the bride and groom approach the candles, take the one lit by his/her mother, and together light the larger candle. Once the large candle is lit, they extinguish the smaller ones as a symbol that their two lives become one in marriage. They remain on each side of the large candle while the celebrant says the following prayer:

### **The Celebrant's Prayer:**

Dear Lord, bless this newly wedded couple N. and N., and keep them faithful to each other in the love of your Son Jesus. May they grow stronger in faith, hope and love. May their two hearts beat as one in sadness as well as in joy. And may they find in you through prayer, Lord, the only true source of unity and peace. We ask this through Christ our Lord. Amen.

## **Le Rituel des 3 Cierges à la Cérémonie du Mariage (Facultatif)**

### **Le Sens de cette cérémonie :**

Au début de la cérémonie, quand les époux sont en place, les deux mères, qui leur ont donné vie allument les deux petites chandelles et les remettent en place. Elles retournent à leurs bancs. Après l'échange des vœux et la bénédiction et échange des alliances, les époux approchent les chandelles, prennent en main celle allumée par sa mère, et ensemble allument la grosse chandelle. Ils éteignent ensuite leurs petites chandelles comme symbole qu'ils ne seront plus deux, mais une seule âme et un seul cœur. Ils se tiennent de chaque côté des cierges pendant que le célébrant proclame la prière suivante :

### **La Prière du Célébrant :**

N. Qu'ils soient toujours parfaitement unis en ton fils Jésus. Puissent-ils grandir ensemble dans la foi, l'espérance et l'amour chrétien. Puissent leurs deux cœurs battre à l'unison dans la peine comme dans la joie. Enfin, que la prière les aide à découvrir en toi la seule Seigneur, Père très saint, nous te demandons de bénir ce couple nouvellement marié, N et vraie source d'unité et de paix. Nous te le demandons par Jésus, le Christ notre Seigneur. Amen.

## **POLICY 2.10.1 Guidelines for Catholic Funeral Liturgies - Annotated**

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The loss of a loved one to death is a time of deep grief and sorrow. One of the sources of consolation and peace is the Church's ministry. By our outreach, we offer a personal presence and a message of hope. By our prayers and liturgy, we ritualize the need to let go and entrust our loved ones to a caring and loving God. This instruction and guidelines are offered to parish leaders, to our own Catholic people and to any who seek to understand the flavor of the funeral and burial practices of the Catholic Church.

### **[1] Who to contact at the time of death.**

In order to ensure that all funeral arrangements are made for a time and day when the church and the Church's ministers are available, we ask that family members wishing a funeral to take place in a Catholic Church make their first contact with their parish. Throughout the process of planning and holding the funeral rites, open communication is needed among all three partners: the family, the funeral home, and the parish. Keep in mind that such a Funeral service is a Catholic worship service, and as such is to be presided over by a Catholic priest, deacon or other appointed minister.

### **[2] The Catholic funeral liturgy has three distinct parts.**

There are three distinct ceremonies that make up the manner in which Catholics are buried:

- (a) the Vigil Prayer Service, usually at the funeral home or church or other suitable place on the evening prior to the funeral itself. In many of our Native communities, this happens in the context of an overnight vigil. It is very appropriate to hold some of the ancillary customs and rituals at the Vigil Service, such as words of remembrance<sup>1</sup>, prayers and rites of organizations that the deceased belonged to (such as Canadian Legion, Knights of Columbus, and Catholic Women's League<sup>2</sup>), PowerPoint presentation or a favorite song of the deceased. The time of the Vigil should be published in the obituary notice as is the case for the Funeral Liturgy.
- (b) the Funeral Liturgy, which normally includes a celebration of the Mass. Bear in mind that there are some general liturgical rules which prohibit a Funeral Mass during certain days and seasons of the Church year<sup>3</sup>.
- (c) the burial at the cemetery, either of the body in a casket, or of the cremated ashes. While this usually takes place immediately following the funeral Liturgy, it may also happen at a later date or in another town or cemetery. The heart of this rite is the prayer and the actual committal of the body to the earth. There should be at the very least a partial lowering of the coffin so that the sacred symbolism of returning to the soil of creation is not lost completely. This rite is for committal -- it is not to be done at "the door of the church" even if the weather

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<sup>1</sup> Order of Christian Funerals (hereafter OCF), #109

<sup>2</sup> If they all try to schedule a "slot" for their group during the wake this may be a burden to the family rather than a comfort. Another option would be to involve these groups in the performance of various parts of the Vigil service: the readings, the Intercessions, or the music.

<sup>3</sup> These are: All Sundays, other solemnities of obligation that are not transferred to Sundays (December 25 and January 1) and Holy Thursday and the Easter Triduum. On these days, a Funeral Service without Mass may be celebrated

is bad. If weather or other circumstances mean that there is no service at the place of committal, then the rite is not done at all.

### **[3] Who may be buried by the Catholic Church? (Canons 1183-1185)**

Those who have been baptized in the Catholic Church have the right to be buried from the Catholic Church. Included are also those who are catechumens (those preparing to enter the Church, but have not yet completed their initiation). Baptized spouses of Catholics from another Christian Church, or other baptized persons who have had a close relationship to the Church during their life, can also be buried from the Church.<sup>4</sup>

Stillborn children are afforded the same dignity of a Christian burial as the newborn who die.

### **[4] The Paschal Mystery – the link between baptism and death.**

At a funeral liturgy, there are many symbols and references to baptism. The use of holy water, the Easter candle and the pall are all reminders that just as in baptism<sup>5</sup>, a person dies to the old life of sin and is reborn in Jesus Christ, the same is true of our mortal life. The focus of the funeral Mass is the resurrection of Jesus Christ, the source of our hope.

### **[5] Words of Remembrance? or Eulogy?**

By definition, a eulogy is “Praise; a speech or writing in commendation of a living or dead person citing his valuable qualities or services.” (*The Lexicon Webster Dictionary*) Because the focus of the funeral liturgy is the person of Jesus Christ and His death and resurrection, to which all baptized are called, a eulogy by this definition would shift the focus off of Christ and onto the deceased person. Eulogies by this definition are therefore not appropriate in a Catholic Funeral Mass. What is permitted, however, is what is termed “Words of Remembrance”, by which we might recall the Christian faith and virtues of the deceased. There is not to be “open mic” at the Funeral Liturgy in the church.

For the sake of good order, the following parameters apply to “words of remembrance”: they are to be given by one person only; they must be in a written form so they may be read, and shown to the presider beforehand; they can be no longer than seven minutes; if presented at the Funeral Mass, they are to be given either before the greeting of the body at the entrance to the church, or immediately after the opening hymn and before the sign of the cross, or just prior to the final commendation if it is a funeral without Mass.<sup>6</sup>

### **[6] Audio-Visual Presentations.**

Audio-visual presentations, such as power-point, are permissible at the wake prayer service or the luncheon, but not in the church at the funeral Mass.

### **[7] Cremation.**

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<sup>4</sup> In the event of a family requesting a Catholic funeral for an unbaptized adult, priests are to consult with the archbishop, or in his absence, the vicar general or the chancellor.

<sup>5</sup> In every case, the funeral pall is to be placed on the casket. In the case of military or police personnel or veterans, the flag may be placed on the casket prior to the Funeral Mass. In such instances, it is recommended that the flag be removed with due dignity and decorum, and the pall placed on the casket. The flag may be placed on a table or other stand in the sanctuary. This is also true of other insignia, including CWL or Knights of Columbus banners and sashes.

Bouquets of flowers are to be treated in the same way. At the end of the Mass, as the pall is removed, all such insignia or flowers may be placed back on the casket, with due reverence.

<sup>6</sup> OCF, #368

Cremation, once banned by the Church, is now permitted, provided it is not done in defiance of our belief in the resurrection of the body. The Church prefers that cremation take place after the funeral Mass, so that the body may be present at the funeral. If cremation precedes the funeral Mass, the urn with the cremated remains may be placed on a side table near the altar.<sup>7</sup> However, in this case the sprinkling of holy water and incensing do not take place. The cremated remains are to be suitably buried in a cemetery plot or in a mausoleum. They are not to be strewn in nature or kept for an extended period in one's house.

#### **[8] Music.**

The Funeral Mass is a Church liturgy, like any Mass celebrated on Sunday. It should therefore have the same joyful spirit, with parts of the Mass sung if at all possible (Lord Have Mercy, Responsorial Psalm, Holy, Holy, Memorial Acclamation, Great Amen). Hymns should be chosen with the same care and from the same repertoire that we would use for Sunday Mass. Taped music or popular secular music is not appropriate at the Funeral Mass.

#### **[9] Stipend for Funerals**

While maintaining that spiritual benefits cannot be purchased, there are legitimate expenses associated with the conducting of a funeral. In many parishes of our archdiocese, there has grown up a tradition of a collection being taken up at the Funeral Mass or Service. Where this is the custom, that collection has been deemed to be payment for the use of the church, the services of the priest or deacon and other ministers. Wherever this has been the custom, it may be retained on the advice of the Parish Pastoral Council. This collection is intended only for the church, and not for any other person or charity or cause. Wherever such collection is not taken up, the archdiocesan policy on stipends applies.

#### **[10] Ministers of Word and Sacrament**

The offices of lector, server and extraordinary minister of communion should always be exercised by those trained to do so. There are other opportunities during the Funeral Mass to include family members and close friends (e.g. pallbearers, procession of the gifts).

#### **[11] Ministers of Other Churches**

The Funeral Mass is a Catholic worship service, and as such is to be presided over by a Catholic priest, deacon or other appointed minister. Clergy from other Christian denominations are welcome to proclaim a scripture reading or lead a prayer, at the discretion of the presider. This applies equally at the prayer vigil and the interment at the cemetery.

#### **[12] The Proper Venue for Funerals**

Given the rural and northern nature of this archdiocese, our policy on where the funeral rites take place must be flexible. Priority must always be given to holding the Vigil Prayer service in the parish church or funeral home. The ordinary venue for the Funeral Mass (or Funeral Service without Mass) is the parish church. The Funeral Mass is not to be held in a funeral home; the choice of a community hall for the Funeral Mass is appropriate only under extenuating circumstances. Non-Catholic funeral services may take place in a Catholic church only with the permission of the archbishop, or in his absence the vicar general or the chancellor.  
**Amended by the College of Consultors on 16 February 2011**

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<sup>7</sup> There is some dispute regarding the use of holy water and incense with cremated remains. Appendix IV of the OCF actually states that holy water and incense are not to be used in such cases, while other official sources suggest it these may be used. Until a more definitive statement is given, this matter is left to the discretion of the presider.

## **POLICY 2.10.2 Guide Liturgique pour les Funérailles Catholiques**

[\(top\)](#)

La perte d'un être cher est source de profonds chagrins. Le ministère de l'Église est une des sources de consolation et de paix. L'Église nous offre un message d'espoir. Par ses prières et sa liturgie, nous faisons un rituel de laisser partir l'être cher et de le ou la confier à un Dieu, soucieux et rempli d'amour. Ce guide et ces instructions sont offerts aux dirigeants(es) de paroisses, à nos propres Catholiques et à toutes personnes qui désirent comprendre la saveur des pratiques funèbre et des funérailles de l'Église Catholique.

### **(1) Qui contacter au moment de la mort.**

Afin de s'assurer la disponibilité de l'église et du prêtre, le premier contact que la famille voulant un funéraire doit faire est avec la paroisse et/ou le prêtre. À tout temps durant la planification du funéraire, il doit y avoir une communication ouverte entre la famille, le salon funéraire, et la paroisse. Veuillez tenir compte que ce service funéraire est un culte dans l'église catholique et comme tel, il doit être présidé par un prêtre catholique, un diacre ou un ministre appointé.

### **(2) La liturgie des funérailles catholiques a trois parties distinctes.**

Il y a trois cérémonies distinctes dans le déroulement de funéraires catholiques:

- a) La veillée de prières, sois au salon funéraire, à l'église, ou à une autre endroit convenable, le soir avant les funérailles. Dans plusieurs communautés indigènes, ceci ce fait au courant de toute une nuit. Il est très approprié d'y apporter des coûtures, des rituelles d'organisations auxquelles le défunt appartenait telles que (La Légion, Les Chevaliers de Colomb, Catholic Women's League, Mouvement des femmes chrétiennes), présentation de PowerPoint ou un chant favori du défunt. Le temps de cette veillée devrait être publié dans la nécrologie tout comme la liturgie funéraire.
- b) La liturgie des funérailles, qui normalement comprend la célébration de la Messe. Veuillez tenir compte qu'il y des règles liturgiques générales qui défendent une messe funèbre durant certains jours dans l'année liturgique.
- c) L'enterrement au cimetière, soit du corps dans la tombe, ou des cendres du crématoire. Normalement ceci se fait immédiatement après la liturgie funéraire, mais ce peut se faire à une date future, dans un cimetière dans un autre village. Le coeur de ce rituel est la prière et la remise du corps dans la terre. Il devrait y avoir au moins une descente partielle du cercueil dans la terre afin que le symbolisme du retour à la poussière de la création ne soit pas perdu. Ce rite est pour commettre – il ne doit pas être fait «à la porte de l'église» même si le temps est mauvais. Si la température ou tout autres circonstances empêchent qu'il y ait un service symbolique du retour à la poussière, à l'endroit, il ne devrait pas être fait du tout.

### **(3) Qui peut être enterré par l'Église catholique ? (Canons 1183-1185)**

Tout ceux et celles qui ont été baptisés dans l'Église catholique ont le droit d'être enterrés par l'Église Catholique. On inclus ici les catéchumènes (ceux et celles qui se préparent à entrer dans l'Église mais qui n'ont pas encore complété leur initiation.) L'époux ou l'épouse d'un ou d'une Catholique qui a été baptisé dans une autre Église chrétienne, ainsi que d'autres personnes baptisées qui ont eu une relation rapprochée de l'Église durant leur vie, peuvent aussi être enterré par l'Église. Un enfant «mort-né» reçoit le même respect et dignité de personne humaine que reçoit un enfant qui meurt après la naissance. Il a droit à un funéraire catholique.

**(4) Le Mystère Pascal - le lien entre le baptême et la mort.**

Durant la liturgie funéraire, il y a beaucoup de symboles et de références au baptême. L'utilisation de l'eau bénite, de la chandelle pascalle, du drap mortuaire nous rappellent que tout comme par le baptême nous mourrons à la vie du péché pour renaître en Jésus-Christ, il en est de même pour notre vie mortelle. Le centre d'attention de la messe funéraire est la Résurrection de Jésus le Christ, source de tout espoir.

**(5) Paroles de Souvenirs? Éloge**

Par définition, un éloge est une parole ou un écrit de louange à une personne vivante ou morte citant ses qualités et ses services. (Le dictionnaire Lexicon Webster) Parce que le centre d'attention de la messe funéraire est la Personne du Christ Jésus, de Sa mort et Sa résurrection, à laquelle toute personne baptisée est appelée, une éloge par définition changerait le centre d'attention à la personne décédée au lieu du Christ. Les éloges par définition ne sont pas appropriés durant une messe funéraire catholique. Ce qui est permis, cependant, sont des « Mots de Souvenir » qui nous rappellent la foi et les vertus chrétiennes du défunt ou de la défunte. Il ne doit pas y avoir un micro ouvert à la liturgie funéraire dans l'église.

Pour un déroulement efficace et une présentation digne,

- il n'y a qu'une personne qui présente les « Paroles de Souvenirs »,
- ils doivent être par écrit et présenté au célébrant auparavant
- il ne doit pas accéder sept minutes de durée.

Si les Paroles de Souvenirs sont présentés à la Messe funéraire, ils seront lues avant l'accueil du corps en église, ou suivant le chant d'entrée et avant le signe de Croix, ou encore avant la prière de commendation si celui-ci est un funéraire sans Messe.

**(6) Présentations audio-visuelles**

Les présentations audio-visuelles telles que power-point, sont permises durant la veillée mortuaire ou le goûté, mais pas dans l'Église durant le service funèbre.

