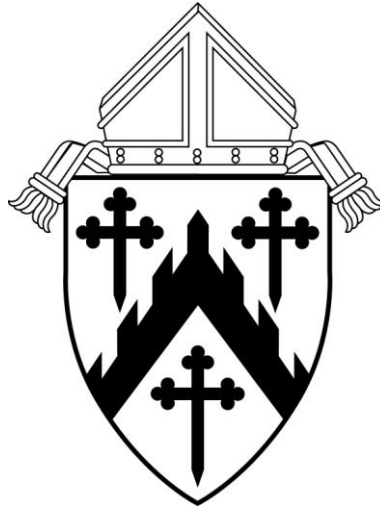


# DIOCESE OF DAVENPORT



## Policies Relating to Art and Architecture for Worship

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Most Reverend Martin J. Amos  
Bishop of Davenport

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## §IV- 1000 POLICIES RELATING TO ART AND ARCHITECTURE FOR WORSHIP

### Introduction

*The document issued by the United States Conference of Catholic Bishops (USCCB), “Built of Living Stones: Art, Architecture, and Worship,” is to be used as the policy for the Diocese of Davenport with regard to art and architecture for worship. In addition, the following are particular policies for this Diocese.*

#### Abbreviations Used:

BLS	<i>Built of Living Stones (USCCB, 2000)</i>
CCL	<i>Code of Canon Law (1983)</i>
c. / cc.	<i>canon(s)</i>
EM	<i>Eucharisticum mysterium (Sacred Congregation of Rites, 1967)</i>
GIRM	<i>General Instruction of the Roman Missal (third typical edition; retranslated in 2011)</i>
RCIA	<i>Rite of Christian Initiation of Adults</i>
RS	<i>Redemptionis sacramentum</i>
SC	<i>Sacrosanctum concilium</i>

### §IV-1001 Parish Catechesis

*“One of the most significant and formative experiences in the life of a parish community is the process of building or renovating a church. As part of that process, parish members are called upon to study the Church’s teaching and liturgical theology and to reflect upon their personal pieties, their individual tastes, and the parish history.” (BLS §1; see also §190)*

#### **IV-1001 Policy**

A plan for formation should be part of the initial planning steps. A qualified liturgical expert should be retained to catechize the committee and the parish at large. This formation should begin before an architect is hired or plans are drawn up.

#### **Procedures**

Whenever a parish community undertakes any building or renovation project, it is opportune that catechesis on liturgy, the sacraments, and the devotional life of the Church and the parish be undertaken as well. This will allow parishioners to understand better their own participation in worship and articulate their vision to the design team.

### §IV-1002 Sacred Furnishings

*Parishes building new churches must follow the directives of the diocesan bishop regarding the kind of altar chosen and suitable materials for new altars. (BLS §57)*

#### **IV-1002 Policy**

Preliminary designs for all sacred furnishings (altar, ambo, chair, tabernacle, font, etc.) are to be submitted to the Diocesan Liturgical Commission for review. Parishes are encouraged to commission original works of art rather than purchasing mass-produced furnishings. Materials available locally should be considered before exotic materials. See also GIRM §§301-3, 309, 310.

### §IV-1003 Baptistry

*A font which allows for immersion “is the fuller and more expressive sign of the sacrament and, therefore, provision should be made for its more frequent use in the baptism of adults.” (RCIA, National Statutes for the Catechumenate §17)*

#### **IV-1003 Policy**

All renovation projects which include modifying the worship space should strongly consider including an adult immersion font in their plans. In all new construction of churches, an immersion font shall be required.

#### **Procedures**

When renovations or new construction is undertaken, it is important that a parish consider the appropriateness and location of their baptismal font. Churches should weigh carefully the function of the font (for baptisms, funerals, as well as blessing before Mass), with visibility and accessibility to the assembly when considering the font’s location. BLS §§66-69 offers specific criteria.

