

# SYNOD/69

Archdiocese of Detroit

celebrated by:  
The Most Reverend John F. Dearden  
Archbishop of Detroit  
together with  
the Church of Detroit

Cobo Hall  
Detroit, Michigan  
March 30, 1969

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Decree

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*PROMULGATION*

For the spiritual growth of the people of the Archdiocese of Detroit, both as individuals, and as a Christian community, I, John F. Dearden, in virtue of my authority as Archbishop of Detroit, promulgate the documents of the 1969 Synod of the Archdiocese

I decree that these documents take effect on Pentecost Sunday, May 25, 1969, and urge that the entire Church of Detroit accept them and be guided by them.

Dated at Detroit, Michigan this 30<sup>th</sup> day of March, 1969.

† *John F. Dearden*

Most Reverend John F. Dearden  
Archbishop of Detroit

† *Thomas J. Gumbleton*

Most Reverend Thomas J. Gumbleton  
Vicar General of Detroit

# Foreword

Archbishop John F. Dearden

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Our 1969 Synod is now a reality. The Church of the Archdiocese will be stronger because we as a people were able to share the responsibility for its growth in Christ. I am personally grateful for the unwavering dedication of so many in this singular event.

The synod is a beginning, not an ending. Since 1967, we have deliberated to find Christian answers to the fundamental questions of our times. With the Holy Spirit moving among us to guide us, the world which we are trying to shape reflects the world as we would have it: the fulfillment of God's design for the people of our community.

The Synod guidelines are set forth to bring order to our efforts. Because none of us can anticipate the newness of tomorrow, the guidelines purposely have the flexibility that the times demand. Together we must accept an era of change as a time of opportunity. And we must move into it with confidence and trust born of the Holy Spirit.

# CONTENTS

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Part 1	DECREE OF PROMULGATION	2
	FOREWARD	3
Part 2	BY THIS COVENANT ...	5
Part 3	THE COVENANT AND THE PEOPLE OF GOD	13
	LAITY	13
	RELIGIOUS	20
	CLERGY	24
Part 4	THE COVENANT AND THE FORMATION OF CHRISTIANS	29
	WORSHIP	31
	CHRISTIAN FORMATION	37
Part 5	THE COVENANT AND THE MISSION OF THE CHURCH	43
	MISSIONARY ACTIVITY	46
	CHRISTIAN SERVICE	49
	JUSTICE AND PEACE	53
	ECUMENICAL AFFAIRS	55
Part 6	THE COVENANT AND THE VISIBLE STRUCTURE OF THE CHURCH	58
Part 7	HISTORY OF THE SYNOD	66

## BY THIS COVENANT ...

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The dialogue between God and man is an on-going process. We began our synodal efforts with the conviction that God continues to speak to his people. That conviction remains firm. Yet the sacred history of God's saving action reveals that man never fully and adequately responds to God except in Christ Jesus who is, Himself, God's Word.

The full and real results of our seeking progress together are inscribed in our hearts and embodied in our lives. The written word cannot capture all that is real in our hearts. The printed conclusions herein set forth are then, at best, our partial, inadequate and human response to the urging of God's Holy Spirit. As imperfect as these documents may be, they are our response in Faith to God and express our covenant with Him to live as the people He calls us to be.

### ONE IN CHRIST

The conditions of men's lives in our day have been broadened far beyond what they were even a generation ago. The discoveries of science have enriched the lives of many beyond the imagination of their fathers. On the other hand, advances in the sciences of communications have struck down one by one the walls of distance which for so long have separated men from one another. Wherever and whenever a cry is raised in pain from poverty or ignorance, or in thirst for justice and the truth of God's word, it is no longer possible for any man to be deaf to its command, and so too, has that love which is enjoined on him as the condition of his salvation.

These times of discovery and progress only impress on us with growing intensity the intimacy with which each of us is bound to all men within the embrace of the love of God. The saving of each of us is related to the salvation of all of us. No man can any longer look to the welfare of his own soul only and claim the vision of a Christian.

The Christian must view the world in which he lives in the light of the Incarnation, in the brightness of the presence of Christ among us. Thus, his own and the world's problems are cast in different shades than they might have been otherwise. God's Son became one of us in the Incarnation and gave to the reality of God's saving presence in the world an historical visibility and irreversibility. God and man are inseparably wed in Jesus Christ. As He accepted our life so we are caught up in His.

We bring to the world the light of our faith in which to see what is right with it and what is ill with it. In the light of that same faith we must look for whatever gift we have to offer. Above all, we are Christians. As humane as our concerns must ever be, we are not humanists, but Christians.

In the fullest sense, Christ is the sole source and font through which all grace must come. Only in encountering Christ in some manner can each man achieve his own salvation. The promise of a savior has been fulfilled. It will not be withdrawn.

In the fullness of time, the Word of God became flesh and dwelt among us. In a moment of time, in the stillness of the night in a stable at Bethlehem, God's will to save us took on such a familiar form that in faith any man can recognize it. Jesus Christ is the sign which, while it can be contradicted, must never be ignored.

All of the human life of Christ on earth and His life glorified eternally in heaven demonstrates an inescapable purpose in creation. He is the high point in human history which, because of the incarnation, is one with salvation history. Human history and salvation history are one. It remains only for each man in his own life to become a part of that history. We are in the last phase of creation; the Kingdom of God is at hand; the Parousia has begun. Now all men must come together in Christ.

Yet salvation is not exclusively the possession of Christians. The manner of God's coming to men may be by a variety of roads, but this truth remains as a cornerstone of our faith: Jesus Christ is the Savior of all mankind.

For the Christian the essence of this truth is obvious in the constant insistence of Jesus' own words on the identity between himself and those whom he has redeemed. It was as brother to all men, man's real and human fellow, that He redeemed us. He enters concretely into the context of our own human history and gives it a new dimension which it did not have before. Precisely because of Jesus' humanity the Father is moved to accept His Son's mission, and thus all humanity is redeemed. The worship of the Father by Christ is worship by all of mankind. It is this which establishes the basic liturgical character of all that he did. Jesus is not only the mediator between God and men, he is their head, the head of a new and redeemed humanity into which all men enter through Baptism. It is through this union of the redeemed and the redeemer which is the genuine community of mankind. It came into being through the incarnation which in turn is its indisputable sign. This is the Christian meaning of the Church.

#### THE EXTENSION OF CHRIST

The life of the Church and the life of the Incarnate Christ are one. Thus the Church has no meaning without His mission. Unless the Church continues the saving activity of Christ who is the source and font of divine life, she ceases to exist. In her life and activity, the Church strive to be true to her Lord and Savior. He calls us to walk in His way, to believe and proclaim His truth, and to be alive with His life. He brings us into his kingdom. Already, He is shaping the world in the view of this kingdom for which he destines all men. It a kingdom of holiness and grace, of truth and life, of justice, love and peace.

Although the church is composed of the people of God in whom it has its very existence, nevertheless, it enjoys an autonomy of its own and is distinct from it as individual members. At one and the same time, it depends on the people who constitute it, and still it does not find adequate expression in any man or group of men. No man or men can exhaust the full reality of the Church, "yesterday, today and tomorrow."

From the human point of view, that is, in view of the needs of men to touch this autonomous reality. The Church must express itself in tangible and historical realities. These are its institutions or in other words, this is the Church as it is visibly structured in order to manifest itself to the world of men.

The differentiation of roles which we find in the Church, however, is not an institutional accident, but is rooted in the sacramental nature of the Church. Within the community of the people of God who constitute the Church, there is sameness and there is difference, and both are essential.

Every Christian is a sharer in Christ's life in virtue of his Baptism. He assumes an identity in Christ and so must act in the roles of Christ which the scriptures describe as priestly, Kingly, and prophetic.

In his priestly role Christ gave his life for us. He did not, however, offer Himself as a substitute for the offering of ourselves. So imitate is our in and with Him as sons of God that, just as His life totally was a visible and grateful manifestation of God's redeeming love for men, so all of us by our acts of faith and hope and love continue the task of mediating salvation to all men. We help them find and hold their identity as sons of God. In the shared priesthood of our baptism we offer not ourselves alone but Christ to all men.

We are prophets of God's saving Word. The conduct of our lives proclaims to all men the Good News of salvation. We make Christ present to the world as He made the Father present. By what we say and do we tell men who and what Christ is. Infused with faith we compel men's free acceptance of the Word by the strength and urgency of our own belief. In the shared prophetic mission of our Baptism we offer men not the truth of our own devising but the Truth of God.

We are kingly people, but ours is a Kingdom, not of this world, not of honors and acknowledgment, nor of riches and rewards. As heirs of the Kingship of Christ we have learned at His throne the politics of service and realize our dominion over the world in what we give rather than in what we take from it. In the shared Kingship of our Baptism we carry not the scepter, but the cross. We do not take but offer homage to all men.

Our Confirmation both intensifies our roles and our ability to fulfill them. In this we are all Christians and the same.

The common shared priesthood of all Christians, their prophetic mission and kingly function are realities of great import and must be allowed to work the full power of their ferment in the world.

There remains, however, an essential difference between the ordained and the baptized Christian. The Church through Sacramental Ordination designates certain men to minister through Word and Sacrament to the common priesthood of the entire people of God. The ministry of the ordained priest thus serves to intensify the roles and witness of all the faithful.