**(7) Crémation**

La crémation, autrefois interdite par l'Église, est maintenant permise à condition qu'elle ne soit pas faite en défiance de notre croyance en la résurrection du corps. L'Église préfère que la crémation soit faite après la messe funèbre, afin que le corps soit présent aux funérailles. Si la crémation a lieu avant la messe funéraire, l'urne contenant les cendres peut être placée sur une table près de l'autel. Cependant, dans ce cas on n'arose pas avec de l'eau bénite et on encense pas.

Les cendres doivent être enterrées convenablement dans un lot du cimetière ou dans un mausolée. Ils ne doivent pas être éparpillés dans la nature ou gardés pour une longue période de temps dans la maison.

**(8) Musique**

La messe funéraire est une liturgie de l'Église, tout comme une Messe célébrée le dimanche. Par conséquent elle devrait avoir le même esprit de joie, avec certaines parties de la Messe chantées si possible. (Seigneur prend pitié, Saint, Saint, Saint, Acclamation, Amen, etc.) Les hymnes devraient être choisies avec le même soin et du même répertoire que nous nous servons pour la messe du dimanche. La musique enregistrée et la musique populaire ne sont pas appropriées aux messes funéraires.

### **(9) Rémunérations pour les funérailles**

Sachant qu'on ne peut mettre une valeur monétaire aux bénéfices spirituelles reçus, il y a néanmoins des dépenses légitimes associées à la tenue d'une funéraille. Dans plusieurs des paroisses de notre Archidiocèse, une quête se fait lors du service funéraire. Là où ceci est la coutume, on se sert de la quête pour payer l'utilisation de l'Église, le service du prêtre ou du diacre ou autres ministres. Partout où cela est la coutume, la quête peut être retenue sur l'avis du Conseil pastoral paroissial. Cette quête est seulement pour l'église, et non pas pour aucune autre personne, aucune charité ou autres causes. Lorsqu'aucune quête ne se fait, la politique de l'archidiocèse est celle d'un traitement.

### **(10) Ministres de la Parole et du Sacrement**

Les fonctions de lecteur, servant, servante et ministres extraordinaires de communion devraient toujours être exercées par des personnes entraînées à le faire. Il y a d'autres occasions au cours de la messe funéraire d'inclure des membres de la famille et de proches amis/es. (E.g. porteurs, procession de cadeaux)

### **(11) Ministres d'autres Églises**

La messe funéraire est un service d'adoration catholique, et comme tel doit être présidée par soit un prêtre, un diacre, ou un ministre catholique nommé. Les ministres des autres Églises chrétiennes sont invités à faire des lectures bibliques ou prières selon la discrétion de celui qui préside. Ceci concerne aussi les prières à la veillée de prières et au service d'enterrement au cimetière.

### **(12) Le lieu approprié pour les funérailles**

Étant donnée la nature rurale et nordique de notre archidiocèse, notre politique concernant le lieu où doit avoir lieu les funérailles doit être flexible. La priorité doit toujours être donnée d'avoir la veillée de prières dans l'église paroissiale ou au salon mortuaire. Le lieu ordinaire pour la messe funéraire (ou le service sans messe) est l'église paroissiale. La messe funéraire ne doit pas être célébrée dans le salon mortuaire; le choix d'une salle communautaire pour la messe funéraire est approprié seulement dans des circonstances atténuantes. Des funérailles non-catholiques peuvent prendre place dans une église catholique seulement avec la permission de l'évêque ou, en son absence, du vicaire général ou du chancelier.

## **Policy 2.10.3 Funeral for an Unborn or Non-Baptized Child** [\(top\)](#)

**NOTE:** The Funeral Rites for Children can be used and adapted for the funeral liturgy of a stillborn child or for a child who dies before baptism. (See page 251 Order of Christian Funerals.) Optional prayers can be found in the section Prayers for the Mourners, page 398, and more specifically for non-baptized and for a still-born child on pages 402-403 of Order of Christian Funerals. Take time to read and familiarize yourself with the directives on pages 268-269 of the ritual. You will find suggestions for the Liturgy of the Word on pages 340-344 of the ritual.

En français, voir le 'Missel Des Défunts' publié par Desclée-Mame et approuvé par la Fédération Internationale pour le Français dans la Liturgie, la section pour les funérailles d'enfants, page 49ff. Ici-bas, vous trouverez les directives #36-41 de la page 10 du Missel.

- #36 La mort d'un enfant est une épreuve particulièrement douloureuse pour les parents et c'est dans une attention toute spéciale à cette douleur qu'il faudra célébrer les funérailles.
- #37 Pour un enfant de plus de 7 ans (âge de raison), on trouvera dans le rituel des adultes les prières propres aux cas particuliers : jeunes, maladie, handicapé, accident. Utilisées avec souplesse, ces prières doivent permettre aux situations pastorales. On pourra éventuellement utiliser les prières propres aux petits enfants.
- #38 Pour un petit enfant (n'ayant pas atteint l'âge de raison, RR 80) une série de formulaires particuliers est proposée.
- #39 S'il a été baptisé, notre foi est qu'il est déjà parvenu au bonheur auprès de Dieu puisque, par le baptême, il est devenu enfant de Dieu. C'est donc pour ses parents et tous ses proches que l'on prie afin que, dans leur douleur, ils soient consolés par la foi.
- #40 S'il est mort avant son baptême, alors que ses parents voulaient qu'il soit baptisé, leur intention étant normalement manifestée par la demande adressée à la paroisse, les funérailles chrétiennes lui seront accordée. De toute façon, on se conformera aux décisions de l'Ordinaire du lieu. Les funérailles seront célébrées suivant ces décisions soit au domicile même, soit selon les habitudes locales en vigueur pour les autres obsèques.
- #41 Dans l'un et l'autre cas, on emploiera les textes propres indiqués pour ce genre d'obsèques.

La liturgie pour les funérailles des enfants approuvé par la CECC et la Commission Nationale de Liturgie devrait être utilisée et adaptée selon les circonstances.

These are the funeral liturgies approved by the CCCB and the National Office for Liturgy.

Invocation to Christ (#143)

Let us turn to our Lord with confidence:

Lord Jesus, Son of the living God, you came into the world to live our human sufferings and joys, have mercy on us. **R/. Have mercy on us.**

Christ Jesus, your death on the cross opened for us the way to eternal life, have mercy on us. **R/. Have mercy on us.**

Lord Jesus you are risen from the dead so that we may have life in you, have mercy on us. **R/. Have mercy on us.**

(When Eucharist is celebrated, the penitential rite of the funeral ritual may be used.)

Opening prayer        see also prayers in Order of Christian Funerals, page 274-275

For a baptized child

#144 Lord, you see the anguish of the parents of N. their child:  
support them in their sorrow;  
and since N., on whom the waters of baptism have flowed has preceded us in your kingdom in heaven, grant us one day to know with him/her the joys of everlasting life.  
Grant this through Christ...

#145 Lord our God,  
you see the sadness we experience today  
at the death of this child:  
lead us who are in sorrow to believe in faith and in truth  
that he/she is now safely in your arms.

#146 Lord God, listen to our prayer:  
we believe that N. has already found a place in your kingdom;  
grant us in your goodness, that one day  
we shall all be together with you in heaven.  
we make our prayer through Christ Jesus,  
who lives and reigns...

OR

God our Father,  
from the moment of conception you call us to share in your bountiful love and life.  
We would have wanted N. to stay with us for a longer time  
and it is difficult for us to accept that he/she is no longer with us.  
We believe that the waters of baptism have made this child your adopted son/daughter,  
and in faith we believe that he/she is safely in your care.  
Grant that one day we will be reunited with our loved one to share in the life that never ends.

Grant this through Jesus ...

#147 For an only child

Lord Jesus Christ,  
as you died on the cross, your beloved mother stood there near you as she witness the life  
and spirit of her only Son leave him.  
Remember the sorrow that enveloped her heart.  
With Mary your mother, we pray,  
come heal and comfort the heart of these parents who mourn the death of their child.  
You who live and reign....

#148 For a still-born child

Lord, death has taken this child from us at his/her birth.  
You alone will know this child who is now fully alive in your presence.  
Even before he/she was born, from the womb, they were loved.  
You who loved this child from its conception, we now pray;  
receive him/her in your loving arms to live with you in heaven.  
Grant this through Christ...

#149 For a child who died before baptism

God of tenderness and mercy,  
we prayer for the parents of this child  
and for their friends;  
they weep for this child that has been taken in death:  
may your gracious love bring them comfort and consolation.  
We ask this through Jesus your Son...

#150 Lord, we pray by the intercession of the Virgin Mary:  
she stood at the foot of the Cross when He died for us.  
May she be with us also today as we mourn  
the death of this child  
to support us with the example of her faith,  
may she guide us to you.  
Through Jesus Christ...

#151 Lord, you love us and know the longing of our hearts.  
You know the faith of these parents.  
We turn to you in prayer on behalf of the parents who today weep at the death of their  
child.  
May they entrust him to you who are our loving Father.  
We pray in the name of Jesus your Son...

Liturgy of the Word

We follow the general directions given for the funeral of adults. Reading choices in the  
lectionary for funeral liturgies, readings for the funeral of children.

Eucharistic Liturgy

Prayer over the gifts

#153 For a baptized child

Lord, sanctify the gifts we present to you:  
listen to the prayers of the parents who turn to you in their sorrow and who entrust to you  
the child you had given them,

Accepted by the College of Consultors on 25 September 2010  
Amended by the College of Consultors on 16 February 2011

## **POLICY 3.1.1 PARISH BANKING PROCEDURES**

[\(top\)](#)

The matter of money and financial management is one of trust. Parishioners make financial donations to the Church in the confidence that their donations are well managed. Because we give receipts for income tax purposes, federal legislation also directs the proper handling of such donations. Past experience tells us that when parishes have lax practices in the handling of money, these results in very unfortunate consequences, with the innocent feeling accused and parishioners as a whole feeling violated. It is with such consideration that the following policies are decreed for the Archdiocese of Grouard-McLennan:

**The collection and counting of money.** It is imperative that at every step from the point that the collection is taken up until it is counted and that count verified, more than one person must handle all money. In almost all parishes, ushers take up the Sunday collection at the Preparation of the Gifts. Subsequent steps might include:

- Placing the collection in a basket or bag to be brought up with the bread and wine;
- Taking this basket or bag into the sacristy after Mass;
- Putting it in a secure place until it can be counted and deposited in the bank;
- Counting the money, ensuring that donation envelopes reveal the proper amount given;
- Making out the deposit slip;
- Depositing the collection in the bank.

With each step until a tally has been taken and verified, it is important that more than one person be present and alert.

**The signing of cheques and other transactions.** There must be two signatures on every cheque and transaction. If the parish has a priest or deacon, he must be one of the signatories. If the parish does not have a cleric as spiritual leader, then the pastoral animator would take his place as signatory. The other signatory must be a lay member of the parish or mission: the secretary, finance officer, chair of the parish council, or other parishioner that the parish council designates. Thus, every cheque must bear the signature of one priest (or deacon or pastoral animator, depending on your circumstance) and one lay parishioner.

Cheques are not to be signed in advance. In the prolonged absence of the pastor (or deacon or pastoral animator) (e.g. holidays), two other authorized signers may sign routine cheques. All such signed cheques must be reviewed by the pastor (or deacon or pastoral animator) upon his/her return.

The archbishop must have signing authority on all parish and mission accounts in the archdiocese.

Promulgated on 23 February 2007

Reviewed by the College of Consultors on 18 September 2009

Amended by the College of Consultors on 16 February, 2011

## **POLICY 3.1.2 Pooled Investment Fund:**

[\(top\)](#)

So as to afford the maximum benefit to both the Archdiocese of Grouard-McLennan and its many parishes, it is a policy of the Archdiocese that in the current year, based on the financial statement of the previous year, that all funds in parish accounts in excess of 3 months' worth of ordinary expenses will be placed on deposit with the Archdiocese of Grouard-McLennan in our Pooled Investment Fund. Each parish will review this amount at the end of each calendar year and make any further deposits.

The benefits of this policy have been outlined in the past, and are still valid:

1. Local Pastors and Committees are relieved of making decisions with regard to what period of time to invest their funds with the local bank or financial institution that will meet the estimated cash needs of their parish. The Archdiocese of Grouard-McLennan has an investment fund that is professionally managed and monitored by our Archdiocesan Finance Committee.
2. The Pastor in conjunction with the Finance Committee still has access to these funds whenever a legitimate parish expenditure is required. In addition, he has access to these funds without interest penalty.
3. The average annual rate of return paid by the Archdiocese of Grouard-McLennan to the parish will always be higher than what the parish could earn on its own.
4. The operating costs of the Archdiocese of Grouard-McLennan will also be funded by the 40% of the annual returns earned on these funds.

The interest revenue each year is calculated on the annual revenue of the Archdiocesan portfolio. The Parish receives 60% of the investment revenue, and the Archdiocese receives the remaining 40% of the investment revenue. The Parish can request to receive their amount as income for the current year, or have it rolled over into their investment.

In the event of a market correction or other such adjustment that would negatively impact parishes' holdings in the investment fund, the Archdiocesan Finance Committee will determine a return to the parishes that is just and fair.

Effective 1 July 2008

Amended by the College of Consultors on 18 September 2009

Amended by the College of Consultors on 16 February 2011

### **POLICY 3.1.3 Review and Audit at the Time of Pastoral Assignments**

1. Whenever there is a change of the pastoral leadership in a parish or parishes, the Financial Administrator of the Archdiocese will carry out an internal financial audit of the parish. This is to be done before the incumbent priest or pastoral animator departs that parish.
2. At the same time, the Parish Pastoral Council of the same parish(es) will be asked to review the job descriptions and current pastoral and administrative needs of the parish, in light of the change of leadership in their parish(es), and make whatever adjustments are deemed suitable.

## **POLICY 3.2.1 Cathedraticum and Priests' Pension.**

[\(top\)](#)

The rates for the collection of cathedraticum and priests' pension contributions are 10% and 5% respectively. These rates are applied to all parish revenues, with the following mitigations:

- All funds raised for an extraordinary or a capital project (i.e. of over \$5,000.00, that has been approved by the archbishop upon recommendation of the Archdiocesan Finance Committee) is exempt from the 10% cathedraticum and 5% priests' pension fund. To invoke this exemption, it is necessary to identify your parish's capital project, with projected costs and projected means of income and receive permission for the project from the Archbishop prior to raising any funds. The form for this is listed as Parish Petition for an Extraordinary Expenditure on the archdiocesan website at [www.archgm.ca/forms.html](http://www.archgm.ca/forms.html)
- New money (i.e. collected in the current year) that is invested with the archdiocese before year end, and remains invested with the chancery office for 24 months, will be levied at a reduced rate of 8% cathedraticum and 2% priests' pension fund. Any interest from these funds that is rolled over into the investment fund is exempt from the cathedraticum and priests' pension fund levies. If you withdraw the interest into your current account at year end, it is then considered operating revenue, and is subject to current cathedraticum and priests' pension fund levies.
- Memorial donations made for non-budgeted enhancements to the environment or divine worship will be exempt from the 15% cathedraticum and priests' pension fund levies. (an example of such would be if someone donates money for stained glass, chalices or vestments).

Cathedraticum and Priests' Pension payments are to be submitted to the Chancery Office before the 15<sup>th</sup> of each month, for the previous month. The amount may be based on actual income figures, or one-twelfth of projected annual income for the current year. Any adjustments to the annual figures will be made at year's end.

Accepted by the College of Consultors on 8 December 2008  
Amended by the College of Consultors on 18 September 2009  
Amended by the College of Consultors on 16 February 2011

## **POLICY 3.2.2 Obligations of a Diocese to its Retired Priests** ([top](#))

CC 281, #2 spells out the overall principle:

**#2. Suitable provision is likewise to be made for such social welfare as (clerics) may need in infirmity, sickness or old age.**

CC 538, #3 spells out what a Diocese owes its retired priests. It reads in full:

**#3. When a pastor has completed his seventy-fifth year of age he is asked to submit his resignation from office to the diocesan bishop, who, after considering all the circumstances of person and place, is to decide whether to accept or defer the resignation; the diocesan bishop, taking into account the norms determined by the conference of bishops, is to provide for the suitable support and housing of the resigned pastor.**

An excerpt from the Commentary of the CLSA follows:

When retirement occurs, the diocesan bishop must provide suitable room and board for the priest.... Holistic needs of retired priests should be taken into consideration. In countries where social security may be lacking, programs of adequate remuneration and health assistance may need to be drawn up by the conferences of bishops....