### §IV-1004 The Reservation of the Eucharist (§§70-80; see also §§247-252)

*It is more appropriate as a sign that on an altar on which Mass is celebrated there not be a tabernacle in which the Most Holy Eucharist is reserved. Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop,*

- a. either in the sanctuary, apart from the altar of celebration, in a appropriate form and place, not excluding its being positioned on an old altar no longer used for celebration;*
- b. or even in some chapel suitable for the private adoration and prayer of the faithful and organically connected to the church and readily noticeable to the Christian faithful. (GIRM §315)*

*The word “noticeable” refers to a part of the church and not to the tabernacle itself. Church law does not require that the tabernacle or chapel of reservation be visible while seated during Mass.*

*The bishop is to determine where the tabernacle will be placed and to give further direction. The bishop may decide that the tabernacle be placed in the sanctuary apart from the altar of celebration or in a separate chapel suitable for adoration and for the private prayer of the faithful. (BLS §74)*

*The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to attend the Sunday celebration, and as Viaticum for the dying. As the appreciation of Christ’s presence in the eucharistic species became more developed, Christians desired through prayer to show reverence for Christ’s continuing presence in their midst. (BLS §70)*

*It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass and that, in the instances where this is foreseen, they partake of the chalice, so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated. (GIRM §85)*

*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. (GIRM §314; see also RS §130 and c.938)*

*The place of reservation should be a space that is dedicated to Christ present in the Eucharist and that is designed so that the attention of one praying there is drawn to the tabernacle that houses the presence of the Lord. (BLS §73)*

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*A special area can be designed within the sanctuary. Careful planning is needed so that the placement chosen does not draw the attention of the faithful away from the eucharistic celebration and its components. In addition, the placement must allow for a focus on the tabernacle for those periods of quiet prayer outside the celebration of the Eucharist. (BLS #79)*

### **IV-1004 Policy**

A chapel of reservation for the Holy Eucharist is to be designed for all new construction projects in accordance with the *Code of Canon Law*, the *General Instruction of the Roman Missal*, and *Built of Living Stones*.

In renovations of a worship space, a chapel of reservation is strongly encouraged in order to best follow the guidelines of the universal church. In those cases where a church's architectural features or site precludes the design of a reservation chapel, the case must be made to the Diocesan Liturgical Commission and the Bishop for review and approval.

If it is determined that a reservation chapel is unfeasible, the tabernacle must be located in the sanctuary area of the church, but in a way that will keep the tabernacle (the reserved Eucharist) and the altar (the action of Eucharist) separate and distinct. (See BLS §§79-80, §§250-51; GIRM §315)

### **Procedures**

- a) It is the role of the Diocesan Bishop to determine where the tabernacle will be placed.
- b) The reserved hosts in the tabernacle are not intended for use at communion during Mass. See also GIRM §§85, 157, 243; RS § 89; SC §55; EM §31.
- c) As an important part of the devotional life of every parish, the place for the reserved Eucharist must allow for private prayer and devotion, be accessible to those in wheelchairs, and be without the distraction of other activity or the clutter of other objects. It must also provide a way for ministers to the homebound and sick to obtain Holy Communion for their ministry.

## **§IV-1005 The Process**

*A building or renovation project is not the work of the pastor alone, nor is it that of a building committee. Rather, it is an act of faith that belongs to and engages the entire community. (BLS, §175)*

*The time devoted to communication and education will help make the later stages of the process move more smoothly and will ensure that the relationships among parish members are strengthened rather than strained by the project. (BLS §176)*

*In keeping with Catholic Social Teaching, attention will be given to fair labor practices as well as to "sustainable" or "green" architecture in planning any renovation or construction project.*

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### **IV-1005 Policy**

The process of building and renovation is to be as open as possible. Participation in the process, catechesis, and information shared in a timely way should be available to all. A packet of materials, prepared by the parish leadership with the assistance of the Office of Liturgy, the Diocesan Liturgical and Building Commissions, and the Liturgical Consultant, should be made available to members of the parish. The information contained in such a packet could include:

- a) Corporate Resolutions required for building/renovation process
- b) Overview of the building process
- c) Hiring a Liturgical Consultant and Architect
- d) Architectural Process
- e) Overview of *Built of Living Stones*
- f) Liturgical Catechesis

Sample topics include:

- 1. The Sacraments, especially Eucharist and Baptism
  - 2. Current liturgical theology, especially Vatican II and other Church documents
  - 3. Liturgical and devotional prayer
  - 4. The role of the liturgical assembly
- g) Feasibility Study
  - h) Commissioning of Artists

### **Procedures**

The document, §V-3000 *Policies Relating to Building and Renovation Projects in Parishes*, is to be consulted and followed. The document is available on the diocesan website and in the Policies Handbook.