The priest forms and shapes the community of believers not in the sense that he is humanly more proficient as an organizer or practitioner of community, but in the sense that he that he is the only one who sacramentalizes the presence of

Christ and the Holy Spirit which is the bond of community. This he does especially and most evidently in the celebration of the Eucharist, but also in all of his liturgical ministry in which environment and the Word is most fully proclaimed.

When a man is ordained he accepts a responsibility to and from the community through his bishop. He willingly accepts a unique concern for the spiritual welfare of the Christian community.

Since this is a community of faith the priest must be himself a man of faith. This gift of faith is nourished and grows especially through prayer. While all men must pray, priests have a distinctive obligation to pray, to articulate by their priestly lives a prayer which says unequivocally that they are living a life in relation to Christ. The priest stands as the one who serves by leading and who leads by serving. His service can be offered and accepted only in faith.

It is true that the ordained priest engages in many activities along with dedicated Christians who share in Christ's priesthood through their baptism. But these activities cannot be allowed to obscure or overshadow his commitment to that work which is uniquely his in virtue of Sacred orders.

Priests, however, do not function independently of their bishop; rather, they serve to extend his presence and mission of apostolic witness.

It is the responsibility of the bishop to awaken and nourish his people by witnessing the Good News of Jesus. Bishops have a role of authority in the life of the Church which extends the saving activity of Christ. By their ordination to the episcopacy, they share in that collegiality which is normative of the apostolic witness. In the local Church, the bishop is the visible sign and instrument of unity, as the Holy Father, the successor of St. Peter, is for the universal Church. At the same time, bishops have a role of *diakonia*, that is, a role of service which is peculiar to Christ's Church and unique within it.

While there is in the fullness of his priesthood the power to accomplish his ministry, humanly speaking, the bishop needs others to perfect his people's grasp on their identity in Christ. These others are his priests by whom he extends himself to all men who come under his care. Their priesthood is an extension of his own, their presence among men his presence.

For this reason there exists between a bishop and his priests an intimate relationship. On the one hand it may be enable to flourish by human considerations, but it both comprehends and goes far beyond them. Sharing in the bishop's responsibilities of service to his people, the ordained priest as much as the bishop becomes and his own life must be offered to fulfill it.

It is understandable that priests will have diverse talents. It is one of the beautiful signs of the Providence of god that we have all been made as individuals unique and different. In a perfect world perhaps, the particular gifts of every priest would be used in a manner which best satisfied his own needs and talents, and his desire for self-fulfillment. In a disordered and imperfect world which is in process toward salvation, it should be kept in mind that the

character of the priesthood is one of service; and service is decided not in terms of the priest's needs, but in terms of the needs of those he serves.

Within the Christian community there are still others who, in a manner of speaking, distinguish themselves from the rest.

Beyond the claims and demands of baptism, some lay persons, as well as some ordained, bind themselves by vows to the religious state of life. The religious state belongs inseparably to the life and holiness of the Church. The consecrated person is both the sign and the reality of total self-giving to God within the Christian community. For religious Baptismal consecration is perfected and manifested by the public profession of Gospel counsels in the celibate community. Men and women consecrated to God in the religious state share most intimately in the union of the Church with Christ and witness in a special manner to the self-dedication religious emphasize with striking clarity the Christian response to God as a loving Father, and in their apostolic work they make apparent to men that genuine Christian concern is not self-centered but rooted in the sacrificial nature in Christ's life.

As men and women publicly consecrated to God and dedicated to the service of his Church, religious hold a unique place within the Archdiocese. The holiness and zeal of their common dedication bears witness to the presence of Christ among His people. Thus the Church of Detroit is enriched when religious life flourishes and when religious themselves find fulfillment in their vocation. The task of fostering religious vocations rests on the whole Christian community who carry out this obligation primarily by living in a fully Christian way.

#### CONTINUING CO-RESPONSIBILITY

It should be apparent from this brief statement of our Catholic faith, which constitutes the foundation of this Synod, that its conclusions must be at once broader than we have been accustomed to draw in the past and at the same time necessarily restricted and constricted. If this is a fault, it is freely confessed as a result of our human limitations.

We realize the dilemma of our society whose creative upsurge seems to have outstripped its ability to discern the patterns and mold the values which would enable it to direct to the service of man the progress it has achieved. This crisis is sharpened by modern man's difficulty in experiencing the active presence of God in the world, a problem not of God's communication but of the obscurity of man's recognition.

We accept the task which is ours to repair this fault in which we share as unworthy ministers and take it to be the purpose of this Synod, a purpose too far reaching to be achieved fully by the recommendations of particular legislations, however numerous and detailed.

Rather, in our Synod we have attempted to express and re-affirm the Christian concern of men facing the challenge of these latter decades of the twentieth century. While these pages represent months and even years of dialogue and deliberations between bishops, priests, religious, and laity of every

station and age of life, we ascribe to them no virtues of permanence or finality with reference to our total mission.

Indeed, if we could insist on only one point it would be that all of us in this Archdiocese continue in a state of Synodal co-responsibility, of constant searching both to identify and clarify what our Christian concerns should be and to find new and better ways to satisfy them.

At the same time, we have attempted in this Synod to view both our problems and their solutions in the context of the universal Church. Therefore, we have consulted and followed existing Canon Law, Conciliar directives, the mandates of the national conference of Catholic bishops, and in general, by all those sources that guide the bishop as legislator for his diocese.

#### THE SPIRIT GIVES LIFE

This Synod reflects the care of all the people of this Archdiocese for the welfare of Christ's church. Their interest was solicited by every available means. In some instances this concern was expressed in suggestions of very specific nature which were also encouraged through discussions in parish groups, at the deanery level, and in deliberations with the various pre-Synodal commissions.

Not all of them are to be found here in the same detail, nor could they have been included in a document of this length. Hopefully, however, the spirit in which these documents are presented will give them the life and force which they deserve.

This Synod is not a collection of commands and prohibitions, but a covenant. It is a covenant not "of written letters, but of the Spirit: the written letters bring death, but the Spirit gives life" (2 Corinthians 3:6).

Together we have made decisions about the most important areas of our life in Christ. We thought ahead ourselves and our relations to one another, laity, religious and clergy. We have searched for meaningful and expressive ways to worship God and to celebrate His saving presence in the sacraments. We have explored ways to make our Christian education permeate our own lives and those of our children more thoroughly. We, as people who are sent, have turned our attention with serious concern to those in our world, who have not yet heard the proclamation of Christ's coming or realized His presence in their midst. Conscious of the unity that Christ willed for all men, we have sought ways to strengthen our bonds with fellow men both within and without the family of Christian churches and to unite in common endeavor. Sensitive to our total population, we have attempted, in the name of Christ, to find ways to satisfy men's needs and fulfill their aspirations for equality, freedom, social justice, economic well-being and perfect brotherhood. Finally, to accomplish all these goals in an efficient and practical way, we have looked for reliable and dynamic structures and procedures in the administration of our personnel and resources.

We have dealt with people and what people do, and the things of this world with which they do them. It is only the last of these which admits the government of law or responds to sanctions. By our common effort we have

found and named the ideals which command our acceptance. No further urging should be needed than the force of our love. The strictest law is finally the law of love of God and love of the Church.

While we have tried, insofar as it is possible, to specify this love, above all let this Synod stand as a covenant. It is a covenant of responsibilities to be fully what our Christian calling urges on us. It is a covenant whose force to command is what is in our hearts rather than what can be imposed on us. It is a covenant of all of us entered into with God, and by it let all men know that we are Christians.

† *John F. Dearden*

Archbishop of Detroit

# THE COVENANT AND THE PEOPLE OF GOD

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## LAITY

Through Baptism, every Christian is called to share in the redemptive work of Christ. As a member of the Church, each Christian participates in the work which, although directed toward the salvation of men, involves also the renewal of the whole temporal order in which he lives. The Church brings men the message and grace of Christ and seeks to penetrate and perfect the temporal sphere with the spirit of the Gospel. The laity are in the forefront of this Christian involvement. By Baptism they are a priestly people, a kingly nation, a prophetic witness.

Led by the light of the Gospel, conscious of their participation in the priesthood of Christ, and motivated by Christian love, they act directly and definitively in temporal matters. As citizens they cooperate with other citizens, using their own particular skills and accepting their unique Christian responsibility. Everywhere and in all things they seek justice characteristic of the Kingdom of God. Imbued with the spirit of Christ, they bring to the shifting circumstances of time, place and person their testimony to the enduring love of God for men. In each of them, that peace and love of Christ and, consequently, the redemption of the world is cast. From their hearts it must be spread out to all men.

By clear right, therefore, this Synod calls on the laity of this Archdiocese of every age, race and station in life, on families, on single men and women, on widows and widowers, on young adults, on college students, and on senior citizens, singly and together, to pursue with courage and generosity the renewal of the whole temporal order in which we live. At the same time the Bishop accepts his responsibility to make possible the total response of the laity without which the common concerns expressed by this Synod cannot be met.

Laymen must answer to the demands of their faith by a full and active participation in the works of the Church. They must develop their views, express them in concord and with confidence that they will be heard, and bear a responsibility in the church in those matters particularly which affect their own lives and the temporal society in which they live.