**Decree No. 31** from the Complementary Norms to the 1983 Code of Canon Law reads:

In accordance with the prescriptions of c. 538, #3, and the provisions of c.281, #2, the CCCB hereby decrees that, taking into account the principles of natural justice and equity, as well as the traditions and circumstances of each diocese:

1. Each diocesan bishop shall see to it that a specific and funded plan is established to provide adequate support and accommodation for all retired priests incardinated in his diocese; available Government pension programmes, public pension plans, and other social benefit programmes shall be taken into account;
2. Each diocesan bishop shall also see to it that priests incardinated in the diocese who become incapacitated before the regular retirement age, will receive sufficient assistance to provide for adequate support and accommodation, taking into account any social assistance programmes to which they may be entitled;
3. The administration and verification of the adequacy of these retirement and disability funds shall be entrusted to persons who are recognized as being truly competent in the field.

*This decree is effective January 1, 1989.  
(Official document No. 599; 28-06-88)*

## **COMMENTARY to Decree 31. (relevant excerpts)**

1. This decree...leaves to each bishop the choice of the most appropriate means whereby to further the purpose of the law....
2. The decree applies directly to priests incardinated in the diocese, whether actually working there or elsewhere. In particular cases, however, suitable alternative provisions could be made, as, for instance, when a priest is engaged in a ministry where suitable employment benefit plans are already in place.
3. ....

### **Observations**

1. The diocesan bishop's need to be fully apprized of the social benefits accruing to retired priests is clear from the foregoing. His obligation to assure "adequate support" through supplementary funds supplied by the diocese is conditioned by any other "social programmes to which he might be entitled". The need for full disclosure is self-evident in this area.
2. Decree 31. overlooks (or intentionally leaves out?) the possibility of the retired priest having alternative sources of income (inheritance, retirement benefits from previous employer, personal investments and/or insurance policies, etc.) The spirit of the Code would suggest that these sources ought also to be fully disclosed to the diocesan bishop, as the obligation of the bishop is to eliminate inadequacy, not to create superfluity. Is this obvious, or should a canon lawyer be consulted?
3. The question of adequacy is conditioned by the requirements of the retired priest, according to state of health, infirmity, and other relevant contingencies. In the end, it is the bishop's duty in all particular cases to determine what constitutes "suitable room and board", all things considered.
4. A rule of thumb might be that retired priests should in principle receive a combination of benefits and funds, from all sources, which would afford a life-style roughly equivalent to that which the benefits and stipend of an active priest provide.

Amended by the College of Consultors on 16 February 2011

### **POLICY 3.3.1      Ash Wednesday Collection.**

[\(top\)](#)

The Archdiocese of Grouard-McLennan is still designated as a missionary diocese, under the auspices of the Congregation for the Evangelization of Peoples. It has this designation because of the cost of servicing our northern communities, most of them Native. We receive huge subsidies from *Propaganda Fide* in Rome and *Catholic Missions in Canada* in Toronto, despite the fact that much of our diocese is not missionary in the classic sense. Given the anticipated reduction in funding that is foreseen at the national and international levels, it is advisable that as a diocesan family, we move gradually away from huge subsidies from outside to support our own diocesan needs.

With this in view, all parishes and missions where we have an Ash Wednesday Mass or service will take up a collection at that Mass or service, for the Needs of Our Northern Missions. Parishes are asked to include a special envelope for this collection in their boxed sets of contribution envelopes. The full amount of this collection is to be submitted to the chancery office, designated Needs of our Northern Missions.

Accepted by College of Consultors on 2 December 2008  
Amended by College of Consultors on 18 September 2009  
Reviewed by College of Consultors on 16 February 2011

## **POLICY 3.3.2 Extra-Diocesan Collections & Solicitations**

[\(top\)](#)

In accord with Canon 1265 §1, there are to be no collections taken up in the churches of the Archdiocese without the prior written permission of the Archbishop. Likewise, there is not to be any personal solicitation of funds among the parishioners by a priest or any other person, even for a seemingly good cause, without the prior written permission of the Archbishop.

Accepted by the College of Consultors on 16 February 2011

**POLICY 3.4.1            GUIDELINES FOR BUILDING A CHURCH,            [\(top\)](#)  
RECTORY AND/OR PARISH HALL OR TO DO MAJOR  
ALTERATIONS**

**IMPORTANT:**    **It is of utmost importance to discuss a possible project with the Financial Administrator of the Archdiocese before proceeding with any major renovations or construction.**

1.    The obvious first step in planning a major renovation or building project is to hold meetings of the Parish Priest with the Parish Pastoral Council, Finance Committee, and Building Committee (to be established at such a time) to ascertain the needs of the parish, taking into account input from the various parish organizations such as CWL, K. of C., other parish committees, and also the general approval of the parishioners. Input from a qualified liturgist may be required at this time.

From these meetings with the various groups, the Pastor and the Building Committee should prepare a functional programme of their needs. This programme when completed would be reviewed with the Archdiocesan Financial Administrator.

2.    The Pastor and Building Committee should select an Architect. For this selection, a number of Architects could be approached and their ability to produce a building for the parish be assessed by reviewing their design approach and organizational skills. Prior to making a final selection, a check of the Architect's references should be made. A visit to the projects completed by the Architect is also recommended. The Parish should also seek the advice of the Archdiocesan Financial Administrator.
3.    The Archbishop will write a letter of Commitment for the Parish, to the Architect, stating that in the event the project does not proceed beyond conceptual design, the Parish will reimburse the Architect on a per diem basis. The estimated fee required to complete the conceptual design must be stated in the letter.
4.    The Pastor will meet with the Parish Pastoral Council, Finance Committee and Building Committee to review the architect's conceptual design.
5.    The approved design will be posted on a bulletin board for parishioners to view.
6.    The Pastor will meet with the Pastoral Council, Finance Committee and Building Committee to review the Parish's finances and manner of financing the Project.
7.    The Parish Pastoral Council, if it agrees, must bring an affirmative recommendation to the parishioners for a vote of confidence, before proceeding any further.

8. The Pastor and members of the Parish Pastoral Council, the Finance Committee, and the Building Committee will meet with the Financial Administrator to review the proposed plans and financing.
9. The Pastor and Building Committee, authorized by the Parish Pastoral Council, will request their architect to prepare final design drawings which will explain the exterior of the building, the interior layout with basic specifications, and an updated cost estimate for the completed project.
10. An Application for Assistance from the Archdiocese of Grouard-McLennan will be made, supported with information obtained in #8 above. The application must bear the Pastor's signature of approval.
11. When the plans and specifications are at their 75% completion stage, the Parish committees will meet with the Archdiocesan Finance Committee to present the proposal for approval, and answer any questions they may have.
12. After approval, the Parish proceeds as follows:
  - a) A Standard Form Agreement between the architect and the Archdiocese is signed by the Archbishop.
  - b) The pastor and the Building Committee instruct their architect to prepare final plans and specifications in accordance with the approved design.
  - c) The architect provides the parish with the final drawings and complete specifications for their comments. The plans and specifications are adjusted to include the recommended changes.
  - d) The final plans and specifications are sent to the Archdiocese for the approval signature of the Archbishop.
  - e) The Building Committee then requests the architect to go to tender specifying that a Standard Form Contract will be used and that bids must be for a stipulated price. The contractors are also informed that the following documents will be required of the successful contractor:
    - i. A Performance Bond equal to 50%.
    - ii. Labor and Material Bond. (This is a judgment decision that must be made by the Building Committee and the architect.)

- iii. General Insurance (See Appendix A attached) Section GC20, sub-sections as they apply to the contract.
- iv. Proof of Workers' Compensation coverage (See Section GC18).

The contractors are also informed that the lowest bid or any of the bids may not necessarily be accepted. The closing date for bids is specified.

- f) The bids are opened by the architect, the Pastor and Building Committee and reviewed.
- g) The successful contractor is chosen, provided that the total of the bid price plus fees, etc., does not exceed the approved budget.
- h) If the lowest bid brings the figure in (f) above to more than 5% of the budget, negotiations may be necessary with the contractor and the Archdiocese.
- i) The successful contractor will then complete the Standard Construction Document Stipulated Price Contract; sign it, and attach the documentation as specified in (e) above. It must be remembered that the contract is between the contractor and the owner (The Catholic Archdiocese of Grouard-McLennan). The Building Committee Chairman will deliver these documents to the Financial Administrator for review and the signature of the Archbishop.
- j) Absolutely no work is to begin until the contract has been signed by the contractor and the Archbishop and the following documents have been provided to the Financial Administrator:
  - The Performance Bond
  - The Original Copy of General Insurance
  - Proof of Workers' Compensation Coverage (as specified in (e) above)

### **During Construction**

- A. The contractor will submit to the architect progress reports specifying in detail the progress made on the project and requesting a progress payment. The architect will mail a copy to the Financial Administrator.
- B. The Chairman of the Building Committee or other person so appointed by the Building Committee (such as Clerk of the Works) and the Pastor will keep in close contact with the architect and receive such report from the architect.
- C. Upon receiving a progress report, such report must be closely reviewed by the Building Committee and the Pastor. Any deficiencies must be discussed with the architect immediately, with a request that such deficiency be corrected immediately. You must assure that deficiencies are deducted from the progress report.

- D. The parish must have, at the Royal Bank, a Building Fund Account, which is part of the Concentration Account.
- E. The Chairman of the Building Committee will ask the Pastor to approve the progress report. The Pastor will telephone the Financial Administrator and discuss the payment of the progress report.
- F. The Financial Administrator will review the progress report and, if applicable, the request for funds, and will deposit the requested amount directly to the parish's building account. A demand note for the amount will be sent to the parish priest for signature and return.
- G. All progress report payments to the contractor, and payments to the architect, will be made directly by the parish.
- H. The architect must make sure that the contractor is paying for his materials regularly and that his payroll is honoured on time by obtaining from the contractor the appropriate affidavit.
- I. When construction is complete, **no final payment must be made until all** deficiencies have been rectified and a Statutory Declaration filed by the contractor indicating that all payrolls, sub-trades, and materials and supplies have been paid by him.
- J. All workmanship is guaranteed for one year. Problems that arise within that period of time must be discussed with the architect and the contractor immediately and correction of the problem sought immediately.
- K. Continued and regular preventative maintenance checks must be conducted to assure continued enjoyment of your premises. Problems found must be corrected immediately.

Certain deviations from the above procedures may be agreed upon with the Financial Administrator.

**IMPORTANT:** The Archdiocesan Policy requires Parishes to raise at least 50% of the total cost of the project. The parish funds pay for the first 50% of the project cost before calling upon approved loan funds.

Amended by the College of Consultors on 16 February 2011

## APPENDIX

### **GC 18 Workers Compensation Insurance**

18.1 Prior to commencing the Work and prior to receiving payment on Substantial and Total Performance of the Work, the Contractor shall provide evidence of compliance with the requirements of the province or territory of the place of the work with respect to Workers' Compensation Insurance including payments due thereunder.

18.2 At any time during the term of Contract, when requested by the Owner, the Contractor shall provide such evidence of compliance by himself and his Subcontractors.

### **GC20 Insurance**

20.1 Without restricting the generality of GC19 - Indemnification, the Contractor shall provide, maintain and pay for the insurance coverage listed in this General Condition unless otherwise stipulated:

a) **General Liability Insurance:**

General Liability Insurance shall be in the joint names of the Contractor, the Owner and the Architect with limits of not less than one million dollars inclusive per occurrence for bodily injury, death and damage to property including loss of use thereof, with a Property Damage deductible of \$500. The forms of this insurance shall be the latest edition of CCDC Form 101 and shall be maintained continuously from commencement of the work until twelve (12) months following the date of the Certificate of Substantial Performance of Work, or until the Certificate of Total Performance of the Work is issued, whichever is the later, and with respect to Completed Operations Coverage for a period of not less than twelve (12) months from the date of the Certificate of Total Performance of the Work. Should the Contractor decide not to employ Subcontractors for operations requiring the use of explosives for blasting, or pile driving or caisson work, or removal or weakening of support of property, building or land; CCDC Form 101 as required shall include Endorsement CCDC Form 101-2.

b) **Property and Boiler Insurance**

(1) All Risks, Property Insurance shall be in the joint names of the Contractor, the Owner and the Architect, insuring not less than the sum of the amount of the Contract Price and the full value, as stated in the Supplementary Conditions, of products that are specified to be provided by the Owner for incorporation into the Work, with a deductible not exceeding one percent of the amount insured at the site of the Work. The form of this insurance shall be the latest edition of CCDC Form 201 and shall be maintained continuously until ten (10) days after the date of the Certificate of Total Performance of the Work.

(2) Boiler insurance insuring the interests of the Contractor, the Owner and the Architect for not less than the replacement value of Boilers and Pressure Vessels forming part of the Work. The form of this insurance shall be the latest edition of CCSC Form 301 and shall be maintained continuously from commencement of use or operation of the property insured until (10) days after the date of the Certificate of Total Performance of the Work.

(3) Should the Owner wish to use or occupy part or all of the Work, he shall give thirty (30) days written notice to the Contractor of the intended purpose and extent of such use or occupancy. Prior to such use or occupancy the Contractor shall notify the Owner in writing of the additional premium cost, if any, to maintain Property and Boiler Insurance, which shall be at the Owner's expense. If because of such use or occupancy the Contractor is unable to provide coverage, the Owner upon written notice from the Contractor and prior to such use or occupancy shall provide, maintain and pay for Property and Boiler Insurance insuring the full value of the Work, as in subparagraphs (1) and (2), in CCDC Forms 201 and 301, including coverage for such use of occupancy and shall provide the Contractor with proof of such insurance. The Contractor shall refund to the Owner the unearned premiums applicable to the Contractor's policies upon termination of coverage.

(4) The policies shall provide that, in the event of a loss or damage, payment shall be made to the Owner and Contractor as their respective interests may appear. The Contractor shall act on behalf of the Owner and himself for the purpose of adjusting the amount of such loss or damage payment with the Insurers.

(5) Payment for Loss of Damage:

The Contractor shall be entitled to receive from the Owner, in addition to the amount due under the Contract, the amount at which the Owner's interest in restoration of the Work has been appraised, such amount to be paid as the restoration of the Work proceeds and in accordance with the requirements of *GC13 - Application for Payment* and *GC14 - Certificates and Payments*. In addition the Contractor shall be entitled to receive from the payments made by the Insurer the amount of the Contractor's interest in the restoration of the Work.

(6) The Contractor shall be responsible for deductible amounts under the policies except where such amounts may be excluded from the Contractor's responsibility by the terms of *GC21 - Protection of Work and Property* and *GC22 - Damages and Mutual Responsibility*.

(7) In the event of loss or damage to the Work arising from the work or act of an Other Contractor, the Owner, in accordance with his obligations

under *GC9 - Other Contractors*, paragraph 9.2, shall pay the Contractor the cost of restoring the Work as the restoration of the Work proceeds and in accordance with the requirements of *GC13 - Applications for Payment* and *GC14 - Certificates and Payments*.

c) **Contractors' Equipment Insurance:**

All Risks Contractors' Equipment Insurance covering construction machinery and equipment used by the Contractor for the performance of the Work, including Boiler insurance on temporary Boilers and Pressure Vessels, shall be in a form acceptable to the Owner and Vessels, shall be in a form acceptable to the Owner and shall not allow subrogation claims by the Insurer against the Owner. The policies shall be endorsed to provide the Owner with not less than fifteen (15) days written notice in advance of cancellation, change or amendment restricting coverage. Subject to satisfactory proof of financial capability by the Contractor for self-insurance of his equipment, the Owner agrees to waive the equipment insurance requirement.

