4100 CHARITIES/SOCIAL SERVICES
Series 4100

CATHOLIC CHARITIES/CATHOLIC SOCIAL SERVICE DIRECTORY

SEPTEMBER 1981
Series 4100

4100  CATHOLIC CHARITIES/CATHOLIC SOCIAL SERVICE DIRECTORY

4110  ARCHDIOCESAN OFFICES
4120  SAN FRANCISCO COUNTY

  Catholic Social Service
  Catholic Social Service Counseling
  Catholic Social Service Counseling
  Catholic Social Service Adoptions
  Catholic Social Service Counseling
  Community & Parish Services
  Committee for Aging
  All Hallows Community
  Group Homes Program
  Handicapables
  Hearing Impaired Program
  Immigration Project
  Independent Housing Services
  Pregnancy Counseling
  Refugee Services - Indochinese Health Intervention
  Migration & Resettlement Office
  Refugee Employment Assistance

4130  MARIN COUNTY

  The House at San Quentin
  Martinelli House
  McGarr Residence
  Phoenix House
  Blind Adults
  The Handicapables
  Social Worker
  Counseling
  Food Vouchers for Needy Families

4140  SAN MATEO COUNTY

  Senior Hot Lunch Program
  Senior Resource Center
  Counseling Program
  Surplus Food Program
  Retired Senior Volunteer Program
  Handicapables
  Child Care Program
  Summer Youth Program
ARCHDIOCESAN OFFICES

THE ARCHDIOCESE
Rev. John J. O'Connor, ACSW
General Director

CATHOLIC CHARITIES/CATHOLIC SOCIAL SERVICE
2280 Palou Avenue
San Francisco, CA 94124
648-6550

PARISH OUTREACH
2280 Palou Avenue
San Francisco, CA 94124
648-6550

CALIFORNIA HANDICAPABLES
2326 Jones Street
San Francisco, CA 94133
648-6550

CAMPAIGN FOR HUMAN DEVELOPMENT
2280 Palou Avenue
San Francisco, CA 94124
648-6550

CATHOLIC RELIEF SERVICES
2280 Palou Avenue
San Francisco, CA 94124
648-6550

PLANNED GIVING
2280 Palou Avenue
San Francisco, CA 94124
648-5660

SEPT. 1981
SAN FRANCISCO COUNTY - CATHOLIC CHARITIES/
CATHOLIC SOCIAL SERVICE

SAN FRANCISCO COUNTY

Patrick F. Cannon
Executive Director
Catholic Charities/Catholic Social Service

CATHOLIC SOCIAL SERVICE
(Administrative Offices & Information & Referral)
50 Oak Street
San Francisco, CA 94102
864-7400

CATHOLIC SOCIAL SERVICE COUNSELING
(Bilingual Spanish/English Individual & Family Counseling)
2940 16th Street
San Francisco, CA 94103
861-8306

CATHOLIC SOCIAL SERVICE COUNSELING
(Individual & Family & Geriatric Counseling)
2045 Lawton Street
San Francisco, CA 94122
665-5100

CATHOLIC SOCIAL SERVICE ADOPTIONS
2045 Lawton Street
San Francisco, CA 94122
665-5100

CATHOLIC SOCIAL SERVICE COUNSELING
(Individual & Family Counseling, Vocational Counseling
for Youth)
1988 Quesada Avenue
San Francisco, CA 94124
822-5720

COMMUNITY & PARISH SERVICES
(Organizing, Program Development & Elderly Services)
50 Oak Street
San Francisco, CA 94102
864-7400

COMMITTEE FOR AGING
(Senior Clubs and Marian Visiting)
50 Oak Street
San Francisco, CA 94102
864-4044

SEPT. 1981
ALL HALLOWS COMMUNITY
(Housing for the Aged, to be completed in 1982)
50 Oak Street
San Francisco, CA 94102
864-7400

GROUP HOMES PROGRAM
(Homes for adolescents in need of care & protection)
2045 Lawton Street
San Francisco, CA 94122
665-5204

HANDICAPABLES
(Socialization for Handicapped)
50 Oak Street
San Francisco, CA 94102
864-7400

HEARING IMPAIRED PROGRAM
(Counseling & Advocacy for the Deaf)
St. Benedict Center
2869 Bush Street
San Francisco, CA 94115
567-0540

IMMIGRATION PROJECT
(Emergency services and Immigration Assistance to New Arrivals, counseling available in Spanish, Italian, French and English)
2940 16th Street
San Francisco, CA 94103
861-2387

INDEPENDENT HOUSING SERVICES
(Housing Assistance to the Handicapped)
25 Taylor Street
San Francisco, CA 94102
441-6781

PREGNANCY COUNSELING
2045 Lawton Street
San Francisco, CA 94122
665-5100

SEPT. 1981
REFUGEE SERVICES -
INDOCHINESE HEALTH INTERVENTION
121 Leavenworth Street
San Francisco, CA 94102
673-8435

MIGRATION & RESETTLEMENT OFFICE
(Emergency Services and Family Reunification for Southeast Asian Refugees)
121 Leavenworth Street
San Francisco, CA 94102
775-4951

REFUGEE EMPLOYMENT ASSISTANCE
(Job Seeking Skills Training, Job Placement Services, Advocacy)
121 Leavenworth Street
San Francisco, CA 94102
776-8114

FOR A SERVICE NOT LISTED ABOVE WE ENCOURAGE YOU TO CALL OUR INFORMATION AND REFERRAL SPECIALIST AT 864-7400 FOR MORE COMPLETE ASSISTANCE.

SEPT. 1981
MARIN COUNTY - CATHOLIC CHARITIES/CATHOLIC SOCIAL SERVICE

MARIN COUNTY

Sister Margaret Eilerman, C.S.J.
Executive Director
Catholic Charities/Catholic Social Service

CATHOLIC SOCIAL SERVICE
(Administrative Office and Information and Referral)
179 Los Ranchitos Road
P.O. Box 4416
San Rafael, CA 94903
479-1470

THE HOUSE AT SAN QUENTIN
#2 Main Street,
San Quentin, CA 94964
456-4200

The House at San Quentin is a hospitality house for visitors to inmates at the prison. Located directly outside the gates of the prison, The House provides childcare, transportation for shopping for family visits, meals, informal counseling, summer field trips for the children, a place to relax and be with people who understand the special needs of the visitors. The House is staffed by a full-time Coordinator, a Childcare Coordinator, a part-time staff person and dedicated volunteers - all of whom provide services 7 days a week to nearly 30,000 visitors per year.