The dedicate layman will bravely seek to grow in his faith, to deepen its content, and to allow its demands on him to expand in keeping with his age and experience and developing talents. He will recognize that faith is a free gift of God and by no means the result of formal religious education in any degree. It is the fruit of grace and the achievement of a life time. If he is to be God's good and faithful servant, he cannot fear the risks of faith. He must recognize that while his faith is a gift, he bears a responsibility for its maturing. Its strength is gained by grace and is furthered through contemplation, conscious study, and from listening to others, particularly scholars both past and present who have proved the authenticity of their faith.

While the world can look to the Church to use every and any means at its disposal to impart to him the wisdom of Christian life, when his own competence

enables him, he should take an active part in teaching in every available setting. He should look to the Church to give him this competence, and insist on it in those to whom he looks for learning. He must be the willing pupil of the best teachers.

In his parish he should look for the full utilization of educational facilities for programs besides those of the parish school. If there is no school, he should urge those responsible for building plans to include space which can be used for efforts of Christian formation

The layman should enrich his Christian witness through the experience of joining with others in good works, including those of a civic character. Taking part in a devoted way in co-operative efforts of this sort, he can give a powerful example of religiously motivated interest and generosity to those with whom he is associated.

The Christian layman must take his place and make his way in society, which by its pluralism has as much a secular as a religious character. He must therefore continue his Christian commitment on a day to day basis as issues present themselves. He cannot expect the reinforcement of his Christian values from the society in which he lives, not look to be deterred by social sanctions from any failure to his Christian commitment.

There is, however, a genuine Catholic public opinion by which, for example, it is possible to generate support for worthy public support or effective opposition to unwise legislative or administrative action of the independent political society. As a responsible adult, the Catholic layman does not subscribe to a Catholic "position" in civil affairs by its mere announcement from the pulpit or in the press. Indeed, he insists on the authenticity of any presentation of the Catholic view, and contributes himself to its establishment by becoming thoroughly familiar with its concern and its religious, moral and theological implications. He should indeed strengthen the force of Catholic public opinion whenever possible by demonstrating its harmony with his own. The support of a free and reportedly accurate Catholic press is an effective means to this end.

The political freedom of the individual, which is the first fruits of a democratic society, presents the Catholic layman with an unique opportunity to "renew all things in Christ." It is at the same time a weighty responsibility that he exercise his right to speak, to weigh and consider, and to vote to make his government a force for good.

Indeed the Church must accept responsibility of failure if its mark is not evident in the character, ideals and policy of the [political society in which it has been given every freedom and allowed to flourish. The individual Christian must hold himself accountable when he has not supported national efforts to remedy poverty, for establishing racial justice and the practical equality for all men, for promoting equality in industrial relations, and especially for pursuing peace.

Again, while the Church through her moral teaching is the guide of all, it remains each man's burden in conscience to decide the rectitude of his country's policies as a world power, or its involvement in the armaments race, or

of its participation in wars against other men. And the decision of his conscience must be made known by every legitimate means, but especially by the exercise of his vote.

The layman is formed by the Church, but he cannot escape the truth that he also forms the Church. For its failure or success to touch the world in which he lives with the grace of God, he also bears responsibility.

There is the smaller community of Christians who gather together for practical purposes into local parishes. The parish reflects the life of the Church and is its image.

The layman's participation in the life of the Church is primarily concentrated in his parish.

By its nature, a parish is familial and allows its members a closeness to one another which is not so apparent within the universal Church. Parishes are the houses of the Archdiocesan family. The Cathedral, for example, is called the mother church of a diocese, and its pastor, the Bishop, is father and founder of all other churches.

Lay members of a parish must not permit themselves the luxury of assuming that their parish exists only to fulfill their religious duties. The parish serves rather the mission of the Church.

Within the individual parish, the laity are to be accorded and should assume their proper place. The responsibility for achieving the fundamental purpose of this basic gathering of Christians rests with the clergy and the laity alike, that is to witness to one another and to the world at large the presence of Christ by faith, by worship, and by the service of others.

All members of the parish must express themselves in determining the manner of fulfilling their purpose. This can best be done by the establishment of a parish pastoral council whose members, elected insofar as possible, share in the responsibility of making decisions that affect the life of the parish community.

The function of such a council must extend beyond considerations of the temporal concerns of the parish as an institution. In this regard, while the council advises through its deliberations on the formation of parish policies, it must not impose its will on those responsible for implementing them without seriously considering their views and experience in the matter at hand.

Similar pastoral councils should exist for groupings of parishes into vicariates, and appropriate rules should be followed for establishing their memberships and functions.

Members of pastoral councils must extend themselves beyond giving of advice but must also be active Christians in the best sense of the word, that is, they should accept the responsibility for being exemplars to the whole membership by their own generous commitment to the roles of every Christian, to extend the priestly, prophetic and kingly activities of Christ.

A former age was able to provide the people of God with larger numbers of ordained clergy and vocations to the religious life than are found today. The Church has a continuing need for their dedication and for the enduring witness

they bear to the world of Christian commitment. The laity are called on to recognize their rightful concern over the vocational life of the Church and to display it effectively by their spiritual and material support of the programs suggested by the Archdiocese Director of Vocations. Layman should themselves personalize this concern by encouraging the grace of a vocation in those to whom it is given, especially in their own families and among their friends.

At the same time the laity themselves must awaken to a new concern for the work of Christ and join in it in new ways since, clearly, much of what was formerly done for them by an ordained ministry cannot continue to be done in the same degree. Circumstances now call for a higher degree of maturity in the laity to accept increased responsibilities. This Synod, throughout, points to a number of such responsibilities, but the religious formation of young Catholics, the formation of a genuinely Christian social order, and in general the constant and insistent manifestation of the presence of Christ to the world are paramount.

In the meantime, charity dictates that those priests who, with the approval of the Holy See, elect to return to the lay state, be accepted with every kindness and consideration and with the gratitude for the gift of whatever length of service they gave to the Christian community.

In His own way the Holy Spirit moves within the whole Church inspiring all Christians, clergy, religious and laity alike, to dedicate themselves to Christ and His Church in generous service. It is not a question of who shall do it, but simply what is to be done.

The Christian family is an expression of God's love in a concrete living situation. The presence of God is mediated to children in the recognizable experience of the love, providence and protection of their parents. Spouses mediate to one another the limitless creativity of God's love. Children mediate to their parents the enduring generosity of God. Within this community of loving persons, and in a manner that is most natural, the Christian is prepared for sacramental encounter with Christ.

The Christian family is a community of worship and of witness, of love and service, to those within it. It reflects and testifies to the love of God for the whole human family with telling eloquence.

A harmonious sexual relationship between husband and wife is of great and continuing importance in the generation of those dispositions which support the growth of love in all members of a family, and should itself be an expression of God's selfless love for mankind. Spouses must therefore form their consciences before God in all areas of life with unselfish care and concern, governing themselves particularly by the sure standards of authentic Christian teaching and values.

The Christian family and home are the classroom in which the child of God benefits from the most penetrating examples and instruction. Wisely, then, the Church ministers effectively to the individual through the family as a family. The liturgy is a providential means of Christian formation for the family. Catholic

parents should make every effort to prepare themselves and their children so that they participate in the worship of the community as a family and the community should make family participation feasible by arrangements of time and place and the manner of celebration. They should strive to make their children aware that the love they bear one another and share with the worshipping Church is thereby touched by the love of God, which is Christian charity. Through the liturgy the Christian family can become a genuine community of grace. Indeed, so alike are the Christian family and the Church as the family of God that each is in a way the mirror and reflection of the other.

While the Christian community through its structures deals directly with the religious formation of children, it is no less concerned that parents should be prepared by every means to assume their own unique responsibility in this regard. The Church neither attempts nor means to be their substitute, and least of all, to limit the beautiful privilege of parents to form the faith-life of their children. Christian parents should spare themselves no effort to make use of programs of continuing adult religious education provided by the Archdiocese or their own parishes. Especially through such programs, the Church intends to form the child in faith and love in the natural setting of his own family.

Faith acts in charity, which is its only adequate expression. Christian parents should endeavor beyond encouraging charity in their own homes to involve themselves and their children in works of charity toward others. Individual members of families, who give their time and energies to the works of the Church or to other worthwhile community endeavors, should be made aware that they are not taking from their families, but bringing them additional compassion and understanding.

All Catholics should support the efforts of the Church and of the civil community to be of help to the family whose life and happiness have been disrupted by death, by illness, by economic or social problems, or by divorce. Special generosity and concern should be evidenced for the abandoned elderly and for children deprived of the love of their parents. The victims of broken marriages should be treated with sympathy and every available service extended to them without passing judgment.

All men are children of God, but as history provides and illustrates, they are also distinctly members of natural ethnic, national and social communities. Differences must be admitted and even welcomed as instances of the rich creativity of God. Obviously, however, there is no difference before God. Where differences matter at all, it is only to our advantage and to the Church's. Thus, it goes without saying, that since the people of God in this Archdiocese are a community standing as one in a "Nation of Immigrants," all are responsible for fostering means which are capable of promoting particular cultural expressions of the faith without discrimination of any sort. This is also a diocesan and parish responsibility.

Ethnic groups, whose roots are deeply sunk in Catholic history, have been well served by ordained ministers who share and sympathized with their particular origins.