20.2 Unless specified otherwise the duration of each insurance policy shall be from the date of commencement of the Work until the date of the Certificate of Total Performance of the Work.

20.3 The Contractor shall provide the Owner with proof of insurance prior to commencement of the Work and shall promptly provide the Owner with a certified true copy of each insurance policy exclusive of information pertaining to premium or premium bases used by the Insurer to determine the cost of the insurance.

20.4 If the Contractor fails to provide or maintain insurance as required in this General Condition or elsewhere in the Contract Documents, then the Owner shall have the right to provide and maintain such insurance and give evidence thereof to the Contractor and the Architect. The cost thereof shall be payable by the Contractor to the Owner on demand or the Owner may deduct the costs thereof from monies which are due or may become due to the Contractor.

## **POLICY 3.4.2 Extraordinary Expenditures**

[\(top\)](#)

All Parish Councils or Finance Committees who have the intention of incurring an expense in the excess of \$5,000.00 for a capital project must first receive the approval of the Archbishop.

In this policy a “capital project” shall mean the construction or restoration of a building or any fixture and equipment attached thereto, landscaping and improvements to the property (e.g sidewalks, ramps, curbs and paving) and other equipment (e.g. photocopier, lawn mower, snow blower).

A “Petition for an Extraordinary Expenditure of \$5,000.00 or More” form must be completed with the Pastor’s signature and submitted to the Financial Administrator’s office. The petition must be accompanied by the required documentation including:

- A minimum of two (2) written quotations from an engineering firm or contractor or supplier. The applicant shall indicate their preference for a particular proposal and state their reason(s) for this selection.
- A site plan or building plan (when structural changes or new construction is proposed).
- A budget estimate showing all expenditures and projected sources of revenue for the project. At least 50% of the estimated costs must be in hand or committed by written pledges prior to the commencement of the project.

In the event that the project requires a fund raising campaign to finance the project, in whole or in part, the applicant must firstly receive the approval of the Archbishop before the initiation of the fund raising campaign, in order to qualify for an exemption from the requirements of Policy 3.2 Cathedralium and Priests Pensions.

The Parish shall not commence the project until such time that a written authorization is received from the Archbishop. **A Notice of Decision will be issued to the applicant within ninety (90) days following the receipt of a completed application form.**

# Archdiocese of Grouard-McLennan

La Corporation Épiscopale Catholique Romaine de Grouard

210, 1<sup>ST</sup> Street West

Box 388 McLennan, AB Canada - T0H 2L0

Phone (780) 324-3002 Fax (780) 324-3952

## Parish Petition for an Extraordinary Expenditure of \$5,000.00 or More

Parish Name: \_\_\_\_\_

Date: \_\_\_\_\_

Local Pastor: \_\_\_\_\_

I hereby request authorization from His Grace the Archbishop for the following extraordinary expenditure:

1. Project title: \_\_\_\_\_

2. Project description: (explain the nature of the project and why it is being undertaken – attach supplementary sheet if required)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Total Project Cost: \$ \_\_\_\_\_

4. Financing Sources:

a) Parish funds acquired: \$ \_\_\_\_\_

b) Donations: \_\_\_\_\_

c) Fund raising campaign: (please specify) \_\_\_\_\_

d) Other: (please specify) \_\_\_\_\_

Total revenue \$ \_\_\_\_\_

5. Other documentation: (please attach the following documents as may be applicable) (√)

( ) building plans      ( ) site plan      ( ) two quotations      ( ) cost estimates

Signed: \_\_\_\_\_

*Pastor*

**Once completed please send this form to the Archdiocese of Grouard- McLennan.  
A Notice of Decision will be issued within ninety (90) days following the receipt of a completed form.**

# *Archdiocese of Grouard-McLennan*

**La Corporation Épiscopale Catholique Romaine de Grouard**

210, 1<sup>ST</sup> Street West

Box 388 McLennan, AB Canada - T0H 2L0

Phone (780) 324-3002 Fax (780) 324-3952

## **Archdiocesan Financial Committee Decision for an Extraordinary Expenditure**

Parish Name: \_\_\_\_\_ Project No. \_\_\_\_\_

Project Title: \_\_\_\_\_ Date of Decision: \_\_\_\_\_

The Archdiocesan Financial Committee has reviewed your application for the approval of an extraordinary expenditure for the above named project.

### **DECISION:**

Approved

Approved with conditions:

a) \_\_\_\_\_  
\_\_\_\_\_

b) \_\_\_\_\_  
\_\_\_\_\_

Not Approved: Reason(s)

a) \_\_\_\_\_  
\_\_\_\_\_

b) \_\_\_\_\_  
\_\_\_\_\_

Amount Approved: \$ \_\_\_\_\_

Upon the substantial completion of your project, you will be required to submit a financial report to the Financial Administrator's office.

### **Signatures:**

\_\_\_\_\_  
+ Gerard Pettipas, Archbishop

\_\_\_\_\_  
Archdiocesan Financial Committee

## **POLICY 3.5.1      Stipends Policy for Parishes**

[\(top\)](#)

### **Mass Stipends**

- \$10., consistent for the entire Archdiocese
- no distinction between private and community Masses

### **Stipends for priest celebrant or deacon from outside the Archdiocese**

- \$35. per Mass or Liturgy, plus mileage at \$0.42/km.
- if the Mass is ordinarily a *pro populo* Mass, the priest who is not the pastor may accept a stipend for that Mass
- this applies to weekday Masses and Sunday Masses or Liturgies, regardless of whether or not the celebrant preaches

### **Marriages**

- a suggested donation of \$150. to be paid to the parish
- a gift of \$100. to the priest is suggested
- if a visiting priest officiates, mileage at least should be covered by the family in the absence of other stipends
- it is understood that other expenses such as music, hall rental, lunches, flowers, etc. are the responsibility of the family.

### **Funerals**

- a suggested donation of \$150. to be paid to the parish if the funeral is held in the church
- a gift of \$100. to the priest is suggested
- if a visiting priest officiates, mileage at least should be covered by the family in the absence of other stipends
- if the family chooses to take a collection rather than pay the fee, the whole amount goes to the parish and the priest (under \$200., equally between parish and priest; over \$200, \$100 for priest and rest for parish)
- memorial donations to other charities must be handled in some other way
- the archdiocesan policy on funerals provides other stipulations

### **Pastoral Help for Other Sacraments**

- no fee for baptism; only freewill offering
- \$35. plus mileage at \$0.12/km for each time a visiting priest or deacon attends to another parish at that parish's request
- if the invitation comes from the family, the family bears all financial responsibility

### **Certificates**

- pastors are to give certificates of all sacraments at the time they are celebrated
- \$10 for supplying a duplicate certificate (excluding baptismal certificates in view of marriage)
- certificates should not be faxed except for extenuating circumstances

Accepted and promulgated on 26 April 2007

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 28 September, 2011

## **POLICY 3.5.2 Mass Stipends** [\(top\)](#)

There is a long history in the Catholic Church of Mass stipends. These are donations made by the Catholic faithful to the priest for the celebration of Mass. Usually, the person making such a donation also asks the priest to pray for their intention during that Mass – this may be for the spiritual benefit of a deceased friend or relative, for the intention of the donor or of another worthy intention. The specifics of the intention need not even be known to the priest, but we trust that God knows of the donor's intention. In every way, we are to discourage any semblance of simony, or the idea that one can "buy a Mass". The Mass stipend is simply a donation made to the priest in consideration of his ministry. Because there is a service directly applied to the donation, a charitable donation receipt for income tax purposes cannot be given.

The Code of Canon Law (Canons 945-958) has established some ground rules for Mass intentions, so that there be no abuse of this practice. In short, what is stipulated is that:

- The practice of accepting Mass stipends is safeguarded in Church practice. The stipend is for the free use of the priest only after that Mass has been celebrated. It cannot be used prior to satisfying the intention by saying the Mass.
- If a priest presides at a second Mass on the same day, the amount of the second stipend shall not be kept by the priest (see below). This does not apply to Christmas Day.
- If a priest concelebrates at a second Mass on the same day, he cannot accept a second stipend at all.
- The bishop is to establish the usual amount of the Mass stipend in his diocese. As already laid down in our stipend policy, this is \$10. However, no intention is to be refused, even if the donation is smaller than the prescribed amount.
- A priest is not to retain stipends that he cannot satisfy within twelve months. Those that he cannot satisfy are to be sent to other priests, or to the chancery office for redistribution.
- Pastors are to celebrate one *pro populo* Mass (without a stipend) for the needs of his people each Sunday, even if he is in charge of several parish communities. This should be the principal Mass of the day.
- Reliable records are to be kept of Mass stipends received, satisfied, and transferred elsewhere.

Further to this, I wish to stipulate the following for this archdiocese:

- When you take a second stipend for the day, having binated or trinated, you cannot retain the second or third stipend for yourself, but are free either to give it to your parish as a donation or send it to the Chancery office.
- The manner of announcing the intention for the Mass is left to the priest in consultation with the Parish Council. There is no obligation to verbally announce the intention at the Mass; you may choose to
  - (1) announce it at the Mass, either at the beginning of the Mass, or within the Prayers of the Faithful [but never in the Memento for the Dead in the Eucharistic Prayers], or
  - (2) announce it in the parish bulletin, or
  - (3) list it in the church narthex or foyer.

With this in mind, I encourage the practice of the faithful offering Mass stipends. If this is not the practice in your parish or missions, I invite you to do a suitable teaching on the matter.

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 28 September, 2011

## **POLICY 3.5.3 Clergy Car Allowance and Maintenance.**

[\(top\)](#)

For all diocesan priests (incardinated, non-incardinated and members of a religious order who are allowed to own a vehicle):

- Diocesan priests must purchase their car, and register and insure it in their own name. They are responsible for all costs associated with maintaining and operating their vehicle. To help them do this, their monthly basic allowance is increased to \$2,355.20 month. Their parishes are not responsible for any of these vehicle-related expenses.
- In order to recuperate a portion of their car expenses, they must file on their income tax return for the exemption of any costs that are associated with business travel. They must keep all receipts and invoices for automobile expenses, and be able to claim these on their income tax return. Having done this, the majority of income tax paid will be rebated at year's end. This method of tax payment and rebate for vehicles is the method preferred by Revenue Canada.
- Unless there is a reason for doing otherwise, all vehicles are depreciated over seven years. Any purchase and/or sale price of used cars in the archdiocese are according to Black Book figures.
- The archdiocesan finance administrator will assist any diocesan priest who requests help with the purchase of a vehicle and the filling out of the required Income Tax Return form T2200E at income tax time.

For all priests who have taken a vow of poverty in their religious Congregation.

- We encourage their religious Congregation to purchase and own their vehicle, and to register and insure it in the Congregation's name. When this is not possible, the archdiocese will provide a vehicle. The parish will have to cover all costs of depreciation, maintenance and gasoline, payable either to the religious Congregation or the Archdiocese (whichever owns the vehicle). Unless otherwise agreed upon, vehicle expenses will pass through the Chancery Office: the priest will submit his bills to the archdiocesan financial administrator, who will reimburse him and send an invoice to his parish (es). (Because most priests serve more than one parish, it is easier for the chancery to allocate these expenses and submit invoices to your several parishes or missions). The car depreciation will be determined at 15% per year, or roughly over a seven-year period.
- The religious priests and any others who necessarily follow the latter system will receive a basic allowance of \$1725.00/month.

**The figures used in this document shall serve as a basis for subsequent cost of living adjustments.**

Accepted by the College of Consultors on 8 December 2008

Reviewed on 18 September 2009

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 11 May 2011

## **POLICY 3.6.1 Pastoral Help When a Priest is absent from his Parish When Weekend Mass or Services are Offered** [\(top\)](#)

### **Priest's Absence**

A priest who seeks to be absent from his parish for personal reasons (vacation) for more than three days is to inform the Chancellor of the Archdiocese by means of the form 3.6.1.a.

The accepted time limit for a priest's absence and such coverage by another is four weekends, or 35 days at most, continuous or otherwise. The days must be counted. This is an extension that exceeds what is provided for in Canon 533, §2 and §3, in order to allow for extra travel time since many of our priests are from distant countries.

It is the responsibility of the parish priest to arrange coverage for his parish(es) during his absence.

The parish is expected to provide its pastor's customary living allowance during the time of his absence. It is also the parish's responsibility to pay expenses for pastoral help during this same period. The expenses for pastoral help will be paid by the Chancery Office and the parish will be invoiced.

Payment for pastoral help beyond the limits stated above will be garnered from the pastor's salary.

Lay-led liturgies may be offered on the weekends that a priest is away. Every effort should be made to provide Sunday Mass at least every second weekend.

**A priest or deacon from within the Archdiocese** offering coverage for a priest who is away will receive \$35.00 per Mass or Service. Gasoline will be reimbursed at the rate of \$0.12 per kilometer.

When **a priest from outside the Archdiocese** fills in for a priest on vacation, that priest is accorded the following:

- reimbursement of his travel to and from his place of residence and the parish.
- automobile expenses at \$0.42 per kilometer for parish use [if he uses the resident priest's vehicle, expenses at cost are covered by the parish].
- \$1000.00 for a month of four weekends.
- room and board.

In such cases, the Chancery Office will pay the visiting priest and the parish will be invoiced.

The **details of a pastor's absence** and coverage during his absence are to be announced in the parish bulletin. This must include both scheduled services and cases of emergency.

Accepted by the College of Consultors on 2 March 2009  
Amended by the College of Consultors on 18 September 2009  
Amended by the College of Consultors on 16 February 2011

Notification by Parish Priest of Planned Absence from Parish

*Please make 2 copies of this form. Submit one to the Chancery and provide one for the Parish Council*

Name of Priest: \_\_\_\_\_

Parish: \_\_\_\_\_

I hereby notify the Chancery and my Parish Council(s) of the following plans:

++++

**VACATION**

Date(s): \_\_\_\_\_

\_\_\_\_\_

++++

**ANNUAL RETREAT**

Date: \_\_\_\_\_

Location: \_\_\_\_\_

++++

**CONTINUING EDUCATION**

Date: \_\_\_\_\_

Program of Study: \_\_\_\_\_

Location: \_\_\_\_\_

++++

Provisions for Pastoral Supply during absence from Parish:

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

**VACATION DETAILS FOR PRIESTS**

*(to be used and filed with the chancellor  
in the event of absence of one week or more)*

Priest's Name \_\_\_\_\_

Parish \_\_\_\_\_

Date of Departure from Parish \_\_\_\_\_

Date of Return to Parish \_\_\_\_\_

Number of Days away from Parish \_\_\_\_\_

The following arrangements have been made for coverage for sacraments and weekend liturgies:

General Coverage

The following arrangements have been made for emergencies during the week (e.g. care of the dying, funerals)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Weekend Coverage: 1<sup>st</sup> weekend

\_\_\_\_\_  
\_\_\_\_\_

Weekend Coverage: 2<sup>nd</sup> weekend

\_\_\_\_\_  
\_\_\_\_\_

Weekend Coverage: 3<sup>rd</sup> weekend

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Weekend Coverage: 4<sup>th</sup> weekend

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Weekend Coverage: 5<sup>th</sup> weekend

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\_\_\_\_\_  
Priest's Signature

\_\_\_\_\_  
Date

## **POLICY 3.6.2 Vacation, Retreat, and Continuing Education for Priests And Deacons in the Archdiocese of Grouard-McLennan**

[\(top\)](#)

1) Each cleric is entitled to one month of vacation during each year of active service. This month may be divided into smaller segments or taken as a continuous whole. The cleric is expected to notify the Chancery and his Parish Council(s) at least two months in advance of the period of time he is planning to be away from the parish(es) and inform the Chancery of the pastoral provision he has made for the parish(es) in his absence.

For those who are returning to their home country on another continent, a further five (5) days may be added to the vacation for travel there and back. All expenses for this vacation are the responsibility of the cleric himself, unless otherwise stipulated by an agreement signed by the archbishop.

2. Each cleric is required to make an annual retreat of three full days per year, excluding travel time, non-cumulative from year to year, in accordance with Canon Law (276, 4).