MARTINELLI HOUSE
1327 Lincoln Avenue
San Rafael, CA 94901
457-9273

Martinelli House is a 66-unit HUD project for low-income seniors. This is an independent living residence with each unit having its own kitchen. A large community room with its own kitchen and entertainment facilities is available for all the residents as well as outside community functions. The residence is located on Lincoln Avenue in San Rafael within walking distance of shopping and convenient to transit lines. An on-site resident manager and relief manager are all on call 24 hours a day. Martinelli House is so desirable a place to live that it currently has an extensive waiting list.

McGARR RESIDENCE
46 Mariposa Avenue
San Anselmo, CA 94960
459-0707

SEPT. 1981
McGarr Residence was opened in 1978 as a home for 12 low-income seniors. The facility is a rehabilitated convent located in San Anselmo near St. Anselm's Church. Residents have private rooms with private or shared baths. Two nutritious meals are served seven days a week. A large community room is available to all residents for games, meetings, socializing, etc. An on-site resident manager and relief manager are on call 24 hours a day. Transportation for medical appointments and field trips is provided by the staff at Catholic Social Service and their Auxiliary.

PHOENIX HOUSE
408 4th Street
San Rafael, CA 94901

Phoenix House, open since January 1980, is a residence for 8 men and women who have completed sentences at Marin County Jail and Honor Farm. It is a 90 day voluntary program for those ex-offenders who are willing to make a successful transition back into the community. Operating on a 24-hour basis, Phoenix provides 2 meals a day, job and psychological counseling, and a supportive information and referral service.

BLIND ADULTS

This program provides recreation, companionship and training for visually impaired Marin County Adults.

THE HANDICAPABLES

This world-wide group for the handicapped was established in Marin County in 1972. They meet monthly on the last Saturday of each month for Mass and luncheon at St. Isabella's Parish Hall in Terra Linda. Luncheons are prepared and served by various volunteer groups from the Marin County parishes. Approximately 50 handicapped guests are picked up each month from rest homes, convalescent hospitals and private homes by volunteer drivers. This program is most rewarding since it gives these handicapped persons an opportunity to venture out, attend Mass, enjoy a pleasant lunch and make new friends. As with all volunteer programs, there is always the need for more assistance with meal preparation, serving and transportation.

COMMUNITY SOCIAL WORKER

The Agency employs a full-time social worker to assist with requests for financial assistance, emergency housing, in-

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home aides and an extensive information and referral service. The social worker also serves as the intake worker for our counseling department.

COUNSELING

Professional counselors provide individual, family, group, adult, child, marital, pre-marital and divorce counseling to residents of Marin County. Fees are based on monthly income, family size and financial commitments. The counselors are involved in programs in two parochial elementary schools in the county.

FOR A SERVICE NOT LISTED ABOVE WE ENCOURAGE YOU TO CALL OUR INTAKE WORKER, SANDY WALSH, AT 479-1470 FOR MORE COMPLETE ASSISTANCE.
SAN MATEO COUNTY - CATHOLIC CHARITIES/
CATHOLIC SOCIAL SERVICE

SAN MATEO COUNTY

James M. Purcell, ACSW
Executive Director
Catholic Charities/Catholic Social Service

CATHOLIC SOCIAL SERVICE
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

CATHOLIC SOCIAL SERVICE
6705 Mission Street
Daly City, CA 94014
992-4222

SENIOR HOT LUNCH PROGRAM

Monday through Friday 350 seniors eat a hot lunch and find
a real alternative to loneliness at our program in the City
of San Mateo. If you know a senior who could use this pro-
gram, call 343-7576.

SENIOR RESOURCE CENTER

If you know someone who needs help with health care, health
insurance, Social Security, Supplemental Security Income
(SSSI), housing, income tax, food stamps, nursing homes,
in-home care, home repair, transportation, etc., call
344-5775, Monday through Friday between 9:30 a.m. and
12:30 p.m. and 1:00 p.m. to 3:00 p.m. Home visits can
also be arranged with one of our outreach workers.

COUNSELING PROGRAM

Counseling for depression, troubled marriages, parent/child
problems, alcoholism, adjusting to divorce or widowhood...
counseling for Archdiocesan Marriage Preparation Program
and Parenting Skills Workshop in parishes, by arrangement...
counseling and consultation for Parochial Schools by arrange-
ment. Daly City Office, phone 992-4222; San Mateo Office,
phone 344-0051.

SURPLUS FOOD PROGRAM

In cooperation with the Catholic Worker House, St. Anthony's
Parish, St. Timothy's Parish, and the Senior Nutrition Site,

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free surplus food is distributed once a week to about 800 low income individuals and family members in Central and South County. For more information on this program call 344-0051.

RETIR ED SENIOR VOLUNTEER PROGRAM

This program links more than 400 seniors in Central and North County with agencies who need reliable volunteers: schools, libraries, hospitals, juvenile hall, etc. Currently these dedicated seniors provide more than 9,000 hours of service per month. For more information on this program call 344-0051.

HANDICAPABLES

This program is provided by volunteers from our Auxiliary. Once a month 50 severely physically handicapped persons are brought to the Crystal Springs Rehabilitation Center in Belmont for a special Mass, lunch and social program. If you know someone who could use this service call 344-4440.

CHILD CARE PROGRAM - 1234 Brewster Street, Redwood City, 94062

Located at 1234 Brewster St., Redwood City, it provides quality day care for 10 infants between the ages of three months and two years, whose mothers have to work. Most of the mothers are single parents and all pay part of the cost of care. If you know of someone who needs child care, have them call 367-7587.

SUMMER YOUTH PROGRAM

This is a special Career Exploration program for 40 limited English speaking youth between the ages of fourteen and sixteen, in South County and North County. Participants are taught the importance of the work ethic and learn to identify how their interests and skills match up with different career possibilities and how to apply for a job. If you know a youth who might be eligible for this program call 344-0051.

