



A CALL TO DISCIPLESHIP
COME AND SEE

ACTS, DECLARATIONS AND STATUTES

OF THE FOURTH SYNOD

OF THE DIOCESE

OF SPRINGFIELD IN ILLINOIS

IN THE

CATHEDRAL OF THE IMMACULATE CONCEPTION

Opened April 11, 2017

Closed November 26, 2017

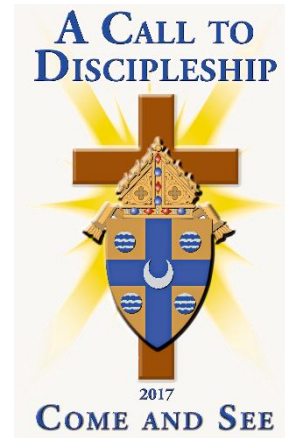
HIS EXCELLENCY

THE MOST REVEREND THOMAS JOHN PAPROCKI

BISHOP OF SPRINGFIELD IN ILLINOIS

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Prayer for the Fourth Synod of the Diocese of Springfield in Illinois

O God, who never forsake your people and ever journey with them
through the struggles and joys of daily life,
stir up the flame of faith in the hearts of your sons and daughters
in our Diocese of Springfield in Illinois.
Help us to experience anew your great love for us
and fill us with a greater desire to love and serve you and our neighbor.
Throughout this time of our fourth diocesan synod,
help us, by the light of the Holy Spirit,
to discern the needs of our local Church
and better follow Christ your Son as intentional disciples.
Open our hearts and minds to know your will,
to speak the truth with love, and to hear each other,
that together we might plan, with the help of your grace,
for the strengthening and growth of our diocese.
May Mary, the Immaculate Conception,
first and greatest of all disciples, lead us closer to your Son.
May she accompany us as we follow the call
to live as his disciples and as generous stewards of your many gifts.
Through Christ our Lord. Amen.

2017 Diocesan Synod General Timeline

The general timeline will start with an Opening Ceremony on January 22. Throughout 2017 committees will draft the synodal directory, the questions for discussion and proposed synodal declarations, decrees and statutes. There will be listening sessions in the deaneries and parishes, as well as opportunities for people to offer feedback online through our diocesan website. The Solemn Closing of the Synod will take place on November 26, 2017.

Specifically, the schedule for the various events associated with our Fourth Diocesan Synod is as follows:

- Sunday, January 22, 2:00 PM – Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod (at the Cathedral of the Immaculate Conception in Springfield)
- Sunday, April 2, 2:00 PM – Diocesan Synod Deanery Prayer and Listening Sessions in each Deanery with the Bishop connected by video conference to hear the needs, desires and opinions of the faithful regarding the proposed synodal topics
- Tuesday April 11, 6:30 PM – Chrism Mass with Official Opening of the Diocesan Synod (at Cathedral)
- Saturday, May 20, 10:00-2:00 – First Session of the Official Members of the Diocesan Synod (at Cathedral Atrium)
- Saturday, August 12 – Gathering of Permanent Deacons for prayer and discussion regarding the Diocesan Synod (at Cathedral)
- Saturday, August 19 – Synodal Consultation with Consecrated Religious (at Chiara Center, Springfield)
- Saturday, September 9 – Second Session of the Official Members of the Diocesan Synod (at Little Flower Parish Center, Springfield)
- Monday, September 18 to Thursday, September 21 – Convocation of Priests for prayer and discussion regarding the Diocesan Synod (at Pere Marquette Lodge, Grafton, Illinois)
- Sunday, September 24, 2:00 PM – Diocesan Synod Deanery Prayer and Listening Sessions in each Deanery with the Bishop connected by video conference to receive feedback on proposed synodal declarations and decrees
- Wednesday, October 11, 2017 – Consultation with the Diocesan Curia
- Saturday, November 18, 10:00-2:00 – Final Session of the Official Members of the Diocesan Synod to vote on synodal declarations, decrees and statutes (at St. Joseph the Worker Parish, Chatham)
- Sunday, November 26, 2:00 PM – Mass Closing the Diocesan Synod on the Solemnity of Christ the King (at Cathedral)

Directory for the Fourth Diocesan Synod

The Year of Grace 2017

Diocese of Springfield in Illinois

The Nature and Purpose of a Diocesan Synod

The Code of Canon Law provides nine specific canons (cc. 460-468) on the subject of the diocesan synod. In 1997, the Congregation for Bishops and the Congregation for the Evangelization of Peoples issued an *Instruction on Diocesan Synods*. While the canons offer a general schema for a diocesan synod, the 1997 instruction offers more concrete assistance in how a synod is held, what is to be addressed, and who is a part of it.

The following are excerpts from the *Instruction* concerning the nature and purpose of the diocesan synod:

“The purpose of the diocesan Synod is to assist the Bishop in the exercise of the office proper to him, namely, that of governing the Christian community. This purpose determines the particular roles to be ascribed to those priests who partake in the work of the Synod ‘as wise collaborators with the Order of Bishops, their helpers and chosen instruments, and who are called to serve the People of God.’ The Synod also offers the Bishop the opportunity of calling to cooperate with him and with his priests some members of the laity as well as some chosen religious. This is a particular form of that responsibility and concerns all of the faithful in building up the Body of Christ. In the process of the Synod, the Bishop also exercises the office of governing the Church entrusted to his care. He determines its convocation, proposes the questions to be discussed in the Synod, and presides at the synodal sessions. Moreover, it is the Bishop who, as sole legislator, signs the synodal declarations and decrees and orders their publication (*Instruction* I.1).”

“Those who participate in the Synod ‘assist the diocesan Bishop’ by formulating their opinion or ‘*votum*’ with regard to the questions, which have been proposed by him. This *votum* is defined as “*consultative*” so as to indicate that the Bishop remains free to accept or not the recommendations made to him by the members of the Synod. However, this does not imply that such a ‘*votum*’ is of little importance or merely an ‘external’ consultation involving someone with no responsibility for the final outcome of the Synod. Having heard the members of the Synod, his will be the duty of discernment of the various opinions expressed, he will scrutinize everything and retain that which is good (*Instruction* I.2).”

“Communion and mission, both indispensable aspects of the Church's pastoral activities, constitute ‘the good of the diocesan community’ mentioned in Canon 460 as the final object of the Synod. The work of the Synod is to promote acceptance of the Church's salvific doctrine and to encourage the faithful in their following of Christ. Since

the Church is “sent into the world to proclaim and bear witness to that communion by which it is constituted, as well as to actualize it and to spread it’ (*Instruction I.3*).”

Convocation of Diocesan Synod

Canon 461 in the *Code of Canon Law* states that it is the sole prerogative of the diocesan bishop to convoke a diocesan synod. The following is the text of the decree announcing the Fourth Synod of the Diocese of Springfield in Illinois:

DECREE

Having judged the present circumstances of the Diocese of Springfield in Illinois opportune for the convocation of a diocesan synod, and having heard and considered the advice of the Presbyteral Council, I, the Most Reverend Thomas John Paprocki, by the grace of God and the favor of the Apostolic See, Bishop of Springfield in Illinois, in accord with canon 461 §1, hereby convoke the Fourth Synod of the Diocese of Springfield in Illinois to proceed according to the following timeline:

- A Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod will be celebrated at 2:00 p.m. on Sunday, January 22, 2017 in the Cathedral of the Immaculate Conception to initiate a period of prayer and preparation for the Diocesan Synod;
- A Skype Diocesan Synod Deanery Prayer and Listening Session will be celebrated simultaneously at 2:00 p.m. on Sunday, April 2, 2017 in the deaneries of the Diocese of Springfield in Illinois to hear the needs, desires, and opinions of the faithful regarding proposed topics for the synodal discussions;
- The official opening of the Diocesan Synod will take place in conjunction with the Chrism Mass at 6:30 p.m. on Tuesday, April 11, 2017 in the Cathedral of the Immaculate Conception;
- The First Session with the official members of the Diocesan Synod will begin at 10:00 a.m. on Saturday, May 20, 2017 in the Atrium of the Cathedral of the Immaculate Conception;
- A Prayer and Listening Session with the permanent Deacons will be held on Saturday, August 12, 2017 at the Cathedral of the Immaculate Conception;
- A Prayer and Listening Session with Consecrated Religious will be held at a time and place to be determined.
- The Convocation of Priests will meet from September 18-21, 2017 for prayer and discussion regarding the Diocesan Synod at Pere Marquette Lodge in Grafton;

- A Skype Diocesan Synod Deanery Prayer and Listening Session will be celebrated simultaneously at 2:00 p.m. on Sunday, September 24, 2017 in the deaneries of the Diocese of Springfield in Illinois for feedback on the proposed synodal declarations and decrees;
- The Second and Final Session of the Diocesan Synod will begin at 10:00 a.m. on Saturday, November 18, 2017 in the Atrium of the Cathedral of the Immaculate Conception to vote on the synodal declarations and decrees; and,
- The Diocesan Synod will conclude with the celebration of the Holy Mass at 2:00 p.m. on Sunday, November 26, 2017, the Solemnity of Our Lord Jesus Christ, King of the Universe, in the Cathedral of the Immaculate Conception.

Further details concerning each of these events will be announced in the coming weeks and months.

This Fourth Synod of the Diocese of Springfield in Illinois will seek to help the faithful of this local Church accept the teachings of Christ Jesus and his Church, to encourage us in their walk with the Lord, to strengthen our unity in Christ, and to help us embrace a discipleship and stewardship way of life.

Given at Springfield, Illinois, this 29 day of December, in the year of Our Lord 2016.

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Synod Membership

The *Code of Canon Law* (c. 463) sets forth those persons who are member of the Synod *ex officio* and *de iure* and who 'are to be summoned to the diocesan Synod as members' and who 'are obliged to participate in it.' Pertaining to the Diocese of Springfield they are: the vicar general, the judicial vicar, the vicars *forane* (deans), and the members of the presbyteral council.

The law provides also that other members are to be elected in such a way that the membership, like the membership of the diocesan pastoral council, "truly reflects the entire portion of the people of God which constitutes the diocese, taking account of the different regions of the diocese, of social conditions and professions, and of the part played in the apostolate by the members, whether individually or in association with others (c. 512 §2)." They are: lay members of Christ's faithful, one from each parish who

will be selected by each parish pastoral council; some major superiors of religious institutes and of societies of apostolic life, which have a house in the diocese to be selected by the diocesan bishop; some deacons of the diocese; the members of the diocesan pastoral council, two delegates age 17-22 nominated by the dean of each deanery, two members from institutes of consecrated life nominated by superiors who have a religious house in the diocese, five principals nominated by the superintendent of Catholic schools, and five directors of religious education nominated by the director for the Office of Catechesis.

The diocesan Bishop may also invite others to be members of the diocesan synod, whether clerics or members of institutes of consecrated life or lay members of the faithful.

Lay members must be possessed of “firm faith, high moral standards and prudence (c. 512 §3)” and enjoy canonically regular status (*Instruction* II. 3. 1.). The diocesan bishop shall communicate in writing to members their designation as members.

One may lose one’s membership by reason of loss of title or office, which qualified one to become a member, or by removal by the bishop for a lawful reason.

As provided in c. 833, before commencing the synodal discussions, the members of the synod shall make the profession of faith.

Officers of the Synod

President

The diocesan bishop presides over the diocesan Synod. He may, however, delegate the vicar general to fulfill this office at individual sessions of the synod (c. 462 §2).

Moderator

The diocesan bishop shall appoint a moderator to oversee the preparatory stages of the synod and to coordinate the offices and commissions of the Synod and to moderate the sessions of the synod (*Instruction* III.B.2.3). Rev. Msgr. David Hoefler, vicar general of the diocese, is the synod moderator.

Secretary

The diocesan Bishop is to appoint a secretary to oversee the Secretariat of the Synod (*Instruction* III.B.1). Rev. Christopher House, chancellor of the diocese, is the synod secretary.

The Preparatory Commission

The Bishop is obliged to constitute a preparatory commission. “The members of this preparatory commission are chosen by the Bishop from amongst the clergy and other faithful who are distinguished by their pastoral prudence and by their professional competence and who, in so far as possible, reflect the various charisms and ministries of the People of God. Some members should be expert in the disciplines of Canon Law and Sacred Liturgy (*Instruction* III.B.1).”

Its tasks are principally to assist the Bishop in matters pertaining to the organization and preparation of the Synod; in drawing up and publishing the synodal directory; in the designation of the synodal members and in his determining the questions to be proposed for synodal deliberation. The diocesan bishop presides over the meetings of the preparatory commission.

The members of the preparatory commission are: The Most Reverend Thomas John Paprocki, Rev. Msgr. David Hoefler (Vicar General), Rev. Christopher House (Chancellor), Mike Christie, Rev. Daren Zehnle, Rev. Dean Probst, Rev. Kevin Laughery, John Maxwell, Marelene Mulford, Shaun Riedell, Rev. Brian Alford, Brandi Borries, Rev. Charles Edwards, Chris Malmevik, and Zach Wichmann.

Determining the Questions

The preparatory commission will provide preliminary questions in various areas to help facilitate initial conversations. At the conclusion of the consultative process, having considered all of the feedback received, the bishop shall proceed to determine those questions on which the synodal debate will concentrate.

Rules of Procedure for the Synod

The Presentation of Propositions/Questions

§ 1. The synodal propositions/questions will be presented for explanation and discussion by the diocesan bishop unless he determines a manner otherwise.

The Manner of Seeking Opinions

§ 1. It is necessary that the subjects for discussion, determined by the diocesan bishop in convoking the synod, be considered before voting by the delegates.

§ 2. In treating these subjects, each may express their opinion, according to a manner judged most opportune.

§ 3. This opinion is expressed in the assembly of the synod delegates.

§ 4. The consensus of the synod delegates, at the conclusion of synodal discussions, is expressed in *Proposals* or *Amendments* submitted to vote and then offered to the diocesan bishop at the conclusions of the Synod sessions. The bishop then has the responsibility to draw up decrees and statutes based on these recommendations. He does this mindful of the needs, wishes, and desires of the People of God but also mindful of the general law of the Church.

The Voting Procedure

After the Members have expressed their opinions, if the diocesan bishop determines so, voting will take place. Amendments will not be considered until all synodal propositions have been discussed.

The Formula and Manner of Voting

§ 1. In the Synod, voting is expressed using the formula: *yes, no, or abstain*.

§ 2. The votes are expressed by a show of hands unless the diocesan bishop determines otherwise.

§ 3. A delegate must be present to cast their vote and may not vote absentee or by proxy.

The Majority

§ 1. To arrive at the majority of votes, an absolute majority of over half of the delegates present is required.

The Obligation to Notify Absence

§ 1. Whoever is legitimately impeded and is not able to attend a synodal session must make this reason known to the diocesan bishop.



A CALL TO DISCIPLESHIP

COME AND SEE

Questions for the Preliminary Phase of the Synod

1. SPRINGFIELD DEANERY: Describe your relationship with Jesus Christ.
 - What does it look like?
 - How did it come about?
 - How can you start/deepen your relationship?
2. LITCHFIELD DEANERY: When Jesus asks, how do you answer these questions?
 - "Who do you say that I am?" [Mt. 16:13-20](#)
 - "Do you love me?" [Jn. 21:16-17](#)
 - "Do you love me more than these?" [Jn. 21:15](#) What are the "these" in my life that compete with my love of Jesus Christ?
 - "What do you want me to do for you? (Bartimaeus)" [Mk. 10:46-52](#)
3. ALTON DEANERY: So - "Is he the one or are you looking for someone else?" (like the question that came from John the Baptist) [Mt. 11: 1-6](#)
4. JACKSONVILLE DEANERY: "Ignorance of the Scriptures is ignorance of Christ." (St. Jerome and as referenced in the [Catechism of the Catholic Church, par. 133](#)) What does this quote say to you?
5. EFFINGHAM DEANERY: How do/can the sacraments help you in your relationship with Jesus Christ?
6. DECATUR DEANERY: Is your heart grateful? "10 were healed were they not? Where are the other nine?" [Lk. 17:11-19](#)
 - How can/do you show gratitude to Jesus for your relationship and all He has done? [Psalm 116](#)
7. QUINCY DEANERY: What does stewardship mean to you?

Sample Cover Letter to Synod Members

April 11, 2017

Mr./Ms. <<Full Name>>
<<Address>>
<<City, IL Zip code>>

Dear Mr./Ms. <<Last Name>>:

Enclosed is my Decree appointing you serve as a voting member of the Fourth Synod of the Diocese of Springfield in Illinois, having been nominated by your pastor to represent your parish.

The various elements of the Diocesan Synod will take place over the next several months, culminating in the official closing of the Synod on the Solemnity of Christ the King on Sunday, November 26th. In particular, you are asked to be present for all formal sessions of the synod to be celebrated on May 20th and November 18th, 2017, at the Cathedral of the Immaculate Conception in Springfield, as well as any other sessions that may still be determined, unless legitimately impeded, in which case you are asked to inform me of the nature of the impediment preventing you from being present.

The Diocesan Synod will set the direction and tone for the pastoral ministry of the parishes and other components of the Diocese itself for the next several years, if not decades, to come. In order to build a vibrant community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints, I plan to ask the Fourth Diocesan Synod of the Diocese of Springfield in Illinois to discuss how the community of Catholic faithful in this Diocese can be committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition.

Your participation in this crucial endeavor is important and appreciated.

Sincerely yours in Christ,

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Sample Decree Convoking Synod and Appointing Members

WHEREAS, the law of the Church in the *Code of Canon Law*, canons 460 & 461 §1, allows a diocesan bishop to convoke a diocesan synod when circumstances warrant it for the good of the local church after having heard the presbyteral council; and

WHEREAS, having heard the presbyteral council and judging it to be good for this local church, I have decided to convoke the Fourth Synod of the Diocese of Springfield in Illinois, to be opened at the diocesan Chrism Mass on April 11th, 2017, at the Cathedral of the Immaculate Conception in Springfield; and

WHEREAS, according to canon 463 §1, 5°, in the *Code of Canon Law*, lay members of the Christian faithful, even members of institutes of consecrated life, chosen by the pastoral council in a number and manner determined by the diocesan bishop are to be called to the synod to participate in it; and

WHEREAS, I have determined upon the recommendation of the Diocesan Pastoral Council that each parish is to have one voting delegate from among the lay faithful, nominated by their pastor or the one who takes the place of a pastor, to be present at the synod;

THEREFORE, I, the Most Reverend Thomas John Paprocki, by the grace of God and favor of the Apostolic See, Bishop of Springfield in Illinois, do hereby summon and appoint Mr./Mrs./Miss _____, having been nominated by his/her pastor to represent his/her parish, to the Fourth Synod of the Diocese of Springfield in Illinois. He/She is to be present for all formal sessions of the synod to be celebrated on May 20th and November 18th, 2017, at the Cathedral of the Immaculate Conception in Springfield, as well as any other sessions that may still be determined, unless legitimately impeded, in which case the diocesan bishop is to be informed of said impediment, per canon 464 in the *Code of Canon Law*.

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Reverend Christopher A. House
Chancellor and Secretary of the Fourth Synod

Given at the Chancery,
the 11th day of April, 2017

Diocese of Springfield in Illinois 2017 Synod Official Members

PREPARATORY COMMISSION

Reverend Monsignor David J. Hoefler, Vicar General and Moderator of the Synod
Very Reverend Christopher A. House, Chancellor and Secretary of the Synod
Reverend Kevin M. Laughery, Vicar Judicial and Notary of the Synod
Reverend Daren J. Zehnle, Master of Ceremonies
Reverend R. Dean Probst, Procurator for the Clergy
Reverend Brian C. Alford, Director for Vocational Services
Reverend Charles Edwards, Director of Stewardship and Discipleship
Mr. Michael Christie, Chairman, Diocesan Pastoral Council
Mr. Zach Wichmann, Member of Diocesan Pastoral Council
Mrs. Brandi Borries, Superintendent of Catholic Schools
Mrs. Christine Malmevik, Director for Catechesis
Mr. John Maxwell, Director for Financial Services
Mrs. Marlene Mulford, Director for Communication and Information Services
Mr. Shaun Riedell, Director for Development
Mr. Patrick Hutt, Executive Assistant to the Bishop

PRESBYTERAL COUNCIL

Reverend Steven Arisman
Reverend Mariadas Chatla
Reverend Christopher J. Comerford
Reverend D. Patrick Gibbons
Reverend Barry J. Harmon
Reverend Monsignor David J. Hoefler, V.G.
Very Reverend Christopher A. House
Reverend Braden Maher
Reverend George Nellikunnel S.A.C.
Reverend John H. Nolan
Reverend Monsignor James D. O'Shea
Reverend James Palakudy S.A.C.
Reverend Michał Rosa
Reverend Scott A. Snider
Reverend Jeffrey E. Stone
Reverend Stephen A. Thompson
Reverend Richard W. Weltin
Reverend Daniel L. Willenborg

DEANS (VICARS FORANE)

Reverend Monsignor Leo J. Enlow V.F.
Very Reverend Albert F. Allen V.F.
Very Reverend Jeffrey H. Goeckner V.F.
Very Reverend Jeffery A. Grant V.F.
Very Reverend Thomas C. Meyer V.F.
Very Reverend Joseph M. Molloy V.F.

DIOCESAN PASTORAL COUNCIL

Ms. Margaret Antenan
Mrs. Betty Bailey
Mrs. Megan Breheny-Bennett
Mr. Mike Christie
Sister Mary Margaretta Dalton, F.S.G.M.
Reverend Charles A. Edwards
Mrs. Patty Fitzpatrick
Deacon James J. Ghiglione
Mr. Dale Hilgenbrinck
Reverend Monsignor David J. Hoefler, V.G.
Very Reverend Christopher A. House
Ms. Nicole Lohman
Mr. George Menard
Mr. David Michael
Mrs. Kathy Phillips
Ms. Linda Rull
Sister Rene Simonelic, O.S.F.
Reverend Stephen A. Thompson
Mrs. Elaine Wagner
Mr. Zach Wichmann

MEMBERS OF INSTITUTES OF CONSECRATED LIFE AND THEIR RELIGIOUS SUPERIORS

Sister Kathleen Angel, C.D.P.
Sister Susan Barry, O.S.U.
Sister David Marie Beikirch, O.P.
Reverend Donald Blaeser, O.F.M.
Sister Ann Marie Capal, F.S.G.M.
Reverend Joseph Carlos, O.F.M.