The Archdiocese offers an annual clergy retreat in the month of September, to which all clerics in the archdiocese are invited and expected to attend. All parishes served by a resident priest are assessed \$300.00 to cover the costs of room and board plus the remuneration due to the retreat director, whether or not their priest attends the retreat. (i.e. ensuite bath) are the responsibility of the cleric who asks for these. The clerics are responsible for their own transportation to and from the retreat. Any Cleric who seeks to attend a retreat outside of this archdiocesan one is wholly responsible for his costs.

3) Each incardinated cleric may also take up to three full days per year for continuing education of the sort recommended by Canon Law (279), in a spiritual and religious field of his choosing. With the permission of the Archbishop, this time may be accumulated for a maximum of 4 years (that is, 12 days excluding travel).

The cost of registration, materials and room & board will be provided by the archdiocese. Travel costs are the responsibility of the cleric himself, unless otherwise stipulated by an agreement signed by the archbishop.

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 11 May, 2011

Amended by the College of Consultors on 28 September, 2011

### **POLICY 3.6.3 Clarification on the Computing of Priests' Vacation** ([top](#))

In the interests of ease of calculating the paid vacation that a priest is entitled to, the following norms are in effect:

The 35 days of a priest's paid vacation time away from his parish is calculated on the calendar year. For each full calendar year, a priest is to take his prescribed time away within that calendar year. Unused days cannot be transferred to another year, without the written permission of the Archbishop.

In the year that a priest arrives in the diocese, his number of days of vacation for that calendar year will be calculated on the time that he arrived in the diocese. Thus:

- If he arrived during the months of January to March, he is entitled to 27 days to be taken before the end of the calendar year;
- If he arrived during the months of April to June, he is entitled to 18 days to be taken before the end of the calendar year;
- If he arrived during the months of July to September, he is entitled to 9 days to be taken before the end of the calendar year;
- If he arrived between the months of October to December, the calculation of vacation days begins with the next calendar year.

In the year that a priest departs finally from the diocese, his number of days of vacation for that calendar year will be calculated on the time in that year that he served in the diocese. Thus:

- If he departs during the months of January to March, he is not entitled to any further vacation days before the date of his departure;
- If he departs during the months of April to June, he is entitled to 9 days to be taken before the date of his departure;
- If he departs during the months of July to September, he is entitled to 18 days to be taken before the date of his departure;
- If he departs between the months of October to December, he is entitled to 27 vacation days to be taken before the date of his departure.
- Any vacation time owing at the date of termination of appointment must be taken prior to that date.

## **POLICY 4.1      Inviting a Presenter or Preacher**

[\(top\)](#)

Before a formal invitation is made to invite into the archdiocese a presenter or preacher for a retreat, rally, workshop, mission or any other such extraordinary event, the person or group who intends to invite this person must notify the archbishop, the vicar general or the chancellor of their wish to do so. The inviting party is to provide a curriculum vitae of the person they wish to invite, along with a description of the topic(s) they will be treating, as well as a general outline of the event itself.

Only when the archbishop gives his approval may a more formal invitation be made to the intending speaker or presenter or animator.

+ Gerard Pettipas, C.Ss.R.  
Archbishop of Grouard-McLennan

Accepted by the College of Consultors on 21 June 2011  
Amended by the College of Consultors on 16 February 2011

## **POLICY 5.1 Selection and Screening**

[\(top\)](#)

Subsection S1: Selection and Screening

Subsection S2: Code of Conduct

Subsection S3: Standard Information and Application Form

Subsection S4: Standard Character / Performance Reference Form

Subsection S5: Ministry Suitability Form

Subsection S6: Harassment Incident Report

## **S-1 Roman Catholic Archdiocese of Grouard-McLennan**

### **Selection and Screening of Those Who Engage in Ministry as Paid Staff / Employees**

#### **PREAMBLE**

In our concern for the safety and well-being of children and vulnerable adults who take part in the ministries of our Archdiocese and our Parishes, it is increasingly necessary to prevent any abuse before it can take place. The perpetrators of sexual or physical abuse are not always easily identified; they rarely fit the stereotype of “strangers wearing trench coats” or “dirty old men”. Consider the following:

- Over 80% of the time, the abuser is someone known to the victim
- Most abuse takes place within the context of an ongoing relationship
- 20% of sex offenders begin their activity before the age of 18
- Child abusers are often married and have children

Studies indicate that many child sexual abusers abuse children over an extended period of time before they are caught and convicted. There are many abusers living among us as parents, grandparents, volunteers, and leaders in the community who have never been caught or charged with offences. Moreover, those charged with offences for which they have been convicted represent only a small minority of actual offenders, and those who are convicted often commit child abuse again after they are released from prison.

Is screening important? Ask any member of a church in which an incident of sexual abuse has occurred. It is imperative both for the safety of the children, adolescents and vulnerable adults to whom we minister, and for the safety and reputation of the Church, that we have a screening process for those employees who are going to work with children, adolescents and vulnerable adults.

#### **I. THE SCREENING PROCESS**

In the interest of assuring that employees of the Archdiocese or its Parishes as well as volunteers intending to serve in high risk positions are properly screened for their ministry with children, adolescents or vulnerable adults, the following documents will be submitted and carefully examined by supervising personnel before they are hired or entrusted with their volunteer position:

- a. **S-3** “Standard Information/Application Form for Prospective Employees and Volunteers for Ministry in High Risk Positions” provided by the Archdiocese.

- b. **S-5** “Ministry Suitability Form and Covenant of Care” filled out, dated and signed by the prospective candidate for employment or volunteer service.
- c. **S-4** “Standard Form for Confidential Character &/or Performance References” filled out by at least two of the references provided on the “Standard Information/Application Form”. These **S-4** Forms will be filed with the Chancery Office confidentially after use by those entitled to see them.
- d. A Criminal Record Check and a Social Welfare Record Check or its equivalent. After perusal by those entitled to see them, all such confidential documents will also be forwarded to the Chancery Office.

The following positions are considered “high risk” by our insurers, in relation either to their potential for physical or sexual abuse or to their potential for theft or mishandling of funds. Any person, employed or volunteer, serving in any such position is required to submit to the full screening process before being entrusted with this ministry:

- Altar Server Coordinator
- Bereavement Team Member
- Any Ministry involving direct contact with Children such as,
  - Sunday School
  - Children’s Liturgy
  - Children’s Choir
  - Sacramental Preparation
  - Youth Ministry
  - Legion of Mary
  - Coach for Sports
  - Playground Supervisor
- Collection Counter
- Custodian and Maintenance Personnel
- CWL Executive
- Knights of Columbus Executive
- Minister who distributes Communion in institutions or homes
- Official Pastoral Visitor
- Outreach Personnel such as
  - Meals-on-Wheels Driver
  - Regular Food Bank Distributor
- Volunteer Screener
- Prayer Group Leader
- Seller of Religious Articles
- Regular Driver to and from Church Events
- Parish and Archdiocesan Staff

If prospective candidates for ministry with children, adolescents or vulnerable adults refuse to comply with any of the above, or if they have criminal abuse violations, they will not be allowed to work, under any circumstances, with children or adolescents or vulnerable adults within the Parish or the Archdiocese. Any alleged behavior in violation

of the accepted Code of Conduct and/or the Misconduct Policy of the Diocese will result in immediate remedial action.

### **Standard Information/Application Form for Prospective Employees and Volunteers for Ministry in High Risk Positions**

This form is to be used in all parishes and institutions of the Archdiocese as the entry-level data gathering instrument for all employees as well as for all volunteers being considered for service in “high risk” ministry positions. It may be supplemented locally by other forms as required.

### **Ministry Suitability Form**

All employees and volunteers in high risk ministry positions are required to fill out, date and sign the Ministry Suitability Form with its Covenant of Care.

### **Reference Check Forms**

Standard Forms are provided for reference checks which are a critical part of evaluating the suitability of potential ministry personnel who will be working in high risk positions. These reference checks are, in most cases, more important than criminal record checks since the majority of people who abuse children, for example, do not have a criminal record.

Any person who wants to work in a high risk ministry position will have two reference checks done on him/her. The coordinator or pastor overseeing the program in which a person is applying to minister will make the appropriate reference checks, either by supplying the Form for the referenced person to fill out directly or by filling it out after interviewing that person. The completed Reference Check Form will then be confidentially filed with the Chancery Office.

If the reference checks raise misgivings about a person’s suitability for working in a high risk position, the coordinator will review the reference checks with the Pastor, or in the case of the Pastor conducting the reference checks, he will confer with the Misconduct Policy Administrator of the Archdiocese. Together they will make a decision regarding the applicant’s suitability for this ministry.

### **Criminal Record Checks**

The Church will conduct Criminal Record Checks (Convictions and Outstanding Criminal Charges) on all who are entrusted with ministry in high risk positions.

While Criminal Record Checks are useful, it is important to note that they have some limitations:

- Record Checks only identify convictions, charges, peace bonds, conditional discharges, and dispositions under the Young Offenders Act.
- A person may have been repeatedly investigated for suspected child abuse without being charged and convicted. Many circumstances may prevent

conviction, including the extreme youth or disability of a victim, or fear of further damage to a child during a trial.

- Convictions received in other countries are not available for review.
- Convicted offenders can apply for pardons after a specified crime-free period and pardoned convictions cannot be revealed.

Because of these limitations and the fact that most abusers have neither been convicted nor even reported to the police, the Criminal Record Check can be only one of several screening mechanisms that we utilize. For example, where available, a Social Welfare Record Check shall also be utilized.

## **II. PREVENTION**

### **Part 1 – Training**

All ministry personnel who work with children, adolescents or vulnerable adults will attend an orientation session on the abuse policies of the Archdiocese.

### **Part 2 – Code of Conduct**

The Code of Conduct provides clear guidelines for behaviour. Familiarity with this Code ensures that everyone understands the Archdiocese's conduct policy and that the policy can be fairly applied. The Code of Conduct covers appropriate physical conduct, discipline, aggression, and other issues related to ministry.

The goal of the Code of Conduct is to help prevent abuse and to avoid even the suspicion of abuse.

All who work in high risk ministry positions must sign the Ministry Suitability Form and its Covenant of Care which commits them to adhere to this Code of Conduct.

### **Part 3 - Two Adult Rule and Other Precautions**

- a. Two unrelated adults must be present during any church ministry activity involving children, adolescents or vulnerable adults, including the distribution of Communion in private homes.
- b. Overnight trips and other events involving high risk groups must be planned to incorporate all necessary precautions.
- c. Doors to classrooms and meeting rooms in which children, adolescents and vulnerable adults are gathered may remain closed only if two unrelated adults are present. If one of them must leave for any reason, the door remains open.

The purpose of this policy is two-fold: to reduce the risk of sexual abuse and to protect the ministry personnel from false accusations.

### **III. REPORTING**

#### **Part 1 – Reporting Suspicious Behaviour of Ministry Personnel**

- **Suspicious behaviour** of ministry employees or volunteers is to be documented on the “Incident Report Form” and reported to the Supervisor immediately.
- The Supervisor, after consulting with the Misconduct Policy Administrator, will confront the person(s) under suspicion forthwith and discuss the incident. If appropriate, written warnings will be issued.
- After meeting with the employee or volunteer under suspicion, the Supervisor will brief the Misconduct Policy Administrator regarding the incident. All documentation will be given to the Misconduct Policy Administrator for confidential filing.
- Any minister under suspicion who ignores warnings will be dismissed from his or her ministry position.

#### **Part 2 – Reporting When Abuse is Suspected**

When abuse is suspected, the Archdiocesan Misconduct Policy is implemented by informing the Archdiocesan Misconduct Policy Administrator.

#### **Part 3 – Reporting Accidents, Illnesses or Unusual Occurrences:**

If during a program or other event anyone is involved in an accident, becomes ill, or if there is an unusual occurrence, an Incident Report **Form S6** must be filled out and given to the Ministry Supervisor.

Accepted by the College of Consultors on 25 September 2010

## **Code of Conduct**

### **For clergy, employees and volunteers in “high risk” ministry situations**

- 1.** The preparation of children for the celebration of the sacraments of first reconciliation, first communion and confirmation is to be done in a group format with at least two unrelated adults present. One-on-one instruction is never permitted.
- 2.** The celebration of the sacrament of reconciliation with children is to be done in an open space that allows the penitent and the priest to be in full view of others, or in a traditional confessional.
- 3.** The location of reconciliation rooms is to be in a high traffic area of the church building. Any new construction or renovation of reconciliation rooms is to provide for clear glass openings.
- 4.** Two unrelated adults are to be present for all recreational and catechetical programs.
- 5.** One-on-one counseling is to be conducted in a space with clear glass openings.
- 6.** Access to a priest’s living quarters is to be restricted. A priest is not to be alone with a child, an adolescent or a vulnerable adult in his living quarters or motor vehicle.
- 7.** A priest is not to take a person under 19 on personal trips or vacations.
- 8.** Expensive gifts are not to be given to or accepted from a child, an adolescent or a vulnerable adult by a priest, an employee, or a volunteer.
- 9.** The priest will set appropriate boundaries in his relationships with others.
- 10.** Signs of affection are to be discreet and culturally appropriate, preferably in view of others. A deacon or priest is not to kiss a parishioner who is not his wife or a family member.

**S-3**

**ARCHDIOCESE OF GROUARD-McLENNAN**

**Standard Information/Application Form for Prospective Employees and Volunteers for Ministry in High Risk Positions**

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Date & Place of Birth: \_\_\_\_\_

Male:\_\_\_ Female:\_\_\_ Marital Status: \_\_\_\_\_

Position applied for: \_\_\_\_\_

My reasons for applying for or considering the offer of this position are:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Please provide the names of three unrelated persons as references:

1) Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

2) Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

3) Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_  
(Signature)

\_\_\_\_\_  
(Date)

This Form must be accompanied by a signed and dated Ministry Suitability and Covenant of Care Form, a Criminal Record Check and a Social Services or Intervention Record Check.

Amended by the College of Consultors on 28 September, 2011

Standard Form for Confidential Character &/or Performance References

N. \_\_\_\_\_ of \_\_\_\_\_
(Name of Candidate) (Place of Residence)
has applied or is being considered for employment ( ) / volunteer service ( )

as \_\_\_\_\_ with \_\_\_\_\_
(Position applied for) (Name of Parish or Church Organization)

The candidate has supplied your name as a reference. This position involves interaction with young and/or vulnerable persons. Your frank confidential assessment of his/her suitability in the following categories is appreciated.

I know the candidate well ( ) somewhat ( ) very little ( ).

Moral character \_\_\_\_\_

Reliability \_\_\_\_\_

Ability to work with others \_\_\_\_\_

Effectiveness in this position \_\_\_\_\_

Personality traits \_\_\_\_\_

Misgivings/Cautions \_\_\_\_\_

Would you accept this candidate? \_\_\_\_\_ Why or why not? \_\_\_\_\_

(Please use other side if you need more space)

\_\_\_\_\_  
(Name of Person serving as Reference)

\_\_\_\_\_  
(Signature, if available)

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Name of Interviewer, if applicable)

\_\_\_\_\_  
(Signature of Interviewer)

**S-5 ARCHDIOCESE of GROUARD-McLENNAN**

**Ministry Suitability Form and Covenant of Care  
For Employees, Staff and Volunteers**

Roman Catholic Archdiocese of Grouard-McLennan  
P.O. Box 388  
McLennan, Alberta T0H 2L0

This form is to be filled out by anyone engaged in paid or volunteer ministry with children, adolescents or vulnerable adults in the Archdiocese of Grouard-McLennan or any of its parishes or agencies. The completed form will be kept on file at the Chancery Office.

Name

Address

Community Postal Code

Home Phone Cell Phone

Have you ever been **accused** of abuse or inappropriate behaviour with children, adolescents or vulnerable adults?  Yes  No

Have you ever been **charged** with abuse or inappropriate behaviour with children, adolescents or vulnerable adults or with any other crime?  Yes  No

I agree to abide by the Code of Conduct of the Archdiocese of Grouard-McLennan as my commitment to serve and to be seen to serve all persons with purity and unselfish love in a Covenant of Care that honors the intrinsic worth of each person, and I acknowledge that any breach of the Code of Conduct on my part will result in appropriate disciplinary action.