CATHOLIC SOCIAL SERVICE COUNSELING
6705 Mission Street
Daly City, CA 94014
992-4222

JOHN PAUL 1ST INFANT DAY CARE CENTER
1234 Brewster Street
Redwood City, CA 94062
367-7587

SEPT. 1981
RETIREd SENIOR VOLUNTEER PROGRAM
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

HANDICAPABLES PROGRAM
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

SENIOR NUTRITION PROGRAM
Martin Luther King Center
725 Monte Diablo
San Mateo, CA 94401
343-7576

SENIOR OUTREACH SERVICES
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

SENIOR OUTREACH SERVICES
Japanese American Citizens League
Community Center
502-2nd Avenue
San Mateo, CA 94401
343-2793

SENIOR RESOURCE CENTER
58 East-4th Avenue
San Mateo, CA 94401
344-5775
344-5776

SENIOR GROUP COUNSELING
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

COMMUNITY SERVICES
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

SURPLUS FOOD PROGRAM
20 North San Mateo Drive
San Mateo, CA 94401
344-0051

FOR A SERVICE NOT LISTED ABOVE WE ENCOURAGE YOU TO CALL OUR COMMUNITY SERVICES DIRECTOR AT 344-0051 FOR MORE COMPLETE ASSISTANCE.

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Series 4300

THE TRIBUNAL

NOVEMBER 1981
Series 4300

THE TRIBUNAL

4310 THE PASTORAL MINISTER AND TRIBUNAL CASES

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4340 FORMAL CASE

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4350 CASES FOR THE OFFICE OF CANONICAL AFFAIRS:
   LACK OF CANONICAL FORM, LIGAMEN AND IMPEDIMENT CASES

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4360  LACK OF CANONICAL FORM

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4363  Fee

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4371  Description
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4380  IMPEDIMENT CASES

4381  Description
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4383  Fee

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Catholics involved in broken marriages often want fervently to be reconciled to the Church in order to participate fully in the sacramental life of the community. Our Catholic understanding of marriage as an exclusive and indissoluble partnership for the giving and receiving of each other in a community of life and love and the raising of children does not allow divorce. This understanding of marriage takes into consideration that only when both parties to marriage are sufficiently mature, emotionally as well as intellectually, can they comprehend and fulfill the responsibilities to each other so as to be able to participate in this community of life. Certain definite intentions and capabilities must be brought into this relationship. Without these necessary intentions and capabilities there can be no true marriage, regardless of external appearances. Quite obviously there cannot be a sacramental marriage unless both parties intend to form a permanent and exclusive union of life. Nor can anyone validly commit himself/herself to duties and responsibilities which he/she is incapable of fulfilling. The decision to marry requires the freedom to choose after careful deliberation, sound judgment, and prudent consideration of the obligations and responsibilities involved in forming a permanent partnership of life.

The annulment process can be very difficult and painful for people who are asked to relive unhappy memories and to carefully examine the breakup of a marriage. Preparing the necessary statements and gathering the documents needed in the annulment investigation can be trying and upsetting. You, as a pastoral minister, may be confronted with a very hurt, guilty, bitter or vengeful person as a result of the pain and confusion of divorce. Whereas the civil divorce has been contentious and often bitter, the annulment process attempts to calmly review the circumstances surrounding the courtship and marriage in order to shed light on the reasons for the breakup of the relationship. The annulment places no blame nor does it label one of the parties the victim or the guilty one. It would be a gross injustice if the annulment process were allowed to become a stage for vindictive assault upon one party or self-righteous vindication of another. Great patience and counselling are necessary to bring some people to the point where they can utilize the annulment process as an occasion for healing wounds and memories. With your help an annulment can be an opportunity for emotional, psychological and spiritual growth.

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For many people their contact with the Tribunal will be their only first hand knowledge of the working of the Church's administration. Since the staff of the Tribunal is removed from the scene of divorce and its attendant struggles, it is important that you be the vital contact person between the Tribunal and those persons seeking our help. The more assistance that you can give in securing the testimony of the petitioner and helping him/her gather the necessary documents the more efficiently the Tribunal can handle each case. So, besides the invaluable service that you are called upon to render in counselling the divorced or remarried person seeking reconciliation with the Church, you are also asked to guide the petitioner through the initial steps of the annulment process, reassuring and comforting him/her, explaining the nature of an annulment and answering the many questions that will come up during this process.

It is impossible to determine in advance how long a case will take before a decision is reached. The rule of thumb is to never make promises. Anyone who comes to you for assistance should be reassured that a person's ability or inability to contribute toward the costs of the Tribunal has absolutely no effect on the decision of the court or the time necessary to complete our investigation.

The Tribunal processes all cases in the order in which they are submitted for investigation. No one should set a date for a future marriage until the Tribunal has completed its investigation and rendered a decision. Although the staff of the Tribunal is always glad to answer questions or assist in any way possible, it is unfair and useless for anyone to push the Tribunal to hurry up its investigation.

Many of the questions that people will have about annulments are answered in the pamphlet "Annulments" prepared especially for the laity by the Tribunal of the Archdiocese. If your parish does not have this pamphlet you may obtain copies from the Tribunal.

The cases that are handled by the Tribunal are:

- Pauline Privilege cases
- Petrine Privilege cases
- Formal Annulment cases

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4320  

PAULINE PRIVILEGE

4321 DESCRIPTION

The Pauline Privilege is a dissolution of a non-sacramental marriage, a valid marriage between two non-baptized persons. Both parties must have been unbaptized when the marriage was contracted and at least the Respondent remains unbaptized throughout the duration of cohabitation in marriage and is unwilling to live peacefully with the Petitioner.

In order to grant this privilege it is necessary that the Petitioner sincerely desires to be baptized while the Respondent remains unwilling to receive baptism and is unwilling or incapable of living peacefully with the Petitioner, respecting the Petitioner's faith-life.

The Pauline Privilege is granted by the Local Ordinary or his delegate within the Archdiocese, the Tribunal.

The non-sacramental marriage in question is dissolved only when the Petitioner, having been baptized, enters into a marriage in the Church.

4322 PROCEDURE

If after your initial investigation you find serious reason to believe these elements are present, then an application for exercise of the Pauline Privilege (Use Form C) should be sent to the Tribunal together with the following evidence to support the Petitioner's request:

4322.1 Records of marriage and divorce;

4322.2 Names and addresses of witnesses who have knowledge of the non-baptism of each party to the original marriage;

4322.3 Testimony of the Pastoral Minister that the Petitioner sincerely desires to be baptized.

After the Tribunal has made its investigation to determine the facts in the case, you will be informed to proceed with the baptism of the Petitioner, who should have begun his/her instruction in the faith when the petition was submitted. However, the Petitioner should not be baptized until you are so notified by the Tribunal. This is to prevent complications in the granting of the privilege.