## **§IV-1006 The Liturgical Consultant**

*It is the responsibility of the liturgical consultant to assist the pastor, the staff, and the entire parish with continuing education about the importance, role, and value of worship, and the impact of the church building upon worship. The liturgical consultant(s) selected by the parish work(s) with the architect and other members of the design team from the earliest stages of the process to help them apply the principles and norms of liturgical design to the practical and liturgical needs of the parish being served. (BLS §§199-200)*

### **IV-1006 Policy**

Church building or major renovation projects which impact any part of the worship space need to retain the services of a liturgical consultant to assist them in the project. The Office of Liturgy has resources available on selecting a liturgical consultant.

### **Procedures**

The procedure for hiring a liturgical consultant is covered in Policy §V-3007 Renovation or Building Projects: Liturgical (#4).

### §IV-1007 Disposition of Objects No Longer Needed for Sacred Use

*Over time, there will be liturgical objects in churches, chapels, and other religious institutions that become unsuitable or no longer necessary for sacred use because:*

- *They are worn out and beyond restoration;*
- *They are of good quality but no longer appropriate for the Vatican II liturgy;*
- *There are duplicates due to the merging of parishes;*
- *A new object is created as a result of a renovation or new building project; and/or*
- *A parish, church, or chapel is closed or suppressed.*

*These objects need to be treated with “reverence and not be employed for improper or profane use even if they are under the control of private individuals” (c.1171). As noted in BLS: “To ensure the protection of worn or used sanctuary furnishings, vessels, vesture, and other liturgical artifacts, many diocesan bishops have issued directives about their proper disposition when they are no longer suitable for worship” (BLS §166; see also §§253-4). An assessment of the quality of an object (fine materials, excellent craftsmanship, historical significance, aesthetic beauty) is critical in determining any disposition, and ought to be done with the help of experts if necessary.*

#### **IV-1007.1 Policy**

The pastoral leadership of each parish is responsible for the proper disposition of object no longer needed or suitable for liturgical use (cc.1279-80; 1291).

#### **Procedures**

- a) In the alienating of any Church property, the provisions of canon law are to be followed; see especially Book V, “The Temporal Goods of the Church.” Particular canons of note are found in Appendix A.
- b) According to c. 1292, permission is required for the alienation (sale) of goods whose value exceeds particular limits. The current limit amounts for requiring the approval of the Diocesan Bishop (“minimum”) and the Holy See (“maximum”) are found on the USCCB website under “Complementary Norms for Canon 1291 §1.” See Appendix A.
- c) Objects acquired as the result of a vow, and objects of great artistic or historical value, may not be alienated (sold) without the permission of the Holy See. When such objects are to be disposed of, the diocesan bishop is to be contacted (cc.638 & 1292 §2; and BLS §168).
- d) The pastor (or Parish Life Coordinator) is to keep an accurate list of alienated objects and the manner of their disposition. This list is to remain a part of parish records.
- e) The transfer and reception of any object is to be documented using the form in Appendix B.

#### **IV-1007.2 Policy**

The disposition of particular objects is governed by category as well as by the preference given to certain methods of disposition over others.

#### **Procedures**

- a) When an object is deemed no longer suited to or needed for liturgical use, it is categorized in accord with the schema laid out in Appendix C.
- b) In order of preference, objects no longer suitable or needed for liturgical or sacred use are to be disposed of in the following manners (and in keeping with canonical legislation):