Reverend Thomas Coughlin, O.P.Miss.
Sister Marybeth Culnan, O.S.F.
Sister Theresa Davey, O.S.U.
Reverend Arnaud Devillers, F.S.S.P.
Reverend John Doctor, O.F.M.
Reverend Vincent Elsen, O.F.M.
Sister Rebecca Ann Gemma, O.P.
Sister Rose Madonna Gibbons, O.S.F.
Brother Jack Hardesty, O.F.M.
Reverend Charles Hart, O.F.M.
Sister Mary Lenore Highland, O.S.F.
Sister Maria Goretti Hotop, O.S.U.
Reverend James Isaacson, S.J.C.
Sister Brenda Jacoby, O.S.U.
Sister Susan Kienzler, O.S.U.
Sister Maria Angelica Lopez-Rodriguez, M.A.G.
Reverend Kevin Mann, S.J.C.
Brother Anthony Joseph McCoy, F.F.S.C.
Sister Barbara McMullen, C.D.P.
Sister Loyola Miller, O.P.
Sister Mary Karolyn Nunes, F.S.G.M.
Sister Gertrude O'Connor, O.S.F.
Sister Katherine O'Connor, O.P.
Sister Maureen O'Connor, O.S.F.
Reverend John Ostdiek, O.F.M.
Sister Anna Marie Pierre, O.P.
Sister Jacklyn Pritchard, C.D.P.
Sister Ofelia Quiroz-Martinez, M.A.G.
Sister Vilayphon Santibout, O.S.F.
Sister Miriam Scheel, O.P.
Sister Rosemary Skelley, O.S.U.
Reverend Scott Thelander, S.J.C.
Brother John Francis Tyrell, F.F.S.C.
Reverend Michael Luke Ubben, O.F.M.
Mother Mary Maximilia Um, F.S.G.M.
Brother Gerald Voycheck, F.F.S.C.
Reverend Joseph Zimmerman, O.F.M.

PARISH DELEGATES

Mr. Robert Allen, St. Thomas the Apostle, Decatur
Mr. Tom Arnolts, St. Augustine, Ashland
Ms. Kate Baker, Holy Cross, Auburn
Deacon Dennis Baker, St. Joseph, Benld
Mrs. Lee Barrett, St. Aloysius, North Arm
Mr. Tim Bealor, St. Edward, Mendon
Mr. Jamie Becker, St. Patrick, Grafton
Mrs. Caroline Becker, St. Agnes, Springfield
Ms. Janice Bellm, St. Cecilia, Glen Carbon
Ms. Pam Blackorby, Sacred Heart, Franklin
Mrs. Robin Black-Rubenstein, St. Boniface, Edwardsville
Mr. Steven Bowman, Our Lady of the Holy Spirit, Mount Zion
Mr. Nicholas Brady, St. Peter, Petersburg
Ms. Chelli Branyan, Assumption of BVM, Assumption
Ms. Ann Carr, Holy Family, Decatur
Mr. Tom Cholevik, St. Elizabeth, Granite City
Ms. Annette Cole, St. Patrick, Girard
Ms. Lynn Connelly, St. Joseph the Worker, Chatham
Mrs. Gloria Couvion, St. Mary, Edwardsville
Ms. Carol Culp, Ss. James and Patrick, Decatur
Mr. Greg Curtin, Holy Trinity, Stonington
Ms. Patricia Damler, Forty Martyrs, Tuscola
Mrs. Jane Dapkus, St. Nicholas, Pocahontas
Mr. Carl Darr, Our Saviour, Jacksonville
Mr. Jesse David, Annunciation, Shumway
Mr. Sean Davis, St. Katharine Drexel, Springfield
Mr. Dan Dickman, St. James, Saint Jacob
Mr. Jeremy Dyer, St. Peter, Quincy
Ms. Carol Eickhoff, St. Agnes, Hillsboro
Mr. Greg Einhorn, Sacred Heart, Lillyville
Mrs. Pat Ellis, Ss. Peter and Paul, Collinsville
Ms. Laura Evans, St. Thomas, Camp Point
Ms. Mary Ann Fawcett, Our Lady of Lourdes, Decatur
Ms. Lylah Flach, St. Rose of Lima, Montrose
Mr. Norman Frisch Jr., Our Lady Queen of Peace, Bethalto
Mrs. Taryn Gaskill, St. Jerome, Troy
Mr. Randy Goben, All Saints, White Hall
Mr. Gary Goldstein, St. Clare, Altamont
Mrs. Addie Gramelspacher, St. John the Evangelist, Carrollton
Mr. Michael Grant, Blessed Sacrament, Quincy
Mr. Marvin Grapperhaus, St. Elizabeth, Marine

Mr. Michael Hady, Resurrection, Illiopolis
 Mr. Paul Hafel, Cathedral, Springfield
 Mr. John Halder, St. John the Evangelist, Medora
 Ms. Janet Harbin, St. Fidelis, Arenzville
 Ms. Deanna L. Harlan, St. Paul, Highland
 Ms. Carole Harrison, St. Mary, Taylorville
 Mrs. Betsy Hemann, St. Michael, Staunton
 Mr. Andrew Hentz, Mother of Perpetual Help, Maryville
 Mr. Dong Hoang, Christ the King, Springfield
 Mr. Phillip Huber, St. Louis, Nokomis
 Ms. Karla Huddlestun, St. Charles Borromeo, Casey
 Ms. Felecia Huebener, St. Alphonsus, Brighton
 Mrs. Dietgard Hunsley, Mother of Dolors, Vandalia
 Mr. Gilbert Irvin, St. Mary, Marshall
 Ms. Sharon Johnson, Visitation BVM, Alexander
 Ms. Janet Jones, St. Mary, Fieldon
 Mr. Kristopher Kloba, St. John Vianney, Sherman
 Ms. Denise Knoche, Ss. Simon and Jude, Gillespie
 Ms. Colleen Knueven, Holy Angels, Wood River
 Mr. Anthony Koberlein, St. Mary, Saint Elmo
 Mr. Joseph Kohlrus, St. Jude, Rochester
 Mr. Paul Kuhns, St. Anne, Edgewood
 Mr. James Kukarola, Holy Family, Granite City
 Mr. Richard Lauwerens, Ss. Mary and Joseph, Carlinville
 Mr. David Leonard, St. Mary, Farmersville
 Deacon Thomas Lucia, St. John Paul II, Mount Olive
 Mr. David McCabe, St. Isidore, Bethany
 Ms. Kay McDade, St. John the Baptist, Arcola
 Mr. Kevin McNicholas, Holy Ghost, Jerseyville
 Mr. John Mehlick, St. Aloysius, Springfield
 Ms. Beth Melton, St. Sebastian, Waverly
 Mr. Larry Merriman, St. Joseph, Ramsey
 Mr. John Miler, St. Thomas, Newton
 Mr. Matthew Mittelstaedt, St. Charles Borromeo, Charleston
 Mr. Nicholas Moehn, St. Mary, Alton
 Ms. Marilyn More, St. Michael the Archangel, Sigel
 Mr. Andy Niemerg, St. Isidore the Farmer, Dieterich
 Ms. Kathy O'Bryen, Little Flower, Springfield
 Mrs. Lora Ochs, St. Mary of the Assumption, Ste. Marie
 Deacon Patrick O'Toole, St. Maurice, Morrisonville
 Ms. Angie Overbeck, St. Mary Help of Christians, Green Creek
 Mr. Andrea Parri, St. Columcille, Sullivan
 Mr. Brian Pekovitch, St. Francis de Sales, Moweaqua

Mr. Matthew Peregrin, Sacred Heart, Virden
Ms. Kim Peters, St. Anthony of Padua, Quincy
Mr. James Ping, Our Lady of Lourdes, Oblong
Ms. Barbara Powley, St. Raymond, Raymond
Mr. Tom Purcell, Sacred Heart, Effingham
Mr. Joshua Quick, St. Elizabeth, Robinson
Ms. Martha Rawe, St. Michael, Greenfield
Ms. Nancy Ray, St. Joseph, Springfield
Mr. Gerald A. Rehkemper, St. Paul, Highland
Mrs. Paula Rehkemper, St. Paul, Highland
Mr. Robert Reinecke, Ss. Peter and Paul, Alton
Ms. Kathie Sass, St. James, Riverton
Mr. Leland Schmitz, St. Patrick, Pana
Ms. Sharon Schraeder, Blessed Sacrament, Springfield
Mr. Lawrence Schwarz, St. Gertrude, Grantfork
Deacon Kim Scott, St. Mark, Winchester
Mr. Gary Sedlock, St. Rita, Kincaid
Ms. Annette Sims, Sacred Heart, Oconee
Mr. Mike Stauder, Sacred Heart, Villa Grove
Ms. Mary Stewart, St. Peter, Petersburg
Mrs. Shaun Sullivan, St. Mary, Paris
Mr. Paul Sweet, St. Mary, New Berlin
Mr. Kenneth Tasset, Holy Family, Athens
Ms. Jan Teegarden, St. Luke, Virginia
Ms. Jodi Thornton, Holy Family, Litchfield
Mr. Mike Tipton, St. Francis of Assisi, Teutopolis
Mrs. Denise Trickey, Immaculate Conception, Pierron
Mr. John Trummer, St. Mary of the Assumption, Neoga
Ms. Donna Tynan, Immaculate Conception, Shelbyville
Deacon Gene Uptmor, Immaculate Conception, Mattoon
Mr. Brad Vacca, St. Francis of Assisi, Hardin
Ms. Emily Van Cleave, Holy Family, Mount Sterling
Ms. Wilma Veizer, St. Mary and St. Mark, Madison
Mr. Anthony Visnesky, St. Frances Xavier Cabrini, Springfield
Ms. Joyce Vogel, Blessed Trinity, Brussels
Mr. Kenneth Vogt, St. Anthony of Padua, Effingham
Deacon Jay Wackerly, St. Ambrose, Godfrey
Ms. Angela Waldo, Our Lady Queen of Peace, Bethalto
Ms. Glenda Waller, St. Michael, Hume
Mr. Clark Wear, St. Alexius, Beardstown
Mr. Mark Welch, St. Mary, Pittsfield
Mr. Phillip Welsh, St. Brigid, Liberty
Ms. Vicki Wenthe, Sacred Heart/St. Anthony School, Effingham

Ms. Krista White, St. Joseph, Quincy
Mr. Michael Wilhite, St. Lawrence, Greenville
Mr. Jerry Willenborg, Christ the King, Greenup
Mr. Terry Wisnasky, Sacred Heart, Livingston
Mr. Gregory A. Wittland, Blessed Sacrament, Quincy
Mr. Tom Woelfel, St. Francis Xavier, Jerseyville
Mrs. Janet Zeidler, St. Francis Solanus, Quincy
Mr. Terrence Zeisset, St. Paul, Highland
Mr. Robert Zeller, Our Saviour, Jacksonville

YOUTH DEANERY REPRESENTATIVES

Miss Sarah Barker, Effingham
Miss Isabel Brahler, Jacksonville
Miss Sydney Frey, Decatur
Miss Maggie Garriott, Springfield
Miss Marissa Johnson, Springfield
Mr. Ean Keppner, Quincy
Mr. Hunter Klette, Alton
Miss Marie Langdon, Jacksonville
Miss Madeleine Mizera, Litchfield
Miss Megan Moran, Effingham
Mr. Spencer Neal, Alton
Mr. Adam Peters, Decatur
Miss Ginny Steinkamp, Quincy
Miss Megan Thornton, Litchfield

PRINCIPALS AND DIRECTORS OF RELIGIOUS EDUCATION

Ms. Debbie Alexander, Holy Family School, Decatur
Ms. Becky Bauerle, DRE, Maryville
Ms. Catherine Becker, DRE, Springfield
Ms. Maria Carmody, DRE, Hardin
Mr. Greg Fearday, St. Anthony High School, Effingham
Ms. Jennifer Frericks, DRE, Carlinville
Mrs. Ann Gage, DRE, Quincy
Ms. Lisa Reeves, DRE, Petersburg
Ms. Lori Shepard, St. Francis Solanus School, Quincy
Ms. Kathy Sherman, St. Paul Catholic School, Highland
Ms. Elaine Wagner, St. Louis Catholic School, Nokomis



Diocese of Springfield in Illinois

Catholic Pastoral Center • 1615 West Washington Street • Springfield, Illinois 62702-4757
www.dio.org 217-698-8500 FAX 217-698-0802

Office of the Bishop

DECREE TO OPEN THE FOURTH SYNOD OF THE DIOCESE OF SPRINGFIELD IN ILLINOIS

Whereas it pertains to the Diocesan Bishop "to build up the Body of Christ," "to guide the holy People of God in the way of salvation," and "to seek out the sheep who stray,"¹ and,

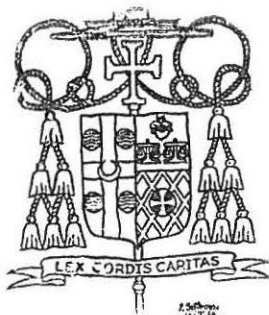
Whereas "all the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land" (c. 211), and,

Whereas, in my judgment, and that of the Presbyteral Council, circumstances suggest the time is ripe for the convocation of a Diocesan Synod (cf. c. 461 § 1), and,

Whereas the members of the Fourth Synod of the Diocese of Springfield in Illinois have been chosen, appointed, and called to participate in this important gathering of this local Church,

Therefore, I, the Most Reverend Thomas John Paprocki, by the grace of God and the favor of the Apostolic See, Bishop of Springfield in Illinois, hereby declare the Fourth Synod of the Diocese of Springfield in Illinois to be opened and urge all of the faithful of this Diocese to pray for its success so that we might all grow together in the grace of God.

Given at the Cathedral of the Immaculate Conception in Springfield, Illinois, this eleventh day of April in the year of Our Lord 2017.



Thomas John Paprocki

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Christopher A. House

Reverend Christopher A. House
Chancellor

¹ The Ordination of a Bishop, 40. In Congregation for Divine Worship and the Discipline of the Sacraments *The Roman Pontifical* (Vatican City: Vox Clara Committee, 2012), 27.



Diocese of Springfield in Illinois

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DECREE PROMULGATING THE DECLARATIONS AND STATUTES OF THE FOURTH DIOCESAN SYNOD OF THE DIOCESE OF SPRINGFIELD IN ILLINOIS

OFFICE OF THE BISHOP

WHEREAS, after having heard the Presbyteral Council and judging it to be good for this local Church, I duly convoked the Fourth Synod of the Diocese of Springfield in Illinois and appointed and summoned the Members of the Synod by individual decrees in accord with the law of the Church in the *Code of Canon Law*, canons 460-466, to the opening of the Synod on April 11, 2017, at the Cathedral of the Immaculate Conception in Springfield, and to the subsequent sessions of the Diocesan Synod;

WHEREAS, listening sessions and various consultations over the past several months were held with the priests, deacons, consecrated religious and lay Christian faithful to discuss the proposed Synodal Declarations and Statutes; and

WHEREAS, official sessions of the Members of the Synod were held on May 20, September 9 and November 18, 2017, the final session at which the Synodal Declarations and Statutes received majority votes by an overwhelming margin;

THEREFORE, I, the Most Reverend Thomas John Paprocki, by the grace of God and the favor of the Apostolic See, Bishop of Springfield in Illinois, by this decree do hereby promulgate each and every Declaration and Statute published in the Fourth Synod of the Diocese of Springfield in Illinois, giving them the force of law and ordering that they be observed by all the clergy, secular or religious, of this Diocese, and by all the consecrated religious and lay Christian faithful to whom they pertain, effective immediately, except where further action or specification is indicated for future implementation.

Given at the Cathedral of the Immaculate Conception, Springfield, Illinois, on the Solemnity of Our Lord Jesus Christ, King of the Universe, on this twenty-sixth day of November in the Year of Our Lord, two thousand and seventeen.

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Very Rev. Christopher A. House, V.J., J.C.L.
Chancellor and Secretary of the Fourth Synod

Reverend Kevin M. Laughery, J.C.L.
Notary of the Fourth Synod



Diocese of Springfield in Illinois

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OFFICE OF THE BISHOP

DECREE TO CLOSE THE FOURTH SYNOD OF THE DIOCESE OF SPRINGFIELD IN ILLINOIS

WHEREAS, all which with the help of Divine Grace we have discussed and I have legislated in this Synod has been successfully enacted and brought to a conclusion,

THEREFORE, I, the Most Reverend Thomas John Paprocki, by the grace of God and the favor of the Apostolic See, Bishop of Springfield in Illinois, by my episcopal authority, do hereby declare that this Fourth Synod of the Diocese of Springfield has reached its conclusion and is closed.

Given at the Cathedral of the Immaculate Conception, Springfield, Illinois, on the Solemnity of Our Lord Jesus Christ, King of the Universe, on this twenty-sixth day of November in the Year of Our Lord, two thousand and seventeen.

+ Thomas John Paprocki

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Christopher A. House

Very Rev. Christopher A. House, V.J., J.C.L.
Chancellor and Secretary of the Fourth Synod

Kevin M. Laughery

Reverend Kevin M. Laughery, J.C.L.
Notary of the Fourth Synod

Diocese of Springfield in Illinois 2017 Synodal Declarations

The Synodal Declarations adopted by the Fourth Diocesan Synod of the Diocese of Springfield in Illinois are as follows:

1. (Statute n. 1):
 - a. The mission of the Roman Catholic Diocese of Springfield in Illinois is to build a fervent community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints. Accordingly, the community of Catholic faithful in this Diocese is committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition.
 - b. To further this mission, the Diocese of Springfield in Illinois is committed to implementing the Four Pillars of Discipleship and Stewardship, namely:
 - i. **Hospitality** – to **invite** people proactively to join us in prayer, especially Sunday Mass;
 - ii. **Prayer** – to **provide** well-prepared celebrations of the sacraments and other occasions for **prayer** as signs of hope and paths of grace to heaven;
 - iii. **Formation** – to **study** the Bible and **learn** more about Jesus and our Catholic faith; and
 - iv. **Service** – to **serve** each other, especially those in need, by practicing charity and justice.
2. (Statute n. 2): In the Diocese of Springfield in Illinois, “all pastoral initiatives must be set in relation to holiness”¹ and will invite people to a life of discipleship and stewardship.

¹ Pope Saint John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, “On entering the New Millennium,” January 6, 2001, n. 30.

3. (Statute n. 3): “The art of growing in God’s grace is the key to growth in the Church. Building a culture of growth in the Church starts with inviting people to experience the love of Jesus Christ. . . . This growth looks not only to build up the number of followers of Jesus Christ, but also – and more importantly – for Christ’s followers to grow in the depth of their relationship with Jesus Christ and in their commitment to observe all that he has commanded us to do.”²
4. (Statute n. 4): To be a disciple means to accept Jesus Christ as one’s Lord and Savior.³ Disciples are those who “make a conscious, firm decision, carried out in action, to be followers of Jesus Christ no matter the cost to themselves.”⁴ Catholic discipleship refers to a committed approach to living a Christian life within the Catholic Church.
5. (Statute n. 64): Formation for discipleship and stewardship as a way of life shall be the primary focus of the catechetical programs in our Catholic parochial schools, high schools and parish schools of religion, as well as our faith formation programs for youth, adults and those with special needs, with sacramental preparation seen as a step in this process, but not the end of the process. Being a practicing Catholic must be taught as a way of life. Thus, religious education is a personal obligation that does not end with the reception of the sacraments, but continues into adulthood.
6. (Statute n. 80): The Sacraments of Christian Initiation shall be offered in the proper sequence (Baptism, Confirmation and Eucharist) for children as well as for adults. To promote discipleship and stewardship as a way of life from an early age, those who are baptized as infants are to receive the Sacraments of Confirmation and Eucharist at about the age of reason, which in this Diocese will normally be in their third grade of elementary school, after they have been properly prepared and have made sacramental confession.⁵

² Second Pastoral Letter of Bishop Thomas John Paprocki, *Ars Crescendi in Dei Gratia*, September 14, 2015, n. 1.

³ Cf. *John* 3:16; *Acts* 2:38, 4:12; *Romans* 10:9, 13.

⁴ United States Conference of Catholic Bishops, *Stewardship: A Disciple’s Response*, 1992.

⁵ Cf. cc. 891 and 914 and the complementary norm of the United States Conference of Catholic Bishops).

7. (Statute n. 67): As a means of fulfilling the responsibility of all the Christian faithful (not just parents) to hand on the Catholic faith to the next generation and in order that cost not be a barrier for children to receive a Catholic education, our parishes and schools through the use of scholarships (public and/or private) shall help pay tuition to make Catholic education available in Catholic grade schools, high schools and parish schools of religion (K-12) for all children of their parishes whose parents agree to the terms of the Family School Agreement.
8. (Statute n. 79): “The art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly (*ars celebrandi et adorandi*) is the key to fostering the active participation of the People of God in divine worship.”⁶ The clergy of the Diocese of Springfield in Illinois “must consider the celebration of the liturgy as their principal duty.”⁷
9. (Statute n. 134): The art of dying in God’s grace is the key to everlasting happiness in eternal life. The Christian faithful die to sin through the saving waters of baptism. By dying to their selfish desires through acts of mortification and self-sacrifice, the Christian faithful grow in love of God and neighbor. The whole Christian life aims at reaching this goal of everlasting happiness in eternal life by turning from sin and growing in virtue through God’s grace.
10. (Statute n. 143): As a Diocese committed to discipleship and stewardship, the community of Catholic faithful recognizes that everything we have comes from God and that He has given us gifts not just to use them for ourselves but also to share them with others. As faithful and generous stewards of God’s abundant gifts, those committed to discipleship and stewardship as a way of life pledge to share their talents, give of their time and contribute proportionately from their financial resources for the good of the Church and those in need.
11. (Statute n. 144): Trusting in God’s providence and giving according to their means, the Catholic faithful of the Diocese of Springfield in Illinois are called to live as disciples of Our Lord Jesus Christ by giving of their time and talent and striving to fulfill the Biblical command to tithe by donating the suggested amount of at least 8% of their income to their parishes and 2% to other charities as an expression of their gratitude to God and of their stewardship of His manifold gifts of creation.