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The proper parish should promptly forward a certificate of baptism to the Tribunal, which issued a decree permitting the Petitioner to exercise the Pauline Privilege by entering a second marriage in the Church. This privilege must be used within six months. The second marriage properly dissolves the first non-sacramental marriage. The Tribunal should be notified that the marriage has taken place.

Petition forms may be obtained from the Tribunal.

4323 FEE

The fee which is requested at the conclusion of the case to help cover expenses is $100.00.

Please note that no case will be rejected because of the Petitioner's inability to pay the fee.

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PETRINE PRIVILEGE

DESCRIPTION

This is a petition sent to the Holy Father or his delegate, the Sacred Congregation for the Doctrine of the Faith, requesting that a non-sacramental marriage be dissolved for reasons favoring the faith. This favor of the faith need not strictly be on behalf of the Petitioner who wishes to be baptized, but may be granted in virtue of the faith of the Catholic party that the Petitioner intends to marry, so that this party may marry and continue to live out the life of faith. A non-sacramental marriage is one in which at least one of the parties remains unbaptized throughout the duration of the couple's cohabitation in marriage. This privilege of the Faith is also commonly called a Petrine Privilege.

PROCEDURE

If after your initial investigation it seems probable that the marriage in question was indeed non-sacramental and that the Petitioner either wishes to receive baptism or to marry a baptized Catholic, then an application (Form C ) for the granting of a Privilege of Faith should be sent to the Tribunal together with the following evidence to support the Petitioner's request:

4332.1 Records of marriage and divorce;

4332.2 Names and addresses of witnesses who have knowledge of the non-baptism of at least one of the parties to the original marriage;

4332.3 Testimony of the Pastoral Minister that the Petitioner sincerely desires baptism or, if the Petitioner does not wish to be baptized, that the Petitioner intends to marry a Catholic.

When the Tribunal has concluded its investigation the case will be forwarded to Rome. It is impossible to determine the time that it will take for a decision to arrive from Rome. If the Sacred Congregation deems it necessary to have more information, the Petitioner will be contacted by the Tribunal.

If the Petitioner is intending to be baptized, the sacrament should not be administered until the original marriage is dissolved by the Petrine Privilege otherwise this seriously affects the status of the original marriage. Once a
decree has been issued by Rome the Tribunal will inform the Petitioner and the parish that the privilege has been granted, and that the Petitioner is now free to marry. If the Petitioner is to be baptized it should take place only at this time.

It is important to note that if the Petitioner is not interested in being baptized that he/she realize the importance of the Faith to the intended Catholic spouse. The Petitioner should be led to understand the reasons why the original marriage was non-sacramental and also the reasons why this Privilege of the Faith was granted.

Petition forms may be obtained from the Tribunal.

4333 Fee

The fee which is requested for this case to help cover expenses is $300.00. A substantial portion of this fee is sent to the Holy See.

No case will be rejected because of the Petitioner's inability to pay the fee.
The formal annulment process is the most complex of all Tribunal procedures. It involves a careful investigation to determine whether both parties at the time of marriage exchanged their full, free and informed consent to build an exclusive and indissoluble union of life and love. An annulment is a formal declaration that the marriage in question was not a binding union as the result of a substantial defect of consent at the time of marriage or an inability to fulfill the obligations of marriage. The public recognition of the invalidity of a marriage is a matter of justice and should not be seen as a "favor" or "special privilege." When it can be proven beyond a reasonable doubt that no valid marriage ever existed in reality, despite public appearances, both parties are free to enter a marriage if all other canonical requirements have been met.

Marriage can be invalid whenever the consent exchanged at the time of marriage is short of that necessary to form an exclusive, permanent and loving covenant of life. This consent to marriage must be given freely, knowingly and with prudent judgment and foresight. In its investigation the Tribunal will consider a wide range of recognized instances of defective consent. Among the more common examples of defective consent are Error, wherein one party was mistaken or unknowing about an essential personal quality of his/her spouse; Intention Against Children, wherein one or both parties permanently exclude children from their life together; Intention Against Indissolubility occurs when at least one party marries with the intention that this will be a permanent union "if everything goes well and we are happy, otherwise I will leave you;" Intention Against Fidelity involves a party who retains for himself/herself the right to intimate union with parties outside of the marriage; Total Simulation occurs when a party "goes through the motions of marriage while at the same time excluding marriage from his/her consent, as when one marries simply for another's money or to obtain permanent residence in a foreign nation.

The great advances made in medicine and psychology in recent years have helped canonists to recognize a number of psychic irregularities which gravely constrict the consent. Among these irregularities, which can sometimes invalidate matrimonial consent, are alcoholism, psychoses, sociopathy, gross immaturity, and homosexuality. Obviously, any investigation centering upon the psychic irregularity of one of the parties will require the testimony of professionals expert in the field of psychology/psychiatry.

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Other common cases of defective consent involve those who exercise so little consideration, foresight, discretion and judgment about the obligations and responsibilities of a permanent commitment of life that they consent "blindly" as it were. It is not uncommon for a young woman who finds herself pregnant to feel great pressure from society, friends, and especially family. This pressure and fear of the loss of love of family and friends can lead such a woman to jump into a poorly considered marriage. In many cases this pressure and fear robs a person of that freedom of will essential to marriage. For further information on these topics consult Lawrence G. Wrenn, *Annulments*, Canon Law Society of America.

4342 PROCEDURE

4342.1 INTERVIEW

When a person contacts you to discuss the possibility of obtaining an annulment you should attempt to answer any questions about its nature and the work of the Tribunal. It might be helpful to give a copy of the "Annulment" pamphlet prepared by the Tribunal. When you have answered the Petitioner's questions and he/she understands the nature of annulment, it is time to discuss the particular circumstances surrounding the marriage in question and its breakup.

4342.2 FORM C

In an interview with the Petitioner the Pastoral Minister should fill in the Pastoral Evaluation (Form C) available from the Tribunal. This form will provide the staff of the Tribunal with vital statistics about the Petitioner and his/her former spouse, e.g., baptismal status, birthdates, date of marriage and dissolution, number of children, etc. This form asks you to describe briefly the circumstances of courtship, marriage and eventual breakup with your evaluation of the sincerity of the Petitioner together with your evaluation of possible grounds for annulments. This form should be mailed to the Tribunal when you have completed and signed it.