The Church, however, has not developed the same kind of ministry to the black community. This is a situation which must be regretted. Because of the dearth of black priests and religious, black laymen have a unique responsibility to bring the presence and witness of the Church to the entire black community. To achieve this purpose, they must be representative of that community. They must have an effective voice in the design of the apostolate to the black community at archdiocesan, regional and parish levels.

#### STATUTES

1. In order to implement the ideals and recommendations herein stated, the office of the Archbishop's Delegate for the laity is to be established.
2. Elected laymen shall be a part of the pastoral councils at the parish, vicariate and diocesan levels in sufficient numbers and in such a manner as to represent adequately the rights, obligations and concerns of the laity in the total life of the Church.

## THE COVENANT AND THE PEOPLE OF GOD (CONTINUED)

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### RELIGIOUS

There are many ways in which the life of faith common to every Christian finds expression in the Church. Some lay persons as well as some ordained bind themselves by vows to the religious life which becomes for the Church a unique expression of Christian faith.

Religious acknowledge their sharing in the common vocation of all who have been baptized in Christ Jesus. Like all Christians, they aspire to live authentically the life of faith begun in Baptism. Theirs, however, is a decision to respond to the gift of God by living out their baptismal commitment radically and irrevocably in a community founded through the gift of the Spirit and acknowledged by the Church. They take the Gospel as their supreme rule of life. They publicly profess to live the evangelical counsels. They unite in a special way with the obedient Christ, Servant of the Father and Savior of all men. Their total commitment confirms their baptismal consecration and helps them live it in all its plenitude.

For the Church, the religious life constitutes a living sign to the world in its self-realization and its true self-expression. By the dedication of Vows, in which the most basic human values are consecrated, the life of witness given by the religious is transcendent, redemptive and eschatological.

It is a transcendent sign, for in it the strength of God is manifest in human weakness. The wisdom and power of God are at work to confound the wise and the strong.

It is a redemptive sign, for the transforming power of the cross and the resurrection is daily becoming manifest in the person of the religious. The religious is a sign to all men of the way that they too must walk. It remains only for each man in his own life to accept Christ's redemptive power.

It is an eschatological sign, for the religious, having renounced the values proper to the present world, is already living in the world to come, where there will be no property, no marrying and being given in marriage, no struggle for personal achievement and independence.

The call to be a religious is a call not to leave the world, but to be at the very center of the world. The more ardently religious unite themselves to Christ through a self-surrender involving their entire lives, the more vigorous becomes the life of the Church and the more abundantly the apostolate bears fruit.

Recommendations:

- ❑ In the sacred Apostolate all religious are responsible to the Archbishop. The meeting of this responsibility is without prejudice to the internal life of the community as stated in its constitution.
- ❑ The specific needs of the Archdiocese are subject to continual study. The results of these studies are a matter of discussion between the Archbishop or his delegate and the major superiors or their delegates.

- ❑ When there is evident need to be met or value to be attained, religious congregations are encouraged to consider sharing personnel of special competence with other religious and diocesan institutions.
- ❑ Religious institutes are encouraged to honor the requests of the Archdiocese for the services of religious personnel for diocesan staff positions.
- ❑ For the purpose of consultation on mutual needs and services, major superiors of religious institutes serving in the Archdiocese of Detroit are asked to meet regularly with the Archbishop or his Delegate for Religious.
- ❑ The promotion of the best interests of all religious, brothers and sisters, in the Archdiocese is the concern of the Archbishop's Delegate for Religious.
- ❑ The Delegate for Religious is responsible for canonical examinations, canonical visitations, delegation of priests to provide ceremonies of profession, canonical processing of requests for indulgences of secularization or excommunication and assignment of confessors.
- ❑ The Archdiocesan Council of Religious exists to foster dynamic unity between the Archbishop and non-clerical religious. The Council serves as a liaison between the office of the Delegate for Religious and congregations serving the Archdiocese.

The Council promotes mutual understanding and cooperative effort among the various congregations; the Council also encourages a personal and professional communication between laity and religious so that the religious might make an effective contribution to the people of God in the Church of Detroit.

The Archdiocesan Council of Religious Priests serves as a liaison between the Archbishop, the Delegate for Clergy and the institutes serving the Archdiocese. The Council promotes the spiritual welfare of religious priests and the efficiency of their apostolate in the Archdiocese. It promotes closer fraternal cooperation on one another, with the Archdiocese, and with religious associations

Religious should not undertake an apostolic work without adequate preparation for that work, nor should they be required to perform tasks conflicting with their assigned responsibility. Thus, in accordance with their capacities and opportunities, religious are encouraged to be competent in contemporary theology, the social, behavioral and natural sciences, for carrying forward their prophetic witness to the Christian message. The environment in which they live should be conducive to community life and professional development, yet they also have the duty to witness to Christ-like simplicity.

For the mutual benefit of the people of God and the religious who serve them, it is recommended that, when possible, apostolic assignments be retained for several years.

Within the purpose of their institutes, religious are encouraged to study, assess, become active, and assume leadership in adapting their apostolates to the people of God. Thus, those members of religious communities living within

parish boundaries, whether they are affiliated with parochial institutions or not, are encouraged to take part in parish activities as far as their duties and responsibilities permit. They should also be actively concerned with civic affairs and social justice.

Religious personnel of the Archdiocese should be shared with mission areas in the United States and abroad in order that the Archdiocese of Detroit might serve the universal Church.

The apostolic value of contemplative religious life should be made evident to all the people of God. Appreciation for the need for constant prayer and desire to share in the ceaseless intercessions of these religious should inspire clergy to generous efforts in support of contemplative congregations in the Archdiocese.

Responding to the needs of the whole Church, efforts on behalf of vocations in the Archdiocese must transcend the boundaries of our own diocese, our own nation, our own religious communities, and our own rites. Well ordered cooperation is encouraged between various religious congregations and the diocesan clergy. Appreciation of the vocations of priests, brothers and sisters should be imparted by preaching, instruction, and the use of modern communication media.

Above all, families are encouraged to create an atmosphere for religious vocations by living in a spirit of faith, love and reverence. However, special responsibility rests on priests and Christian educators to seek out and encourage religious vocations. This responsibility stems from their own unique opportunity for Christian witness.

The need of God's people for the services of priests and religious is a matter of concern for every Christian, and every Christian should manifest this concern by prayer and other means.

#### STATUTES

1. The Delegate for Religious is the direct representative of the Archbishop to non-clerical religious of the Archdiocese. The Delegate for Clergy is the direct representative of the Archbishop to clerical religious. Religious have the right to direct access to the appropriate Delegate.
2. Religious personnel will fittingly be assigned to the staff of the Delegate for Religious.
3. An Archdiocesan Council of Religious made up of all non-clerical religious serving the Archdiocese is established. An Archdiocesan Council of Religious Priests made up of elected delegates of clerical religious serving the Archdiocese is established.
4. In accord with pontifical documents on the subject, activity on behalf of vocations is systematically

handled and unified by the Archdiocesan Vocation Office.

5. Every Episcopal Vicar will include religious representatives in his Vicariate. Every pastor who has religious in the parish will include religious as representatives on the parish council.
6. Contracts regarding apostolic commitments are made by the religious according to the directives established by the Archbishop. Contracts are concerned with apostolic responsibilities, finances and insurance.
7. Wherever buildings are erected that will involve personnel, the religious concerned will regularly be consulted in the planning of these buildings.

## THE COVENANT AND THE PEOPLE OF GOD (CONTINUED)

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### CLERGY

Among the clergy of the Archdiocese, the Bishop occupies a unique position. He is *The Priest* among his people, stranding in their midst as pre-eminently the one who serves and communicates the image of Christ. For this reason, the pastoral and priestly ideal of which his life is an example, will be the model and inspiration for his fellow priests, his ordained clergy.

It follows, therefore, that whatever is said here by way of defining the goals and responsibilities of the clergy of this Archdiocese, the Bishop addresses to himself. In this he acts as the kind of preacher of the Word that he wishes all of his clergy to be, giving strength to his words by the force of his own example.

We are all priestly people, sharing in the one priesthood of Jesus Christ, in virtue of our Baptism. Entering into the mystery of Christ and into his life by Baptism, all of us assume as the mission of our new lives the priestly mission of Christ. It is a single and singular mission and the one priesthood of the only begotten Son of God. The people of God, laity, religious and clergy, are one in the one priesthood of Christ.

The Church does, however, designate through sacramental ordination certain of its members to minister by the proclamation of the Word and Sacraments to its common priesthood. Through their ordination, these priests live out a life ministry to the Christian community which serves to intensify the role and witness of the faithful. In this respect, there is an essential difference between the priesthood common to all the baptized and the priesthood exercised by the Bishop and his fellow clergy.

Within the context of the Christian community it is the Bishop who bears the prime responsibility for giving his people the faith-understanding they need to answer their vocation. His is an authority of service, not to dominate or subdue other men, but lovingly to open up to them and clarify for them the total mystery of Christ. As God the Father spoke His Word of love and redemption to men in Christ, so too the Bishop proclaims the same Word in all its clarity to his people, uniting his own to the witness of the apostles who proclaim Jesus Christ to be the true servant of the Father and the Savior of all men. Thus, in summary, by virtue of his ordination to the episcopacy, he shares in that collegiality which continues the apostolic witness and is normative of it. In this is to be found the legitimate and authentic role of authority that he exercises toward his people.