⁶ First Pastoral Letter of Bishop Thomas John Paprocki, *Ars Celebrandi et Adorandi*, June 22, 2014, n. 1.

⁷ Pope Benedict XVI, Post-Synodal Exhortation, *Sacramentum Caritatis*, March 13, 2007, n. 39.

12. (Statute n. 145):

- a. Each parish is a member of the Diocese and of the universal Catholic Church. As such, each parish has an obligation to contribute to the operational expenses of the Diocese and the Apostolic See. Following the Biblical model of tithing, parishes shall tithe approximately 10% of their designated annual income to the Diocese, which shall be used to fund the operations of the Diocesan Curia, payment of assessments to the Catholic Conference of Illinois and the United States Conference of Catholic Bishops, financial contributions to the Apostolic See in accord with canon 1271, and donations to national and international collections.
- b. Parish tithing will replace the Annual Catholic Services Appeal and regularly-scheduled second collections. Parishioners who wish to make additional donations to the scheduled diocesan, national and international collections may still do so by placing the envelope with their designated donation in the regular collection. Special second collections will be taken in support of the Annual Missionary Plan of Cooperation and may still be taken up from time to time to assist victims of natural disasters and other extraordinary causes.
- c. The Diocesan Bishop shall appoint a committee, whose purpose is, in consultation with the Diocesan Finance Council and Presbyteral Council, and subject to the approval of the Diocesan Bishop, to define what constitutes the annual parish income for the determination of a formula to calculate the amount that is subject to the approximate 10% tithe.⁸ Such process should take into consideration the goals of the Diocese to build up the Body of Christ, to support Catholic formation and education, and to recognize the differences in parishes (e.g., those with an abundance of material wealth and those without, those that operate parish schools and those that do not). Such formula should attempt to be fair and just to all, while at the same time provide adequate financial resources to the Diocese, so that the Diocese can accomplish its intended mission.

⁸ Cf. c. 1263.



A CALL TO DISCIPLESHIP **COME AND SEE**

**Synodal Statutes
Adopted by the
Fourth Diocesan Synod of the
Diocese of Springfield in Illinois on
November 18, 2017 and
Approved by
Decree of the Diocesan Bishop on
November 26, 2017**

Diocese of Springfield in Illinois

2017 Synodal Statutes

PART I. GENERAL NORMS

1. a) The mission of the Roman Catholic Diocese of Springfield in Illinois is to build a fervent community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints. Accordingly, the community of Catholic faithful in this Diocese is committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition.

b) To further this mission, the Diocese of Springfield in Illinois is committed to implementing the Four Pillars of Discipleship and Stewardship, namely:
 - i. **Hospitality** – to **invite** people proactively to join us in prayer, especially Sunday Mass;
 - ii. **Prayer** – to **provide** well-prepared celebrations of the sacraments and other occasions for **prayer** as signs of hope and paths of grace to heaven;
 - iii. **Formation** – to **study** the Bible and **learn** more about Jesus and our Catholic faith; and
 - iv. **Service** – to **serve** each other, especially those in need, by practicing charity and justice.
2. In the Diocese of Springfield in Illinois, “all pastoral initiatives must be set in relation to holiness”⁹ and will invite people to a life of discipleship and stewardship.
3. “The art of growing in God’s grace is the key to growth in the Church. Building a culture of growth in the Church starts with inviting people to experience the love of Jesus Christ. . . . This growth looks not only to build up the number of followers of Jesus Christ, but also – and more importantly – for Christ’s followers to grow in the depth of their relationship with Jesus Christ and in their commitment to observe all that he has commanded us to do.”¹⁰

⁹ Pope Saint John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, “On entering the New Millennium,” January 6, 2001, n. 30.

¹⁰ Second Pastoral Letter of Bishop Thomas John Paprocki, *Ars Crescendi in Dei Gratia*, September 14, 2015, n. 1.

4. To be a disciple means to accept Jesus Christ as one's Lord and Savior.¹¹ Disciples are those who "make a conscious, firm decision, carried out in action, to be followers of Jesus Christ no matter the cost to themselves."¹² Catholic discipleship refers to a committed approach to living a Christian life within the Catholic Church.
5. The statutes of this Synod constitute the fundamental particular laws for the governance of the clergy, religious and laity of the Diocese of Springfield in Illinois. They presuppose the prescriptions of the canon law, of the Roman Pontiff and the Dicasteries of the Roman Curia, of the United States Conference of Catholic Bishops, of the Bishops of the Province of Chicago, and of the Plenary Councils of Baltimore.
6. These statutes abrogate all previous synodal and extra-synodal legislations.
7. These statutes are authentically interpreted solely by the Diocesan Bishop or by the one to whom he has granted the power to interpret them authentically.¹³ The local Ordinary can dispense from them and grant permissions required by them whenever he judges that such dispensations and permissions will contribute to the good of the faithful.¹⁴ All requests for dispensations and permissions must be submitted in writing or, if done orally, must be subsequently documented in writing.
8. The pastor shall offer the laity formation in the ecclesiastical laws which pertain to them.
9. Diocesan policies further specify and delineate in greater detail the fundamental particular laws of these statutes and require all diocesan, parish and Catholic school personnel to act in a prescribed manner in handling specified situations. Diocesan procedures are uniform methods or standards of implementing diocesan policies.
10. Consistent with canon law and as constituted and regulated in accord with diocesan policies and procedures, the preeminent canonical and consultative bodies of the Diocese of Springfield in Illinois are the College of Consultors, the

¹¹ Cf. *John* 3:16; *Acts* 2:38, 4:12; *Romans* 10:9, 13).

¹² United States Conference of Catholic Bishops, *Stewardship: A Disciple's Response*, 1992.

¹³ Cf. canon 16, §1.

¹⁴ Cf. canon 88).

Presbyteral Council, the Diocesan Finance Council and the Diocesan Pastoral Council, which are advisory to the Diocesan Bishop.

PART II. THE PEOPLE OF GOD

CHAPTER I

CLERGY IN GENERAL

11. a) In leading their lives clerics are bound in a special manner to pursue holiness because they are consecrated to God in a new way by sacred ordination so that they may become suitable instruments of Christ, the eternal priest, as dispensers of God's mysteries in the service of His people, and at the same time that they be exemplary models to the flock.¹⁵
- b) The clergy should make use of the following basic requirements for sanctity and spiritual perfection: meeting regularly with a spiritual director, daily meditation, daily examination of conscience, frequent reception of the Sacrament of Penance, filial devotion to the Blessed Mother and daily recitation of the Rosary in her honor and above all the dutiful recitation of the Liturgy of the Hours,¹⁶ ardent devotion to the Most Blessed Sacrament and the devout celebration of the Holy Sacrifice of the Mass with proper preparation and due thanksgiving.¹⁷
12. a) All diocesan priests must make a retreat annually.¹⁸ At least every other year priests are highly encouraged to make a retreat with the other priests serving in the Diocese at the time and place convenient for the priests as designated by the local Ordinary.
- b) In other years priests may make their retreat at a Catholic retreat house of their choice with the approval of the Vicar for Priests.
- c) Additionally, in the year when diocesan priests choose to attend the retreat with the priests of the Diocese at the time and place designated by the local Ordinary, they may also make another retreat at a Catholic retreat house of their

¹⁵ Cf. *Code of Canon Law*, c. 276, §1 and the *Code of Canons of the Eastern Churches*, c. 368.

¹⁶ As obliged for clerics by c. 276, §1, 3°.

¹⁷ Cf. c. 276, §§1-2.

¹⁸ Cf. c. 276, §1, 4°.

choice with the approval of the Vicar for Priests, as long as this second retreat does not extend over a weekend.

13. All diocesan permanent deacons must make a retreat annually at a Catholic retreat house of their choice with the approval of the Director of the Office for the Diaconate. At least every other year permanent deacons are highly encouraged to make a retreat with the other deacons serving in the Diocese at a time and place convenient for the permanent deacons as designated by the local Ordinary.¹⁹
14. Attendance at the Spring Gathering for Priests and the Fall Convocation of Priests is an expectation for those diocesan priests and religious priests engaged in the care of souls. Only a just cause will excuse from attendance and the Dean must be notified of the reason for absence. Priests in senior or emeritus status are welcome and highly encouraged to attend.
15. All diocesan priests are highly expected as part of their vocational commitment and professional development to participate in ongoing spiritual formation and continuing theological education as determined by the Vicar General or Vicar for Priests and as prescribed by the United States Conference of Catholic Bishops' document *The Basic Plan for the Ongoing Formation of Priests* (2001) and by the most recent edition of the *Program for Priestly Formation*. Diocesan priests may be granted a sabbatical for ongoing theological, pastoral and/or ministerial formation by the Diocesan Bishop in accord with diocesan policies and procedures.
16. The rectory is the home of the priest(s) of the parish. True Christian hospitality towards all priests should characterize all our rectories. "The pastor is obliged to reside in a parish house close to the church; in particular cases, however, the local ordinary can permit him to live elsewhere, especially in a house shared by several presbyters, provided there is a just cause and suitable and due provision is made for the performance of parochial functions."²⁰ "The parochial vicar is obliged to reside within the parish, or, if he has been appointed to different parishes concurrently, he is obliged to live in one of them; however, the local ordinary can permit him to reside elsewhere, especially in a house shared by several priests provided there is a just cause and such an arrangement does not hinder the discharge of his pastoral duties."²¹ If possible, parish offices should be

¹⁹ Cf. c. 276, §1, 4°.

²⁰ c. 533, §1.

²¹ c. 550, §1.

in a building separate from the rectory. In those circumstances where the parish offices are in the rectory building, there should be a clear separation as much as possible between the parish office and meeting spaces and the private residential quarters of the priest(s).

17. Lay persons, other than seminarians with the approval of the Director for the Office of Vocations, are not permitted to reside in any rectory, even though they are relatives, unless the Diocesan Bishop has granted a written permission in each case.
18. The Dean is to be informed in the event that overnight guests other than clergy, seminarians and immediate family members will be staying in the rectory or other residence of priests. Minors unaccompanied by at least one of their parents or those who lawfully take their place may not stay in the rectory or other residence of priests, even overnight.
19. It is the local Ordinary's prerogative to decide in individual cases whether the employment or retention of any staff member may be the cause of scandal or otherwise undesirable, and, if he deem it advisable, to forbid such employment or retention. It is not prudent to have minors working in the rectory or parish office without another adult present in addition to the parish priest(s).
20. a) Clerics shall respect proper boundaries with members of either sex.

b) Clerics shall abide by diocesan policies and procedures regarding working with minors and vulnerable adults.

c) Clerics shall use prudence in visiting the homes of parishioners and shall avoid situations which may give rise to scandal in the judgment of the local Ordinary.
21. a) As decreed in 1999 by the complementary norm of the United States Conference of Bishops in accord with the prescriptions of canon 284, "clerics are to dress in conformity with their sacred calling. In liturgical rites, clerics shall wear the vesture prescribed in the proper liturgical books. Outside liturgical functions, a black suit and Roman collar are the usual attire for priests. The use of the cassock is at the discretion of the cleric." In the Diocese of Springfield in Illinois, clerical attire, or, in the case of clerical religious, the religious habit (per c. 669), is the norm for priests in ministerial situations such as when meeting people at the rectory or parish office, in the church and school, as well as when visiting the sick. When outside the rectory, the parish office, the church or the school, priests are to wear black clerical clothes and the Roman collar unless engaged in leisure, athletic or recreational activity. Clerical attire in a color other

than black may be worn with a Roman collar for a just cause (such as hot weather).

b) "The Code of Canon Law does not oblige permanent deacons to wear ecclesiastical garb [see canon 288]. Further, because they are permanent and active in secular professions and society, the United States Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and manner of lifestyle. Each diocesan bishop should, however, determine and promulgate any exceptions to this law, as well as specify the appropriate clerical attire if it is to be worn."²² Accordingly, by determination of the Diocesan Bishop, permanent deacons in the Diocese of Springfield in Illinois may wear clerical attire, consisting of a gray clergy shirt and Roman collar, when exercising diaconal ministry, especially when conducting wake services, funerals, graveside services and grief counseling, and when visiting the homebound, nursing homes, assisted living facilities and the area hospitals as a Catholic deacon. Wearing a lapel pin or logo on the shirt with an emblem signifying the permanent diaconate is also permitted.

22. a) Attention is called to the decrees of the Holy See and provisions of canon law imposing penalties against all clerics and religious who engage in business or trading for profit, either for themselves or for others.²³

b) Clerics are forbidden to post bail or to give surety for anyone unless they have the written permission of the local Ordinary. Priests are reminded that the endorsing or co-signing of promissory notes is a species of surety, and is forbidden. Priests are also forbidden to lend money to laymen at interest.²⁴

c) Without the permission of the local Ordinary, priests should not assume responsibility for the safekeeping of the money, property or valuables of others, except in the case of a close relative or brother priest.²⁵

23. While the Christian faithful can legitimately vindicate and defend the rights which they possess in the Church before a competent ecclesiastical forum

²² *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, approved by the United States Conference of Catholic Bishops in 2003 and confirmed by the Holy See on October 30, 2004, paragraph 89.

²³ Cf. cc. 285-286, 672 and 1392.

²⁴ Cf. c. 285, §4.

²⁵ Cf. c. 285, §4.

according to the norm of law,²⁶ no cleric may institute a suit, action or complaint in the civil or criminal courts, whether in personal or ecclesiastical matters, without the consent of the local Ordinary. Pastors and Administrators of other public juridic persons “are neither to initiate nor to contest litigation in a civil forum in the name of a public juridic person unless they have obtained the written permission of their own Ordinary.”²⁷

24. All clergy are admonished to be most conscientious in paying all personal and parish debts. When credit is extended to them, the bills should be paid promptly and as agreed. Neglect of this obligation is not infrequently the source of grave scandal to the laity.
25. a) In accordance with the canons 285, 286 and 287, the clergy will refrain from all activities that are unbecoming to the clerical state.

b) The recreation of a priest should keep in mind the value of priestly fraternity and should be in keeping with the priestly office. Attendance at places and events which might be the cause of scandal is forbidden.
26. Beyond exercising the right to vote, voter registration, voter education and advocacy for issues consistent with Catholic teaching, all priests shall refrain from participating in partisan political activity or endorsing or promoting political candidates or a political party).²⁸
27. The clergy are most earnestly exhorted to make a last will and testament. A duplicate copy of this will, in a sealed envelope if one so chooses, should be filed at the Diocesan Curia.
28. Priests assigned to a parish and living in a property owned by the parish or the Diocese are to make a list or accurate inventory of their personal contents and belongings. They shall follow the same updating guidelines outlined in statute 170b. In case of the death or the transfer of a pastor, the Dean shall see to it that only the items listed as the pastor’s personal contents will be removed from the premises. The pastor will be responsible for any priest assigned to his parish regarding the removal of his personal contents.

²⁶ Cf. c. 221, §1.

²⁷ Cf. c. 1288.

²⁸ Cf. c. 287, §2 and the guidelines of the United States Conference of Catholic Bishops and the Catholic Conference of Illinois.

29. Clerics are expected to accept assignments from the Diocesan Bishop in the spirit of obedience as a call to participate in the mission of the Diocese.²⁹ While the Diocesan Bishop retains the prerogative to make direct assignment of priests, a Priests Personnel Board according to its constitution and bylaws shall ordinarily advise him in the assignment of priests.
30. a) A priest entrusted with the care of souls, when necessarily absent from his assignment, even for a few hours, shall leave at his residence or parish office the contact information where he may be reached in case of necessity. The contact information of the parish rectory as well as the contact information where a priest may be reached in case of emergency are to be published in the parish bulletin and on the parish's Internet website for the convenience and service of the faithful.
- b) The priests serving in this Diocese are reminded that they are to fulfill their functions faithfully which their Ordinary has entrusted them.³⁰ Canonical penalties will be invoked against those who leave their assignment for any notable time without the permission of the local Ordinary.³¹
31. a) Extern priests, secular or religious, are regularly to secure diocesan faculties by express grant of the Diocesan Curia upon presentation from their Ordinary of a letter of good standing and attesting to their suitability to work with minors and vulnerable adults, with the exception of the religious priests who receive faculties from their own religious superior when ministry is to be exercised solely within the internal confines of the religious institute.
- b) The Deans are empowered to subdelegate diocesan faculties, to any extern priest provided he is approved for confession in his own diocese or religious institute.
- c) Every grant of diocesan faculties to an extern priest, secular or religious, ceases with the expiration of his official residence in the Diocese (for residents), or with his departure from the Diocese after each particular stay for which he received faculties (for non-residents). The local Ordinary reserves to himself personally the exclusive power to make any exceptions to this regulation regarding cessation of faculties.

²⁹ Cf. cc. 273-274.

³⁰ Cf. c. 274, §2.

³¹ Cf. c. 1389.

CHAPTER II
CLERGY IN PARTICULAR
ARTICLE 1. DEANS

32. a) In accordance with canon 374, the Diocese of Springfield in Illinois is divided into the following deaneries:

Alton, for the counties of Madison and Bond;
Decatur, for the counties of Macon, Moultrie, and Shelby;
Jerseyville, for the counties of Calhoun, Green, Jersey, Macoupin, and Montgomery;
Mattoon, for the counties of Clark, Coles, Crawford, Cumberland, Douglas, Edgar, Effingham, Fayette, and Jasper;
Quincy, for the counties of Adams, Brown, Pike, and Scott;
Springfield, for the counties of Cass, Christian, Menard, Morgan, and Sangamon.

(Amended by Decree of Bishop Thomas John Paprocki, June 22, 2020.)

b) Permission for a parish to affiliate with a deanery other than its assigned deanery requires the written authorization of the local Ordinary which will be granted only for grave reasons.

33. The Dean represents and assists the Diocesan Bishop by promoting and coordinating the common pastoral activity within the deanery and providing for the pastoral care of all the priests of his deanery³² and shall have the title of “Very Reverend” unless he has one of higher honor.

34. a) The Deans will visit the parishes and missions of their deaneries at times determined by the local Ordinary and submit a general report according to the form approved by the local Ordinary.³³

b) The Deans will annually submit to the local Ordinary a report of their meetings with the priests of their deaneries and a report of their inspection of the sacramental registers of the parishes in their deaneries every other year.

35. The Dean shall arrange for a monthly meeting of the priests of the deanery to discuss pastoral matters and/or to promote priestly fraternity within the deanery through meals or other social gatherings.

³² Cf. c. 555, §§1-3.

³³ Cf. c. 555, §4.

36. The Dean will generally be appointed to act as the official delegate of the local Ordinary in the absence of the Diocesan Bishop or the Vicar General for the canonical installation within his deanery of a pastor appointed from the diocesan or religious clergy.
37. The Dean will promptly notify the local Ordinary of the serious illness or death of a priest. Until other provisions are made by the local Ordinary, the Dean will serve as parochial administrator of a parish left vacant by the death of a pastor or whose pastor is impeded by incapacity or serious illness. Funeral arrangements will be made by the Dean for deceased priests of the deanery subject to the local Ordinary.

ARTICLE 2. PASTORS

38. a) A pastor appointed from the diocesan clergy assumes canonical possession of his parish by exercising his ministry beginning on the date indicated in his letter of appointment. A religious, who is appointed pastor by the Diocesan Bishop on presentation by his proper religious Superior, assumes canonical possession of his parish by exercising his ministry beginning on the date indicated in his letter of appointment.
- b) In accordance with the *Code of Canon Law*, equivalent to a pastor is a parochial administrator, who has the same duties and rights as a pastor, unless the law or the Diocesan Bishop establishes otherwise.
39. Pastors shall be available for parochial duties at all times, except during vacation or illness or on the free day once each week.
40. Whenever a pastor is to be absent from his parish for more than a week, he must notify the local Ordinary, provide his contact information where he can be reached in case of emergency, and arrange for a substitute approved by the local Ordinary.³⁴
41. A pastor shall not be absent from the rectory overnight without notifying the Dean of his contact information in case of emergency. If the pastor is also the Dean (Vicar Forane), then he shall notify the local Ordinary of his contact information in case of emergency. The weekly free day of the pastor is understood to include permission for overnight absence from the rectory, with

³⁴ Cf. c. 533, §§2-3.

responsible consideration and provision for the care of souls in case of emergency.

42. Every pastor has the right to one month (continuous or interrupted) annual vacation with full compensation, at a time agreed upon with the Dean, with the compensation for any substitute to be paid by the parish.³⁵
43. Each parish must have its own official seal.³⁶
44. At least every five years, the pastor, either personally or through his parochial vicar, deacon or other member of the pastoral staff, is highly encouraged to visit every family in the parish and compile the parish census. Electronic means of communication may also be used to update the parish census.
45. In accordance with canon 536 and as regulated by diocesan policies and procedures, every parish shall have a pastoral council, which is advisory to the pastor.
46. In accordance with canons 528 to 537 inclusive, pastors are reminded of their obligations, in particular:
 - a) of residence and of being always available for service to his flock;
 - b) of knowing the people – non-Catholic as well as Catholic – in his parish and of exercising pastoral solicitude for all;
 - c) of personally preaching the word of God;
 - d) of discovering and correcting in his parish any abuses against faith and morals;
 - e) of applying Holy Mass *pro populo* on all Sundays and Holy Days of Obligation, and the other days prescribed in the diocesan Ordo; if he is legitimately prevented from this celebration, he is to apply Mass on these same days through another priest or he himself is to apply it on other days;³⁷

³⁵ Cf. c. 533, §2.

³⁶ Cf. c. 535, §3.

³⁷ Cf. canon 534, §1.

- f) of administering the Sacraments to the faithful according to their reasonable requests and at times suited to their convenience;
- g) of exercising great zeal for the care of the sick and dying in the parish.