4342.3 RECEIPT OF FORM C & PRELIMINARY QUESTIONNAIRE

When the Tribunal has reviewed the Form C, an initial determination will be made whether to pursue the investigation of this marriage or not. If the Tribunal sees merit in the arguments presented, the Petitioner will be sent a Preliminary Questionnaire which asks the
Petitioner to relate the circumstances of the courtship, marriage and civil dissolution. It may be necessary for the Petitioner to ask your assistance at this time in order to clear his/her thoughts and organize his/her testimony. The Tribunal will also request the Petitioner to obtain copies of his/her baptismal certificate, marriage certificate and final decree of civil dissolution or annulment.

4342.4 ASSIGNMENT OF PROTOCOL NUMBER

When the Tribunal has reviewed the Preliminary Questionnaire and determines to pursue this investigation, a Protocol Number will be assigned to the case and the Petitioner and his/her pastoral minister will be informed that the case has been accepted for further investigation. In all correspondence relating to this case please include the protocol number to prevent delays or loss.

4342.5 GATHERING OF TESTIMONY

In the next step of the investigation the Tribunal will contact the Respondent and those witnesses suggested by the Petitioner. In certain cases it may be necessary to request the names of different witnesses or to submit the Acts of the marriage case to a competent psychologist or psychiatrist for professional evaluation.

4342.6 ASSIGNMENT OF OFFICIALS FOR THE CASE

Once the Tribunal has completed gathering testimony and necessary documents, an Advocate will be assigned to review the evidence. Another officer of the Tribunal, the Defender of the Bond, will be appointed to protect the rights of the Church and the dignity of the sacrament of marriage. All of these officers of the Tribunal are charged to protect the rights of the Petitioner and the Respondent so that no injustice is suffered. The Petitioner and the Respondent will receive a notification of the appointment of the Advocate and the Defender of the Bond together with the Judge, or in unusual circumstances three Judges. The Petitioner should promptly return this list of Tribunal Officials together with the Bill of Complaint which states the ground upon which the court will investigate the possible invalidity of the marriage.

4342.7 HEARING THE CASE

When the Petitioner has returned these papers to

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the Tribunal the Advocate will proceed to prepare a legal brief outlining the facts of the case and the legal arguments for nullity. After the Advocate has prepared a brief, the Defender of the Bond will be given an opportunity to challenge the arguments. The Judge(s), after giving careful consideration to all the evidence and the arguments of the Advocate and Defender of the Bond, will render a decision for or against nullity.

At present the Tribunal is able to apply to the National Bishops Conference in Washington, D.C. for a dispensation from appeal. When this dispensation is granted the decision of the Judge(s) in the local Tribunal becomes final and the Petitioner and Respondent will be promptly informed of this. When the new Code of Canon Law is promulgated this privilege of dispensation from appeal will likely be amended.

4342.8 DECLARATION OF NULLITY

When a declaration of nullity is issued by the Tribunal the Petitioner and Respondent should retain this letter as proof of freedom to marry. In some instances the Judge will place a restriction upon one or both parties preventing a future marriage without the permission of the Tribunal. These restrictions, which usually involve an evaluation of the party's readiness for marriage are intended to insure that the cause of the breakup of the original union does not persist and carry over into another marriage. The pastoral minister is not empowered to dispense from these restrictions. Only the Tribunal which placed the restriction can remove it.

Form C may be obtained from the Tribunal.

4342.9 FEE

The fee which is requested to help cover expenses in the case is $300.00. $50.00 of this sum is requested at the initiation of the case and the balance of this amount may be paid in full or in monthly installments.

Approximately one in every ten cases we handle is annull ed on psychological grounds. In such cases, the testimony of all witnesses plus that of the Petitioner and Respondent must be sent to the Tribunal-appointed psychologist or psychiatrist for an expert opinion and

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evaluation. The fee for this service is passed on to the Petitioner. This fee varies from case to case.

Please note that no case will be rejected because of the Petitioner's inability to pay the fee.
Certain marriage cases, such as lack of Canonical Form, Impediment to Marriage and Ligamen, are not processed as formal judicial proceedings but involve an administrative investigation and declaration of nullity based upon the testimony and documents supporting the alleged irregularity which would invalidate the marriage.

Since this is an administrative action, the Office of Canonical Affairs will usually have only limited contact with the parties seeking a declaration of nullity by reason of Ligamen, Lack of Form or Impediment. It is most important, therefore, that the Pastoral Ministers carefully counsel these parties, showing a deep concern for the causes of the breakup of the marriage in question in order to avoid the same difficulties in any subsequent marriage. Certainly the Petitioner in these cases should be encouraged to review carefully the reasons for the failure of this marriage and its meaning for his/her future life and spiritual growth.

It is also necessary to promote justice and a sense of responsibility for the raising and financial obligation to children born of the marriage now under investigation.

Caution must be exercised to prevent parties from viewing these informal cases as a mere bureaucratic maneuver. It should be explained that there is a definite reason that the marriage in question has been judged to be invalid, for example, in cases of Lack of Form it is a requirement of the Church that all Catholics must marry in the presence of a qualified priest or deacon and two witnesses as an expression of the sanctity of marriage and the concern of the entire Church represented by its witnesses. Such a probing of past mistakes in a friendly and supportive atmosphere should be a time for deeper understanding of our faith and spiritual growth.

The final decision in these cases will be communicated to the pastoral minister who originally submitted the case. Please note that no date for future marriage may be set until and if an affirmative decision is given by the Office of Canonical Affairs.

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LACK OF CANONICAL FORM

DESCRIPTION

Catholics of the Latin and Oriental Rite and many non-Catholics of the Oriental Rite are required to enter marriage according to a prescribed Form, i.e., in the presence of a qualified priest or deacon and two witnesses. If this Form is not observed the marriage is illicit and invalid, unless a dispensation from the proper Form had been obtained.

There are several significant exceptions to this rule: Oriental Catholics marrying in the presence of an Orthodox priest after January 21, 1965 and Latin Rite Catholics marrying Orthodox Christians in the presence of an Orthodox priest or deacon after March 25, 1967. These marriages, if performed without dispensation from the prescribed Form, are illicit (unlawful) but valid. The Office of Canonical Affairs should be consulted in cases involving Oriental Catholics marrying before May 2, 1949 as the law of Canonical Form for Oriental Catholics is complex. The law of Form for Orthodox Christians is complex too and so all marriages of questionable Form involving Orthodox Christians should be submitted to the Office of Canonical Affairs for study.