It was his own power that Jesus imparted to his apostles and which, in faith, we believe is to be found with the Bishop and their successors. Thus its clearest model is the Lord Himself. "Anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many" (Matthew 20:27-28). It was a power at once gentle and demanding, and he himself knew better than any other both its force and its

strength. By it he was finally lifted up on a cross. From this place of ultimate service He draws all men to Himself, for on His Cross we pay Him homage.

With this authority, he who rules does so only to serve. And the one achieves the other. The pilgrim Church to her servants both responsibilities and rights, one in the measure of the other, but both turned to the same end which is the welfare of God's people.

The nature of the Bishop's pastoral responsibility demands that he share it with others. This is to be done in such a way that those who commit themselves to assist the bishop are given broad opportunity for generous service consistent with the Bishop's responsibility of serving the needs of the community. While some clergy enjoy the title of pastor by canonical designation, the meaning of pastoral responsibility is not limited to this title. Thus, in larger parishes where the pastorate is shared by two or more priests, those who are associated in the common ministry should share their responsibility in an atmosphere of mutual trust and respect and of openness to each other's graces. By acting this way, they become truly a company of brother workers in which there is no place for rank or privilege.

Priests are ordained to share with the Bishop the sacred task of the Gospel. The purpose of the life and ministry of the clergy is that all men come knowingly, freely and gratefully to accept their salvation which God has achieved perfectly in Christ. This all men must manifest by their lives singly and in the community of the redeemed. Toward this goal, the ministry of priests is directed and in this work it achieves its perfection.

Each priest is accountable before God to be an authentic extension of the Bishop's apostolic witness. Rightfully, his conscience will call upon him to achieve a competency commensurate with his responsibilities. Consequently, a legitimate demand of the people of God is that the priest develop a proficiency in the sacred sciences and in other related fields of learning, particularly skills in preaching and communication.

All Christians are called to holiness. The priest, however, must respond to this challenge and be a leader of the faithful. Since ours is a community of faith, the priest must be conspicuously a man of faith. Though faith comes as a free gift, it achieves fullness and a special force through prayerful communion with God. While all men must pray, the priest has a distinctive obligation to pray, to articulate by his priestly life which says unequivocally that he is living a life of close relationship with Christ. This is the road to Christian perfection, and through it the priest leads others to Christ.

The priest's role of leadership derives from Sacred Ordination, but its fruitful exercise will depend, not on status, but on achievement. The faith of the people provides the priest with opportunity to lead, and the mandate to be worthy of their trust. They invite him into their homes, seek to be associated with him in exercising their own priesthood under his leadership, welcome him to share with them their times of joy and sorrow. They open their minds to the Word he preaches and look to the eloquence of his faith to form and nourish their own.

In a word, they call on the priest to enter their lives and by the witness of his personal conduct to be in a special way a living presence of Christ. There is no surer evidence of their love for their priest than their wish that he share himself with them deeply and fully.

To be more specific, in a unique way, by ordination the priest accepts the responsibility to minister to the faith-life of the Christian community. His ministry deals fundamentally with the proclamation of the Word of God and the actualization of this Word in the sacraments.

In this context, celibacy can be seen as a special ministry of service to the faith-life of the community. Its value is found in that it allows the priest to give more of himself, but its greatest value is that it allows him to give more of Christ's saving truth. The celibate priest speaks - not in words alone, but in deed - the truth of the resurrection, particularly in those difficult moments when this belief needs more than words - moments of grief, illness, loneliness, despair. The priest stands as a minister to all the needs of his people and through celibacy he ministers in a unique way to the needs of their faith.

The Word of God which we proclaim is a saving Word. It is a Word that confronts man with the need for Christian decision about the meaning of life and reality in a world hemmed in by its own limitations and failures. Thus, it must not only take root in the depths of the hearer's own heart, but also extend its saving power beyond the individual to the needs of the whole human family; for example, to the various social and economic problems of our times.

Poverty, war, ignorance and racism, among others are ills which sorely afflict the world in our age. Thus, the priest's preaching should proclaim unequivocally the redeeming power of God's Word in a world beset by these evils. This will always demand courage and eloquence. If strength is to be found in this Word, it will come not from arrogance, but from the humility which directs him to seek knowledge and wisdom in every manner to which he addresses himself in preaching.

As a leader in the liturgy, he ministers most effectively in forming the Christian community. Christian liturgical celebration unites the community in the praise-acknowledgment of the Father's creative and redemptive action in Christ. It gives visible expression to the faith-life of the community who share it. Thus, he must draw the worshiper into a fuller participation in the Eucharistic action of the Mass. His preaching must lead the community from hearing the Word of God as expressed in Scripture to full participation in the Eucharistic Word spoken to us in the visible signs of Christ's real presence.

In is this celebration of the Eucharist toward which all of the life of the Church is directed. The externals of the Mass point to a unification in love of all the faithful, a union between Christ and the Church. The Eucharist effects this reality, because this is what the sacramental sign is saying. Further, the particular sacramental grace of the Eucharist is charity and opening up of the community for a greater union with Christ. In this union of Christ and the community, there must be growth. The community must grow in the intensity of its love under the

impact of Christ's Eucharistic presence. And it is the priest who has a unique role in sacramentalizing this Eucharistic presence in Christ. This primary responsibility must give way to no other, for whatever else a priest has to offer out of his own resources, he can never equal the gift of Christ.

It is also the privilege and responsibility of the priest to bring his people the other sacraments. If he is truly to know his people, the priest must meet them in the person and presence of Christ. He does this primarily in the liturgy. There all barriers to understanding and love must fall away. There the oneness of the people with Christ and one another is found through the ministry of the priest.

Although the role of the priest in the life of the Church is made clear in his ministry, the person of the individual priest is not obscured by it. To the priesthood he gives his individual self. This is the essence of his pastorate in its fullest dimension, a matter of such individuality that no external pattern of behavior can adequately measure the character and worth of his personal service. At times, some circumstances of his life, for example, his residence and mode of dress, might be adapted at the bishop's discretion to suit individual situations. Any such adaptation, however, would be clearly subject to the expectation of the people and accepted norms of conduct.

It should be evident to all who constitute the ordained priesthood of this Archdiocese that their mission is of such weight that they must bring to it every possible strength of grace and personal commitment in the humble knowledge that they can never exhaust it. They should, in fact, spend themselves in its continued growth and in their service of it.

#### STATUTES

1. There has been established a Priests' Senate, founded according to the decrees of Vatican Council II (*Ecclesiae Sanctae 15*). The members will be duly elected by the priests of the Archdiocese with provisions for additional members appointed by the Archbishop according to the constitution of the Senate.
2. The Delegate for Clergy is the direct representative of the Archbishop for all the priests of the Archdiocese. His office will be responsible for their recruitment, training and continued spiritual and intellectual development.
3. The Delegate for Clergy with the Vicar for Parishes will be responsible for the continual development of modes of priestly ministry according to the changing needs of our people.
4. the Delegate for Clergy, the vicar for parishes, and the Episcopal Vicars will be responsible for the development of procedures for the most effective assignment on priests.

5. The Delegate for clergy and the Episcopal vicars together with the Archdiocesan Pastoral Council shall formulate procedures for the equitable settlement of disputes which involve priests.
6. the Delegate for Clergy shall be responsible for the professional care of priests with special problems.
7. the Delegate for Clergy shall serve as the Archbishop's representative to the seminarians of the Archdiocese. He shall also be responsible for the continued evaluation of programs of priestly training offered in the Archdiocese.
8. the Delegate for Clergy and the Archdiocesan pastoral Council shall recommend to the Archbishop the amount of free time available to priests, including vacations.
9. the Priests' Senate and the Archdiocesan Pastoral council shall be consulted in the periodic review of the salary scale for the priests of the Archdiocese.

## THE COVENANT AND THE FORMATION OF CHRISTIANS

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The Church is a community of those called by the Word of God in Christ, who are united with one another through the action of the Holy Spirit in a communion of faith, life and love. Its mission is to be a sign, an instrument of the unity of the whole family in the Father.

By Baptism, a person becomes a member of the church and is called to share in its mission. This he can do effectively only if there is in his life a dynamic process by which he is daily configured to the image of Christ Himself. The formation of Christians has as its purpose to develop in each person a knowledge of, love for, and union with Christ, the revealed Word of the Father. It prepares each man to seek a unity of love among all Christians and all men, and contributes to making man and his world attain full development. This formation gives man the realization that God is at work in history to bring about its total transformation and perfection. It prepares him to bring to bear the light of faith in all human activity.

The formation of a Christian is accomplished in many ways: through the liturgy, the family, the parish community, and other educational efforts, which make the Word of God a living confrontation in the life of individual Christians.

Christian worship is an essential experience in the formation of each Christian. This is most apparent in the celebration of the Eucharist, where Christ makes possible a meeting of the transcendent God with finite creatures. In the proclamation of the Word, man encounters God in the scriptures. He learns what it means to be a Christian person; he learns what it means to have a Christian calling. The Christian life is explained, and the history of salvation is recounted through the words of the apostles and prophets.