ARTICLE 3. PAROCHIAL VICARS

- 47. Parochial vicars are accountable to the pastor; the pastor shall set for them a good example of priestly life and zeal and shall pastorally instruct, direct, and admonish them in the care of souls, in parochial administration, and in personal conduct; the parochial vicar owes the pastor reverence and obedience in the spiritual and temporal work of the parish, in the order of the household, and in the duty of residence, remembering that residence is to be not only physical but truly active and fruitful for the good of souls.
- 48. A priest regularly assigned as a parochial vicar to a parish shall assist the pastor in matters spiritual and temporal under the authority and direction of the pastor.
- 49. Parochial vicars shall be available for parochial duties at all times, except during vacation or illness or on the free day once each week, which is to be granted by the pastor.
- 50. A parochial vicar shall not be absent from the rectory without notifying the pastor of his contact information where he can be reached in case of emergency. The weekly free day of the parochial vicar is understood to include permission for overnight absence from the rectory.
- 51. Every parochial vicar has the right to one month (continuous or interrupted) annual vacation with full compensation, at a time agreed upon with the pastor, with the compensation for any substitute to be paid by the parish.³⁸
- 52. The parochial vicar shall not promote new activities without the pastor's knowledge and consent. If the pastor's opposition is deemed unreasonable, the parochial vicar may confer with the Dean.

ARTICLE 4. CHAPLAINS

- 53. Chaplains are to provide for the pastoral care of the institution, community or particular group of the Christian faithful to which they have been assigned.

³⁸ Cf. c. 550, §3.

54. The chaplain is entitled to one month (continuous or interrupted) annual vacation with full compensation, and his substitute is to be paid by the institution he is serving.

CHAPTER III

RELIGIOUS

55. a) Religious life is highly esteemed in the Diocese of Springfield in Illinois. The faithful should support and be always mindful of the faith and charity, the spiritual and the corporal works of mercy, inspired by and flowing from established religious communities.
- b) In these statutes, the term “religious” is understood to apply also to members of “secular institutes” and “societies of apostolic life.”
56. a) All priests who serve as confessors for religious are expected to esteem and to prepare appropriately for this important work and to fulfill this duty faithfully.
- b) Should a confessor be unable at any time to fulfill a commitment he has made to hear the confessions of religious, he shall arrange for a substitute from the list among the priests with faculties for ministry in the Diocese.
57. Religious houses legitimately established in the Diocese are to have at least an oratory in which the Blessed Sacrament is to be reserved and in which Mass is to be celebrated at least twice a month so that it is truly the center of the community.³⁹

CHAPTER IV

THE LAY CHRISTIAN FAITHFUL

58. The Lay Christian Faithful are called, in the words of the Second Vatican Council, to “seek the Kingdom of God by engaging in temporal affairs and ordering them according to the plan of God.”⁴⁰ While participation in the Holy Sacrifice of the Mass on Sundays and Holy Days is an obligation for all, frequent and daily Holy Mass and Holy Communion is encouraged as a means to holiness. Through active

³⁹ Cf. cc. 608 and 904, §1, 2°.

⁴⁰ *Lumen Gentium*, 31.

participation in the Eucharistic sacrifice, “the source and summit of the whole Christian life,”⁴¹ they will grow in their commitment as intentional disciples to live and think with Christ in His Church.

59. a) The faithful of all ages are urged throughout their lives to study the Bible in light of the Catholic faith, to learn the teachings of the Catholic faith through ongoing formation and education, and foster those means which the Church uses to make the faith known and fervently practiced, e.g., Catholic media, lay retreats for men and women, confession of sins in the Sacrament of Penance,⁴² and frequent visits to Our Lord in the Blessed Sacrament, whether exposed for adoration or reserved in the tabernacle.
- b) The family rosary, the Divine Mercy Chaplet and the enthronement of the Sacred Heart are religious practices especially commended and counseled for the sanctification of the home.
60. The establishment of parish organizations, with the approval of and in cooperation with the pastor, is highly recommended to foster holiness and Catholic spirituality.
61. a) Every diocesan public association of the Christian Faithful should have a priest designated by the Diocesan Bishop as chaplain or ecclesiastical assistant, having heard the major officials of the association, when this is expedient.⁴³
- b) Every diocesan private association of the Christian Faithful can freely choose a spiritual advisor, if it desires one, from among the priests legitimately exercising ministry in the Diocese; however, he needs the confirmation of the local Ordinary.⁴⁴
- c) The pastor is, in virtue of his office, the moderator of all parish associations, with the right of delegating the care of any association to his parochial vicar (if applicable).
62. The faithful are warned against joining or supporting any organizations which hold or promote views contrary to the Catholic faith.

⁴¹ *Lumen Gentium*, 11.

⁴² Cf. cc. 988-989.

⁴³ Cf. c. 317, §1.

⁴⁴ Cf. c. 324, §2.

63. The Lay Christian Faithful have a right to expect that their clergy will:

- a) treat them with justice, kindness, and charity as members of the Mystical Body of Christ;
- b) teach them the Catholic faith, especially through well-prepared and effectively delivered homilies;
- c) faithfully administer the Sacraments to them when properly prepared and disposed, and give them due opportunity of assisting at divine services;
- d) give them ample opportunity to confess their sins at regularly scheduled and publicized times as well as at other times when needed;
- e) give them prompt spiritual care when sick, and ecclesiastical burial with all Christian privileges, unless when prohibited by canon law;
- f) appoint suitable and qualified lay persons to serve on the parish pastoral council, parish finance council, parish stewardship committee (if applicable) and school board (if applicable) for terms defined by the council's, committee's or board's constitution and bylaws.

PART III. THE TEACHING OFFICE OF THE CHURCH

ARTICLE 1. CATECHESIS

64. Formation for discipleship and stewardship as a way of life shall be the primary focus of the catechetical programs in our Catholic parochial schools, high schools and parish schools of religion, as well as our faith formation programs for youth, adults and those with special needs, with sacramental preparation seen as a step in this process, but not the end of the process. Being a practicing Catholic must be taught as a way of life. Thus, religious education is a personal obligation that does not end with the reception of the sacraments, but continues into adulthood.

ARTICLE 2. SCHOOLS

65. As the primary educators of their children, parents and those who lawfully take their place should highly value Catholic education, sending their children to Catholic schools, when such are available, or providing education and formation in the Catholic faith through parish schools of religion or in a home school

environment in order to develop a deeper relationship with God and the Christian community.

66. Children of the parish have the right and responsibility to attend their own parish's proper parochial school, where such exists. Children of parishes that do not have their own parochial school should be admitted in a nearby parochial school, where possible, with the parish to which they belong providing a subsidy or scholarship to the parochial school in which they are enrolled, in accord with diocesan policies and procedures.
67. As a means of fulfilling the responsibility of all the Christian faithful (not just parents) to hand on the Catholic faith to the next generation and in order that cost not be a barrier for children to receive a Catholic education, our parishes and schools through the use of scholarships (public and/or private) shall help pay tuition to make Catholic education available in Catholic grade schools, high schools and parish schools of religion (K-12) for all children of their parishes whose parents agree to the terms of the Family School Agreement.
68. The pastor or, in the case of a regional Catholic school, the canonical administrator, shall have full charge of the parochial school under the direction of the Diocesan Superintendent of Schools. The pastor or, in the case of a regional Catholic school, the canonical administrator, shall be responsible for management of the school in collaboration with the principal and the school board.
69. Parish priests, both pastors and parochial vicars, have a personal obligation of imparting catechetical formation in the parochial schools.
70. a) Pastors have the responsibility to provide religious education and formation in the discipleship and stewardship way of life for Catholic children attending public grade schools and high schools.⁴⁵ The pastor or parochial vicar must carefully direct this work. The Office for Catechesis and the Office for Youth and Young Adult Ministry shall assist parishes in developing these programs and finding proper resources.

b) Pastors have the responsibility to advise parents of children attending public grade and high schools of their serious and grave obligation of enrolling their children in catechetical classes and of assuring their attendance.
71. Active promotion, direction and responsibility for the catechetical formation of adults, young people and children in each parish shall be the responsibility of the

⁴⁵ Cf. cc. 776-777.

pastor working with properly trained catechists according to norms set forth by the Diocesan Bishop.⁴⁶

72. While maintaining the integrity of their Catholic faith, Catholics are encouraged to participate in ecumenical and interfaith meetings and discussions in accordance with can. 755.

ARTICLE 3. PREACHING

73. There shall be a homily at all Sunday Masses and Masses for Holy Days of Obligation. Homilies at weekday Masses are highly encouraged.
74. Preachers are expected to follow the directives of the Catholic Conference of Illinois and the local Ordinary pertaining to political activities by parishes and Catholic Church organizations.
75. Pastors shall arrange a mission of at least three days' duration at least once every three years in all parishes.
76. Permission of the local Ordinary and a letter of good standing must be obtained for priests from outside the Diocese to celebrate or concelebrate Masses, to preach, conduct missions or retreats, give public addresses, or otherwise engage in ministry in this Diocese.

ARTICLE 4. INSTRUMENTS OF SOCIAL COMMUNICATION

77. *Catholic Times*, as the official Catholic publication of this Diocese, is highly recommended to all our faithful and is to be made widely available in accord with diocesan policies and procedures. Other means of social media are also to be utilized as important means of promoting discipleship and stewardship as a way of life.
78. Vigilance over publications and social communications touching on faith and morals and the granting of permissions or approvals for publications and social communications touching on faith and morals shall be regulated and conducted in accord with the pertinent provisions of the canon law.⁴⁷

⁴⁶ Cf. cc. 773-777.

⁴⁷ Cf. cc. 822-832.

PART IV. THE OFFICE OF SANCTIFYING IN THE CHURCH

CHAPTER 1

THE SACRAMENTS

ARTICLE 1. SACRAMENTS IN GENERAL

79. “The art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly (*ars celebrandi et adorandi*) is the key to fostering the active participation of the People of God in divine worship.”⁴⁸ The clergy of the Diocese of Springfield in Illinois “must consider the celebration of the liturgy as their principal duty.”⁴⁹
80. The Sacraments of Christian Initiation shall be offered in the proper sequence (Baptism, Confirmation and Eucharist) for children as well as for adults. To promote discipleship and stewardship as a way of life from an early age, those who are baptized as infants are to receive the Sacraments of Confirmation and Eucharist at about the age of reason, which in this Diocese will normally be in their third grade of elementary school, after they have been properly prepared and have made sacramental confession.⁵⁰
81. Sacraments are to be administered without charge. Offerings (stole fees) given on the occasion of administering Baptism and Matrimony and celebrating funerals, sacramentals and other parochial functions are determined by the Bishops of the Province and belong to the parish where they are celebrated, unless in the case of voluntary offerings the contrary intention of the donor is certain.⁵¹ The intentions of the donors regarding Mass stipends and stole fees shall be diligently honored.
82. Ordinarily the sacred oils are to be kept in a special, secure place in the church, either in the sanctuary or near the baptismal font. The oil stock with the oil of the

⁴⁸ First Pastoral Letter of Bishop Thomas John Paprocki, *Ars Celebrandi et Adorandi*, June 22, 2014, n. 1.

⁴⁹ Pope Benedict XVI, Post-Synodal Exhortation, *Sacramentum Caritatis*, March 13, 2007, n. 39.

⁵⁰ Cf. cc. 891 and 914 and the complementary norm of the United States Conference of Catholic Bishops.

⁵¹ Cf. cc. 531 and 1264, §2.

sick may be kept in a suitable place in the rectory and may be carried by the priest on his person or in the car of each priest.

83. In each parish records must be kept of Baptisms, First Holy Communions, Confirmations, Marriages and Burials.⁵² The pastor must see to it that the proper entries are made as soon as possible. Records must be kept in a safe and protected place.⁵³ The Dean is expected to inspect these registers every other year to ensure that they are being kept properly⁵⁴ and, on the occasion of the illness or death of the pastor, to see to it that the registers and documents are not lost or removed.⁵⁵ The *Rite of Christian Initiation of Adults* requires a register of catechumens identifying the catechumen, sponsors, minister, and the date and place of the celebration of acceptance into the order of catechumens.⁵⁶ The *RCIA* also requires a book listing those catechumens who have been elected to receive the sacraments of initiation,⁵⁷ and another book for those already baptized who are received into the full communion of the Catholic Church.⁵⁸

ARTICLE 2. BAPTISM

84. In catechetical instructions to the people pastors should explain the obligation of parents to have children baptized in the first few weeks after birth.⁵⁹
85. a) The faithful are to be reminded that the proper place of solemn Baptism is the parish church of the person to be baptized.⁶⁰ Baptism is not to be sought in another church without permission of the proper pastor.

⁵² Cf. c. 535 § 1.

⁵³ Cf. cc. 535 §§ 4-5.

⁵⁴ Cf. c. 555 § 1, 3°.

⁵⁵ Cf. c. 555 § 3.

⁵⁶ Cf. *Rite of Christian Initiation of Adults (RCIA)* n. 17; see also c. 788 § 1.

⁵⁷ Cf. *RCIA*, n. 22.

⁵⁸ Cf. *RCIA*, Appendix, 13.

⁵⁹ Cf. c. 867, §1.

⁶⁰ Cf. c. 857.

b) The parish where the Baptism was administered is the parish of record and a notation that the Baptism was administered in another parish may be entered in the parish of domicile.

86. An adult convert may receive Baptism in the church of the parish where he was instructed. The Rite of Christian Initiation of Adults with the Statutes for the United States is normative.
87. Baptism may not be administered privately except in case of necessity.⁶¹ When necessity dictates a private Baptism (i.e., not in a parish church or oratory), the Baptism should be recorded in the parish of domicile and the baptized is to be brought to the parish church to complete the ceremonies if possible.
88. In the case of Baptism administered privately in a hospital, the chaplain must record the Baptism in the hospital register of Baptism (if such a register exists) and send notice to the proper pastor of the baptized person, who in turn must insert it with a notation of the circumstances in his parish baptismal register.
89. The celebration of Baptism is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.

ARTICLE 3. CONFIRMATION

90. A person belonging to another parish should not be presented for Confirmation without the consent of his proper pastor, who should be informed of the Confirmation as soon as possible.
91. In addition to the entry in the Confirmation register, the pastor must make a notation of the Confirmation in the individual's baptismal record or send notice to the place of his Baptism.⁶²
92. The celebration of Confirmation is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.

⁶¹ Cf. c. 860.

⁶² Cf. cc. 894-896.

ARTICLE 4. THE MOST HOLY EUCHARIST

93. The celebration of the Eucharist is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.
94. All priests must see to it that the Holy Sacrifice of the Mass is celebrated validly and licitly with reverence.
95. a) In the celebration of Mass and the sacraments, the rubrics in the liturgical books must be accurately followed.
- b) Priests must avoid undue haste or scrupulous delay in celebrating Mass.
96. a) In all churches and chapels where the Blessed Sacrament is reserved, Mass must be celebrated at least twice a month.⁶³
- b) Vigil Masses and anticipated evening Masses for Sundays and Holy Days may not begin before 4:00 p.m. The Easter Vigil “must take place during the night, so that it begins after nightfall.”⁶⁴
- c) Only one parochial Mass may be celebrated at midnight on Christmas.
97. The ordinary offering for the celebration of Mass and the limit on offerings given on the occasion of administering sacraments and sacramentals (stipends and stole fees) are determined by the Bishops of the Province.⁶⁵
98. a) It is strictly forbidden for any priest to change or to depart from the amounts determined by the Bishops of the Province for stipends and stole fees or to require, demand or exact a larger amount than authorized.
- b) It is permitted to accept a larger stipend only when it is freely offered; it is permitted to accept a smaller stipend when circumstances require it.⁶⁶
- c) Every priest must always be ready to offer Mass for the intention of one who is too poor to make the usual offering.

⁶³ Cf. canon 934, §2.

⁶⁴ *Missale Romanum*, “Rubrics for the Easter Vigil,” no. 3.

⁶⁵ Cf. cc. 952 and 1264, §2.

⁶⁶ Cf. c. 952, §1.

d) For expenses of travel reasonable moderate compensation in accord with the diocesan compensation schedules may be asked of and given by the parish for priests on supply.

e) Priestly generosity, love and consideration for the poor should be especially shown at times of sickness, death and burial.

99. A priest may not retain more stipends for Masses than he can satisfy within a year.⁶⁷ It is urged that surplus Mass stipends be sent to the Diocesan Director of the Society for the Propagation of the Faith.⁶⁸ A priest may retain only one Mass stipend per day, except on Christmas Day, when he may offer three Masses and retain all three stipends. On the other days of the year except Christmas Day, Mass stipends from additional Masses celebrated or concelebrated by the same priest are to be transferred to the purposes prescribed by the Diocesan Bishop. Diocesan priests are asked to forward Mass stipends from additional Masses to the Diocesan Office for Finances, designated for either the health care and retirement of priests or the formation of future priests.⁶⁹

100. No more than two Masses with collective intentions may be celebrated in a given week when the people making the offering have been previously explicitly informed and have freely consented to having their intention and offering combined with others in a single celebration of Mass.⁷⁰

101. A Mass stipend register must be kept by each parish. Each priest should also keep an accurate record of Mass intentions.⁷¹ Funds received as Mass offerings must be deposited in a separate account and not commingled with other accounts.

102. As many Masses must be said as stipends received except as indicated above.⁷² When a sum of money is received, e.g. by will, without designation of number of Masses, the number must be determined according to the amount for Mass offerings (stipends) determined by the Bishops of the Province, or referred for

⁶⁷ Cf. c. 963.

⁶⁸ Cf. c. 956.

⁶⁹ Cf. c. 951.

⁷⁰ Decree for the Congregation for the Clergy, February 22, 1991.

⁷¹ Cf. c. 958.

⁷² Cf. c. 948.

decision in each case to the local Ordinary if there is a good reason for a different interpretation of the donor's intention.⁷³

103. Mass stipends from a foundation may not be accepted validly without written consent of the local Ordinary.⁷⁴

104. a) In danger of death, the faithful are to receive Holy Communion. While the danger lasts, it is recommended that Holy Communion be administered often but on separate days, without the obligation of fasting. Priests, therefore, should not content themselves with one administration of the Sacrament to those in such danger.

b) Since the administration of Viaticum is not to be unduly delayed, the faithful are to be urged to call the priest promptly to minister to those in danger of death.

105. a) "The correct positioning of the tabernacle contributes to the recognition of Christ's real presence in the Blessed Sacrament. Therefore, the place where the Eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church. . . . In any event, final judgment on these matters belongs to the Diocesan Bishop."⁷⁵ In the Diocese of Springfield in Illinois, the Diocesan Bishop makes the final decision on the proper placement of the tabernacle in each church, chapel or oratory upon the recommendation of the Diocesan Commission for the Liturgy and the Diocesan Commission for Buildings and Property in consultation with the proper pastor or chaplain.

b) "In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer."⁷⁶ In most of the churches and chapels of this Diocese, the center of the sanctuary is normative as the part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer. Exceptions to this norm require the permission of the Diocesan Bishop.

⁷³ Cf. c. 950.

⁷⁴ Cf. c. 1304.

⁷⁵ Pope Benedict XVI, Post-Synodal Exhortation, *Sacramentum Caritatis*, March 13, 2007, n. 69.

⁷⁶ *General Instruction of the Roman Missal*, n. 314.

106. Consecrated hosts should be frequently renewed and the old hosts properly consumed.⁷⁷
107. As a public witness of the veneration toward the Most Holy Eucharist, clergy in this Diocese may conduct processions with the Blessed Sacrament through the public streets and are especially encouraged to do so on the solemnity of the Body and the Blood of Christ (*Corpus Christi*). Such processions shall be conducted in accord with the pertinent liturgical customs and norms.⁷⁸ Arrangements for the procession through the streets shall be made with local law enforcement and civic officials for the sake of good public order and as required by civil law.

ARTICLE 5. THE SACRAMENT OF PENANCE

108. The celebration of the Sacrament of Penance is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.
109. The faculty of hearing confessions is granted or denied to priests in accord with canons 967, §2 and 974, §§ 2 and 3 of the *Code of Canon Law* and norm 12 of the *Essential Norms for Diocesan/ Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* of the United States Conference of Catholic Bishops, or as these canons and norms may from time to time be subsequently amended.
110. All confessors shall be ready and willing to hear the confessions of the faithful whenever they reasonably request this ministry, even outside fixed hours for confession, and pastors and other confessors are exhorted always to remember their obligation in justice and charity in this regard.
111. For the sake of freedom of conscience priests gladly receive penitents from other parishes. The domicile of the penitent is not to be asked.
112. In parishes of one priest an opportunity should be given to confess to a visiting priest from time to time.
113. Every parish shall have scheduled and publicized times of suitable frequency and duration for the Sacrament of Penance.

⁷⁷ Cf. canon 939.

⁷⁸ Cf. cc. 530 and 944.

114. The seal of confession must be kept inviolate.⁷⁹ Wherefore, all priests are reminded that they are prohibited ever to speak of the things heard in confession or to mention them in any form or under any pretext, even incidentally, directly or indirectly, in public or private speech, not only to the lay people, but even among themselves, especially on the occasion of sacred missions or spiritual exercises.

ARTICLE 6. ANOINTING OF THE SICK

115. The celebration of the Sacrament of the Sick is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.
116. While the administration of the Sacrament of the Sick is especially entrusted to the pastor,⁸⁰ all priests to whom the care of souls has been entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office.⁸¹ For patients or residents in a hospital or institution the proper minister is the chaplain, or, if there is not a chaplain or if he is unavailable, then the pastor or parochial vicar of the parish within which the hospital or institution is located.
117. All who have attained the use of reason should be anointed when in danger of death from sickness. The Apostolic Blessing with plenary indulgence should also be imparted.
118. Whenever there is an occasion of counseling the sick about the disposition of temporal goods, especially in the last will or testament, the priest should temper his zeal with prudence. He must consistently refuse to write or execute the will itself, except perhaps for a fellow priest in an extraordinary case. He shall not undertake the guardianship of children of either sex without the permission of the local Ordinary.

⁷⁹ Cf. c. 983.

⁸⁰ Cf. c. 530, 3°.