PROCEDURE

Marriage cases involving a Lack of Canonical Form are based mainly upon documents. The following documents must be attached to the Petition for a Declaration of Nullity in a Lack of Form Case (Yellow Form) available from the Office of Canonical Affairs:

4362.1 Certificate of baptism of the Catholic party.
4362.2 Certificate of marriage.
4362.3 Final decree of civil dissolution or annulment.
4362.4 Marriages of Latin Rite Catholics of mixed marriage prior to January 1, 1949 require proof of Catholic upbringing. Such proof may be certification of First Communion, Confirmation or statements of persons able to testify to such Catholic upbringing. This is to determine whether these Catholics are bound by the canonical form of marriage.

FEE

The fee requested at the conclusion of the case to help cover expenses is $20.00. Please note that no case will be rejected because of the Petitioner's inability to pay the fee.

NOV. 1981
LIGAMEN CASES

DESCRIPTION

One of the most common invalidating impediments that the Pastoral Minister will encounter when preparing couples for marriage is the existence of a previous valid marriage.

Outline of a typical Ligamen case:

A is validly married to B
A divorces B
A marries C
A and C are divorced
C petitions for a decree of nullity because A was bound in marriage with B at the time A and C were married.

PROCEDURE

As in other impediment cases, Ligamen is an administrative procedure requiring the following documentation as proof of the allegation that an existing marriage prevented the marriage under investigation:

4372.1 Certificates for all marriages involved;
4372.2 Certificates of baptism for all parties, or other proof of baptism;
4372.3 List of witnesses, including parties of all marriages, who can establish the validity of the original marriage, that neither party to the first marriage was previously married and that B was still living when A married C.

It is important to exercise caution in these cases. The Catholic understanding of the sanctity and the indissolubility of marriage should be clearly presented and discussed before a subsequent marriage is permitted.

FEE

The fee requested at the conclusion of a case to help cover expenses involved is $50.00. Please note that no case will be rejected simply because of the Petitioner's inability to pay the fee.

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Certain impediments are invalidating to a marriage. If an invalidating impediment is present at the time of a marriage, the marriage is invalid unless the proper dispensation was obtained.

These invalidating impediments are:

Age
Impotence
Ligamen
Disparity of Cult
Sacred Orders
Consanguinity
Affinity
Solemn Vows
Crimen
Abduction
Spiritual Relationship through Baptism
Public Propriety

Please submit to the Office of Canonical Affairs:

1382.1 A brief outline of the relevant information;

1382.2 Documents of baptism, marriage and divorce for each marriage involved;

1382.3 The names, addresses, and telephone numbers of people who could supply corroborative information as to the existence of the impediment.

No fee is requested for impediment cases, except for that of ligamen cases explained in another section (see "Ligamen Cases" #4370).

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JUNE 1981
YOUTH MINISTRY

INTRODUCTION

DIMENSIONS OF YOUTH MINISTRY

Youth Ministry is the response of the Christian Community to the needs of young people, and the sharing of the unique gifts of youth with the larger community. Youth Ministry is TO youth when the Christian Community exercises its pastoral role in meeting young people's needs. It is WITH youth because young people share with adults a common responsibility to carry out the Church's mission. Youth Ministry is FOR youth in that adult youth ministers attempt to interpret the needs of youth and act as advocates in articulating youth's legitimate concerns to the wider community. It is BY youth when young people exercise their own ministry to others, particularly their peers.

GOALS OF YOUTH MINISTRY

Youth Ministry is indeed a multi-dimensional reality, but all of its varied facets are brought together by a common dedication to the following goals:

1. Youth Ministry works to foster the total personal growth of each young person, and

2. Youth Ministry challenges young persons to become actually involved in the life, the mission, and the work of the Catholic Community.

PRINCIPLES OF YOUTH MINISTRY

The living dynamics of youth ministry through which its goals are achieved may be best articulated in several key principles of ministry.

1. Youth is a unique time of personal development.

2. Youth Ministry is concerned with the total person.

3. Youth Ministry is rooted in relationships.

4. Youth Ministry is a call to community.

5. Youth Ministry processes as an affirmation of gifts.

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4413.5

4413.6 True Ministry duplicates itself.

4414 COMPONENTS OF YOUTH MINISTRY

4414.1 Word, Worship, Creating Community, Guidance and Healing, Justice and Service, Enablement, Advocacy.

4420 EMMAUS (NORTHERN CALIFORNIA YOUTH MINISTRY TRAINING PROGRAM).

Emmaus is a Youth Ministry Training Program which invites young adults to use their gifts and talents to serve youth with the love and humility of Christ.

Emmaus is sponsored by the Roman Catholic Dioceses of Monterey, Oakland, Sacramento, San Jose, Santa Rosa, Stockton, and the Archdiocese of San Francisco.

Emmaus is for dedicated men and women, young in both mind and spirit, who are willing to give one, two, or more years of their lives serving the Catholic Church in Youth Ministry. Applicants must be at least 19 years of age and believe that they are called to ministry.

Applicants who are accepted into the Emmaus Program will experience eight weeks of intensive training, as well as weekly supervisory meetings.

PARISHES wishing an Emmaus worker to be placed in their parish should contact our office.

YOUNG ADULTS interested in serving the Church should do the same!

4430 PARISH SERVICES

In addition to consultation, the following programs are offered:

4431 PARISH LEADERSHIP TRAINING WEEKEND:

An opportunity for four youth and one adult from a parish to grow in their leadership skills, vision of youth ministry and program planning in a weekend setting with other parishes of the Archdiocese. The timing of this weekend helps parishes to begin the year in the best possible manner. There will be two tracts offered during this weekend:

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TRACT A - for beginning parishes, and

TRACT B - for established programs which need to move ahead into challenging areas.

ARCHDIOCESAN YOUTH MINISTRY DAY:

Our own celebration as an Archdiocese. Sponsored by Youth Ministry Services and supported by the Catholic High Schools under the guidance of Sister Aileen Regan, PBVM. Youth Ministry Day gives young people and adults an opportunity to grow in their faith and celebrate life through workshops, talks, prayer, liturgy, and fun.

NATIONAL CATHOLIC YOUTH CONVENTION:

3,500 Catholic young people from across the country gather to grow as Roman Catholic Americans. A unique opportunity to share our vision with other parts of the country.