In each Eucharistic celebration, Christ proclaims His Gospel anew. It is made present to us in our own day. "I am the vine; you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me, you can do nothing" (John 15:5-7).

The gospel is read not as an historical document, but as a living Word, for ... "the Word became flesh (John 1-14). It is the risen Lord Himself, as head of the community, who speaks. His words give life and blessing.

After encountering God and his Word, we reply. Our reply is faith; and faith by the Holy Spirit brings us to conversion. Hearing the Word thus leads to commitment to Christ.

We then encounter God in the Lord's Supper at the same table from which His Word is proclaimed. In this paschal meal God give us His very Son as food. Through this food we are made one in Christ. It is here that we experience our identity as Christians. In our identity with Christ we can truly call God our Father. We are truly formed as Christians.

The liturgical formation of the Christian also finds implementation in other areas of life. Through his intelligence, man seeks to understand the meaning of

life and its final goal, trying to fathom the meaning of reality. The majority of Christians spend their lives toiling in the temporal sphere. Questions arise:

- What is the ultimate meaning of life?
- What does my work mean in relation to the Kingdom of God?
- How do my anxieties, my failures, my joys and my triumphs fit in God's plan?
- What is the meaning and value of all that is physical, temporal, transient?

These questions lie at the very root of human knowledge. Knowledge, however, is not only a search, it is also a "tradition," a patrimony of the past that renews itself in contact with the present, and is handed on to future generations. Each generation must accept the transmitted values and truths respectfully, but critically, grasp them anew, and carry them further by fresh insight.

Man wonders about the meaning of his history. He keeps on searching, despite his limited ability to find an answer. The Word of God, as "The Light," came to this world in the person of Christ. He revealed the paschal meaning of human existence and interpreted history for us in the light of man's final goal.

In this way, the Word of God invites man to faith. This faith, a unique act, is fully compatible with man's human dynamism, because, by it, the believer grasps the meaning of his existence. The Church, by its educational efforts on every level, builds upon its history. It does so in such a way that it organizes the content of its faith-understanding to meet the needs of each moment and place in history, ever teaching and deepening the same message of salvation.

This Synod directs its attention to the importance of a genuine formation of the Christian. The intensity and strength of the witness of the Church of the Archdiocese will depend on this formation. The experience of Christian worship must be a force directed to this end. Further, the educational resources of the Archdiocese must be utilized to their fullest so that there be an authentic education for Christian formation.

# THE COVENANT AND THE FORMATION OF CHRISTIANS

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## WORSHIP

Liturgy is Christian worship. In worship the Christian community celebrates its salvation with joyous praise and thankfulness. "He that is mighty has done great things for us. God has visited His people." Even though Christ has saved us, we must still associate ourselves with his redeeming action. For us, Christ is light, life and hope. God is at work in Christ reconciling us to Himself. In Christ, our lives have meaning, direction and great value. No man is saved alone. We are saved in a community of brothers and sisters, a community of sons and daughters of an all-loving Father. In Christ, Christians have a brother in common and hence achieve mutual brotherhood. As brothers of Him who is God's Son, we too are sons and daughters to his Father. Accordingly, our worship is a joyful and thankful remembrance, a celebration of what God does for men. It is a sharing in the priesthood of Christ.

In worship, the people of God become aware of their identity. They act in the consciousness that they are sons and daughters of God the Father and brothers and sisters of Jesus Christ and each other. In liturgy, we identify with Christ, the apostles, the martyrs and saints of all ages. We learn our tradition and heritage. We proclaim in words and actions the loving interventions of God in Christ on our behalf. We are formed in faith and hope, and grow therein from liturgy to liturgy.

In worship, we say to ourselves and to all who see us that we are believers who take life's goals and values, our norms of success and of failure from Jesus Christ; men who place their hope of happiness in Him, and in no other. In our liturgy, we know ourselves as pilgrims, moving toward an eternal city, as servants of all who come to us in need. Thus, in worship we Christians manifest and reaffirm our vocations, our call to love and service for our fellow pilgrims.

Finally, we recognize the social implications of our worship. Liturgy must not be only legal obedience, nor ritual, nor mere aesthetics. Authentic liturgy inspires commitment to sacrificial sharing of our time, talents, strength money of our very hearts with those who need what we give. We dedicate ourselves to sincere efforts to share our light with those who sit in darkness, our peace with those at odds, our hope with the desperate, our food with the hungry, our clothes with the naked. In true worship, we promise to love not with words, but in deeds and in truth. Our worship is our bond.

Since in his pastoral office the priest is called to form Christian community in worship, a significant share of his time and energies should be employed in the proper preparation and celebration of the liturgy. His parishioners should cooperate with him responsibly and fully in the establishment of attitudes and practices in their worship to best realize its aims and possibilities.

A Committee on worship should be made responsible for all liturgical or paraliturgical occasions within the parish. As an example of their activity, the members might plan and rehearse the Sunday Mass and other liturgical

occasions, putting special emphasis on Holy Week; be of help to the priests and deacons by the continual evaluation of the Sunday homilies; prepare the acolytes and lectors for their duties; provide fitting decorations for seasonal liturgies; plan with the Music Director appropriate music for the liturgical celebration suited to the particular group of worshippers and to the particular occasion itself; plan a continuing educational program for their fellow parishioners, explaining the meaning of liturgical rites and the theology of community. Such committees would make themselves all the more effective by engaging as many parishioners as possible, so that they may have the opportunity to participate in the public worship in the roles of lector, commentator, acolyte and gift bearers in the offertory procession. All who act in a role in public liturgy should strive for a high standard of excellence in their performance

The Department of Christian Worship shall take every opportunity to be informed of the will of the Catholic people as expressed in this Synod and through the parish Committee for Worship, and at the same time, seek to form that will in the image of the living, worshipping, universal Church.

While observing properly the liturgical directives of the church, in each community sincere efforts should be made to adapt the manner of its celebration to particular groupings of its members. Genuine pastoral concern shall be an honored principle in planning liturgical celebrations and in providing opportunities to the people to express their faith in other public but non-liturgical devotions. If worship is to teach, it must do so with prudence and patience, and not impose itself arrogantly on people in any form. All options authorized by the Church should be available to the faithful in their worship, yet none should be permitted to be mandates.

Private devotions hold an honored place in the tradition of Catholic practice. Both those which have been favored in the past and new ones should not be discouraged providing they are authentic expressions of our faith and of the honest sentiment of our people's hearts.

The invocations of the prayer of the faithful ought to be varied from Sunday to Sunday, from day to day. These prayers should be reflections on the theme of the liturgy and the content of the homily.

Every effort should be made to stress the community aspects of the liturgical celebrations. Weddings, funerals, baptisms, confirmations, and occasions for the sacrament of Penance ought to be clearly common in spirit. Where feasible, these liturgical occasions ought to be celebrated within the Mass.

An offertory procession ought to be part of each Sunday Mass. It is laudable for the collection to be taken up before the procession so that the contributions of the people may be brought forward during the procession.

A homily should be given at each public celebration of Mass. On weekdays, the homily may be brief. It ought to be relevant to the needs of the people and help in creating a sense of true Christian community.

The scripture service is recommended but not imposed for wakes, for communal celebration in association with the sacrament of Penance, for Lenten services, for holy hours, and for services on special occasions.

All the advantages the liturgy can offer should be provided on the occasion of death. In those rare instances when a funeral mass may not be offered for the deceased, the parish community can still share the burden of sorrow by some sort of service in the home or funeral parlor whenever it is invited.

No more Masses are to be celebrated in a church on Sunday than are needed for the adequate service of the people. Parishes in which the number of persons are scattered over the seating area ought to consolidate their Sunday Masses. One or two weekday scheduled Masses should suffice in a parish church, but the rule should always be to serve the honest needs of the people. Masses may be celebrated at any hour as long as the hour is chosen to serve a pastoral need.

Concelebration is to be encouraged in those places in which more priests reside than are needed for individually scheduled celebrations of Masses.

Children are to make their First Communion when sufficiently mature and well prepared for this holy event. Some children may be mature enough for receiving the Eucharist before the customary age, and others may have to be delayed until later than the normal custom. The decision as to when a particular child shall receive First Holy communion is to be made jointly by pastor and parents.

Children should be prepared for confession at an appropriate age. They should not be marshalled into confessionals without proper respect for their right to choose their confessor. Confession before First Holy Communion ought not to be insisted upon.

Music can enhance the quality of response, create enthusiasm, and give unity to the community's expression of faith. In the liturgy, the value of the music is measured by its quality and its effectiveness in expressing the culture of the worshipping congregation. Only the constant concern of pastors, the competency of music directors and the training of the congregation will bring about a program of music liturgically adequate. Music's most important service to the liturgy is to proclaim the liturgical theme and to intensify the involvement of the whole congregation in meaningful worship.

When feasible and authorized, it is recommended that the congregation sing hymns, psalms and refrains in keeping with the parts of the Mass, the proper feast or liturgical season as substitutes for the Introit, Offertory, Meditation song or Communion texts. Such options can be exercises so long as they do not obstruct the unity of the Mass rite. The words employed should be theologically sound, poetically appealing and pastorally effective.