⁸¹ Cf. c. 1003, §2.

ARTICLE 8. HOLY ORDERS

119. On one Sunday each year, as specified by the local Ordinary, at all Masses a homily should be given on vocations to the priesthood, to the diaconate and to the religious life. Priests from outside the Diocese of Springfield in Illinois are to secure written permission from the Director of the Office for Vocations or the Office of the Chancellor before speaking on vocations in this Diocese.
120. Priests should instruct and encourage parents to foster vocations among their children. All priests, especially pastors, as well as deacons and all the lay Christian faithful, shall see that children who show signs of a religious vocation are carefully encouraged to consider that God may be calling them to priesthood or religious life. They shall train such youths in piety, give them instructions and foster in them the seed of the divine vocation.
121. Pastors have a grave obligation to exercise vigilant supervision over seminarians residing in their parishes during vacations or pastoral internships and to send an accurate, honest report on their moral conduct and manner of life to the seminaries or vocation director when so requested.

ARTICLE 9. MATRIMONY

122. a) Matrimony, as a vocation by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered to the procreation and education of children, is closely related to the discipleship and stewardship way of life.⁸²
- b) Personal preparation for entering marriage for an adequate period of time according to diocesan policy is required of all engaged couples so that through such preparation the parties may be predisposed toward the holiness and duties of their new state of marriage in Christ.⁸³ In order for spouses to become truly capable of making a sincere gift of themselves⁸⁴ in the marital embrace and of being disciples and stewards of the Lord, the giver of life, all married couples are called to learn how to chart their combined fertility through scientific Natural

⁸² Cf. c. 1055.

⁸³ Cf. c. 1063, n. 2.

⁸⁴ Cf. *Gaudium et spes* n. 24.

Family Planning and prayerfully discern the Lord's will for their family size in light of the principles given in *Humanae Vitae* #10.

c) The celebration of the Sacrament of Matrimony is governed by the pertinent provisions of canon law, liturgical norms, and the policies and procedures of this Diocese.

123. a) Outside his own territory a pastor does not assist validly at the marriage even of his subjects without a special delegation. Within his own parish not only the pastor but also the parochial vicar(s) assist validly at all marriages.⁸⁵

b) As long as they validly hold office, the local Ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, to assist at marriages within the limits of their territory. To be valid the delegation of the faculty to assist at marriages must be given expressly to specified persons; if it is a question of a special delegation, it is to be granted for a specific marriage; however, if it is a question of a general delegation, it is to be granted in writing.⁸⁶

c) To assist licitly at the marriage of non-parishioners permission of the proper pastor or of the local Ordinary is also required. A pastor may not deny permission to marry elsewhere, if permission is asked for a just cause. A pastor may not licitly marry non-parishioners without written permission of the pastor or one of the parties.

124. Marriage should be contracted in the parish church where either party has a domicile or quasi-domicile, or month-long residence, in the presence of the local Ordinary, pastor, or a priest or deacon delegated by either of them, and two witnesses, preferably at Mass in the case of a marriage of two Catholics.⁸⁷

125. The celebration of both Catholic and mixed marriages is forbidden outside of parish churches, except that it can be celebrated in another church or oratory with the permission of the local Ordinary or the pastor.⁸⁸

126. a) Priests should be solicitous to effect the validation of invalid marriages and, in doing so, should follow carefully the prescriptions of canon law.

⁸⁵ Cf. c. 1108, §1 and the *Diocesan Pagella of Faculties and Permissions for Priests and Deacons*.

⁸⁶ Cf. c. 1111.

⁸⁷ Cf. cc. 1108 and 1115.

⁸⁸ Cf. c. 1118, §1.

- b) In effecting these validations, priests should remember that a *sanatio in radice* is an extraordinary remedy to be applied only when all efforts to effect a simple validation have failed.
- c) In seeking a *sanatio* priests should not be satisfied with a statement of one party that the other party refuses to renew consent in the form prescribed by the law, but they should investigate each case thoroughly to ascertain whether the original consent was naturally sufficient and still perdures, whether the uncooperative party really refuses to give consent in the form prescribed by the Church, and, in mixed marriages, whether he or she makes the declaration and gives the promises at least implicitly.
127. No priest may declare the nullity of marriage in order that another marriage may be contracted, even though the nullity of the previous marriage seems apparent. Such cases are always to be referred to the Diocesan Tribunal.
128. a) When parties claim that their marriage is null and void, the case is to be referred to the Diocesan Tribunal, provided that there is a probable basis for the alleged invalidity.
- b) Under no circumstances should a priest himself attempt to prejudice the case by expressing his opinion on its merits or on the length of time required for its consideration and decision. He should not undertake to gather evidence for the case, especially concerning a question of non-baptism, nor should he express to the parties that there is no basis for the nullity of a marriage. These are the responsibilities of the Diocesan Tribunal.

CHAPTER II

SACRAMENTALS

129. a) The faithful are to be encouraged to obtain and keep holy water in their homes and to use this sacramental in accordance with the ancient traditions of the Church.
- b) The faithful are also urged to provide themselves with blessed candles for use in their homes.
- c) The devout use of other sacramentals and pious practices approved or commended by ecclesiastical authority is also highly encouraged, such as praying the Rosary, the Divine Mercy Chaplet and the Liturgy of the Hours

(which is obligatory for clerics⁸⁹ and is encouraged for the Christian faithful to pray communally in their parishes in groups established under their pastors⁹⁰), and venerating saints, sacred images and relics.⁹¹

130. a) Pastors should at all times be ready to impart to their people the blessings of the Church.

b) In every parish the pastor should bless the homes and vehicles of his parishioners when requested to do so. In rural parishes it is the mind of the Church that the fields and the flocks also be blessed.

CHAPTER III

SACRED PLACES AND TIMES

ARTICLE 1. CHURCHES

131. Admission to the church for sacred functions must be absolutely free of charge; no money may be taken at the entrance of the church.

132. The chapel of an institution is not a parish church. The chaplain and the religious superior shall periodically advise the faithful, apart from the residents, their family members and the employees of the institution, that they normally are to attend Mass on Sundays and Holy Days of Obligation in the parish churches.

133. a) All churches in which the Blessed Sacrament is reserved should be kept open throughout the day and early evening as far as possible to encourage the Eucharistic devotion of the faithful.

b) The priests are reminded that the church should be locked at night; this is an obligation in conscience for the pastor.

c) In church the pious custom for women and girls to wear some covering on the head may be observed. The faithful are reminded that their clothing in church is to be modest as becoming the sanctity of the place and their own Christian dignity.

⁸⁹ c. 276, §1, 3°.

⁹⁰ Congregation for Divine Worship, *General Instruction on the Liturgy of the Hours* (Vatican City, 1971), n. 21.

⁹¹ Cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines*, Vatican City, 2001.

ARTICLE 2. ECCLESIASTICAL BURIAL

134. The art of dying in God's grace is the key to everlasting happiness in eternal life. The Christian faithful die to sin through the saving waters of Baptism. By dying to their selfish desires through acts of mortification and self-sacrifice, the Christian faithful grow in love of God and neighbor. The whole Christian life aims at reaching this goal of everlasting happiness in eternal life by turning from sin and growing in virtue through God's grace.
135. It is the right of the faithful to choose the church and the cemetery for their funeral and burial, provided the church designated is one entitled to hold funeral services. This choice may be made by the person himself or by one to whom he had given a lawful mandate.
136. All Catholics must be given ecclesiastical burial unless they are expressly deprived of it in accord with canon law. If there be a doubt as to the right of anyone to ecclesiastical burial, the decision is to be made by the local Ordinary.⁹²
137. If a parish has its own cemetery, the faithful departed from that parish are to be interred in that parish's cemetery unless another cemetery has been legitimately chosen either by the departed person or by those who are responsible to arrange for his or her interment.⁹³ The faithful may choose a non-Catholic cemetery for burial for a compelling reason, such as burial with other close family members or in an official military cemetery, in which case the grave is to be blessed in accord with the liturgical books.
138. Non-Catholic members of Catholic families may be buried in a family lot in a Catholic cemetery. Priests and deacons are permitted to conduct appropriate services in the home, funeral parlor and cemetery for the funeral of the non-Catholic member of a Catholic family provided there is no other religious service.
139. Non-Christian religious services, including Masonic rites, are not permitted in a Catholic cemetery without a dispensation from the local Ordinary for the spiritual good of a Catholic party, such as the Catholic spouse of the non-Christian deceased. Non-Catholic Christian religious services are permitted in a

⁹² Cf. cc. 1184-1185.

⁹³ Cf. c. 1180.

Catholic cemetery in accord with the Ecumenical Guidelines of the Province of Chicago.

140. A priest or deacon shall always accompany the body to the place of burial in a Catholic cemetery.
141. Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The care taken to prepare the bodies of the deceased befits their dignity in expectation of their final resurrection in the Lord. When extraordinary circumstances make the cremation of a body the only feasible choice, the cremated remains of a body should be treated with the same respect given to the human body from which they come. A worthy vessel should be used to contain the ashes and the cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.⁹⁴

ARTICLE 3. SACRED TIMES

142. All approved confessors are hereby delegated to dispense individual penitents for a reasonable cause from the general law of fasting, abstaining and observance of feast days; they may exercise this faculty also outside the confessional. For a just cause and according to the precepts of the Diocesan Bishop, pastors possess the faculty by the law itself to grant in individual cases a dispensation from the obligation of observing a feast day or a day of penance or a commutation of the obligation into other pious works.⁹⁵

⁹⁴ Cf., *Order of Christian Funerals: Appendix – Cremation, with Reflections on the Body, Cremation, and Catholic Funeral Rites by the Committee on the Liturgy*, United States Conference of Catholic Bishops, 1997, nos. 411-438.

⁹⁵ Cf. c. 1245.

PART V. THE TEMPORAL GOODS OF THE CHURCH

143. As a Diocese committed to discipleship and stewardship, the community of Catholic faithful recognizes that everything we have comes from God and that He has given us gifts not just to use them for ourselves but also to share them with others. As faithful and generous stewards of God's abundant gifts, those committed to discipleship and stewardship as a way of life pledge to share their talents, give of their time and contribute proportionately from their financial resources for the good of the Church and those in need.
144. Trusting in God's providence and giving according to their means, the Catholic faithful of the Diocese of Springfield in Illinois are called to fulfill the Biblical command to tithe by donating the suggested amount of at least 8% of their income to their parishes and 2% to other charities as an expression of their gratitude to God and of their stewardship of His manifold gifts of creation.
145. a) Each parish is a member of the Diocese and of the universal Catholic Church. As such, each parish has an obligation to contribute to the operational expenses of the Diocese and the Apostolic See. Following the Biblical model of tithing, parishes shall tithe approximately 10% of their designated annual income to the Diocese, which shall be used to fund the operations of the Diocesan Curia, payment of assessments to the Catholic Conference of Illinois and the United States Conference of Catholic Bishops, financial contributions to the Apostolic See in accord with canon 1271, and donations to national and international collections.
- b) Parish tithing will replace the Annual Catholic Services Appeal and regularly-scheduled second collections. Parishioners who wish to make additional donations to the scheduled diocesan, national and international collections may still do so by placing the envelope with their designated donation in the regular collection. Special second collections will be taken in support of the Annual Missionary Plan of Cooperation and may still be taken up from time to time to assist victims of natural disasters and other extraordinary causes.
- c) The Diocesan Bishop shall appoint a committee, whose purpose is, in consultation with the Diocesan Finance Council and Presbyteral Council, and subject to the approval of the Diocesan Bishop, to define what constitutes the annual parish income for the determination of a formula to calculate the amount

that is subject to the approximate 10% tithe.⁹⁶ Such process should take into consideration the goals of the Diocese to build up the Body of Christ, to support Catholic education, and to recognize the differences in parishes (e.g., those with an abundance of material wealth and those without, those that operate parish schools and those that do not). Such formula should attempt to be fair and just to all, while at the same time provide adequate financial resources to the Diocese, so that the Diocese can accomplish its intended mission.

146. Reflecting the structure of the Diocese and parishes as distinct juridic persons in canon law, the Diocese and all parishes shall be incorporated in civil law as distinct not-for-profit corporations for purposes of diocesan and parochial operations. Real estate holdings of the Diocese and the parishes shall be titled in distinct real estate trusts.
147. a) The acquisition, transfer and alienation of real estate for any church or for any ecclesiastical institution or society which is under the jurisdiction of the Diocesan Bishop, require the written authorization of the Diocesan Bishop, who must obtain the consent of the Diocesan Finance Council, the College of Consultors and the parties concerned when required to do so depending on the value of the property, as well as the permission of the Holy See in certain cases, as provided by canons 1291-1295 of the *Code of Canon Law* and the complementary norms of the United States Conference of Catholic Bishops.

b) All legal matters concerning property and administration should be referred immediately to the Diocesan Curia.
148. All deeds, abstracts of title and other legal instruments relating to churches, schools, rectories, convents, cemeteries, and other diocesan property, or property used by any parish or subdivision thereof, shall be filed and kept at the Diocesan Curia.
149. a) Pastors are forbidden to erect any new buildings or to demolish or substantially alter any existing buildings without the written permission of the local Ordinary.

b) They are forbidden to enter into any contract with any architect, engineer or contractor before receiving written permission of the local Ordinary.

c) It is the duty of the pastor to inform the architect, engineer or contractor of diocesan regulations.

⁹⁶ Cf. c. 1263.

150. The written permission of the Diocesan Bishop must be secured by a pastor or administrator of any church property for extraordinary expenditures and other acts of extraordinary administration as determined from time to time by the Diocesan Bishop after hearing the Presbyteral Council and the Diocesan Finance Council.
151. No priest or other person may deposit in a bank, or retain in a safe deposit vault, or otherwise hold or retain, in his own name or in the name of anyone other than the parish, any funds, securities or other valuables belonging to the parish. Nor may he deposit his personal money or values of any sort in the parish bank account or safety deposit box.
152. Parishes and other juridic persons subject to the Diocesan Bishop shall adopt and use the standard diocesan financial forms and every parish pastor and administrators of other juridic persons are required to keep an accurate set of parish financial books posted to date, showing all receipts and expenditures.
153. The financing of parish debts must be done through the Deposit and Loan Fund, unless the Diocesan Bishop determines otherwise in an individual case.
154. Where a parish debt exists, there must be set up a schedule for systematic debt reduction, which must be faithfully adhered to. It is expected that all funds over and above the reasonable cost of operation of a parish be applied to the loan in order to liquidate the debt as soon as can be accomplished conveniently.
155. Pastors and other administrators shall see to it that the temporal goods of the parishes and other juridic persons are administered in accord with the norms of canons 532 and 1281-1288. In particular:
- a) A clear and accurate account of all income, expenditures, surplus funds or deficits and investments must be made to the Diocesan Curia in the annual Parish Report;
 - b) All investments of surplus funds must be made in the Deposit and Loan Fund.
156. As required by canon 537 and as regulated by diocesan policies and procedures, every parish shall have a finance council, which is advisory to the pastor.
157. a) As a general rule, the financial obligations of the parish shall be paid by check signed by the pastor.

- b) Cancelled checks or electronic copies of them as evidence or payment of such financial obligations, shall be preserved throughout the time specified by the civil law statute of limitations.
158. a) The main source of parish revenue shall be the freewill offerings of the faithful.
- b) In conducting benefits to raise funds the pastor must scrupulously conform to legal requirements, accepted custom, and general public attitude of the locality to avoid the greater evil of bringing religion and the Church into disrepute.
159. Parish society funds are to be considered parish funds.
160. All expenses for the maintenance of parish rectories including meal expenses in accord with diocesan policy shall be paid from the parish treasury, excepting the personal expenses of the parish clergy and staff.
161. a) Salaries shall be paid according to diocesan compensation schedules as published annually by the Diocesan Curia.
- b) Salaries which are not collected in a current year will not be recognized as a debt of the parish unless the local Ordinary in writing recognizes the claim to unpaid salary.
 - c) No departure from these regulations will be permitted except by written authorization of the local Ordinary.
162. a) During the usual vacation or the sickness of a priest he is entitled to his full salary, unless extraordinary conditions make other arrangements, subject to the approval of the local Ordinary, necessary.
- b) During the absences, compensation for his substitute may be paid from the parish funds.
163. a) Every year before August 1st, the pastors will transmit to the Diocesan Curia an annual report of the previous fiscal year (July 1 to June 30) of the spiritual and temporal condition of their parishes on the form issued by the Diocesan Curia and signed by the pastor and members of the parish finance council.
- b) This annual report is to be drawn with one copy for the Diocesan Curia and the other copy to be retained in the archives of the parish.

- c) An annual financial statement of the parish must be published and distributed to the people and a copy of this statement must be attached to the annual report to the Diocesan Curia.
164. Pastors in this Diocese will prudently inform the parochial vicar(s) of the financial affairs of the parish, such as indebtedness, obligations and banks where the parish funds are deposited, and will teach him how to keep parish financial books and to make reports.
165. Upon the occasion of the transfer of a priest from one parish to another, an audit is to be performed by the diocesan Office for Finances and the outgoing pastor shall deliver to his successor either in person or through the Dean, all registers and account books and other records and valuable papers of the parish, and shall do all things required to place his successor in full and complete possession of all property of said parish.
166. The pastor, when transferred or removed for any cause whatsoever, is obliged to forward to the Diocesan Curia a financial statement of his administration up to the time of relinquishing his office.
167. Special second collections taken in support of the Annual Missionary Plan of Cooperation and other special collections taken up from time to time to assist victims of natural disasters and other extraordinary causes, as well as additional donations to the scheduled diocesan, national and international collections shall be sent to the Diocesan Curia within thirty days.
168. The Diocesan Collection for the Propagation of the Faith and all other missionary collections taken up in the parish together with funds distributed for missionary purposes shall be handled through the Office of the Diocesan Director of the Society for the Propagation of the Faith. Sister parish and other sharing arrangements may not be established without permission of the local Ordinary. Speakers for missionary or charitable causes must submit a letter of suitability to the Chancery prior to their visit.
169. In keeping with canon 1262 of the Code of Canon Law and the complementary norm of the United States Conference of Catholic Bishops, clerics, religious or laymen who wish to collect funds, even for charitable or ecclesiastical purposes, must have the permission of the local Ordinary and the pastor, and in the case of religious, also of their own Superior.
170. a) All parish and diocesan property shall be insured through, and in accordance with the specifications of the Diocesan Insurance Office, including insurance coverage required by civil law.

b) The pastor shall make a list or accurate inventory of contents in all parish and school buildings. It is recommended that the inventory be updated every three (3) years but at a minimum of every five (5) years. A copy of the inventory should be submitted to the Diocesan Insurance Office at the Curia. A video inventory is an option instead of a physical inventory list or spreadsheet.

171. a) The cemetery account is to be kept entirely distinct from all other parish accounts.

b) The cemetery funds may not be transferred to the parish treasury without the written permission of the local Ordinary.

c) The cemetery fund assigned to income care must be devoted to that purpose only.

d) A report of cemetery funds must be made annually to the Diocesan Curia.

172. The Catholic Charities of the Diocese of Springfield in Illinois is the official agency for all the charities in this Diocese.

Record of Voting Regarding Synodal Declarations and Statutes

The process of drafting the Declarations and Statutes of Fourth Diocesan Synod started with updating the Statutes of the Third Diocesan Synod (1963) and incorporated modifications proposed in various consultations with clergy and laity. At the final session of the Fourth Diocesan Synod, on November 18, 2017, some amendments were accepted as “friendly” by Bishop Paprocki and others were voted upon by the Synod members. Then each Synodal Declaration was voted on separately and the Synodal Statutes were voted upon as a whole.

The Synodal Declarations:

- Declaration 1: Yes 183, No 2, Abstained 3.
- Declaration 2: Yes 181, No 5, Abstained 0.
- Declaration 3: Yes 181, No 3, Abstained 1.
- Declaration 4: Yes 173, No 8, Abstained 6.
(One amendment, a restructuring involving switching sentence order, was offered and the amendment was seconded and approved.)
- Declaration 5: Yes 178, No 5, Abstained 2.
- Declaration 6: Yes 147, No 35, Abstained 5.
- Declaration 7: Yes 166, No 16, Abstained 5.
- Declaration 8: Yes 180, No 6, Abstained 1.
- Declaration 9: Yes 183, No 1, Abstained 2.
- Declaration 10: Yes 177, No 9, Abstained 0.
- Declaration 11: Yes 147, No 34, Abstained 6.
- Declaration 12: Yes 147, No 36, Abstained 4.

The Synodal Statutes:

- No further amendments offered. Yes 161, No 17, Abstained 5.

Homily for the Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod Cathedral of the Immaculate Conception, Springfield

January 22, 2017

† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

One of my favorite movies is “Shadowlands,” the 1993 film about the British author and Oxford University scholar C.S. Lewis, starring one of my favorite actors, Anthony Hopkins, who played the part of Lewis. After I saw that movie for the first time in the theater, I rented the video and did something that I had never done before and have never done since: I watch the video in my living room with a note pad and jotted down quotes from the profound theological insights that were being spoken by the character of Lewis in the movie, which was based on his real life experiences dealing with the terminal illness of his wife Joy, who was dying of cancer.

C.S. Lewis was the author of many significant books. He is best known for his fictional work, especially *The Screwtape Letters*, *The Chronicles of Narnia*, and *The Space Trilogy*, and for his non-fiction Christian apologetics, such as *Mere Christianity*, *Miracles*, and *The Problem of Pain*. After the death of his wife, he wrote *A Grief Observed*.

Lewis was not always a Christian. Although he was baptized as an infant, as a young adult he lived as an atheist for several years before embracing the practice of Christianity at the age of 32 largely through the influence of his fellow novelist and Oxford University colleague, J.R.R. Tolkien, author of *Lord of the Rings*.

During the Second World War, Lewis gave a series of radio talks on BBC, which he eventually developed into a theological book called *Mere Christianity*, in which he intended to describe the common ground of faith shared by the various Christian Churches and denominations, aiming to explain the fundamental teachings of Christianity.