RETREAT SERVICES:

In addition to our consultation, we offer the following programs:

RETREAT TEAM TRAINING:

An opportunity for youth to be trained to be team leaders on your parish or school retreat. Participants will learn the skills of being a leader, presenting material to a large group, and working together as a team in preparation for a retreat. This training weekend helps the young person to deepen a faith commitment to Christ and the Church. Participants will actually prepare talks on the topics of friendship, family, Christ, and what it means to be a Roman Catholic. This is a skill weekend and not a retreat.

RETREAT DESIGN WEEKEND:

An opportunity for your youth and adult leadership to learn to design a retreat to meet the needs of your young people. Participants learn how to develop a schedule and examine various activities which will be used during your retreat. During this weekend you will develop your retreat schedule with the assistance of our staff. This is a skills weekend and not a retreat.

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SEARCH FOR CHRISTIAN MATURITY:

This is a retreat weekend for high school juniors and seniors who have had an initial retreat experience.

RETREAT CENTERS:

IDEAL FOR: Parish picnics, outdoor education, receptions, workshops, senior citizen days, day and overnight retreats.

ARCHBISHOP McGUCKEN CENTER:

Located in the beautiful Redwood Empire, McGucken Center has a lodge, cabins, swimming pool, ball field, hiking trails, on a 250 acre site. This facility accommodates overnight groups of 45 to 200 in dormitories. Our lodge can serve 500 for a day activity. This center is located in Occidental. Bus charter is available from our office.

ST. VINCENT'S SCHOOL:

St. Vincent's is 125 years old. It is now a Marin historical landmark. Its stately chapel and Italian Renaissance gardens provide an ideal setting for retreats and conferences. The facility includes a gym, meeting rooms and dormitory rooms for overnight or weekend retreats. Maximum day use: 80 persons; overnight accommodations for 30 persons.

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CATHOLIC CEMETERIES AND BURIAL

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4500 CATHOLIC CEMETERIES AND BURIAL

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CATHOLIC CEMETERIES AND BURIAL

INTRODUCTION:

The Catholic Cemetery Department has responsibility for the burial and care of the burial places of the deceased members of the Catholic community of the Archdiocese of San Francisco. The Cemetery staff is also committed to serving the many pastoral needs of our people at the time of a death in their family. Anyone needing assistance or information relative to death or burial is encouraged to contact a Catholic Cemetery office.

The following regulations have been promulgated by the Archdiocese of San Francisco as guidelines for matters pertaining to Christian burial.

Christian Burial Regulations

From the very beginning of the Church to the present time, Christian Burial has been an important and integral part of Catholic life. The Catholic dogmas and doctrines relating to death and resurrection have been clearly and dramatically demonstrated and practiced in all aspects of the death and burial of the faithful. The Catholic's belief in death as the entrance into eternity, his hope in a resurrection, his recognition of the value of prayer for the deceased, his reverence for the body which remains, his sense of the mystery and sacredness which surround death—all of these realities should be reflected in the atmosphere and ceremonies which are part of our response to death and our care of the deceased.

The Christian response to death must stand as symbol and sermon of the central and pivotal Christian beliefs of man's life here and hereafter. The private and liturgical prayers, the meditation and reflection, and the ceremonies and rites connected with the funeral and committal unite us to the great paschal mystery with its hope of eternal union with Almighty God.

The events which surround death also call for a community response. The immediate family must bear the principal burden of sorrow. The community of relatives, friends and parishioners comes together to provide their prayerful support. The whole Christian community through the Church and its liturgy offers its prayers for God's mercy for the deceased and His strength for the bereaved.

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When possible, those who were part of the Catholic community in life are buried together in death in a Catholic Cemetery. The Catholic Cemetery is a sacred place, blessed by the Church and protected by its Canon Law where the bodily remains of the deceased are laid to rest in a manner and surroundings which reflect the Catholic dogmas and customs pertaining to death and resurrection. The Catholic Cemetery is also a place of prayer, liturgy and meditation for the living; a community within a community; a holy place of deep religious and spiritual significance.

Because of these vital realities of Catholic life, Christian Burial is a rite which the Church provides for her faithful departed and as a source of strength, hope and encouragement for the bereaved family and friends. This rite consists of three principal parts: The wake, the funeral rite and the committal in a blessed burial place. Each part has its distinct role and each must reflect the realities of the circumstances of both the deceased and the mourners.

The Church authority has the obligation and responsibility to determine what parts of the burial rite a person has a right to and what form these rites will take. The following guidelines and regulations for Christian Burial have their foundation in the general law of the Church and the liturgical decrees.

The revised funeral ritual with the adaptations of the American National Conference of Catholic Bishops is effective and mandatory after November 1, 1971. All funeral and burial services conducted in the Archdiocese of San Francisco must comply with the directives and rites presented in this revised ritual.

At the time of death there is a great need for effective, sensitive pastoral care on the part of the priest. The parish clergy will be expected not only to offer support and consolation, but will be the ones responsible for determining, in accordance with the guidelines here presented, the rights of the deceased for Christian Burial and will have the obligation of conducting services for the wake, funeral and/or committal. It is essential that the priest exercise his responsibilities in these matters conscientiously and in keeping with the directives of the Church.

4530 Guidelines

The following guidelines are presented as the Christian Burial policies of the Archdiocese of San Francisco.

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4531 Wake Service

It is customary for a brief period prior to burial to have a gathering of the family and friends of the deceased. At this time the body may be viewed, the family and friends have the opportunity to pray privately and as a group while offering to one another strength and encouragement in their grief and loss.

On at least one occasion during this wake period, a service should be offered in which the community of those in attendance might join their prayers for the repose of the soul of the deceased while providing consolation and reflective thought for the mourners. The wake service should be conducted in a manner which is suitable for the devotional needs of those present. The prayers and readings contained in the burial ritual may be used, the rosary may be recited, a brief talk may be given by the priest. Whatever is done should be appropriate to the age, personality and religious background of the deceased and consideration must be given to the needs and expectations of the mourners. The wake service may be conducted in a funeral home, in the Church, or in the home of the deceased.

4532 The Funeral Rite

The bodies of those persons who have been baptized Catholics and who die in communion with the Church should be brought to the Church for the funeral rite. Since the Eucharistic Celebration is the central prayer of the faithful Catholic during his lifetime, it is most appropriate that the Mass and final commendation prayers be offered as the funeral rite. The liturgy should be carefully planned with appropriate choice of music, vestments, texts and homily, all of which should take into consideration the needs of the participating community, while following to the directives of the Church's approved ritual.