Signature

Date

**ABUSE, HARASSMENT, ACCIDENT, ILLNESS, UNUSUAL OCCURRENCE, OR EXPLOITATION INCIDENT REPORT**

Name of Complainant: \_\_\_\_\_

Date of Report: \_\_\_\_\_

Date(s) of Incident(s): \_\_\_\_\_

Name or description of person being reported:  
\_\_\_\_\_

Description of Incident (if more space is needed, use Supplementary Page):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Names of Witnesses: \_\_\_\_\_  
\_\_\_\_\_

If applicable, names of those who say the same person has harassed them at another time:  
\_\_\_\_\_

Signature of Complainant: \_\_\_\_\_  
\_\_\_\_\_ (Date)

Received by Supervisor: \_\_\_\_\_  
\_\_\_\_\_ (Signature)

\_\_\_\_\_  
(Date)



**POLICY 5.2 Archdiocesan Misconduct Policy**

[\(top\)](#)

**Accepted by College of Consultors  
April 15, 2010**

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## **1.0 INTRODUCTION**

### **1.1 Guiding Principles**

As a local faith community of the Catholic Church, the Archdiocese of Grouard-McLennan upholds and promotes the values expressed in the Gospel of Jesus Christ and in the teachings and laws of the Catholic Church. This means, among other things, that the Archdiocese takes a stance of deep respect for all persons and commits itself to the well-being of all persons.

The Archdiocese upholds the fundamental goodness of all that God has created. The Archdiocese holds, further, that through the death and resurrection of Jesus all humanity is saved, lifted up, and transformed. We are also deeply aware of the continuing weakness of human beings and the sinfulness of humanity. Knowing that we must take seriously the possibility of misconduct – even among our own clergy, staff and volunteers – the Archdiocese has put in place the policies and procedures outlined in this document, to assist us in responding with charity, justice and fairness to situations that might involve such misconduct.

### **1.2 Ethical Responsibilities**

In every situation or allegation of misconduct by a clergyman, a staff member or a volunteer of the Archdiocese of Grouard-McLennan, the Archdiocese will respond in accordance with the principles and values of Christian and Catholic morality. The primary concern will be the well-being of all persons involved, both the one(s) who suffer the effects of misconduct and the one(s) who might be guilty of misconduct. The Archdiocese has a particular concern about the health and well-being of children, adolescents and vulnerable adults who might be affected.

The Archdiocese will also always act in accordance with the laws of Canada and of the Province of Alberta, except where these laws require a priest to violate the seal of the confessional.

### **1.3 Policy Objectives**

This Policy sets out the position of the Archdiocese of Grouard-McLennan as to

- 1) what constitutes misconduct by a clergyman or by an employee or volunteer of the Archdiocese,
- 2) the procedures to be followed if a complaint of misconduct is made, and
- 3) the discipline that may be imposed.

The Policy is intended to provide a fair, thorough, objective, accountable, transparent and compassionate response to all who may be involved in a misconduct allegation. Complaints shall, so far as is reasonably possible and in accordance with applicable laws, be received, investigated and determined in confidence in order to respect the privacy of those involved. This Policy shall be administered in accordance with Canadian and Canon Law and shall reflect the beliefs of the Archdiocese as outlined above.

## **1.4 Policy Not Exhaustive**

Abuse of children, adolescents and vulnerable adults is of special concern and will not be tolerated. Any person found guilty of such abuse shall be permanently removed from any ministry with children, adolescents and vulnerable adults. Persons suspecting that a child may be in need of protection as defined under the laws of Alberta are required to report this to civil authorities. Clergymen, employees and volunteers of the Archdiocese are expected to be familiar with and to comply with all applicable child protection reporting requirements.\*

In addition, the procedures outlined in this Policy do not preclude a complainant from pursuing civil or criminal remedies, or from seeking legal counsel. If notice is received that the complainant intends to seek a civil or criminal remedy, the response of the Archdiocese of Grouard-McLennan under this Policy may be suspended in whole or in part. However, where a complaint is made to the Canadian Human Rights Commission or to any other human rights commission, the procedures outlined in this Policy will normally proceed.

## **1.5 Confidentiality**

The Archdiocese of Grouard-McLennan will maintain the confidentiality of the complainant and the accused person at all times during the processes covered by this Policy to the extent possible. However, should the complaint or the circumstances surrounding it become public, the Misconduct Policy Administrator may, after consultation with the Archbishop (and/or the Misconduct Advisory Team) act as, or appoint, a media spokesperson to represent and speak on behalf of the Archdiocese in order to protect its interests and to act, so far as is reasonably possible, in accordance with the Guiding Principles, Ethical Responsibilities and Objectives of this Policy.

The Misconduct Policy Administrator will then ensure that the media spokesperson:

- 1) has a copy of this Policy;
- 2) understands the sensitivity of the issues involved and the desire of the Archdiocese to maintain confidentiality at all times; and
- 3) is kept apprised of any new developments in the case.

\* The terms of the *Child, Youth and Family Enhancement Act* state that every person is obligated to report forthwith any reasonable and probable suspicion of abuse of a youngster under the age of 18. The only exception is legal privilege. Failure to do so may result in a fine of up to \$2,000, a risk which priests must run to protect the seal of the confessional (See **1.2**). Any such suspicion may be directed to the Child Abuse Hotline, open 24/7 at **1 800 387-5437**.

## 2.0 DEFINITIONS

2.1 **Misconduct:** an over-arching term that encompasses:

- abuse (physical, sexual or verbal),**
- harassment, and**
- exploitation of a ministerial relationship.**

2.1.1 **Abuse:** Any physical, verbal, emotional or sexual conduct towards any person that causes that person to have concern or fear for his or her physical or emotional safety or well-being. Such activity may or may not be criminal in nature. Child abuse, as defined under the child protection legislation of the Province of Alberta, also constitutes abuse under this Policy.

2.1.2 **Harassment:** Any unwelcome conduct that interferes with an individual's performance of his or her duties or creates an intimidating, hostile, or offensive environment for him/her.

2.1.3 **Exploitation of a ministerial relationship:** Any abuse of power, betrayal of trust or exploitation of the power imbalance that is inherent in a relationship between a member, employee or volunteer of the Archdiocese of Grouard-McLennan and a person with whom she or he has a ministerial relationship. Because of the imbalance of power between the person offering ministry and the person to whom ministry is offered, the apparent consent of a possible victim does not in itself determine whether there has been an abuse of power, a breach of trust or an act of exploitation. For ordained ministers it never does.

2.1.4 **Ministerial relationship:** A relationship involving trust and confidence that is based primarily upon the ministry offered by a priest or deacon or other minister to another person. Examples of ministry include counselling, spiritual guidance and the celebration of the sacraments.

2.2 **Administrators of the Policy:**

2.2.1 **Archbishop**

The Archbishop shall appoint a Misconduct Policy Administrator to administer this Policy. The Archbishop shall not participate in the investigation or the review of any complaint under this Policy prior to receiving the Misconduct Policy Administrator's final report. The Archbishop shall be the final adjudicator of any complaint that is brought before him and shall be responsible for determining what action, if any, will be taken under this Policy.

If the Archbishop is himself accused of misconduct, the Vicar General shall assume the Archbishop's functions under this Policy.

### **2.2.2 Misconduct Policy Administrator**

The Misconduct Policy Administrator shall administer this Policy. All complaints of alleged misconduct under this Policy shall be made or forwarded to the Misconduct Policy Administrator. If the Misconduct Policy Administrator is himself or herself the subject of a complaint, the Misconduct Policy Administrator shall request that the Archbishop appoint an Alternate as provided in Section **2.2.3. infra**.

The Misconduct Policy Administrator shall conduct an independent assessment of a complaint pursuant to the Policy (**3.2 infra**). If he determines it necessary, he shall also conduct, or appoint an Investigator to conduct, an independent investigation into the complaint pursuant to the guidelines of this Policy (**2.2.4. and 3.6 infra**).

The Misconduct Policy Administrator is not the adjudicator of any complaint under the Policy. He shall make recommendations to the Archbishop as to what action, if any, should be taken at the completion of his investigation.

### **2.2.3 Alternate Policy Administrator**

In cases where there is a conflict of interest (actual or perceived) or for other compelling reasons, the Archbishop may, on his own initiative or upon the request of the Misconduct Policy Administrator, the complainant or the accused, appoint an Alternate to the Misconduct Policy Administrator. The Alternate shall, as directed by the Archbishop, either:

- (a) act as a consultant to the Misconduct Policy Administrator; or
- (b) act in place of or on behalf of the Misconduct Policy Administrator.

### **2.2.4 Investigator**

If the Misconduct Policy Administrator determines that it is necessary or desirable, he may appoint an Investigator to conduct the investigation. Such Investigator shall have the same duties and responsibilities as the Misconduct Policy Administrator in the course of the investigation and shall submit a written report of the findings to the Misconduct Policy Administrator.

### **2.2.5 Support Persons**

The Misconduct Policy Administrator shall offer to provide separate Support Persons to complainants and accused persons during the investigation and adjudication of a complaint. The complainant and the accused person shall have separate Support Persons unless they each request and agree to have the same Support Person(s). Support may include emotional support (not counselling), spiritual support, assistance with communications, and assistance with understanding this Policy, including procedures with respect to responding to or making an allegation of misconduct. The Support Person shall not take part in the investigation except as a resource for the person to whom he or she is providing support.

### **2.2.6 Misconduct Advisory Team**

The Archbishop shall appoint a team of three or more persons who are qualified by training and experience to act as advisors to the Misconduct Policy Administrator and the

Archbishop in the administration of the Policy. The Misconduct Policy Administrator may consult with the Misconduct Advisory Team as provided under this Policy.

### **2.2.7 Other Assistance**

Because the well-being of its members and the persons to whom it offers ministry is of utmost concern, the Archdiocese of Grouard-McLennan shall offer to provide specific care for complainants and accused persons during the investigation of a complaint under this Policy. Provision of such care is within the discretion of the Misconduct Policy Administrator and may include:

- Assistance with therapy fees for the complainant. Such assistance shall be provided for pastoral reasons and does not constitute an admission of responsibility or an admission that the facts as alleged occurred. The complainant shall acknowledge this in writing prior to receiving such assistance.
- Assistance with therapy or legal fees for the accused person. Such assistance is provided for pastoral reasons and does not constitute an admission of responsibility or that the facts as alleged occurred.

### **2.2.8 Care for Communities at Risk**

The Archdiocese of Grouard-McLennan is also concerned about the well-being of the communities where the alleged abuse took place. Accordingly, the Archdiocese will provide such care and information to any place of ministry where misconduct is alleged to have occurred as it deems necessary. In doing so, the Archdiocese will maintain the confidentiality of the complainant, the accused person and their families to the fullest extent possible.

## **3.0 PROCEDURE**

### **3.1 Complaints/Initiating the Process**

Where a person wishes to make a complaint of misconduct on the part of a clergyman or employee or volunteer of the Archdiocese of Grouard-McLennan under this Policy, he or she may do so by contacting the Misconduct Policy Administrator directly through the Chancery Office (780-324-3002). Complaints of misconduct received by anyone else under this Policy shall be referred forthwith to the Misconduct Policy Administrator. A complaint may also be initiated by the Archdiocese or by its employees or volunteers where misconduct is suspected or has been reported but no complainant has come forward. Any such complaint shall also be referred forthwith to the Misconduct Policy Administrator.

### **3.2 Preliminary Assessment**

Upon receiving a complaint of alleged misconduct, the Misconduct Policy Administrator shall make a preliminary assessment of the complaint in order to determine whether or not to initiate an investigation. In doing so, the Misconduct Policy Administrator shall:

- 1) explain to the complainant the procedures that shall be followed under this Policy;
- 2) obtain information about the complaint from the complainant, using the form provided; and
- 3) ensure that the complainant receives an opportunity to consult with a Support Person and/or legal counsel if he or she so chooses.

In determining whether an investigation should proceed, the Misconduct Policy Administrator shall consider:

- the credibility of the complainant;
- the seriousness of the allegations;
- the wishes of the complainant;
- the safety of the Archdiocese's ministries;
- the interests of the Archdiocese and its members;
- applicable laws, including Canon Law;
- the Guiding Principles, Ethical Responsibilities and Objectives of the Policy; and
- any other factor the Misconduct Policy Administrator deems relevant and appropriate.

### **3.3 Abuse of Children**

If the complaint involves allegations of abuse of children, the Misconduct Policy Administrator shall:

- 1) if the complaint involves a child currently in need of protection as defined under applicable child protection legislation, report the allegations to the appropriate authorities immediately in accordance with the applicable law;
- 2) ensure that the Archdiocese of Grouard-McLennan co-operates fully with any investigation by appropriate authorities;
- 3) not conduct an internal investigation until any criminal or child protection investigation is completed;

- 4) if it appears that other children or vulnerable persons may be currently at risk, take such action as is appropriate in the circumstances and in accordance with this Policy and applicable law, or recommend such action to the Archbishop;
- 5) if warranted, notify the Misconduct Advisory Team and keep them informed of the investigation, recommendations and any resolution of the complaint; and
- 6) inform the Archbishop of the complaint and the steps taken by the Misconduct Policy Administrator.

**3.3.1** Any clergyman or employee or volunteer of the Archdiocese who suspects that a child may be in need of protection as defined under applicable territorial or provincial laws must report this suspicion to the appropriate authorities. If the alleged abuser is a member of the Archdiocese or an employee or volunteer of the Archdiocese, then the Misconduct Policy Administrator must also be advised of the allegations.

**3.3.2** Any clergyman, employee or volunteer of the Archdiocese who is accused of abuse of a child must notify the Misconduct Policy Administrator immediately and should consult with independent legal counsel.

**3.3.3** The Archbishop shall immediately remove anyone accused of child abuse from contact with children or other vulnerable persons and, if the accused is a clergyman or an employee of the Archdiocese, place him or her on paid administrative leave pending the outcome of any investigation by police or child protection workers.

### **3.4 Harassment or Exploitation of a Ministerial Relationship**

Where a complaint involves harassment or exploitation of a ministerial relationship by a clergyman, pending the outcome of the Misconduct Policy Administrator's investigation, where he considers it to be in the interests of the good order of the Archdiocese of Grouard-McLennan, or in the best interests of the accused and the complainant, the Misconduct Policy Administrator may recommend to the Archbishop that he:

- 1) place the accused on paid administrative leave; or
- 2) place the accused in an alternate ministry either with or without restrictions depending on the circumstances.

### **3.5 Where No Investigation Proceeds**

If the Misconduct Policy Administrator determines that an investigation should not proceed, he shall so advise the complainant and make a report to the Archbishop, setting out the nature of the complaint and the reasons why an investigation did not proceed. The complainant shall be informed that if dissatisfied with the Misconduct Policy Administrator's decision, he or she may request the Archbishop to review the decision. If the Archbishop then decides an investigation should proceed, he shall refer the matter to an Alternate to conduct the investigation.

### **3.6 Investigation**

Where an investigation proceeds, the Misconduct Policy Administrator shall:

- 1) advise the complainant that an investigation shall be conducted and ensure that the complainant has an opportunity to meet with a Support Person;
- 2) advise the accused person of the nature of the complaint and that an investigation under this Policy is proceeding, and offer to provide a Support Person to the accused;
- 3) obtain any available insurance policies in effect at the time during which the alleged misconduct was to have occurred and notify the insurer of the potential claim;
- 4) interview or arrange for the interview of the complainant and any other individuals who may assist in the investigation and collect other relevant evidence;
- 5) after giving the accused person a reasonable opportunity to consider the complaint and, if so desired, to consult with a Support Person and/or legal counsel, interview or arrange for the interview of the accused person;
- 6) as deemed advisable, engage a court recorder to take down the proceedings of the investigation;
- (g) if the Misconduct Policy Administrator considers it desirable, consult with the Misconduct Advisory Team or other professional advisors; and
- (h) upon completion of the investigation, prepare a written report to the Archbishop that contains details of the complaint, a description of the evidence gathered, and recommendations as to what action, if any, should be taken by the Archbishop. A copy of the written report shall be provided both to the complainant and to the accused.