The organ is recognized as important, but other instruments may also be used in accordance with the culture of the particular assembly and the circumstances of the celebration. Parishes have a great need of people trained

in both liturgy and music who can create, perform and teach liturgical music effectively. Since they have a vital responsibility in developing the worship of the parish community, suitable encouragement and financial support should be given to the education of future musicians.

Choirs have a definite liturgical role, and all forms of choirs, including the mixed choir, should be encouraged according to circumstances. Choirs can sing the Propers of the Mass and suitable motets, and alternate with the congregation in singing the Ordinary. At other times they can support and encourage congregational singing. In the absence of a choir, a trained cantor can lead the congregation effectively.

The Department of Christian Worship will formulate a program of music education aimed at developing and assisting genuine liturgical participation. As a matter of course, liturgical music should be incorporated in all programs of Christian formation.

All those involved in the design of ecclesiastical buildings should keep in mind that church buildings are visible signs of the nature of the Church. Care should be taken that no religious work denies a truth about the Church and her mission to the world. Thus all church buildings, rectories and convents should be simple in design and modest in appointments so as to reflect the Gospel value of poverty.

The church building is not to be a monument. It is rather a place where the faithful come together to meet the Lord and one another in the Lord within the context of the liturgy. Architects should keep this in mind and strive to achieve the intimacy and unity of home without losing reverence for the presence of God in the Eucharist, the Word, the Sacraments, the people of God and the priest. Too large a parish membership, with a consequent need for a large building can create difficulty in achieving unity and intimacy. Good judgment and economy will sometimes dictate that churches be multi-celebration buildings.

The church building exists primarily for the celebration of the Sacrificial Eucharistic banquet. The primary architectural focus should, therefore, be the sanctuary area. The sanctuary area should be so designed that all those officiating are clearly visible to the congregation and that their various roles in the liturgy are obvious. The sanctuary should mark a place of leadership but not of separation from the congregation. The altar should be of appropriate design and should have a place of prominence in the sanctuary.

The baptistry should occupy a place of dignity, easily visible to the entire congregation and architecturally related to the altar. It should manifest the relationship between Baptism and the Eucharist and should teach that through Baptism we enter the Church of God.

The Sacrament of Penance is a second baptism which readmits the Christian to the Eucharistic assembly or strengthens his commitment to the community. The location of the confessionals should express the truth; their

design and decoration should express the nature of this sacrament as an occasion of God's loving and merciful judgment.

The presence of Christ in the Eucharistic Species can be a positive influence in the life of the Christian by leading and directing him to a fuller participation in the action of the Mass. Thus the preservation of the Eucharist can help deepen and intensify our understanding of the Eucharistic mystery. The tabernacle should be of simple and dignified design, and, where possible, situated so as to be conducive to a private prayer.

Every effort should be made to bring the congregation as close to the altar without destroying the unity of the praying congregation. Since the Eucharist is a sign and cause of unity, the design of the church must reflect and help this unity. It is recommended that in the construction or renovation of churches, an area be provided for smaller liturgical gatherings.

The choir is a part of the worshipping congregation, and it fulfills a particular role. Accordingly, a suitable area, preferably near the sanctuary, should be provided.

The decoration of the church should be consistent with its structure. Both art and worship have common psychological origins in man's need to transcend himself, and both express the hope of man to attain a fuller and permanent share of the life and beauty experienced partially in art and worship. In order to achieve its goals, church art should be the product of our best creative artists.

Art should be employed with special care and emphasis where the worshipping act is centered: the altar, the ambo, the baptismal font and the sacred vessels.

Any decoration of sanctuary area which may distract from worship should be avoided.

The church is a place of worship, not a museum of art, nor a display of devotional bric-a-brac. However, since devotions have a legitimate, if secondary role in religion, it is recommended that some devotional aids, such as pictures and statues, be portable rather than permanently fixed, and be displayed seasonally at the proper time in the liturgical year.

The crucifix should not dominate the church by its size and prominence so as to overshadow the equally significant truths of Christ's resurrection and His living presence in our midst.

The priest as the president of the liturgical assembly should be vested distinctly as a sign of his role. The style and materials should be representative of the culture of the worshipping community and reflect poverty through simplicity and be in accordance with established norms

#### STATUTES

1. The Department of Christian Worship is hereby established to serve the Archdiocesan community and all parishes within it in all concerns of a liturgical character.

2. Every parish in the Archdiocese shall establish a Committee on worship within six months. It will have as members laity, religious and clergy of the community.

# THE COVENANT AND THE FORMATION OF CHRISTIANS

## CHRISTIAN FORMATION

Education for Christian formation is a need at all age levels. The Adult Christian must recognize his three-fold responsibility to participate in education: 1) To be educated through his openness to growth in continuing education; 2) To educate; 3) To support suitable education for all men in all places at all times. For the child and the adolescent, the parish assists the parents through a Catholic school or a school of religion. While the Christian growth of the young adult as the college level is assisted through the Catholic college and the Newman Apostolate, the Christian formation of all adults by the parish should be one of the concerns of the parish community. This fact, that man's faith-life needs constant nourishment, poses a real challenge to the Church.

Education is the process by which man learns about himself and the meaning of life, about this world and the physical universe, and about his relationship with his fellow man. He studies, therefore, her humanities, the natural, physical, social and political sciences.

Christian education is the effort of the Church to conduct and advance the learning process in a religious context that communicates specifically Christian values and attitudes in addition to teaching directly and explicitly the revealed truths of God and His creative, redemptive and salvific acts. Through Christian education the relationship to the Father through Christ is seen to give ultimate meaning to the whole of man's life.

The term "Christian education" with its broader implications is used throughout the *Declaration on Christian Education* by the Fathers of the Second Vatican council. The term Catholic is used only in reference to schools, which are viewed as one of the means of achieving the goals of a total Christian education. Christian education and Catholic schools are distinct from religious education.

Religious education is intended to make faith become living, conscious and active. Since it is a necessary dimension from the faith development of all members of the parish community, no group can be excluded. Religious education must be provided for the young child, the adolescent, the young adult and the adult. It will take on different forms and methods depending on what age group is involved.

Catechetical training applies to the total religious education of the person. Religious education is the formal and organized presentation of God's Word, as it is revealed in Christ, who comes to us through the scriptures, the teaching of the Church, her liturgical life and apostolic mission. The right to proclaim the mystery of salvation to all men rests firmly on the mandate of Christ to teach all nations, and the Church does so both inside the Catholic schools and outside them.

To fulfill her divine mandate to proclaim salvation and to restore all things in Christ, the Church has a distinct role, indeed, a responsibility in the progress and

development of all education. In accordance with this responsibility, the Church must devote itself to the whole enterprise of education. The Church does not fulfill this by religious education alone, although religious education must be its essential concern. An important objective, as well as commitment, of the Archdiocese of Detroit, in Christian education, must be to cooperate with the family and State in preparing all men to take their places in the world and in the community as morally, intellectually and socially fit citizens of Church and State, as well as heirs of the Kingdom of heaven.

Parents have the primary responsibility for their children's education, and therefore, have the basic right and corresponding duty to direct their education. The Church and the State have their interests also in education, and assist the parents in the fulfillment of their educational responsibilities

To the Archbishop belongs the responsibility of providing for the Christian formation and for the religious education of his people. He carries out this responsibility through many means, primarily through the parish communities. He is assisted by the Archdiocesan offices. The Department of Christian Formation draws together all these offices and independent Catholic agencies dealing with Christian formation, and provides the coordination and liaison needed for a unified and cooperative effort.

The word "education" has generally been thought of in terms of children and youth. The notion of Christian education today must embrace the Church's mission to adults as well. In this time of rapid development in doctrine, it is imperative that all Christians be aware of their need to remain current with the continuing revelation of God to modern society. The Christian adult cannot be satisfied with knowledge gained in the past. Such knowledge is inadequate for Christian life today. The ever-changing world and its problems require an ever-continuing application of Christian truth and values to new situations. Parish, Vicariate and Diocesan structures must provide opportunities for all Christians to continue and perfect their education

Programs must be devised to help young adults define their ideals of faith and democracy and apply Christian values to the creation of a better world. Each parish must be concerned that its programs of formation include some initiated specifically with and for young adults.

Higher education presents a formidable challenge to the resource of the Church. Continuing developments in all areas of knowledge, especially science and technology, create needs for costly equipment and highly specialized personnel that pose grave problems in financing and recruitment. At the same time, the need to relate all knowledge to revealed truth grows apace. Since both Catholic colleges and universities and the Newman Apostolate on the secular campuses can serve to integrate faith and intellectual life, they should be encouraged to expand and grow in excellence so that they can actually accomplish this task.

A special concern of the pastoral ministry must be the parents of the parish community, who share most closely the responsibility of nourishing the faith-life of

the children. Parents must be given all the help and means available to assist them in carrying out this responsibility. A Catholic school or a parish school of religion can be an effective instrument in assisting parents in the religious development of their children. The parish community must decide the means, but proportionate resources must be made available to all members of the parish community.

At times religious education can be carried out at the interparochial vicariate or even at the diocesan level. The varying needs of the people and the possible variety of religious education programs make coordination necessary.