There are several passages of that book that are good for us to consider as we gather today for this Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod. In the first passage that I would like to quote, Lewis asks if it is not true that the popular idea of Christianity is simply this:

that Jesus Christ was a great moral teacher and if only we took His advice we might be able to establish a better social order and avoid another war? Now, mind you, that is quite true. But it tells you much less about the whole truth of Christianity and it has no practical importance at all. . . . If Christianity means only one more bit of good advice, then Christianity is of no importance. There has been no lack of good advice for the past four

thousand years. A bit more makes no difference. But as soon as you look at any real Christian writings, you find that they are talking about something quite different from the popular religion. . . . Christianity seems to be telling us about another world, about something behind the world that we can touch and see. . . . Now the whole point of Christianity which gives us the greatest shock is the statement that by attaching ourselves to Christ, we can become ‘sons of God.’”⁹⁷

Lewis is emphasizing that the goal of Christianity is not just to make us nice people who are very nice to each other. Rather, we are called to become something or someone entirely new, entirely different. Lewis explains it this way:

“Niceness” – wholesome, integrated personality – is an excellent thing. We must try by every medical, educational, economic, and political means in our power to produce a world where as many people as possible grow up “nice”; just as we must try to produce a world where we all have plenty to eat. But we must not suppose that even if we succeeded in making everyone nice that we should have saved their souls. A world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable world – and might even be more difficult to save.

For mere improvement is not redemption, though redemption always improves people here and now and will, in the end, improve them to a degree that we cannot yet imagine. God became man to turn creatures into sons: not simply to produce better men of the old kind but to produce a new kind of man.⁹⁸

The Diocesan Synod that we will be celebrating this year will not only be historic; it will also be life-changing. It will be historic because this will be our Diocese’s first Synod in over half a century, and only the fourth in the 164-year history of our Diocese. It will be life-changing because our Diocese will be asked to become something new and we as individuals will be asked to become someone new, not ruptured from the past, but growing organically from what we were to what we are called to be, as a caterpillar becomes a butterfly and the contents of an egg become a full-grown bird flying aloft.

This is what it means to be a disciple of Jesus Christ, which is the main theme of what our Diocesan Synod will be looking at and discussing during this year in the months ahead. When Jesus invited a rich young man to be His disciple, Jesus said to him, “If you

⁹⁷ C.S. Lewis, *Mere Christianity* (London: Geoffrey Bles, 1952), p. 123.

⁹⁸ Lewis, *Mere Christianity*, pp. 169-170.

wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.” (Matt. 19:21). That might initially sound attractive, but when we start to think about what we currently have and do not yet know what Christ’s promise holds in store for us, it is not surprising that a common and natural reaction is resistance. In fact, the very next verse from Saint Matthew’s Gospel says, “When the young man heard this statement, he went away sad, for he had many possessions” (Matt. 19:22). Lewis explains:

The natural life in us is something self-centered, something that wants to be petted and admired, to take advantage of other lives, to exploit the whole universe. And especially it wants to be left to itself: to be kept well away from anything better or stronger or higher than it, anything that might make it feel small. It is afraid of the light and air of the spiritual world, just as people who have been brought up dirty are afraid of a bath. And in a sense it is quite right. It knows that if the spiritual life ever gets hold of it, all of its self-centeredness and self-will are going to be killed and it is ready to fight tooth and nail to avoid that.⁹⁹

So the process of becoming a true disciple of Jesus Christ is a surrender of oneself to the higher power of God. Why should anyone do so? Because as Saint Paul wrote in his letter to the Romans, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9), and the essence of being saved is a life far better than we could ever imagine, and that new life will last forever. This is what Jesus meant when He said, “Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life” (John 12:24-25). Lewis sums it up this way:

Give up yourself, and you will find your real self. Lose your life, and you will save it. Submit to death, death of your ambitions and favorite wishes every day and death of your whole body in the end: submit with every fiber of your being, and you will find eternal life. Keep nothing back. Nothing that you have not given away will ever really be yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him everything thrown in.¹⁰⁰

⁹⁹ Lewis, *Mere Christianity*, p. 141.

¹⁰⁰ Lewis, *Mere Christianity*, p. 177.

When we finally understand this true meaning of discipleship, we can see the connection between discipleship and what we call stewardship, that is, the discovery that we are mere stewards or custodians of God's creation. As Lewis says:

Every faculty you have, your power of thinking or moving your limbs from moment to moment, is given you by God. If you devoted every moment of your whole life exclusively to His service you could not give Him anything that was not in a sense His own already.¹⁰¹

The height and breadth of God's creation is described in the first reading we heard from the prophet Ezekiel, from the trees of the field to the topmost branch of the majestic cedar on the loftiest mountain (cf. Ezekiel 17:22-24). God has entrusted this creation and all that we have to our care as "good and faithful servants," like those described in our reading from the Gospel of Saint Matthew who were entrusted with talents to be returned with interest to their Master (cf. Matt. 25:14-30).

So from now until the solemn conclusion of our Diocesan Synod on the Solemnity of Christ the King next November 26, we will consider how we can make a communal commitment as a diocesan community of clergy and laity regarding discipleship and stewardship as a way of life. Closely related to this will be for us to look at how we can foster community-wide support of Catholic education so that more students will be able to attend Catholic schools. This involves understanding Catholic education as being the responsibility for everyone in each parish as a means to hand on the faith to the next generation of Catholics, not just the financial burden of parents to pay for their children's education.

After the disciples had spent some time with each other and presumably gotten to know each other better, Jesus asked them a key question: "Who do you say that I am?" (Matt. 16:15). This is the question that Jesus asks of every one of His disciples, including us. Saint Peter answered on behalf of all of the disciples, not just those who were with him at the time, but also for all of us as well: "You are the Messiah, the Son of the living God" (Matt. 16:16). But that answer was not immediately obvious to people then, nor is it immediately obvious to people today. In Jesus' time, some thought that He was "John the Baptist, others Elijah, still others Jeremiah or one of the prophets" (Matt. 16:14). In our time, we would get similarly erroneous answers from people who think, as I said earlier, that Jesus was simply a great moral teacher who gave sage advice. Being a true disciple of Jesus Christ does not happen until a person believes, as Saint Peter did, that Jesus is the Messiah, the Son of the living God. However, coming to that realization and belief takes time, so we should not expect people who are unfamiliar with Jesus to come to that conclusion very quickly.

¹⁰¹ Lewis, *Mere Christianity*, p. 112-113.

In our efforts to call people to discipleship, we should follow the example of Jesus and the apostles. In the first chapter of Saint John's Gospel, two disciples followed Jesus and asked Him, "Where are you staying?" He said to them, "Come, and you will see" (John 1:39). Still in the first chapter of Saint John's Gospel, just a few verses later, Jesus says to Philip, "Follow me." Philip then finds Nathanael and tells him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see" (John 1:43-46).

To anyone who is wondering what our Diocesan Synod is all about or what to expect, I would give the same answer given by Jesus and His apostles: "Come and see."

May God give us this grace. Amen.

**Homily for the Chrism Mass and Opening of the Fourth
Diocesan Synod
Cathedral of the Immaculate Conception
April 11, 2017**

**† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois**

Reverend Monsignors and Fathers, Deacons, Consecrated Religious, and my dear brothers and sisters in Christ: it is good that we are here for the annual celebration of the Chrism Mass for the Diocese of Springfield in Illinois, which this year will also include the official opening of our Fourth Diocesan Synod. The various elements of the Diocesan Synod will take place over the next several months, culminating in the official closing of the Synod on the Solemnity of Christ the King on Sunday, November 26th. The Diocesan Synod will set the direction and tone for the pastoral ministry of the parishes and other components of the diocese itself for the next several years, if not decades, to come.

One of the original reasons for scheduling the official opening of the Synod in conjunction with the Chrism Mass was that the Chrism Mass is an occasion when most of our priests are present along with representatives of each of the parishes of the diocese. But as I was preparing my homily for this Chrism Mass, it became clear to me in the course of my prayer that there is an important spiritual connection between the Chrism Mass and the theme of our Synod being focused on promoting discipleship and stewardship. If we consider the symbolism of the oils that are blessed and consecrated at the Chrism Mass, we can gain a greater appreciation for their relationship to the discipleship and stewardship way of life.

At the Chrism Mass in the cathedral of every diocese around the world during Holy Week, the diocesan bishop blesses or consecrates three kinds of oils: the Oil of the Sick, used in the Sacrament of the Anointing of the Sick; the Oil of Catechumens, used to anoint those preparing to be baptized; and the Sacred Chrism, used to consecrate altars and church buildings and to consecrate people in the Sacraments of Baptism, Confirmation and Holy Orders.

The symbolism of oil is not as apparent in our modern context in Western culture as it used to be in the past, so some words of explanation may be helpful.¹⁰² In the countries of the Orient and in southern Europe, olive oil has always been a staple of daily

¹⁰² The explanation of the Holy Oils presented here is derived from Rev. John F. Sullivan, *The Externals of the Catholic Church* (New York: P.J. Kenedy & Sons, 1918), *Imprimatur* +John Cardinal Farley, Archbishop of New York, March 27, 1918; *The Rites of the Catholic Church*, volume IA, Initiation (New York: Pueblo Publishing Co., 1976), pp. 85-87, 160, and 164; and the *Catechism of the Catholic Church* (Libreria Editrice Vaticana, 1994), *Imprimi potest*, +Joseph Cardinal Ratzinger, nos. 695, 1241, 1289, 1294, and 1513; see http://www.awakentoprayer.org/holy_oils.htm.

life, much more than with Americans. It enters into the preparation of food; it is used as a remedy, internally and externally; in past centuries it was the chief means of furnishing light, being burned in lamps; it was employed in ancient times by the athletes of the Olympic Games, to give flexibility to their muscles. Hence we see the various symbolic meanings employed by the Church when she uses it to give us spiritual nourishment, to cure our spiritual ailments, to spread the light of grace in our souls, and to render us strong and active in the never-ending conflict with the Spirit of Evil. The use of oil to express the imparting of spiritual strength is so appropriate that the Church employs it not only for the anointing of people, but also for altars and church buildings which are to be used to assist in the sanctification of the people of God.

The oils blessed or consecrated at the Chrism Mass – the Oil of Catechumens, the Oil of the Sick, and the Sacred Chrism – are each made from oil extracted from olives, but the Sacred Chrism is distinguished from the others by having perfumed balm or sweetly-scented balsam mixed with it.

Catechumens are those who are preparing to be baptized. They are anointed with the Oil of Catechumens to strengthen them against temptation, since catechumens are considered to some extent to be under the power of the Evil One until they have been united to Christ's mystical body, the Church, by Baptism. The anointing with oil symbolizes their need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unfailingly throughout their lives.

Similarly, the Oil of the Sick is used in the Sacrament of the Anointing of the Sick to strengthen them against discouragement or despair in the face of illness and to seek divine healing of their infirmities of body, mind and soul. We know a healing always takes place through this sacrament – even if not physically – as the sick grow in greater union with Christ and are helped to unite their sufferings to the Cross for the good of the whole Church.

The Sacred Chrism, a scented ointment, takes its name from the mixing of fragrant material with the oil. As the consecrated oil signifies the fullness of grace, so the perfumed balsam expresses freedom from corruption and the sweet scent of virtue. Anointing with the Sacred Chrism designates the person or object so anointed as being consecrated, that is, set apart for divine purposes. Thus, the surface of a new altar and the walls of a new church building are anointed by the bishop to show that they are to be used exclusively for divine worship. The bishop anoints the palms of the hands of a newly-ordained priest with the Sacred Chrism to show that he is consecrated to God to celebrate the Sacraments, especially the Eucharist, by which the bread and wine are consecrated by the priest to become the Body and Blood of Christ. The Sacred Chrism is poured on the head of a newly-ordained bishop to show the outpouring of the Holy Spirit in abundance, such that the bishop is called to share that Holy Spirit with the flock that he is called to tend. Those who are baptized and confirmed are anointed with the Sacred Chrism to symbolize their reception of the Holy Spirit, setting them apart as God's adopted sons and daughters.

All of these anointings are pertinent to the themes of discipleship and stewardship that we will be discussing during our Diocesan Synod, as we will be praying for God to strengthen us with His Holy Spirit to become more dedicated disciples of our Risen Lord and more steadfast stewards of His creation.

In order to build a vibrant community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints, I plan to ask the Fourth Diocesan Synod of the Diocese of Springfield in Illinois to discuss how the community of Catholic faithful in this diocese can be committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition.

At this point we are still receiving and evaluating feedback that will be used to form proposed declarations to be discussed at the first synod session on May 20th. These proposed declarations will articulate specific steps to be taken as the concrete means to put into practice the discipleship and stewardship way of life. The deanery listening session conducted by video conference on April 2nd gave invaluable feedback. The survey given to open the preliminary phase of the synod asked some very pointed questions about our relationship with Jesus Christ and the feedback shows that we have a desire to be better disciples. One very prominent point of the feedback has been a strong desire for better formation in discipleship through Bible study and learning how to live as Catholic Christians committed to Christ. This feedback will be very helpful in forming proposed declarations for discussion in our synod sessions.

All of the pastors and parochial administrators in consultation with their parish pastoral councils of every parish in our diocese have designated an official parish delegate who will serve as a voting member of the Diocesan Synod. Representatives of the priests, deacons and consecrated religious will also participate in the discussion and voting on the proposed synodal declarations and statutes. All the Catholic faithful of our diocese will have an opportunity to make their views known about these proposals.

As we pray during this most sacred time of the Church's liturgical year, may our commemoration of Christ's passion and death and our celebration of His resurrection help us to grow in holiness. May our priests, who concelebrate this Chrism Mass to manifest their communion with me as their bishop, be faithful in carrying out their priestly office and in fulfilling their priestly promises, which they will renew momentarily. May the Holy Spirit guide us through our Fourth Diocesan Synod to build a vibrant community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints.

May God give us this grace. Amen.

**Homily for the Prayer Service for the Opening of the
First Session of the Fourth Diocesan Synod of the Diocese of
Springfield in Illinois
Cathedral of the Immaculate Conception, Springfield**

May 20, 2017

† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ: In my homily for the Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod here in our Cathedral this past January 22nd, I started by quoting the British author and Oxford University scholar, C.S. Lewis, from his book entitled, *Mere Christianity*. Today, I wish to begin my homily for this Prayer Service for the Opening of the First Session of our Fourth Diocesan Synod by again quoting from Lewis, this time from his book called, *The Screwtape Letters*. This entertaining and enlightening book is a compilation of imaginary letters from a worldly-wise old devil named Screwtape to his nephew Wormwood, a novice demon in charge of securing the damnation of an ordinary young man.

A key piece of advice from the veteran devil to the rookie demon is that “it is essential to keep the patient ignorant of your own existence. . . . Our policy, for the moment, is to conceal ourselves.”¹⁰³ The reason, he says, is that “when they believe in us, we cannot make them materialists and sceptics. . . . The fact that ‘devils’ are predominantly *comic* figures in the modern imagination will help you. If any faint suspicion of your existence begins to arise in his mind, suggest to him a picture of something in red tights, and persuade him that since he cannot believe in that (it is an old textbook method of confusing them) he therefore cannot believe in you.”¹⁰⁴

So a good place to start as we officially begin the first session of our Diocesan Synod is to acknowledge the existence of Satan and reject him. Notice that in the Rite of Baptism, the Rite of Confirmation and in the Renewal of Baptismal promises during the Easter season, most of the questions come right from the Apostles Creed in term of asking what we believe; but before we get to those questions, there is a preliminary question: do you reject Satan, and all his works, and all his empty promises? We start there before we profess our faith in God the Father, the Son and the Holy Spirit, because the Evil One will try to distract us from belief in the Triune God and His Holy Catholic Church, the

¹⁰³ C.S. Lewis, *The Screwtape Letters* (New York: HarperOne, 1996; originally published 1942), p. 31.

¹⁰⁴ Lewis, *The Screwtape Letters*, pp. 31-32.

communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.

As we begin to address the questions of discipleship and stewardship in our synod, the Evil One will try to prevent us from achieving our spiritual goals and growing in God's grace. He will do this in subtle ways, not with a frontal assault, but through apathy, discouragement and fear. We need to be on guard against these temptations. As we pray the Prayer to Saint Michael after Mass throughout our diocese in the months ahead, it will be good to keep our Diocesan Synod in mind as we ask him to defend us in battle and to be our protection against the wickedness and snares of the devil.

With regard to apathy, Lewis quotes Screwtape as writing, "Some ages are lukewarm and complacent, and then it is our business to soothe them faster asleep."¹⁰⁵ This describes our current culture and circumstances: largely lukewarm and complacent. Catholics make up only 12 to 14 percent of the population in the 28 counties of our diocese. Of these, the majority do not go to Mass every Sunday in fulfillment of their obligation as God has prescribed in the Third Commandment of the Decalogue and as required in the Precepts of the Church.

There is no future in being lukewarm and complacent or just getting by in maintenance mode. We read in the Bible, "I know that you are neither cold nor hot. I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth" (Revelation 3:15-16). We need to find a way through God's grace to light a fire of faith burning deeply within hearts of the people of central Illinois.

As we discuss our proposed synodal declarations, we will also need to be aware of our fears, especially the fear of failure. But if we are to succeed, we must not be afraid to fail.

In arguing for a completely new constitution for the United States rather than a mere revision of the feeble Articles of Confederation, Founding Father James Madison wrote, "Better to fail in a noble cause than to succeed in a more limited effort that would only postpone the inevitable descent into political dissolution."¹⁰⁶ It would be better for us to fail in our noble cause of promoting discipleship and stewardship as a way of life than to sit back passively and watch our parishes and schools wither on the vine and dissolve into oblivion through apathy and neglect.

What gives us hope in this endeavor is that whenever God asks us to do something, He reminds us not to be afraid. In the Gospel read at the Easter Vigil, which we just heard again a few minutes ago, Saint Matthew says that two disciples were walking to the tomb on that Easter morning when all of a sudden, in what must have seemed like an explosion, there was a "great earthquake." An angel descended from heaven, rolled back the stone of Christ's tomb and sat upon it. The once mighty Roman

¹⁰⁵ Lewis, *The Screwtape Letters*, pp. 32.

¹⁰⁶ James Madison, quoted in Joseph J. Ellis, *The Quartet: Orchestrating the Second American Revolution, 1783-1789* (New York: Random House, 2015).

guards were shaken with fear and suddenly they “became like dead men.” The angel of the Lord addressed the two disciples and through the evangelist addresses us here today with the words, “Do not be afraid!” The angel invites them into the tomb and sends them forth to spread the Good News that Jesus was raised from the dead. These members of Christ’s team were sent by the angel and charged with the words “Do not be afraid!” Along the road they encounter the Risen Christ who says to them, “Do not be afraid” (Matthew 28:1-10).

In the Acts of the Apostles, we see a great transformation take place in Saint Peter in just a few days. On Holy Thursday, after Jesus was arrested, Peter was so afraid that he denied the Lord three times. After Our Lord’s resurrection, confronted by the “leaders, elders, and scribes . . . Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly class,” Peter does not hesitate to proclaim that Jesus Christ the Nazorean has been “raised from the dead” and, moreover, that there “is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved” (Acts 4:1-12). Filled with the Holy Spirit, Peter is no longer paralyzed by fear, but does not back down in the face of opposition, even from the most powerful in the land. In the Gospel passage from Saint John, Peter’s zeal for the Risen Lord is seen in his jumping out of the boat and into the water as soon as he recognized that the person standing on the shore was Jesus (John 21:1-14). He is no longer afraid.

This message not to be afraid is a recurring theme in the Scriptures. When an angel appeared to Zechariah while he was performing his priestly service of burning incense in the sanctuary of the Lord, “Zechariah was troubled by what he saw, and fear came upon him. But the angel said to him, ‘Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John, and you will have joy and gladness’” (Luke 1:12-14).

When the angel Gabriel announced to Mary that she was to conceive a child through the power of the Holy Spirit, “she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High’” (Luke 1:30-32).

When Joseph learned that his wife Mary had become pregnant before they lived together, an “angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins’” (Matthew 1:20-21).

When Jesus was born in the manger in Bethlehem, “there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. The angel said to them, ‘Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord’” (Luke 2:8-11).

Fast-forward to October 22, 1978 and during the inaugural homily of his pontificate, Saint John Paul II proclaimed to the millions watching his words, “brothers and sisters, do not be afraid to welcome Christ and accept his power. Do not be afraid. Open wide the doors for Christ.”

My dear members of the Fourth Diocesan Synod of the Diocese of Springfield in Illinois, I urge you to join me in beginning this holy task by calling to mind those four powerful words of the Risen Christ with which Saint John Paul II began his Petrine ministry: “do not be afraid.” As we discuss our proposed synodal declarations, we need to check our own tendency to say, “I am afraid that won’t work because . . .” or “I fear we will fail if we do this because . . .” If such is our tendency, we are reminded, “do not be afraid,” for the Holy Spirit will be with us, and the communion of saints will be helping us and will be praying for us if we seek to do God’s will by simply doing what God asks us to do.

The great earthquake of Christ’s resurrection should shake us to the core, jolting us out of our fears to turn forever to the Risen Lord, who gave the Great Commission to the Apostles just prior to ascending to His Father: “*Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit*” (Matthew 28:19). By making disciples of all nations and baptizing them with Trinitarian grace, we will indeed lead them to the Lord, who came “*so that they might have life and have it more abundantly*” (John 10:10).

May God give us this grace. Amen.

Homily for the Synodal Consultation with Consecrated Religious

Saint Francis Church at the Motherhouse of the Hospital Sisters of Saint Francis
Springfield, Illinois
August 19, 2017

† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

Dear Consecrated Religious, Reverend Fathers, my brothers and sisters in Christ:

Ninety years ago this past Tuesday, my predecessor, Bishop James Aloysius Griffin, penned his dedication to the *Diamond Jubilee History*, that Herculean work written to commemorate the seventy-fifth anniversary of the founding of this Diocese of Springfield in Illinois. Each time I thumb through its pages, I cannot help but notice the pivotal role played by men and women religious throughout the history of this local Church, as also happens when I look through Sr. Susan Karina Dickey's book, *Come to the Water*, commemorating our sesquicentennial jubilee. From its humble origins in Quincy to its early transfer to Alton and its later transfer to Springfield, religious sisters, brothers, and priests provided vital and fruitful service wherever they were called to service. Much of their noble efforts and heroic sacrifices are remembered better by you than by the diocesan clergy and the laity, but the effects of their zealous apostolic work cannot be doubted.