### **3.7 Informal Resolution of Harassment Claims**

In cases of alleged harassment, the Misconduct Policy Administrator shall consider whether an informal resolution is possible and, if both the complainant and the accused person agree to participate, the Misconduct Policy Administrator shall arrange an informal resolution process. Such a process may take the form of a “without prejudice” facilitated discussion between the complainant and the accused person or other type of mediation, as agreed to by the parties and approved by the Misconduct Policy Administrator. If such a process does not result in a resolution of the complaint, a formal investigation may then proceed, although at any time during the course of the investigation, if the Misconduct Policy Administrator deems it appropriate and the parties

agree, further informal resolution meetings may take place. All informal resolution discussions arranged by, or which occur with the approval of, the Misconduct Policy Administrator, shall be “without prejudice” and not be used or referred to in any investigation or report. If a resolution is achieved, a resolution agreement shall be drawn up, signed by both parties and ratified by the Misconduct Policy Administrator. A copy of the agreement shall be maintained in the file of the Misconduct Policy Administrator.

### **3.8 Archbishop’s Adjudication**

Upon receipt of the Misconduct Policy Administrator’s written report, the Archbishop shall:

- 1) give the complainant and the accused person a reasonable opportunity to consult with legal counsel and to respond to the report in writing to the Archbishop. Where the Archbishop considers it desirable, he may also choose to meet with the parties;
- 2) if he considers it desirable, consult with legal counsel for the Archdiocese of Grouard-McLennan, the Misconduct Advisory Team, or any other appropriate professionals; and
- 3) make a final determination regarding the complaint and any action to be taken. This determination shall be made on the balance of probabilities, with the safety of children and vulnerable persons as a primary guiding principle. The determination shall be documented in writing and provided to the complainant and the accused person. Where practical, the accused and complainant shall be informed in person of the decision by the Archbishop.

### **3.9 Records where No Misconduct is Proven**

If the Archbishop determines that no misconduct has been proven, no notation about the investigation or complaint shall be kept in the clergyman, employee or volunteer’s personnel file. The Misconduct Policy Administrator shall, however, maintain a copy of the report and the Archbishop’s decision in a confidential file in the Misconduct Policy Administrator’s care.

### **3.10 Discipline**

If misconduct is found to have occurred, the Archbishop shall determine the appropriate discipline, which may include the following, depending on the circumstances:

- Caution:** The Archbishop gives an oral caution to the person and notes it on the person’s file.
- Warning:** The Archbishop gives a warning in writing with a copy of the warning going into the person’s file.

- **Reprimand:** The person appears before the Archbishop and is given a reprimand in writing with a copy of the reprimand going into the person's file.
- **Censure:** The person appears before the Archbishop, is given a reprimand in writing, with a copy of the reprimand going into the person's file; opportunities for rehabilitation are provided as needed; and ongoing reports are given to the Archbishop for at least one year.
- **Administrative leave:** the person found guilty of misconduct is suspended from the exercise of ministry, employment or volunteer work until there is clear evidence to the Archbishop of rehabilitation and restoration. The person will be provided opportunities for rehabilitation as needed, and ongoing reports will be given to the Archbishop for at least one year.
- **Termination:** the person's appointment, employment, or volunteer work is terminated.

### **3.11 Juridical Norms of the Archdiocese of Grouard-McLennan and Canon Law**

In addition to the disciplinary procedures listed above, the Archdiocese of Grouard-McLennan is also bound by the applicable juridical norms (e.g. Articles of Incorporation, By-laws, etc.) and any other provisions under Canon Law. The Archbishop shall ensure adherence to the requirements of these juridical norms and of Canon Law.

### **3.12 Permanent Removal Where Child Abuse Is Determined**

The Archbishop shall permanently remove from any ministry or work with children or adolescents any person found guilty of child abuse.

### **3.13 Appeal**

Members of the Archdiocese of Grouard-McLennan have the right to appeal the disciplines of "Administrative Leave" or "Termination" according to the juridical norms of the Archdiocese and the provisions of Canon Law. The same right applies to employees of the Archdiocese according to the laws of Province of Alberta.

## **4.0 OTHER MATTERS**

### **4.1 Investigation of Alleged Child Abuse or Criminal Activity**

Following the completion of any criminal or child protection proceedings, the Archdiocese of Grouard-McLennan may conduct an internal investigation in order to determine whether an accused clergyman, employee or volunteer poses a hazard to children or other vulnerable persons. Such investigation shall be conducted pursuant to the guidelines set forth in this Policy and shall have as the primary guiding principle the safety of children and vulnerable adults. The results of this investigation shall be considered in determining any future assignments of the accused person.

### **4.2 Records of Complaints**

Any complaint received by the Misconduct Policy Administrator, whether or not an investigation is conducted, shall be maintained in the Misconduct Policy Administrator's confidential records. Copies of all files, records or reports pertaining to any complaint and investigation shall also be maintained in the Misconduct Policy Administrator's records.

### **4.3 Payment of Accused's Counsel Fees**

Because of his incardination, where the accused under this Policy is a clergyman of the Archdiocese of Grouard-McLennan, the Archdiocese shall pay the reasonable fees of his independent legal counsel to defend a complaint. Depending upon the circumstances, the Archdiocese may also choose to pay some or all of the reasonable counsel fees of their employees, religious, non-incardinated priests or volunteers in defending a complaint under this Policy.

### **4.4 Misconduct Policy Administrator's Annual Report**

On an annual basis, the Misconduct Policy Administrator shall make a year-end report to the Archbishop on the activities conducted under this Policy. This report may also include any of the Misconduct Policy Administrator's recommendations about the workings of the Policy or suggestions for improvements to the Policy.

## **5. List of Team Members**

Misconduct Policy Administrator: Rev. Joseph Jacobson, Chancellor  
780-324-3002

Contact the above for the current list of Team Members.

Promulgated as revised on 15 April, 2010

Amended by College of Consultors on 16 February, 2011

## **POLICY 5.3      Compassionate Leave**

[\(top\)](#)

### a) Death of a Parent

In the event of the death of a parent of a priest, a two week leave of absence shall be awarded to the priest for his attendance at the funeral and for compassionate leave.

In this instance, the Diocese will reimburse the priest for his flight expenses.

### b) Death of a Sibling

In the event of the death of a sibling of a priest, a two week leave of absence shall be awarded to the priest for his attendance at the funeral and for compassionate leave.

In this instance, the Diocese, at the written request of the priest, may provide interim funding to cover his travel expenses. This funding shall be repaid to the Diocese on a pre-determined term.

### c) Illness of a Parent or Sibling

During a period of the severe illness of a parent or sibling, a priest, upon written request, may be awarded a compassionate leave for a maximum of two weeks. In this instance, the Diocese, at the written request of the priest, may provide interim funding to cover his travel expenses. This funding shall be repaid to the Diocese on a pre-determined term.

## **POLICY 5.4 Formation, Care and Remuneration of Seminarians.** ([top](#))

The Archdiocese of Grouard-McLennan takes seriously its responsibility to foster vocations to the priesthood and religious and consecrated life. It is equally interested in the formation of men to the order of presbyters to serve the people of God and needs of the local Church. Therefore, the following policy is written in order to facilitate a consistent, fair and equitable set of norms and principles to be followed in the formation and education of candidates to the order of deacon and presbyter.

### **Pre-admission**

**Canon 241** §1 The diocesan Bishop is to admit to the major seminary only those whose human, moral, spiritual and intellectual gifts, as well as physical and psychological health and right intention, show that they are capable of dedicating themselves permanently to the sacred ministries.

§2 Before they are accepted, they must submit documentation of their baptism and confirmation, and whatever else is required by the provisions of the Charter of Priestly Formation.

§3 If there is question of admitting those who have been dismissed from another seminary or religious institute, there is also required the testimony of the respective superior, especially concerning the reason for their dismissal or departure.

## **APPLICATION AND REGISTRATION**

A. An applicant must present the following documents to the Vocation Director:

- A letter expressing his desire to pursue a priestly vocation.
- Provide a copy of transcripts of his secondary and post-secondary education.
- A copy of his baptism and confirmation certificate (if from outside the Archdiocese).
- A letter of reference from the local pastor.

B. It is the responsibility of the Vocation Director to;

- Arrange for the psychological evaluation of an applicant before entry to the seminary is approved.
- Provide the recommended medical form provided by the seminary to the applicant. The medical form must be completed and returned to the institution by the Doctor.
- It is the responsibility of the Archdiocese to propose the seminary to which an applicant will register. The Archdiocese will provide the seminary registration form to the applicant.
- The Archbishop will write a letter of acceptance of the applicant with a copy kept in the archives and the original to be sent to the seminary.

## **FINANCIAL RESPONSIBILITIES**

(From this point onward, the applicant will be named seminarian)

The Archdiocese has written this policy in order to clarify for it and for its seminarians each party's responsibilities. Aware of the financial costs of post-secondary education, the Archdiocese will do its utmost in assisting seminary applicants with government grants, bursaries or other means of financing.

It takes a number of years of study, formation and discernment before one reaches ordination. With the guidance of the seminary staff, a spiritual director, diocesan personnel, family and friends to support and encourage seminarians, there is always the possibility that, along the way, one may choose a different career or life orientation. Therefore, in writing this policy, the Archdiocese proposes the following norms concerning seminarians studying Philosophy, Theology or any other fields of study.

### The Archdiocese's Responsibility

1. The Archdiocese will pay the Room & Board of its seminarians.
2. The Archdiocese will, following the ordination of a candidate to the order of presbyter, pay the accrued student loan.
3. The Archdiocese will further assist its seminarian on a contractual agreement if the need arises.

### The Seminarian's Responsibility

1. The seminarian is to provide the Archdiocese with an annual personal financial statement
2. The seminarian is to provide a budget for the year (a student year begins the first of September and ends the thirty-first of August).
3. The seminarian is to apply for grants or/and bursaries (assisted by the Financial Administrator of AGM). (It is important that an accurate record of the income and expense be kept on file for future reimbursement.)

### Tuition, Room and Board

4. The seminarian is to pay his tuition fees, books and student fees.
5. He is responsible for vehicle and travel expenses.
6. He is responsible for vacation expenses.
7. He is responsible for Blue Cross or other medical coverage.

### Will or Letter of Expectation

It would be wise for a seminarian to have a written will or at least a Letter of Expectation (copy to be kept at the Chancery office) in case of an unexpected serious illness or death while in formation.

**SUMMER EMPLOYMENT, RETREAT AND HOLIDAYS**

Employment

With the inauguration of a trimester year of studies (Sept. 2011), it will be difficult for a seminarian to secure adequate summer employment. The Archdiocese will develop programs or job opportunities in pastoral ministry or other areas (manual) for the seminarians. Appropriate remuneration will be paid to each seminarian. If a seminarian is required to use his own vehicle for work purposes, he will be reimbursed according to the diocesan policy for vehicle expenses.

A philosophy student who wishes to pursue employment elsewhere for the summer months will be granted that privilege.

Summer Retreat Canon 246§5

At the beginning of the academic year, St. Joseph’s Seminary in Edmonton offers a week long retreat for its residents. In the event that a diocesan candidate misses the in-house retreat or is enrolled at another institution of formation where an annual retreat would not be available, the Archdiocese will arrange for a candidate to do a week long retreat at some time during the summer.

Summer Holidays

A seminarian is allowed vacation time and is entitled to the two or three full weeks of the summer break that remain. Holiday expenditures are the sole responsibility of the seminarian. A notice of vacation and retreat time should be communicated to the Vocation Director by the first of June.

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“THE SEMINARY YEARS ARE A TIME OF JOURNEYING, OF EXPLORATION, BUT ABOVE ALL OF DISCOVERING CHRIST. IT IS ONLY WHEN A YOUNG MAN HAS HAD A PERSONAL EXPERIENCE OF CHRIST THAT HE CAN TRULY UNDERSTAND THE LORD’S WILL AND CONSEQUENTLY HIS OWN VOCATION.”

BENEDICT XVI  
WYD 2005

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Endorsed by the Council of Priests on this date: May 11, 2011

This agreement is to be signed by the Vocation Director of the Archdiocese of Grouard-McLennan and the Seminarian whose signature appears below, with any conciliatory amendments noted in writing.

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Vocation Director

Date

---

Signature of Seminarian

Printed Name.

Accepted by the College of Consultors on 11 May, 2011

## **POLICY 5.5 Hiring and Dismissal of Lay Staff**

[\(top\)](#)

Being the legal entity that incorporates the chancery offices as well as all of the parishes in the archdiocese, the Archdiocese of Grouard-McLennan in the person of the Archbishop alone is legally responsible for the lawful hiring and dismissal of all administrative and pastoral staff. Any lawsuit resulting from the wrongful dismissal of any employee will be delivered to the Archbishop.

With this awareness, it is evident that the Archbishop, through the Financial Administrator of the Archdiocese, must be fully aware of and in agreement with the hiring, continued engagement and dismissal of all employees.

Therefore, all actions relating to employees must be undertaken with the knowledge and written approval of the Archbishop, through the Archdiocesan Financial Administrator.

## **POLICY 6.2 IRREGULAR MARRIAGES**

[\(top\)](#)

The past few generations in our society have given rise to disturbing practices and deep questions concerning the very nature of marriage. Yet the Church's position remains consistent. We must do all in our power to promote the Sacrament of Marriage among our people who are engaged in quasi-marital relations. Whenever Catholics have been living common-law or married outside the Church, we must make every effort to encourage them to sacramentalize their commitment. If they have been previously married, our concern must be to find a just and compassionate solution, which may entail recourse to the marriage tribunal.

In the meantime, we must avoid encouraging our people in such irregular marriage situations to exercise leadership in a ministry that would highlight the discrepancy between their lifestyle and the Church's teaching. This is especially true of some liturgical ministries (such as reader or Eucharistic minister) and catechetical ministries (RCIA and sacramental preparation of children). The list below may be helpful to you in trying to apply these norms.

### Ministries and services open to those in irregular situations:

Usher  
Greeter  
Music (singer or accompanist)  
Visits to hospitals and shut-ins (but not Communion)  
Aid to the needy  
Occasional Reader (as at weddings or funerals)

### Ministries and services not open to those in irregular situations:

Regular Reader at Mass  
Extraordinary minister of Communion (at Mass, or to the sick)  
Committee or council member  
Catechist (in RCIA or sacramental preparation of children)

## POLICY 7.1 Gambling Policy

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### Preamble

Addiction to gambling has become a problem for a significant number of persons and for enough proportion of the population that it warrants our attention as a faith community. In their pastoral letter, *The False Eden of Gambling* (<http://www.wcr.ab.ca/WCRThisWeek/Stories/tabid/61/entryid/121/Default.aspx>), the Alberta bishops spoke of the moral aspects of this form of “recreation” both for the gambler and for those who profit from gambling. This source of revenue has proven so successful that all provincial and territorial governments across Canada have accepted some form of gambling in their jurisdictions. Casino gambling, VLTs and high-stakes bingo are the cause of untold hardship for a minority of patrons who find themselves addicted to this form of “entertainment”, leading to the loss of jobs, house and home, and in dire circumstances, life itself.

- The government of Alberta funnels a portion of the earnings from gambling into the provincial treasury, where it is undistinguished from all other revenues, and from whence it is distributed to all ministries of the government. Total revenues in the provincial treasury in 2008 were \$39.582B, of which \$2.220B was garnered from gambling, or 5.6%. That proportion has risen since then, so that now (2010) the government of Alberta profits more from gambling revenue than from oil sands royalties.
- The Alberta Lottery Fund, which supports many community initiatives, invites charities and other non-profit societies to apply for funds which can be used for praiseworthy purposes. As a result, the government is able to demonstrate that gambling is “good” for society, and that any negative effects are offset by the benefits.