The Mass must not be offered as part of the funeral rite for those persons who are not entitled to a full Catholic funeral according to the current law of the Church; those who have rejected the Church and shown no change of heart prior to death; those who have specifically requested that the funeral Mass not be celebrated.

In the case of those baptized Catholics for whom a Mass is not to be celebrated, it may be advisable to offer a para-liturgical service. After careful consideration of the deceased person's background in relation to the Church, the needs of the bereaved family and the attitude of the com-

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munity at large, the priest may offer a service of scripture readings and prayers which are appropriate for the conditions and circumstances of the case. This service is usually conducted at a funeral parlor. If in the judgment of the priest, after careful consideration of all circumstances, it it prudent to do so, the body may be brought to the Church for a para-liturgical funeral service. Here again the priest must see to it that the liturgical service in these cases reflects the realities of the situation.

If the Catholic relatives of a non-Catholic request that a priest offer a service for a deceased non-Catholic, he may do so at the funeral home. Here again, the content of the service should be appropriate for the circumstances of the situation and the persons involved.

The funeral rite traditionally has been conducted on the morning of the burial. However, if the family so requests, the funeral rite may be conducted the evening before the burial. In some cases, the evening service may be more convenient for the family and may provide an opportunity for a greater number of people to participate.

This choice, as to whether the funeral is to be the night before or on the day of the burial, must be made by the family of the deceased.

The casket is not to remain open during the funeral rite in the Church, nor should any flowers be placed on or around the casket for the rite. In accordance with the directives of the funeral ritual the casket should be covered with a pall. The American flag may cover the casket in the case of those who are deceased members of veteran or military groups.

4533 The Place of Burial and the Burial Rite

4533.1 Catholics Should be Buried in a Catholic Cemetery

Catholic Cemeteries have been established and managed by the Church as an integral part of its religious belief and rite. The community of those who shared the same faith in life is maintained in death in the Church Cemetery which reflects the doctrine and liturgy of Catholic belief. The Catholic Cemetery is also protected by the Church's law providing the assurance of permanence, reverence and respect for the remains of the deceased. It is a place of prayer for and devotion to the souls of the faithful departed.

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Burial of Catholics in Non-Catholic Cemeteries

Because of circumstances which in the judgment of the proper Church authority are reasonable and acceptable, Catholics may be buried in other than a Catholic Cemetery.

Conditions or circumstances recognized as acceptable for a request burial in a non-Catholic Cemetery are:

- **4533.21** A request to be buried with a spouse, children or parents who are interred in a non-Catholic Cemetery.

- **4533.22** A convert whose family is interred in a non-Catholic Cemetery.

- **4533.23** A request to be buried in a National Cemetery as part of the military community.

- **4533.24** A request to be buried in an ethnic Cemetery, e.g., Italian, Chinese, etc.

- **4533.25** A request to be buried in a plot which was purchased in a non-Catholic Cemetery at a time when a Catholic Cemetery was not reasonably available.

Clergy Activity for a Catholic Burial in a Non-Catholic Cemetery

In those situations in which a Catholic is to be buried in a non-Catholic Cemetery, the priest should conduct the committal service. He should bless the individual grave and should follow the usual ritual for the burial of a Catholic.

Burial of Non-Catholics in Catholic Cemeteries

Since the family unit traditionally has been preserved even in death, non-Catholics may be buried in a Catholic Cemetery with their Catholic family members.

Clergy Activity in a Catholic Cemetery for Non-Catholics

Committal services for non-Catholics may be conducted by a Catholic priest or by an ordained minister of another communion. If requested, patriotic or fraternal services may be conducted for the burial of a non-Catholic in a Catholic Cemetery. On those occasions

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when a non-Catholic is to be buried in a Catholic Cemetery, it is reasonable to allow committal services to be conducted by those with whom he shared a particular belief or community. If the family requests a Catholic priest to conduct the service, he should provide a rite, which in his judgment, is appropriate for the circumstances and the people involved.

**4534 Cremation**

On May 8, 1963, the Holy Office issued an instruction on Cremation which allows considerable latitude to those Catholics who request that their bodies be cremated. Reasons which justify a request for cremation may be of either a public or private nature as long as they are not motivated by a "denial of Christian Dogmas or because of a sectarian spirit or through hatred of the Catholic religion or the Church."

While allowing cremation in cases of necessity, this document strongly emphasizes the fact that burial is the preferred manner of interment in imitation of our Lord's burial.

**4540 Guidelines on Procedure**

Funeral arrangements should be made with a priest. Usually this is a priest of the deceased's parish. However, the family may carry out the expressed wishes of the deceased to be buried in a Church other than his parish Church. This contact with the bereaved family gives the priest a valuable opportunity to offer his condolences and encouragement. At the same time the priest can arrange all of the details of the wake and funeral and services with the members of the family. Under no circumstances should an undertaker be allowed to make arrangements which properly are the responsibility of the parish priest.

All cemetery arrangements must be made directly with the Cemetery personnel. This direct contact between the family and the Cemetery authorities is essential because of the important legal implications involved in burial.

A "Christian Burial Certificate" should be signed by the parish priest for presentation to the Cemetery authorities. This certificate gives assurance to the Cemetery officials that the person for whom it is issued may be buried in a Catholic Cemetery.

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Pastoral Recommendations

The priest has an important pastoral responsibility to instruct and motivate his people to a greater understanding and deeper appreciation of all aspects of death and burial in the Catholic tradition. Special attention should be given to familiarizing the people with the contents of these guidelines, especially with those items, such as cremation, about which there may be some confusion or misunderstanding on their part.

In preaching and teaching the spiritual and religious significances of death and burial should be stressed. Funeral and burial practices should reflect Christian simplicity rather than expensive material display. The value of having Masses and prayers offered for the deceased should be strongly encouraged. It is also commendable and Christian to offer gifts to worthwhile causes in memory of the deceased.

Because of the achievements of science and medicine, particularly in the matter of organ transplants, occasionally requests are made to donate organs or to donate one's body to science. Such requests are legitimate and not contrary to Christian principles. However, in keeping with Christian respect for the body, when it is possible and practicable, arrangements should be made for burial or cremation of notable parts of the body or the body itself upon completion of the scientific research.
Series 4600

EDUCATION

C.f., ADMINISTRATIVE HANDBOOK
DEPARTMENT OF EDUCATION