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- a. **Re-using Objects**  
First consideration should be given to incorporating historical objects in new constructions or renovations. For example, a stained glass window might be incorporated into a new reservation chapel. The Liturgy Office, liturgical consultant, and architect should be consulted to help determine the appropriateness of re-use.
  - b. **Donation / Sale to Another Church**  
If it is not possible to reuse the object in question, the parish may make those objects available to another parish, chapel, or institution in the diocese, or to a mission church or other parish in great need. Both institutions should contact the Liturgy Office to approve the transfer.
  - c. **Placement in a “Heritage Room”**  
Objects may be placed in a Heritage Room designed by the parish or institution to document its history.
  - d. **Return of Objects to Donor or Family Member**  
While it is true that donated objects become the property of the receiving parish or institution, it is important to be sensitive to donors and parishioners when it comes time to dispose of certain items. It may sometimes be pastorally appropriate to return an object to the donor or a family member.
  - e. **Donation / Sale to a Museum**  
Rare or historically significant objects which are no longer usable in any way may be donated or sold to a reputable museum (with the approval of the Diocesan Liturgy Office).
  - f. **Sale to Parishioners / Individuals**  
Respecting the restrictions in this policy, there are occasions when—other solutions having been deemed not feasible—that objects may be sold to parishioners or other individuals.
  - g. **Storage**  
Objects may be documented and properly stored to protect them from future damage. The Diocesan Archivist will serve as the point of contact and clearinghouse for information regarding proper storage and available resources.
  - h. **Destruction**  
If an object is no longer usable, it may be disposed of by burning (or another method that destroys the objects integrity) or by burial (not simple disposal or relegation to a dump or landfill). Such objects are then no longer considered sacred or “blessed.”
- c) Churches (cc. 1212, 1222) which are no longer to be used for sacred purposes must be returned to profane use by decree of the diocesan bishop before they can be transferred to non-liturgical use. By extension of c. 1212, it is preferable and more respectful that chalices, patens, and other blessed objects also be returned to profane use by decree before disposition if they will no longer be used for sacred purposes. Altars may not normally be reduced to profane use by decree, except prior to destruction (c. 1239; see Appendix C for specifics).
  - d) When considering the disposition of a work of fine art, every effort should be made to restore and preserve the object, or at least protect it from future decay. It may also be useful to discern whether an object is worthy because of its intrinsic artistic, historic, and/or sentimental value. Consultation with art experts is suggested.
  - e) The utmost care and respect is to be paid to relics. If they are not able to be safeguarded in a worthy manner at a parish or institution, they are to be transferred to the diocese (or to another church). As part of the sacred heritage of the Church, relics may not be sold or transferred to an individual.
  - f) The Office of Liturgy may be contacted for the names of museums or agencies that assist with the transfer of sacred items to the missions or other churches.



### **APPENDIX A: Canons Relevant to the Care and Disposition of Sacred Items**

#### Canon 638

§1. It is for proper law, within the scope of universal law, to determine acts which exceed the limit and manner of ordinary administration and to determine those things which are necessary to place an act of extraordinary administration validly.

§2. Besides superiors, officials who are designated for this purpose in the proper law can validly incur expenses and perform juridic acts of ordinary administration within the limits of their office.

§3. For validity of alienation and any other business transaction in which the patrimonial condition of a juridic person can be affected adversely, there is required the written permission of the competent superior with the consent of the council. If, moreover, it concerns a business transaction which exceeds the highest amount defined for a given region by the Holy See, or items given to the Church in virtue of a vow, or items of precious art or of historical value, the permission of the Holy See is also required.

§4. For the autonomous monasteries mentioned in can. 615 and for institutes of diocesan right it is additionally necessary to have the written consent of the local ordinary.

#### Canon 1171

Sacred things which are destined for divine worship through dedication or a blessing are to be treated with reverence and not be employed for improper or profane use even if they are under the control of private individuals.

#### Canon 1190

§1. It is absolutely forbidden to sell sacred relics.

§2. Significant relics or other ones which are honored with great veneration by the people cannot in any manner be validly alienated or perpetually transferred without the permission of the Apostolic See.

§3. The prescription of §2 is also applicable to images in any church which are honored with great veneration by the people.

#### Canon 1212

Sacred places lose their dedication or blessing if they suffer major destruction or if they have been permanently given over to profane uses, de facto or through a decree of the competent ordinary.

#### Canon 1222

§1. If a church can in no way be employed for divine worship and it is impossible to repair it, it can be relegated to profane but not sordid use by the diocesan bishop.

§2. Where other serious reasons suggest that a church no longer be used for divine worship the diocesan bishop, after hearing the presbyteral council, can relegate it to profane but not sordid use with the consent of those who legitimately claim rights regarding the church and as long as the good of souls is not thereby impaired.

#### Canon 1238

§1. An altar loses its dedication or blessing according to the norm of can. 1212.

§2. Altars, be they fixed or movable, do not lose their dedication or blessing through the reduction of a church or other sacred place to profane uses.

#### Canon 1239

§1. Both a fixed and a movable altar are to be reserved exclusively for divine worship and entirely exempt from profane use.

#### Canon 1269

If sacred objects are privately owned, they may be acquired even by private persons by means of prescription; but it is not lawful to employ them for profane uses unless they have lost their dedication or blessing; if, however, they belong to a public ecclesiastical juridic person, they can be acquired only by another public ecclesiastical juridic person.