The Alberta bishops have been consistent in pointing out the contrary. Gambling is not a neutral activity. While the end product of assisting worthwhile projects is positive, the means taken to achieve that end are not justified.

### Policy

Given that background, and consistent with the other dioceses in Alberta, the following is the policy of the Archdiocese of Grouard-McLennan on the matter of accessing funds derived from gaming in the Province of Alberta:

- ❖ **No parish or other Catholic organization is to apply for funding from the provincial government through any program that receives its revenue from the Alberta Lottery Fund.**
- ❖ **No parish or other Catholic organization is to accept funds from parent organizations or other such community groups, where it is known that the fund was created in whole or part from gambling activities such as casinos, VLT’s or high-stakes bingo. .**
- ❖ **No parish or other Catholic organization is to volunteer to work at casinos or high-stakes bingo halls in order to raise funds for their projects, regardless of the benefit of the project to the Church or to other worthy beneficiaries.**
- ❖ **Not included in this policy are:**
  1. Lotteries, draws and bingos that are community-based and that benefit a local charity or charities (for example, a hospital foundation or public-service organization holding a dream-home lottery, or bingo as part of a parish fall supper).

2. Any attempt to address those who choose to take part in gambling activity as a participant. The intention of this policy is to address those Catholic parishes, groups, schools or other organizations who might seek to promote a good end but by making use of such questionable means.
3. While this policy is not directed at the participant in gambling activity, the leadership of this archdiocese cautions everyone concerning the risks involved in such activity. The Catechism of the Catholic Church §2413 does not condemn gambling as such, but provides some guidance as to its proper limits under justice. A good rule of thumb: essential needs should never be sacrificed to gambling activity, but only as much as might be considered discretionary (as much as one might spend on a night at the movie theatre).

Accepted by the College of Consultors on 16 February 2011

## POLICY 7.2 THE ARCHBISHOP'S DINNER

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The following notes are intended to help each Deanery in planning for an Archbishop's Dinner. Please contact the Chancery Office if you have any concerns or suggestions.

The **responsibility for hosting an Archbishop's Dinner** lies primarily with the Deanery Pastoral Council. It is not for any one parish to bear alone, even though the dinner will take place in a particular parish. It should not be presumed in which parish or community in the Deanery the dinner will take place.

The deanery pastoral council should assemble an **organizing committee** to make the local preparations and host the dinner: hall booking, local advertising and ticket sales, food and drink preparation, decorations, auction and/or prize items, sound system, and emcee.

The event is **primarily a dinner, followed by the archbishop as the guest speaker**. A suggested schedule for the event is 6:30 for drinks (cash bar), 7:00 for dinner, 7:45 for speech; 8:45 for any other activities and conclusion to the evening. The evening should conclude at about 9:30 p.m.

**All expenses** associated with this event will be borne by the Archdiocese; the local deanery or parishes or organizing committee are not responsible for these expenses. Forward all receipts or bills to the archdiocesan financial administrator.

The Chancery Office will handle **the printing of tickets**, and any advertising across the archdiocese. The organizing committee and the archdiocesan financial administrator will verify the information on the ticket before signing off on the proof.

This is a **fundraising dinner for the needs of the archdiocese**. The ticket price is set at \$25.00, but this is meant to cover the price of the meal and all other costs associated with the dinner. We ask the organizing committee to keep this in mind when selecting the venue and the menu and/or the caterer. In the course of his speech, the archbishop will make an appeal for donations to the Archdiocese.

The dinner **need not be held in a parish hall** if it is either too small or otherwise inadequate for such an event. You may need to book a school gym or some other venue (which you may have to rent).

The organizing committee may wish to include **other fundraising ideas** at the dinner (silent auction, live auction, 50/50 tickets, etc.). It is up to this committee to decide upon and organize these. However, the proceeds from these must be for the Archdiocese, and not some other cause, worthy as it may be.

The Archbishop's Dinner is an opportunity for the parishes in the deanery to come together and enjoy an evening with the chief shepherd of the diocese. It is an enjoyable event when all share in the tasks and the fun of the event.

*Accepted by the College of Consultors on 15 May 2010*

## **POLICY 7.3 Canonical Visitations**

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### **Sources**

Ceremonial of Bishops, Part VIII, Chapter 2, Pastoral Visitation, pp. 324-325

Directory for the Pastoral Ministry of Bishops, Chapter VIII, Section 3, The Pastoral Visit, pp. 249-252

*Pastores Gregis*, John Paul II (2003), §46

Code of Canon Law, §396

### **Purpose of the Pastoral Visitation**

In the interest of promoting a good and proper relationship between the archbishop and the many parishes, missions and communities in the archdiocese, the archbishop will conduct an official visitation of all of the communities in the archdiocese once every five years.

While there is some formality of structure and goals, the spirit of canonical visits is one of fraternity and pastoral care. This is a privileged opportunity for the bishop to exercise his ministry as pastor of the whole archdiocese.

**Prior to the visitation** taking place, the archbishop will meet with the members of the Deanery Pastoral Council to plan the visitation, so as to include all of the parishes and missions, and to make the visitation as fruitful as possible.

### **Opening of the Visitation**

The Deanery Pastoral Council meets in the home church of the deanery.

Celebration (as in Ceremonial of Bishops)

choir dress

dean greets the bishop

crucifix; sprinkler

archbishop prays before the Blessed Sacrament

opening prayer by dean

reading from Scripture

bishop greets the assembly; provides agenda; calendar of pastoral visits;

short allocution

Meeting of Deanery Pastoral Council will follow immediately upon the above celebration and any reception that may have been planned.

**In the course of the visitation**, the archbishop will seek to accomplish the following in the parishes:

- to meet with the pastor and his associates or lay pastoral animators, to discuss challenges and successes in the apostolate;
- to meet with the Deanery Pastoral Council;
- to meet with the individual Parish Pastoral Councils and/or Parish Finance Committees, where these exist;
- to inspect the parish registers, in accord with Canon 535;

- to meet with any parish groups as may be arranged, such as the CWL, Knights of Columbus, Social Justice Committee, Mouvement des Femmes Chrétiennes, etc.;
- to meet with the staff and children in the local Catholic schools, as may be arranged
- celebrate Confirmation and any other sacraments (such as anointing of sick, in a communal celebration, nursing homes or private residences)

A closing ceremony and reception will end the visitation, at which the archbishop will provide a report of the visitation.

## **PASTORAL VISITATION AND ARCHBISHOP'S DINNER**

### **By Year and By Deanery**

<b>Year</b>	<b>Visitation (Spring)</b>	<b>Dinner (Fall)</b>
2010	3 Grande Prairie	1 McLennan
2011	4 Slave Lake	2 Peace River
2012	5 High Level	3 Grande Prairie
2013	1 McLennan	4 Slave Lake
2014	2 Peace River	5 High Level

Accepted by the College of Consultors on 16 February 2011

**220. *The Nature of the Pastoral Visit.*** "A Bishop is obliged to visit the diocese annually, either in whole or in part, so that he visits the entire diocese at least every five years either personally or, if he has been legitimately impeded, through the coadjutor Bishop, an auxiliary, Vicar general, episcopal Vicar, or another presbyter" .67<sup>8</sup>

The pastoral visit is one of the ways, confirmed by centuries of experience, through which the Bishop maintains personal contact with the clergy and with other members of the People of God. It is an occasion to rejuvenate the energies of those engaged in evangelization, to praise, encourage and reassure them. It is also an opportunity to invite the faithful to a renewal of Christian life and to an ever more intense apostolic activity. The pastoral visit helps the Bishop to evaluate the effectiveness of the structures and agencies designed for pastoral service, taking account of the circumstances and difficulties of the task of evangelization, so as to determine more accurately the priorities and the means required for overall pastoral provision.

The pastoral visit is therefore an apostolic activity to be carried out by the Bishop in true pastoral charity, which reveals him to be the principle and visible foundation of the unity of the particular Church.<sup>f</sup> For the communities or institutions visited by the Bishop, it is an event of grace, reflecting in some measure that great visit with which the "chief Shepherd" (1 *Pet* 5:4) and Guardian of our souls (d. 1 *Pet* 2:25), Jesus Christ, has visited and redeemed his people (*Lk* 1:68).<sup>680</sup>

"Persons, Catholic institutions, and sacred things and

<sup>678</sup> *Code of Canon Law*, c. 396 § 1.

<sup>679</sup> Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 23.

<sup>680</sup> Cf. JOHN PAUL II, Post-Synodal Apostolic Exhortation *Pastorale Res Gregis*, 46.

places, which are located within the area of the diocese "681 are *subject* to ordinary episcopal visitation, including autonomous monasteries and the houses of religious institutes of diocesan rite. So too are churches and oratories of pontifical rite, with due regard for the limitations indicated by canon law.<sup>682</sup>

**221. *The Procedure for a Parish Pastoral Visit.*** In making a pastoral visit, the Bishop should seek to accomplish the following, if time and local circumstances permit:

- a) to celebrate Mass and preach the Word of God;
- b) to confer the sacrament of confirmation with due solemnity, within Mass if possible;
- c) to meet the pastor and the other clerics who assist in the parish;
- d) to have meetings with the pastoral council or, if one does not exist, with the faithful who collaborate in diverse apostolates (clerics, religious and members of societies of apostolic life and the laity) and with associations of the faithful;
- e) to have a meeting with the parish finance council;
- j) to have a meeting with children, youth and young adults who are receiving catechetical instruction;
- g) to visit the school and other Catholic institutions dependent on the parish;
- h) to visit some of the sick in the parish, insofar as it is possible.

The Bishop may also choose to be present among the faithful in other ways, considering local custom and apostolic

681 Cf. *Code of Canon Law*, cc. 397 § 1, 259 § 2 (concerning the frequency of visits to the seminary), 305 § 1 (on visits to associations), 683 § 1 (on visits to works entrusted to religious), 806 (concerning visits to Catholic schools).

682 Cf. *Code of Canon Law*, cc. 397 § 2, 615, 628 § 2, 637, 683.

opportunities: for example, with young people at cultural or sporting events, or in the company of workers and in conversation with them.

During a pastoral visit, the Bishop should be sure to examine the *administration and maintenance* of the parish, including places of worship, liturgical vessels and appointments, parish registers and other goods. Nevertheless, some aspects of this task may be left to the Vicars forane or other suitable clerics=" just before or after the visit, so that the Bishop can concentrate on personal meetings during the visit itself, as befits a true Shepherd.<sup>684</sup>

**222. *Preparation for the Pastoral Visit.*** The pastoral visit should be organized well in advance, and the faithful should receive suitable preparation through a special series of talks and sermons on themes concerning the nature of the Church, hierarchical communion, and the episcopate. Pamphlets could be issued and other means of social communication could also be employed for this purpose. In order to highlight the spiritual and apostolic dimension, the pastoral visit may be preceded by a *parish mission*? intended to reach all parishioners, whatever their social level, including those who have fallen away from the practice of the faith.

The Bishop should also make suitable preparation for the visit by *informing himself in advance* of the socio-religious situation of the parish. Such information could prove useful to him and to the relevant diocesan offices in forming a true picture of the state of the parish community and in making appropriate provision.

683 Cf. *Code of Canon Law*, c. 555 § 4.

684 Cf. JOHN PAUL II, Post-Synodal Apostolic Exhortation *Pastores Gregis*, 46.

685 Cf. *Code of Canon Law*, c. 770.

**223. The Demeanour of the Bishop during the Visit.** As in every exercise of his pastoral ministry, the Bishop should conduct himself with simplicity and kindness during a parish visit, giving an example of devotion, charity and poverty: all virtues which, together with prudence, should distinguish a Pastor of the Church. The Bishop esteems the pastoral visit as *quasi anima episcopalis regiminis*, an extension of his spiritual presence among his people.<sup>686</sup>"

With Jesus the good Shepherd as his model, he should present himself to the faithful not "in lofty words or wisdom" (1 Cor 2: 1), nor with an air of mere mechanical efficiency, but rather clothed in humility and modesty, always interested in the individual person and capable of listening and making himself understood.

In the course of the visit, the Bishop should take care not to burden the parish or the parishioners with *unnecessary expenses*=" This does not prevent them, however; from organizing simple festivities as a natural consequence of their Christian joy and an expression of affection and esteem for their Pastor.

**224. Conclusion of the Visit.** After each parish visit, it is recommended that the Bishop prepare a record of the visit that has taken place, expressing appreciation for the various pastoral activities and offering recommendations for certain improvements in the life of the parish, with special reference to the state of divine worship, to pastoral work and any other important initiatives.

<sup>686</sup> Cf. JOHN PAUL II, Post-Synodal Apostolic Exhortation *Pastores Gregis*, 46.  
w. Cf. Code of Canon Law, c. 398.

## **POLICY 7.4 Access to the Archives of the Archdiocese Policy Norms and Statement of Compliance**

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### Background Considerations:

*“...(Two) important elements of archival work are maintaining control over and providing access to the records in the archives.... There are privacy concerns and restrictions (which) may have to be applied to sensitive documents. In specific cases, privacy concerns override accessibility; on other occasions, some records are either closed or restricted to researchers because of the sensitive nature of the material...The archivist (has a right) to know why a researcher needs to consult specific documents....It is often necessary to pose many questions such as...what will happen to the copies (of documents) once the research is over...The archivist wants documents to be used...but before releasing documents to academics and researchers, the archivist has a responsibility toward the creators of the documents...The archivist becomes the voice of the creators of the documents who are no longer with us. The archivist needs energy and strength for continuing to do this over a long period of time. And this is called stamina”*

*-Eloi DeGrace, Archivist for the Archdiocese of Edmonton  
and Chair of the Catholic Archivist Group  
Archivist Connections, Vol. 7, No. 2, p. 2, June 2010*

### Relevant Provisions of Canon Law (**Canons 486-491**):

*“All diocesan and parochial documents must be protected with the greatest care”  
(486.1)*

*“...no one may licitly enter (the archive) without the permission either of the bishop or of both the moderator of the curia and the chancellor” (487.1)  
It is a right of the interested parties to obtain personally or through their proxy an authentic written copy or a photocopy of documents which are public by their nature and which pertain to the status of such persons.” (487.2)*

*“It is not permitted to remove documents from the archives, except for a brief time only and with the consent either of the bishop or both the moderator of the curia and the chancellor”. (488)*

*“The diocesan bishop is to see to it that the acts and documents of the archives of the cathedral, collegiate, parochial and other churches in his territory also are diligently preserved; also, inventories or catalogs are to be made in duplicate, one of which is to be kept in the church’s own archive and the other in the diocesan archive.” (491.1)*

*“The diocesan bishop is also to see that there is an historical archive in the diocese in which documents having historical value are diligently preserved and systematically arranged.” (491.2)*

***“In order to inspect or remove the acts and documents spoken of in 1. and 2. above, the norms established by the diocesan bishop are to be observed.” (491.3)***

### **Policy Norms**

**Norm 1:** The foregoing requirements of Canon Law relating to access to the Archives of the Archdiocese of Grouard-McLennan will be diligently observed at all times.

**Norm 2:** All persons proposing to use the Archives of the Archdiocese for purposes of research must provide in advance a letter of request in which the purpose of the research and the type of documents being sought are fully disclosed.

**Norm 3:** No research is to proceed until the foregoing request has been authorized by the archbishop or the chancellor and the researchers have signed the attached Statement of Compliance.

**Norm 4:** The Archivist must be present at all times when researchers are at work in the archives and must be satisfied at all times that their research is fully in keeping with their request. The archivist has the right to intervene in the research, and even halt it, to assure that compliance is being observed.

**Norm 5:** The Archdiocese shall be compensated for the time required by the archivist to assist and oversee the work of researchers.

Accepted by the College of Consultors on 11 May 2011

### **Statement of Compliance**

(to be signed and dated by each researcher separately)

**I have carefully read the entire foregoing document and I agree to comply with it in each and every part. In the case of disagreement with a decision of the archivist, I agree to abide by that decision unless and until altered by the Archbishop or the Chancellor.**

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Name (please print)

\_\_\_\_\_  
Date