In his dedication to that Jubilee history book, Bishop Griffin rightly said, "we celebrate not only with happy hearts and pleasant anticipations, but also with a profound sense of responsibility in carrying on the great work so well begun by those who have gone before."¹⁰⁷ His words were a simple allusion to the task of discipleship, for "no disciple is above his teacher" (Matthew 10:24). Those who came before us in this Diocese and labored to build up this recently established Church, knew what it meant to follow the Teacher and Master and actively and intentionally cooperated together -- clergy, religious, and laity -- to build "upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone" (cf. John 13:13; Ephesians 2:20). They heard the Great Commission echo down through the centuries and set out with zeal to do what the Lord commanded, namely, to "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20).

Continuing his reflections of this noble history of the disciples of Jesus here in central Illinois, Bishop Griffin went on to say:

¹⁰⁷ James Aloysius Griffin, in Joseph J. Thompson, ed., *Diocese of Springfield in Illinois: Diamond Jubilee History* (Springfield, Illinois: Hartman Printing Co., 1927), 5.

As we look into the future, we see here in this central part of the State a great field for Catholic achievement, provided the leaders remain true to the ideals of the pioneers and the souls of the laity stand steadfast, confident, aspiring and pure. We have inherited resources, spiritual and material, to create a great Church in this Diocese. We have abundant spiritual inspiration to acquire and to desire high achievement in the things of God. We have the spiritual foundation for the fulfillment of that desire well and truly laid in the form of religious, charitable and educational institutions. We have youth. Seventy-five years in the life of the Church is merely a beginning.¹⁰⁸

His words remain true today, and one hundred and sixty-four years in the life of the Church is still merely a beginning, because discipleship is always an ongoing deepening relationship, both individual and communal, with Jesus Christ.

Many of these religious, charitable, and educational institutions to which Bishop Griffin referred were founded, developed, and enhanced by the men and women of your institutes of consecrated life. They have a long and rich history and have greatly aided the faith of countless men and women. Each in their own ways and faithful to the charisms of their founders, they carried out the four aims to which I have asked the faithful of this Diocese of Springfield in Illinois to rededicate themselves through the process of this synod.¹⁰⁹ They invited others to join them in prayer, especially the Sunday Mass. They helped others to study the Word of God by teaching the Catholic faith to others and helping others to learn about Jesus. They provided the Sacraments as signs of hope and paths of grace. And they served those in need by practicing charity and justice.

Even so, despite so much good work done by our ancestors in the faith, our leaders – both religious and diocesan – have not always remained true to the pioneers who came before us, and the laity have not always remained confident in advancing the Kingdom of Jesus Christ. We have grown somewhat lax or timid, and have become, it might be said, too comfortable, a situation which has unfortunately led to a general spirit of complacency. We have come to accept the *status quo* and have allowed our zeal to wane, settling for what I have called “maintenance mode.”

After much prayer and consultation, I decided the time was ripe for the convocation of a diocesan synod to strengthen our resolve to live as faithful disciples of the Lord Jesus. Now is the time to beg the Lord to re-enliven our faith and to bring about within us a contagious joy and love of the faith, a joy and love that attracts and enlarges the fold. It is my great hope that the fruit of this Fourth Synod of the Diocese of Springfield in Illinois, as I said in my homily for the Opening of the Preliminary Phase, “will be life-changing because our Diocese will be asked to become something new and

¹⁰⁸ *Ibid.*

¹⁰⁹ Cf. Thomas John Paprocki, *Ars crescendi in Dei gratia*, 72.

we as individuals will be asked to become someone new, not ruptured from the past, but growing organically from what we were to what we are called to be, as a caterpillar becomes a butterfly and the contents of an egg become a full-grown bird flying aloft."

Because you, dear men and women religious, have played such an important role in the history of this great Diocese and because I value your continued and fruitful collaboration in the Lord's vineyard here in central Illinois, that today I seek your consultation regarding the proposed synodal declarations at this historic moment in our common history. It is true that we see signs of decline in certain aspects of our diocesan life, but at the same time it is also true that we see many signs of growth which fill us with hope for the future of this local Church. Authentic growth always comes with a cost and with certain growing pains; this is as true in the natural world as it is in the spiritual. We know this to be true in our own, individual lives; can it be any different for the Body of Christ? Is this not why Saint Paul says "all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies" (Romans 8:22-23)?

Your members - both present and past - have labored tirelessly for the proclamation of the Gospel from the Mississippi River to the Indiana border for these past sixteen decades, for which I am deeply grateful. I ask you today to consider how we can strengthen our collaboration in the future so that the faithful of this Diocese can grow ever deeper in the grace of God and live more fully as disciples who intentionally live lives of hospitality, formation, prayer, and service.

When I made my first visits to the seven deaneries of this Diocese, I laid out my vision for the future of this local Church, a part of which is this: "I see a diocese where there is an abundance of vocations of young people willing to answer God's call to follow Him and dedicate their lives to carrying out His mission in the world; where there are sufficient priests to staff our parishes and serve their parishioners with virtuous commitment and impeccable integrity; devoted deacons, nuns and religious brothers dedicated to teaching the faith and caring for the sick, the poor, and the dying." This was my vision seven years ago and it remains my vision today. It is my hope that the proposed declarations for this synod, aided by your prayers and cooperation, will help to bring about this vision so that everyone within this Diocese will rededicate themselves to living and serving the Lord Jesus "completely and sincerely" (Joshua 24:14). Just as my predecessors relied greatly upon the collaboration of the members of your various institutes, so today do I rely on your collaboration to help the faithful of this Diocese say in sincerity of heart, "We will still serve the LORD" (Joshua 24:21).

I am confident that the Lord is calling us now to actively invite others to worship God with us; to study the Bible and learn about our faith; to provide the sacraments as signs of hope and paths to grace; and to serve those in need, because these are all signs of a lively faith and a deep love of God and neighbor. Please help me today - and throughout the process of this synod - to discern how the Lord is calling us to live as his devoted disciples.

May God give us this grace. Amen.

**Homily for the Closing of the Fourth Diocesan Synod on the
Solemnity of Our Lord Jesus Christ, King of the Universe
at the
Cathedral of the Immaculate Conception
November 26, 2017**

**† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois**

Reverend Monsignors and Fathers, Deacons, Consecrated Religious, Synod Members, and my dear brothers and sisters in Christ:

The Sistine Chapel in Vatican City contains some of the most remarkable art in the world. The Sistine Chapel takes its name from Pope Sixtus IV, who had the old Cappella Magna restored between 1477 and 1480. The 15th century decoration of the walls includes: the stories of Moses and of Christ and the portraits of the Popes. It was executed by a team of painters made up initially of Pietro Perugino, Sandro Botticelli, Domenico Ghirlandaio and Cosimo Rosselli, assisted by their respective shops and by some closer assistants. In 1508 Pope Julius II decided to partly alter the decoration, entrusting the work to Michelangelo Buonarroti, who painted the ceiling and, on the upper part of the walls, the lunettes. The work was finished in October 1512 and, on the Feast of All Saints (November 1st), Pope Julius II inaugurated the Sistine Chapel with a solemn Mass. The nine central panels show the stories of Genesis, from the Creation to the Fall of man, to the Flood and the subsequent rebirth of mankind with the family of Noah.

Following the start of the Protestant Reformation by Martin Luther in 1517 and the Sack of Rome in 1527, the Church was in crisis. The visual arts would play a key role in the Church's response to this crisis. Towards the end of 1533, Pope Clement VII gave Michelangelo the task of further altering the decoration of the Sistine Chapel by painting the Last Judgment on the altar wall. In this fresco, Michelangelo wished to show the glorious return of Christ as described in the texts of the New Testament.¹¹⁰ The artist began the mighty work in 1536 during the pontificate of Pope Paul III and completed it in the autumn of 1541. Using his extraordinary artistic capacities, Michelangelo tried to translate into visible forms the invisible beauty and majesty of God.¹¹¹

The Sistine Chapel's more recent restoration was done between 1980 and 1994. The ceiling frescoes were cleaned between 1980 and 1992, while the "*Last Judgment*" took four years of intense work, ending in 1994. After the cleaning removed centuries of candle

¹¹⁰ Cf. Matthew 24:30-31; 25:31-46; 1 Corinthians 15:51-55.

¹¹¹ Description of the art of the Sistine Chapel from the Vatican website, *Musei Vaticani*, at: <http://www.museivaticani.va/content/museivaticani/en/collezioni/musei/cappella-sistina/storia-cappella-sistina.html>.

smoke and the detrimental effects of previous attempted restorations, the bright colors once again make a vivid impression on one's mind.¹¹²

In his homily for the celebration of the unveiling of the restorations of Michelangelo's frescoes in the Sistine Chapel on April 8, 1994, Pope Saint John Paul II said,

The frescoes that we contemplate here introduce us to the *world of Revelation*. The truths of our faith speak to us here from all sides. From them the human genius has drawn its inspiration, committing itself to portraying them in forms of unparalleled beauty. This is why the *Last Judgement above all awakens within us the keen desire to profess our faith* in God, Creator of all things *seen and unseen*. And at the same time, it stimulates us to reassert our adherence to the risen Christ, who will come again on the Last Day as the supreme Judge of the living and the dead. Before this masterpiece we confess Christ, King of the ages, whose kingdom will have no end.¹¹³

The Last Judgment is the "moment all Christians await with both hope and dread. This is the end of time, the beginning of eternity when the mortal becomes immortal, when the elect join Christ in his heavenly kingdom and the damned are cast into the unending torments of hell."¹¹⁴

So it is fitting that we celebrate the closing of our Fourth Diocesan Synod on this Solemnity of Christ the King, for the very purpose of this Synod is summed up in the final words of the Nicene Creed, the Profession of Faith that we will proclaim after this homily, when we say, **"I look forward to the resurrection of the dead, and the life of the world to come."**

With this end in mind, the Fourth Diocesan Synod has declared that the "mission of the Roman Catholic Diocese of Springfield in Illinois is to build a fervent community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints. Accordingly, the community of

¹¹² Description of the cleaning and restoration of the Sistine Chapel frescoes, at: <http://www.vaticanstate.va/content/vaticanstate/en/monumenti/musei-vaticani/cappella-sistina.paginate.6.html>.

¹¹³ Pope Saint John Paul II, Homily for the Celebration of the Unveiling of the Restorations of Michelangelo's frescoes in the Sistine Chapel, April 8, 1994, at: http://w2.vatican.va/content/john-paul-ii/en/homilies/1994/documents/hf_jp-ii_hom_19940408_restauri-sistina.html.

¹¹⁴ Dr. Esperanca Camara, *Essay on the Last Judgment*, Khan Academy website, at: <https://www.khanacademy.org/humanities/renaissance-reformation/high-ren-florence-rome/michelangelo/a/michelangelo-last-judgment>.

Catholic faithful in this diocese is committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition.”¹¹⁵

To further this mission, this Synod has declared that the Diocese of Springfield in Illinois is committed to implementing the Four Pillars of Discipleship and Stewardship, namely:

- v. **Hospitality** – to **invite** people proactively to join us in prayer, especially Sunday Mass;
- vi. **Prayer** – to **provide** well-prepared celebrations of the sacraments and other occasions for **prayer** as signs of hope and paths of grace to heaven;
- vii. **Formation** – to **study** the Bible and **learn** more about Jesus and our Catholic faith; and
- viii. **Service** – to **serve** each other, especially those in need, by practicing charity and justice.¹¹⁶

It is my hope that this Fourth Diocesan Synod will set the direction and tone for the pastoral ministry of the parishes and other components of the diocese itself for at least the next ten years. Thus, we have pledged, “In the Diocese of Springfield in Illinois, ‘all pastoral initiatives must be set in relation to holiness’¹¹⁷ and will invite people to a life of discipleship and stewardship.”¹¹⁸

This universal call to holiness, which was so beautifully emphasized at the Second Vatican Council,¹¹⁹ has a two-fold dimension: individual and communal. On the one hand, the individual dimension recognizes that everyone in the Church, not just the hierarchy, the clergy and consecrated religious, but also the laity, is called to holiness, according to the saying of the Apostle Saint Paul, who wrote: “For this is the will of God, your holiness.”¹²⁰ As the bishop Saint Francis de Sales taught over four hundred years ago in his book, *Introduction to the Devout Life*:

¹¹⁵ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 1a, Statute 1a.

¹¹⁶ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 1b, Statute 1b.

¹¹⁷ Pope Saint John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, “On entering the New Millennium,” January 6, 2001, n. 30.

¹¹⁸ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 2, Statute 2.

¹¹⁹ Cf. Vatican Council II, *Lumen Gentium*, Chapter V, n. 39.

¹²⁰ 1 *Thessalonians* 4:3.

It is therefore an error and even a heresy to wish to exclude the exercise of devotion from military divisions, from the artisans' shops, from the courts of princes, from family households. I acknowledge . . . that the type of devotion which is purely contemplative, monastic and religious can certainly not be exercised in these sorts of stations and occupations, but besides this threefold type of devotion, there are many others fit for perfecting those who live in a secular state. Therefore, in whatever situations we happen to be, we can and we must aspire to the life of perfection.¹²¹

The communal dimension is that the Church is called by her very nature to grow in numbers, for Jesus said, "Go, therefore, and make disciples of all nations."¹²² Taking a cue, therefore from my Second Pastoral Letter, *The Art of Growing in God's Grace*,¹²³ our Diocesan Synod calls for a culture of growth in the Church that "starts with inviting people to experience the love of Jesus Christ."¹²⁴

Flowing from this experience of the love of Jesus Christ, Catholic discipleship for an individual person refers to "a committed approach to living a Christian life within the Catholic Church," having accepted Jesus Christ as one's Lord and Savior.¹²⁵

Discipleship, as a matter of the mind as well as the heart, requires proper formation for people of all ages, "with sacramental preparation seen as a step in this process, but not the end of the process. Being a practicing Catholic must be taught as a way of life. Thus, religious education is a personal obligation that does not end with the reception of the sacraments, but continues into adulthood."¹²⁶

¹²¹ Saint Francis de Sales, bishop, Excerpt from *The Introduction to the Devout Life* (Part 1, chapter 3), quoted in the Office of Readings of the *Liturgy of the Hours* for January 24; originally published in French as *Philothea, Introduction à la Vie Dévote* in 1608; published in English under the title, *Philothea, or Introduction to the Devout Life* (Rockford, Illinois: Tan Books and Publishers, Inc., 1994), pp. 8-9.

¹²² Matthew 28:19.

¹²³ Second Pastoral Letter of Bishop Thomas John Paprocki, *Ars Crescendi in Dei Gratia*, September 14, 2015, n. 1.

¹²⁴ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 3, Statute 3.

¹²⁵ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 4, Statute 4.

¹²⁶ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 5, Statute 64.

Looking then at question of the sequence and age for the reception of the Sacraments of Initiation, the Synod voted that the “Sacraments of Christian Initiation shall be offered in the proper sequence (Baptism, Confirmation and Eucharist) for children as well as for adults. To promote discipleship and stewardship as a way of life from an early age, those who are baptized as infants are to receive the Sacraments of Confirmation and Eucharist at about the age of reason, which in this diocese will normally be in their third grade of elementary school, after they have been properly prepared and have made sacramental confession.”¹²⁷

Addressing “the responsibility of all the Christian faithful (not just parents) to hand on the Catholic faith to the next generation and in order that cost not be a barrier for children to receive a Catholic education,” the Synod declared that “our parishes and schools through the use of scholarships (public and/or private) shall help pay tuition to make Catholic education available.”¹²⁸

Since the Holy Sacrifice of the Mass is the primary way for most Catholics to participate in the life of the Church, the Synod adopted the aim of my First Pastoral Letter describing the “art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly”¹²⁹ as a necessary step to inviting people to the ecclesial experience of discipleship and stewardship.¹³⁰

Discipleship is not just a theoretical idea or an emotional feeling, therefore it has real consequences in terms of how we live our lives. In the economic realities of our culture, how we spend our money is an indication of our priorities. In this regard, the Synod recognized “that everything we have comes from God and that He has given us gifts not just to use them for ourselves but also to share them with others. As faithful and generous stewards of God’s abundant gifts, those committed to discipleship and stewardship as a way of life pledge to share their talents, give of their time and contribute proportionately from their financial resources for the good of the Church and those in need.”¹³¹

In concrete and practical terms, this means that, while “[t]rusting in God’s providence and giving according to their means, the Catholic faithful of the Diocese of Springfield in Illinois are called to live as disciples of Our Lord Jesus Christ by giving of their time and talent and striving to fulfill the Biblical command to tithe by donating the suggested amount of at least 8% of their income to their parishes and 2% to other charities

¹²⁷ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 6, Statute 80.

¹²⁸ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 7, Statute 67.

¹²⁹ First Pastoral Letter of Bishop Thomas John Paprocki, *Ars Celebrandi et Adorandi*, June 22, 2014, n. 1.

¹³⁰ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 8, Statute 79.

¹³¹ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 10, Statute 143.

as an expression of their gratitude to God and of their stewardship of His manifold gifts of creation.”¹³²

The Synod then considered that stewardship applies not just to individual persons, but also to juridic persons such as parishes and the Diocese. “Each parish is a member of the Diocese and of the universal Catholic Church. As such, each parish has an obligation to contribute to the operational expenses of the Diocese and the Apostolic See. Following the Biblical model of tithing, parishes shall tithe approximately 10% of their designated annual income to the diocese, which shall be used to fund the operations of the Diocesan Curia, payment of assessments to the Catholic Conference of Illinois and the United States Conference of Catholic Bishops, financial contributions to the Apostolic See . . . and donations to national and international collections.”¹³³

“Parish tithing will replace the Annual Catholic Services Appeal and regularly-scheduled second collections. Parishioners who wish to make additional donations to the scheduled diocesan, national and international collections may still do so by placing the envelope with their designated donation in the regular collection. Special second collections will be taken in support of the Annual Missionary Plan of Cooperation and may still be taken up from time to time to assist victims of natural disasters and other extraordinary causes.”¹³⁴

I will appoint a committee to work in consultation with the Diocesan Finance Council and the Presbyteral Council, and subject to my approval, “to define what constitutes the annual parish income for the determination of a formula to calculate the amount that is subject to the approximate 10% tithe. Such process should take into consideration the goals of the diocese to build up the Body of Christ, to support Catholic formation and education, and to recognize the differences in parishes (e.g., those with an abundance of material wealth and those without, those that operate parish schools and those that do not). Such formula should attempt to be fair and just to all, while at the same time provide adequate financial resources to the diocese, so that the diocese can accomplish its intended mission.”¹³⁵

The purpose of all of these Declarations and Statutes comes back to where we started, with the image of Christ our King at the Last Judgment. Our Scripture readings today remind us that Jesus will not judge us as a harsh dictator, but as a loving Shepherd who desires nothing less than to guide us to the rich pastures of His heavenly

¹³² Fourth Synod of the Diocese of Springfield in Illinois, Declaration 11, Statute 144.

¹³³ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 12a, Statute 145a.

¹³⁴ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 12b, Statute 145b.

¹³⁵ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 12c, Statute 145c.

Kingdom.¹³⁶ As Saint Thomas Aquinas said, “It is fitting that the end of all our desires, namely eternal life, coincides with the words at the end of the Creed, “Life everlasting.”¹³⁷

In this vein, our Diocesan Synod declared, “The art of dying in God’s grace is the key to everlasting happiness in eternal life. The Christian faithful die to sin through the saving waters of baptism. By dying to their selfish desires through acts of mortification and self-sacrifice, the Christian faithful grow in love of God and neighbor. The whole Christian life aims at reaching this goal of everlasting happiness in eternal life by turning from sin and growing in virtue through God’s grace.”¹³⁸

We should not expect all of this to happen immediately, or perhaps in the next ten years, or even in our lifetime here in earth. But we must plant seeds, even if another will sow, for “neither the one who plants nor the one who waters is anything, but only God, who causes the growth. . . . For we are God’s co-workers.”¹³⁹

“On the many farms in our diocese here in central Illinois, it is understood that growth does not happen overnight. Seeds are planted and steps are taken to provide the necessary nutrients and conducive conditions for crops to grow, but patience is also needed while nature takes its course. As our local Church continues to cultivate a culture of growth, my prayer is that through the *ars crescendi in Dei gratia* — the art of growing in God’s grace — we can rebuild and renew a community of dedicated and intentional disciples of Jesus Christ, always grateful for God’s gifts as faithful stewards of his beautiful creation! I pray that the Blessed Virgin Mary, Mother of the Church and Patroness of our diocese under her title of the Immaculate Conception, will lead us all to grow in a deeper relationship with her Son.”¹⁴⁰

May God give us this grace. Amen.

¹³⁶ Ezekiel 34:11-12, 15-17; Psalm 23:1-2, 2-3, 5-6; Matthew 25:31-46.

¹³⁷ Saint Thomas Aquinas, *Coll. super Credo in Deum: Opuscula theologica* 2, Taurini 1954, pp. 216-7; quoted in the Office of Readings of the *Liturgy of the Hours* for Saturday of the Thirty-Third Week in Ordinary Time.

¹³⁸ Fourth Synod of the Diocese of Springfield in Illinois, Declaration 9, Statute 134.

¹³⁹ 1 Corinthians 3:7, 9.

¹⁴⁰ Second Pastoral Letter of Bishop Thomas John Paprocki, *Ars Crescendi in Dei Gratia*, September 14, 2015, n. 74.

Catholic Times
January 8, 2017

Lex Cordis Caritas
The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

The beginning of a new year is typically a time to make resolutions to do something better, different or new. It is fitting that we make such resolutions at the start of this new year not only for ourselves individually, but also for our diocese collectively. In order to do that, I have decided that during this Year of Our Lord 2017 we will celebrate our Fourth Diocesan Synod. The previous Diocesan Synods were held in 1889 (when our diocese was based in Alton), 1953 and 1963. Since it has been more than half a century since our previous Diocesan Synod, you might say that we are long overdue to have another one!