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### Canon 1292

§1. With due regard for the prescription of can. 638, §3, when the value of the goods whose alienation is proposed is within the range of the minimum and maximum amounts which are to be determined by the conference of bishops for its region, the competent authority is determined in the group's own statutes when it is a question of juridic persons who are not subject to the diocesan bishop; otherwise, the competent authority is the diocesan bishop with the consent of the finance council, the college of consultors and the parties concerned.

§2. The permission of the Holy See is also required for valid alienation when it is a case of goods whose value exceeds the maximum amount, goods donated to the Church through a vow or goods which are especially valuable due to their artistic or historical value.

§3. If the object to be alienated is divisible, the parts which have previously been alienated must be mentioned in seeking the permission for alienation; otherwise the permission is invalid.

§4. The persons who must take part in alienating goods through their advice or consent are not to give their advice or consent unless they have first been thoroughly informed concerning the economic situation of the juridic person whose goods are proposed for alienation and concerning previous alienations.

### Canon 1376

One who profanes a movable or immovable sacred thing is to be punished with a just penalty.

**APPENDIX B: Transfer Document**

Object Being Transferred: \_\_\_\_\_

Description: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Declaration:**

The ownership of the object named and described above

was transferred from \_\_\_\_\_

Name of parish/institution making transfer

by the authority of \_\_\_\_\_

Name of person representing parish/institution making the transfer

to \_\_\_\_\_, and was received by

Name of parish/institution making transfer

\_\_\_\_\_ on the date specified below.

Name of person representing parish/institution receiving the transfer

The receiving institution declares that the item will not be used in any sordid or unbecoming way.

\_\_\_\_\_  
Signature of person representing the parish or  
institution making the transfer

\_\_\_\_\_  
Signature of person representing the parish or  
institution receiving the transfer

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

**APPENDIX C: Table—The Disposition of Objects No Longer Needed for Sacred Use**

Options (in general order of preference): ↓	Altar (1,2)	Relics (including altar stones [2])	Chalice; Paten; Tabernacle; Monstrance	Furnishings (4)	Ritual Books; Pews, Communion Rails, Kneelers, Reredos.	Artwork (5); Candelabra; Thurible
Reuse in Renovation (intact or modified)	X	X	X	X	X	X
Place in heritage room or archive	X	X	X	X	X	X
Return to donor	No	No	No	No	No	X
Donate [or sell (6)] to another Catholic church or chapel (incl. private chapel established in keeping with the law)	X	X  Or transfer to the Diocesan Archives	X	X	X	X
Donate or sell to a museum (6,7)	No	No	No	No	X	X
May be sold or given to an individual or a non-Catholic church (6,7)	No	No	To another Catholic priest only (3)	No	X	X
Storage (in Church custody)	X	X	X	X	X	X
“Return to profane use” by decree (c.1212)	No	N/A	Blessed object ought to be returned to profane use by decree before disposition or destruction, even though destruction or the act of returning these objects to profane use itself cause the objects to lose their dedication or blessing <i>de facto</i> .			
Destruction (bury, burn)	X	X	X	X	X	X

(1) An altar may not be sold. An altar may not be relegated to profane use (c. 1239); though it does lose its blessing/dedication if it is destroyed (cc. 1212, 1238). If an altar is transferred to another Catholic church to be used as an altar, it does not need to be rededicated or blessed (*Rite of Dedication of a Church and an Altar*, Chapter V, §22). If the altar cannot be removed from a church that has been reduced to profane status, it must be destroyed (after first having its blessing/dedication lost by decree). The altar stone / relics are to be removed and stored appropriately.

(2) Relics may not be sold (c. 1190).

(3) For example, to one newly ordained.

(4) For example, Ambo, Ambry, Chair, Confessionals, Font, Bells, Processional Cross, Stained Glass, Linens

(5) For example, icons, statues, Stations of the Cross.

(6) When selling an item, care should be taken that it would not subsequently be used for sordid purposes. Therefore, open auction with no way of controlling who is bidding or why would be an unsuitable means for selling sacred objects. To the extent possible, sales should be conditioned to prevent unseemly use of sacred items. Even though the blessing or consecration of the item is lost by sale, the fact that the item was once used in divine worship requires that it still be treated with respect.

(7) See canon 1171.

X = allowable alternative for disposition