A diocesan synod is a group of selected priests and other Christian faithful of a particular diocese which meets to offer assistance to the diocesan bishop for the good of the entire diocesan community. The word “synod” simply means “meeting” in Greek. Of course, meetings take place all the time in a diocese, but a Diocesan Synod is a special type of meeting convoking a sizeable number of people who advise the diocesan bishop in setting the direction for the pastoral ministry of the parishes and other components of the diocese itself for the next several years.

According to canon law, a Diocesan Synod is to be celebrated in a diocese when circumstances warrant it in the judgment of the diocesan bishop, after he has consulted the Presbyteral Council. I have consulted with our Presbyteral Council, which represents the priests of the diocese, as well as with the Diocesan Pastoral Council, which includes two lay representatives from each of the seven Deaneries of the Diocese, and both of these councils have enthusiastically recommended that I convoke a Diocesan Synod this year.

Some of the Members of the Diocesan Synod are designated by canon law, such as the Vicar General, the Judicial Vicar, the Deans, the Presbyteral Council, the Diocesan Pastoral Council and representatives of Consecrated Religious. Others are appointed by the Diocesan Bishop, and I have decided in consultation with our Preparatory Commission for the Diocesan Synod that each parish pastoral council of our 129 parishes will select one parishioner to represent the parish as an official Member of the Diocesan Synod.

So what will the Synod do? The mandate that I have established for our Diocesan Synod is to consider how we can make a communal commitment as a diocesan community of clergy and laity regarding discipleship and stewardship as a way of life.

Specifically, this will include looking at the biblical concept of tithing and defining what that means for us as a diocese in terms of stewardship of our time, talent and treasure. Closely related to this will be for us to look at how we can foster community-wide support of Catholic education so that more students will be able to attend Catholic schools. This involves understanding Catholic education as being the responsibility for everyone in each parish as a means to hand on the faith to the next generation of Catholics, not just the financial burden of parents to pay for their children's education.

Since one of the outcomes of a Diocesan Synod is particular legislation for the diocese, we will look to update our Diocesan Statutes, which may be understood as a basic constitution that officially guides the policies, procedures and practices of the diocese, the parishes and other entities of the diocese, with a special focus on how to live discipleship and stewardship as a way of life for the faithful of our diocese.

The general timeline will start with an Opening Ceremony on January 22. Throughout 2017 committees will draft the synodal directory, the questions for discussion and proposed synodal declarations, decrees and statutes. There will be listening sessions in the deaneries and parishes, as well as opportunities for people to offer feedback online through our diocesan website. The Solemn Closing of the Synod in will take place on November 26, 2017.

Specifically, the schedule for the various events associated with our Fourth Diocesan Synod is as follows:

- Sunday, January 22, 2:00 PM – Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod (at the Cathedral of the Immaculate Conception in Springfield)
- Sunday, April 2, 2:00 PM – Diocesan Synod Deanery Prayer and Listening Sessions in each Deanery with the Bishop connected by video conference to hear the needs, desires and opinions of the faithful regarding the proposed synodal topics
- Tuesday April 11, 6:30 PM – Chrism Mass with Official Opening of the Diocesan Synod (at Cathedral)
- Saturday, May 20, 10:00-2:00 – First Session of the Official Members of the Diocesan Synod (at Cathedral Atrium)
- Saturday, August 12 – Gathering of Permanent Deacons for prayer and discussion regarding the Diocesan Synod (at Cathedral)
- Monday, September 18 to Thursday, September 21 – Convocation of Priests for prayer and discussion regarding the Diocesan Synod (at Pere Marquette Lodge, Grafton, Illinois)
- Sunday, September 24, 2:00 PM – Diocesan Synod Deanery Prayer and Listening Sessions in each Deanery with the Bishop connected by video conference to receive feedback on proposed synodal declarations and decrees
- Saturday, November 18, 10:00-2:00 – Final Session of the Official Members of the Diocesan Synod to vote on synodal declarations, decrees and statutes
- Sunday, November 26, 2:00 PM – Mass Closing the Diocesan Synod on the Solemnity of Christ the King (at Cathedral)

My main hope for our Diocesan Synod is that our clergy and laity together with me will make a heartfelt commitment to stewardship and discipleship as a way of life. We will need to overcome our doubts and fears in order to succeed in this endeavor. In the end, what makes this so important is that it is all about our future as a Church: whether we will diminish or grow as a community of faith. I fervently pray that it will be the latter, showering our diocese with abundant blessings of unprecedented growth.

May God give us this grace. Amen.

Catholic Times
January 22, 2017

Lex Cordis Caritas
The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

Sunday, January 22 at 2:00 PM marks the opening of the Preliminary Phase of the Diocesan Synod with a Prayer Service at the Cathedral of the Immaculate Conception in Springfield. In the months ahead during this calendar year of 2017, our Diocesan Synod will consider how we can make a communal commitment as a diocesan community of clergy and laity regarding discipleship and stewardship as a way of life. Closely related to this will be for us to look at how we can foster community-wide support of Catholic education so that more students will be able to attend Catholic schools.

It is fitting that we give greater consideration to the importance of Catholic education as we celebrate Catholic Schools Week from January 29 to February 4. The theme for the National Catholic Schools Week 2017 is “Catholic Schools: Communities of Faith, Knowledge and Service.” The theme encompasses several concepts that are at the heart of a Catholic education. First, schools are communities – small families in their own right, but also members of the larger community of home, church, city and nation. Faith, knowledge and service are three measures by which any Catholic school can and should be judged.

Schools typically observe the annual celebration week with Masses, open houses and other activities for students, families, parishioners and community members. Through these events, schools focus on the value Catholic education provides to young people and its contributions to our church, our communities and our nation.

As part of these Catholic Schools Week observances, I will celebrate an All Schools Mass for Decatur area schools at Our Lady of Lourdes Church in Decatur on Tuesday, January 31, at 10:00 AM. Later that day at 12:30 PM, I will do a video chat with students of our seven Catholic high schools in our diocese.

On Wednesday, February 1 at 10:30 AM, I will be at St. Boniface Parish in Edwardsville for Mass for St. Boniface School, followed by visiting the students in their classrooms.

On Thursday, February 2 at 1:20 PM, I will celebrate Mass for the students of Marquette Catholic High School and the local Catholic Grade Schools at St. Mary Church in Alton.

I have been personally blessed to have experienced Catholic education at a variety of Catholic schools during my lifetime. In all of my experiences of Catholic education as

a student, teacher, pastor and bishop, I have been edified by the dedication of the faculty, benefactors, parishioners, parents and students, whose hard work and sacrifices make our Catholic schools the great treasure that they are.

At the same time, our Catholic schools face some significant challenges, not the least of which is financial. When I was in grade school, the religious Sisters were essentially volunteer labor, working for a small stipend along with room and board in the parish convent. As the number of religious Sisters teaching in our Catholic schools diminished over the years, they have been replaced by lay teachers who willingly make the sacrifice of working for a lower salary than their public-school counterparts, but who still must be paid a just wage. As these labor costs have increased, so has the tuition. Even though our parishes subsidize a sizeable portion of the per-student cost of education, the financial burden for parents has risen substantially.

The downside of this increased financial cost of Catholic schools is what I call a consumer mentality of Catholic education. By that, I mean looking at Catholic education as a product that parents buy for their children. But even public schools are not funded that way: everyone pays taxes for public schools whether they have children in the schools or not, because education of the young is everyone's civic responsibility. Similarly, Catholic education must be seen not just as the financial burden of the parents who send their children to Catholic schools, but rather as the responsibility of the entire Catholic community to hand on the Catholic faith to the next generation of believers. The challenge of how to do that will be an important topic for our Diocesan Synod. Please pray that the Holy Spirit will guide the discussions of our Diocesan Synod and that God will bless the future well-being of our Catholic schools.

Another observance that we should note is the Week of Prayer for Christian Unity from January 18-25. The theme of this year's Week of Prayer for Christian Unity is **"Reconciliation-The Love of Christ Compels Us"** (cf. 2 Cor. 5:14-20). As this year marks the 500th anniversary of the Protestant Reformation begun by Martin Luther, we pray for healing of the subsequent deep divisions which afflicted the Church, so that all may be one as Christ our Lord wishes.

May God give us this grace. Amen.

Catholic Times
March 5, 2017

Lex Cordis Caritas
The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

For the first time in over half a century, we begin this Lenten season in anticipation of our Diocesan Synod, which will formally open during the Chrism Mass celebrated during Holy Week at our Cathedral at 6:30 in the evening on Tuesday, April 11. The word “synod” in Greek simply means a meeting, but the Catholic Church uses this Greek word to indicate a very special type of meeting. Our Diocesan Synod will be special and historic not only because it will be only the fourth such meeting since our diocese was founded in 1853 and the first since 1963, but also because it will involve clergy and laity from across our diocese to assist me as Diocesan Bishop in guiding the pastoral direction of our diocese for the foreseeable future, especially with regard to the themes of discipleship and stewardship.

May I suggest that in our spiritual practices during Lent this year we look into our own hearts to see how we are living the stewardship and discipleship way of life. In the Gospel passage for Ash Wednesday (Matthew 6:1-6, 16-18), Jesus gives a clear focus on the Lenten practices of almsgiving, prayer and fasting. The whole point of each of these practices is that God the Father “who sees what is hidden will repay you.” The purpose of our Lenten observances is not to bring us human praise, but a heavenly reward. Almsgiving, prayer and fasting are designed to foster our relationship with God the Father as disciples of His son, Jesus, and as stewards of His creation.

By fasting, we limit our intake of food and drink to help us to be spiritually hungry and thirsty for God.

By praying, we engage in conversation with God to discern more clearly His will for us and strengthen our commitment to live in accord with His divine will.

By giving alms or gifts of charity as an act of virtue, we move beyond our self-centered desires to expand our generosity to embrace love of God and love of neighbor more fully.

The practices of fasting, praying and almsgiving have their greatest effect on our spiritual well-being when they are done not out of obligation, but out of love, although a sense of duty is often a helpful starting point. Father Robert Spitzer, a Jesuit priest who speaks of the four levels of happiness, points out that we achieve true happiness when we move beyond level one happiness of pleasure-seeking and level two happiness of

personal achievement, to the more fulfilling experiences of level three happiness of self-giving and level four happiness of union with God.

In this regard, I would like to look more closely at the happiness that comes from almsgiving. While it may seem more obvious how prayer and fasting foster a closer relationship with God, the connection between our use of money and our relationship with God may not be so clear to us. Yet our culture is so focused on finances and so dependent on money that we overlook a crucial component of our lives if we try to separate how we use our money from how we relate to God.

A recent study by Notre Dame's Catholic Social and Pastoral Research Initiative examined the relationship between spirituality and the use of money by Catholics in a report entitled, "Unleashing Catholic Generosity: Explaining the Catholic Giving Gap in the United States." This report compared Catholics' self-reported religious giving and philanthropy with those of other religious groups, using a nationally representative survey of about 2,000 Americans conducted in 2010. The report showed that, on average, "Catholics are less generous in voluntary financial giving than other Christian groups in the United States." The report is not saying that Catholics are ungenerous, but seeks to understand "why some religious groups in the United States tend to be more generous than Catholics, and why some American Catholics are more generous than other Catholics."

In their analyses, the study found that the single most important factor explaining the gap between giving by Catholics as compared to other religious groups is what they called "a lack of spiritual engagement with money on the part of most American Catholics. Rather than seeing their use of money and possessions as a part of their spiritual life, as a part of Christian formation and faithfulness, American Catholics tend to compartmentalize, to separate money from matters of faith, to think that money and material possessions do not have much to do with spiritual or religious issues. Catholics who do engage with money as a spiritual matter and who see their money as ultimately God's, however, are much more financially generous, reducing the Catholic giving gap almost entirely."

Ultimately, the issue is not whether we talk about money too much or too little in the Catholic Church, but the key is how we talk about money and what we have to say about it. It is clear from reading the Gospels that Jesus did not hesitate to talk about money. He did not talk about money as a fundraiser, but in terms of the proper stewardship of God's gifts of creation.

In this regard, the Notre Dame study found that Catholics are more likely "to focus on giving as 'paying the bills' rather than 'living the vision' when thinking about money. Because many Catholics are more concerned about 'paying the bills,' they lack spiritual engagement with money—the belief that proper stewardship of money is a deeply spiritual matter—which further reduces Catholic financial giving."

In sum, the Notre Dame study concludes that most important of all is "fostering parish cultures in which the use of money is not seen as a mere secular or profane matter, but, as the Bible teaches, a spiritual concern that God cares about, that shapes one's

personal spiritual life profoundly, and that can genuinely help transform the world along Christian values and purposes.”

May God give us this grace. Amen.

Catholic Times
April 16, 2017

Lex Cordis Caritas
The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

Our Fourth Diocesan Synod was officially opened in the context of our Chrism Mass at the Cathedral on April 11th. The various elements of the Diocesan Synod will take place over the next several months, culminating in the official closing of the Synod on the Solemnity of Christ the King on Sunday, November 26th. The Diocesan Synod will set the direction and tone for the pastoral ministry of the parishes and other components of the diocese itself for the next several years, if not decades, to come.

One of the original reasons for scheduling the official opening of the Synod in conjunction with the Chrism Mass was that the Chrism Mass is an occasion when most of our priests are present along with representatives of each of the parishes of the diocese. But as I was preparing my homily for this Chrism Mass, it became clear to me in the course of my prayer that there is an important spiritual connection between the Chrism Mass and the theme of our Synod being focused on promoting discipleship and stewardship. If we consider the symbolism of the oils that are blessed and consecrated at the Chrism Mass, we can gain a greater appreciation for their relationship to the discipleship and stewardship way of life.

At the Chrism Mass in the cathedral of every diocese around the world during Holy Week, the diocesan bishop blesses or consecrates three kinds of oils: the Oil of the Sick, used in the Sacrament of the Anointing of the Sick; the Oil of Catechumens, used to anoint those preparing to be baptized; and the Sacred Chrism, used to consecrate altars and church buildings and to consecrate people in the Sacraments of Baptism, Confirmation and Holy Orders.

The symbolism of oil is not as apparent in our modern context in Western culture as it used to be in the past, so some words of explanation may be helpful. In the countries of the Orient and in southern Europe, olive oil has always been a staple of daily life, much more than with Americans. It enters into the preparation of food; it is used as a remedy, internally and externally; in past centuries it was the chief means of furnishing light, being burned in lamps; it was employed in ancient times by the athletes of the Olympic games, to give flexibility to their muscles. Hence we see the various symbolic meanings employed by the Church when she uses it to give us spiritual nourishment, to cure our spiritual ailments, to spread the light of grace in our souls, and to render us strong and active in the never-ending conflict with the Spirit of Evil. The use of oil to express the

imparting of spiritual strength is so appropriate that the Church employs it not only for the anointing of people, but also for altars and church buildings which are to be used to assist in the sanctification of the people of God.

The oils blessed or consecrated at the Chrism Mass – the Oil of Catechumens, the Oil of the Sick, and the Sacred Chrism – are each made from oil extracted from olives, but the Sacred Chrism is distinguished from the others by having perfumed balm or sweetly-scented balsam mixed with it.

Catechumens are those who are preparing to be baptized. They are anointed with the Oil of Catechumens to strengthen them against temptation, since catechumens are considered to some extent to be under the power of the Evil One until they have been united to Christ's mystical body, the Church, by Baptism. The anointing with oil symbolizes their need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unfailingly throughout their lives.

Similarly, the Oil of the Sick is used in the Sacrament of the Anointing of the Sick to strengthen them against discouragement or despair in the face of illness and to seek divine healing of their infirmities of body, mind and soul.

The Sacred Chrism, which signifies a scented ointment, takes its name from the mixing of fragrant material with the oil. As the consecrated oil signifies the fullness of grace, so the perfumed balsam expresses freedom from corruption and the sweet scent of virtue. Anointing with the Sacred Chrism designates the person or object so anointed as being consecrated, that is, set apart for divine purposes. Thus, the surface of a new altar and the walls of a new church building are anointed by the bishop to show that they are to be used exclusively for divine worship. The bishop anoints the palms of the hands of a newly-ordained priest with the Sacred Chrism to show that he is consecrated to God to celebrate the Sacraments, especially the Eucharist, by which the bread and wine are consecrated by the priest to become the Body and Blood of Christ. The Sacred Chrism is poured on the head of a newly-ordained bishop to show the outpouring of the Holy Spirit in abundance, such that the bishop is called to share that Holy Spirit with the flock that he is called to tend. Those who are baptized and confirmed are anointed with the Sacred Chrism to symbolize their reception of the Holy Spirit, setting them apart as God's adopted sons and daughters.

All of these anointings are pertinent to the themes of discipleship and stewardship that we will be discussing during our Diocesan Synod, as we will be praying for God to strengthen us with His Holy Spirit to become more dedicated disciples of our Risen Lord and more steadfast stewards of His creation.

May God give us this grace. Amen.

Catholic Times
November 26, 2017

Lex Cordis Caritas
The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois

My dear brothers and sisters in Christ:

We are now coming to the conclusion of our Fourth Diocesan Synod, which has spanned most of this calendar year. On Sunday, January 22nd, we held the Prayer Service for the Opening of the Preliminary Phase of the Diocesan Synod at our Cathedral in Springfield. The Synod Preparatory Commission developed a series of questions inviting people to reflect on the meaning of discipleship in their lives, namely, that being a disciple is to have entered into a personal relationship with Jesus Christ.

Following our listening session on April 2nd in each Deanery connected by video conference to hear the needs, desires and opinions of the faithful regarding the proposed synodal topics, the official opening of the Fourth Diocesan Synod took place in the context of the Chrism Mass at the Cathedral on Tuesday of Holy Week, April 11th.

The first session of the members of the Diocesan Synod took place on Saturday, May 20th, in the Cathedral Atrium. The members of the Synod include those specified by canon law, such as the members of the Presbyteral Council, the Deans and the leaders of religious communities serving in our diocese, as well as one appointed delegate from each of our 129 parishes, for a total of over 200 Synod Members. At this first meeting we discussed a working draft of the proposed Synodal Declarations, addressing the question of how we as a diocese could be committed to discipleship and stewardship as a way of life.

During the summer and early autumn, I conducted a number of listening sessions about our synodal topics, during which I consulted with our permanent deacons and their wives, consecrated religious women and men, as well as the priests of our diocese during our Convocation of Priests.

The second session of the members of the Synod took place on September 9th, during which a first draft of Synodal Statutes was proposed and discussed along with the Synodal Declarations.

On Sunday, September 24th, we held our second listening session in each Deanery connected by video conference to receive feedback on the revised Synodal Declarations.

Following the suggestions and modifications made by the members of the Synod, as well as those offered by the priests, deacons, consecrated religious and lay Christian faithful through the various consultations over the past several months, I revised the proposed Diocesan Synodal Declarations and Statutes in light of the feedback that I

received. In the end there were 12 Synodal Declarations and 172 statutes in the final version of the Synodal Statutes, reflecting the valuable input received in the process of consultation.

Synod members offered amendments to the Synodal Declarations and Synodal Statutes prior to voting on them at the final session of the Fourth Diocesan Synod, which took place on Saturday, November 18th, at St. Joseph the Worker Parish in Chatham. All of the Synodal Declarations and Synodal Statutes were overwhelmingly approved by the Synod Members, who voted using electronic voting devices.

The Synodal Declarations state the main themes setting the direction of the diocese with regard to discipleship and stewardship for the foreseeable future, which I am projecting to be at least for the next ten years. The Synodal Statutes cover a greater breadth of the life of the Church in our diocese consistent with the Synodal Declarations. Policies and procedures will fill out the details later. The starting point for the 2017 Fourth Diocesan Synodal Statutes was the 1963 Third Diocesan Synodal Statutes, to provide for continuity in the ecclesial life of our diocese while updating them to reflect changes since the Second Vatican Council and the commitment of this Fourth Diocesan Synod to the discipleship and stewardship way of life. The twelve Synodal Declarations should be seen as progressing organically and cohesively from our diocesan, individual and parochial commitments to discipleship and stewardship.

Declaration 1 articulates a new mission statement for our diocese, stating that “the community of Catholic faithful in this diocese is committed to the discipleship and stewardship way of life” and to implementing the four pillars of discipleship and stewardship.

Declaration 2 calls for all pastoral initiatives to be set in relation to holiness and for our diocese to invite people to a life of discipleship and stewardship.

Declaration 3, from my Second Pastoral Letter, calls for a culture of growth in the Church that starts with inviting people to experience the love of Jesus Christ.

Declaration 4 defines Catholic discipleship for an individual person as a committed approach to living a Christian life within the Catholic Church, having accepted Jesus Christ as one’s Lord and Savior.

Declarations 5 and 6 address formation for discipleship and stewardship for all ages, including the question of the sequence and age for the reception of the Sacraments of Initiation.

Declaration 7 addresses the issue of scholarships as a way for the entire Christian community to fulfill its responsibility to transmit the faith to the next generations.

Declaration 8, from my First Pastoral Letter, describes the art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly as a necessary step to inviting people to the ecclesial experience of discipleship and stewardship.

Declaration 9 is from my planned Third Pastoral Letter, which will be a post-synodal pastoral exhortation, addressing how living as a Christian is a step toward the goal of everlasting happiness in eternal life.

Declarations 10 and 11 indicate that those committed to discipleship and stewardship pledge to share their talents, give of their time and contribute

proportionately from their financial resources for the good of the Church and those in need, striving to follow the Biblical call to tithe.

Declaration 12 addresses parish tithing as a replacement for the Annual Catholic Services Appeal and physically taking up second collections.

The Mass Closing the Diocesan Synod will take place at our Cathedral on Sunday, November 26, at 2:00 PM, the Solemnity of Christ the King. Whether or not you will be able to be present in person, I hope that you will join in praying that this historic and significant occasion in the life of our diocese will bear an abundance of spiritual benefits.

May God give us this grace. Amen.