The Catholic school is an excellent means to assist the parents in the Christian formation of their children. Not only does it provide opportunities for religious education, but it also provides for the application of the light of faith to others areas of learning, and for daily contact for many hours with committed Catholic adults: laity, religious and clergy. At the same time, it must be recommended that the Catholic school is not intended as a substitute for family influence, but as an extension of the family and as an agent for the reinforcement of values and norms of the family. To involve the whole community in the operation of the school, Boards of Education should bring to bear the broadest range of thinking on school problems, and parent-teacher groups should provide for steady communication between home and school.

The documents of the Second Vatican Council speak of the church as the teacher of all mankind. Beyond efforts in institutionalized structures, the church must somehow communicate effectively and understandably with those outside her counted numbers, and the indifferent within her ranks. The Church must clearly articulate her thoughts and reflections on issues troubling today's world, such as, for example, justice and peace, freedom and equal opportunity, poverty and racism. Wherever and whenever the Church speaks to these problems, as a sharing of continuing new insights into the fullness of the truth, she is carrying out the educational mission of her Founder: "Go forth and make disciples of all nations" (Matthew 28:19).

Recommendations:

- Catholics of the Archdiocese should therefore recognize that Christian formation is the primary purpose in Christian education and make every effort to improve all religious education from pre-school through continuing education programs, making it not only meaningful but also a subject of highest respect.
- Concern should be shown not only in financial support, but in personal dedication for all children, in Catholic schools or not. Every effort should be made to incorporate all children into the fullness of parish life: Catholics should reaffirm their faith in Christian education in the Catholic schools and proclaim the right and intention of the Church to retain, improve and even expand its schools, especially in underprivileged and border areas.

Whenever and wherever possible, doors should be kept open to all children of the community who wish to attend.

- Catholics must support excellence in education, public as well as non-public, and must recognize the importance of freedom and diversity within and among all systems of education. They should exercise great concern for cooperation between Catholic and public schools by establishing and participating in formal boards of education and parent-teacher groups.

The right to exist belongs to the various high school structures, that is, parish, inter-parochial and independent schools operated by religious orders or lay groups. Parishes supporting the inter-parish tuition plan should extend assistance to students attending independent Catholic high schools, and all parishes which do not have a high school should participate in Catholic secondary education by offering subsidy to their parishioners attending parochial, inter-parochial or independent high schools.

- Catholics should support and promote Catholic higher education and the Newman Apostolate. They should offer strong support for the teaching apostolate so as to increase the number of religious and lay vocations, and to rekindle the enthusiasm of those already engaged in the task.

It should be recognized that in exercising their right as primary educators of their children, parents have a claim in justice upon the State to assist in financing qualified schools so as to make their free choice a realistic possibility.

- All should promote and support the continuing religious education of adults in the Archdiocese, not solely for the benefit of the individual, but for the building up of the whole Body of Christ.

The Department of Christian Formation is established to coordinate all the education functions of the Church in Detroit, secular and religious, formal and informal, in order to achieve a totality of effort and effect. This department publicly proclaims the responsibility of the Church to teach, the primary right of parents to direct their children's education, and the principles of subsidiarity, distributive and social justice, diversity and freedom of choice as related to education. It reaffirms the ideal of offering a full Christian education to all who seek it, whether in urban or suburban areas. It firmly rejects any decrease in or elimination of religious values in the educational process in its agencies for any reason whatsoever.

In addition, the department will collaborate with the Department of Christian Service to provide for Christian formation in the social and missionary apostolate, and with the Department of Christian worship to enrich its own objectives. It assists the people of God in providing religious education for all people without discrimination for reasons of race, wealth, age or school attended; assists the vicariates and parishes to resolve the present conflicts in

the teaching of religion; appoints competent personnel to draw guidelines for all, parents and teachers; provides specialized training of parents and teachers so that the continuing religious education of the children will be more effective. It should enlist the full cooperation of religious and lay persons in the Archdiocesan Newman Apostolate. It should be sensitive to the needs of the people and the demands of the times, and initiate a sound, vigorous and creative multi-level program of religious and moral education and training which will help the individual Christian to fulfill his role in society and to increase his impact on the culture of the community. Finally, the Department of Christian Formation should make effective use of mass media in all areas of Christian formation.

- ❑ Through its various divisions, the Department of Christian formation should be alert to creative innovation and experimentation in Catholic schools. Such innovation should include curriculum, pedagogy, facilities and financing with members of the business world consulted. Innovation and experimentation in the curriculum should include the study and understanding of current problems.
- ❑ It should seek through vicars, pastors, principals and school boards the highest quality education for all, the means of cooperation with public schools at every level of education, and reciprocal opportunities for sharing of archdiocesan facilities with the public schools and the community.
- ❑ In order to meet the growing needs of modern times, the department should emphasize inclusion of the arts, classical, communicative and practical, in all curricula for the effective communication of Christian culture.
- ❑ Classes or courses for pre-school children and the gifted, and vocational and co-op education for the retarded and the handicap should be encouraged. Care should be taken to integrate a program of sex education and family life into the elementary and secondary school curriculum. Efforts should be made to insure that teachers, religious and lay, be recruited as co-partners in administration and teaching, conforming to the criteria set forth in the *Declaration on Christian Education* and in the State accreditation standards.
- ❑ the department should recognize the importance for qualified theologians to have the freedom to study and develop in their fields of competency, but should safeguard against teachers of doctrine presenting theological exploration as doctrine. It should provide guidelines on the goals and objectives of religious education which are both developmental and coordinated, ongoing resources and research programs for the parishes and vicariates, and assistance to the vicariates and parishes in catechist formation and in-service catechist training.
- ❑ In cooperation with the Catholic institutions of higher learning in the Archdiocese, the Department of Christian Formation should promote interest in establishing scholarship and remedial programs for worthy candidates from schools in disadvantaged areas. It should also encourage, along with the Newman Apostolate of the Archdiocese, the formation of a commission

for Religious Studies in higher Education. The Commission would have among its goals: the establishment of a Center for research and development, the establishment of departments or institutes of religious studies on all secular campuses, and the promotion of greater liaison between the theology departments of Catholic colleges and universities and the personnel of the Newman Apostolate.

The Department of Christian formation provides education , consultation and training to those involved in the continuing religious education of adults in the Archdiocese, coordinates opportunities of continuing education sponsored within the Archdiocese, and promotes suitable educational opportunities which are offered by others in the community, the nation and the world. In addition, the Department of Christian Formation provides parents and their children education in family life so that they develop a fuller understanding of each other and the principles of Christian family living, and an appreciation for vocations to the priesthood as well as to the religious life.

## THE COVENANT AND THE MISSION OF THE CHURCH

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Jesus Christ in his life, death and resurrection is the focal point of human history, the central object of Christian faith, and the basic revelation of the Gospel. Through the incarnation and all that it implies, the Son of God has entered into a most remarkable identification with men. He has achieved the object of all love and friendship : union and identity with the beloved. He achieved that union and identity during His earthly life by His self-giving, and now, as risen Lord, He maintains them through His continual self-giving.

During his public life, Christ moved from village to village. He was urged on by His mission "to proclaim the Good news of the Kingdom of God" (Luke 8:1). In His risen life, Christ made it clear to His disciples that this good news of salvation was to be preached to every man until the end of time.

Since the finality of the Incarnation is directed to the entire human race, the mystery of Christ's presence touches all men. The essential mission of the Church is therefore directed to all men.

Jesus Christ is the Word of God, the living and visible manifestation of the enduring love of the Father for all men. He is the Saving Word proclaiming salvation and redemption for each man. The church, formed and given life by the Word made flesh and now risen, extends the redeeming activity of Christ by proclaiming Him to all men.

Further, Christ is the Servant of the Father. He saved men not through lofty words, but through the concrete actions of His human life. He came not to be ministered to, but to serve and to give His life for men, a service that He enjoined upon His disciples. The Church is patterned after the model of its Servant Lord. It is that community within history which spends its life in service in order to lead all men to the new humanity in Christ. Endowed with a vision of men made in the image of God and destined for everlasting union with Him, the Servant church [proclaims that the conditions of life for men everywhere should favor the realization of their inborn dignity.

Finally, as Christ is the unique sign of salvation for all men, so too, by her relationship with Christ, the Church is a sacrament of sign of intimate union with God,, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity.

What is said of the Church as a whole must find expression in the life of each Christian. Through Baptism, one is initiated into the saving mission of Christ. He must be awakened to the realization of his duty to witness to the good news of salvation by word and work. He must show forth the love of Christ to his fellowmen by a constant effort to eliminate whatever dehumanizes and fragments the society in which he lives. He must strive to bring together into that one community of believers, for all of whom Christ prayed, "Father, may they be one in us as you are in me and I am in You, so that the world may believe it was You who sent me" (John 17:21).

The church must reflect fully and authentically the salvific mission of Christ. In our missionary activities throughout the world, we must avoid excessive nationalism, the westernization of men, or the imposition of foreign structures or modes of thought on others in the name of Christianity. Such practices have jeopardized missionary work. Nor is the Church's mission purely humanitarian. We do not seek merely to provide for the temporal needs of men without at the same time sharing with them a Christian vision of life and reality. Nor, on the other hand, should Christianity be proclaimed as a kind of "opiate of the people," making them unconscious of the real social problems and needs which surround them.

In fulfilling the mission of Christ, the Christian should respect the dignity and values of those with whom he works. He should try to discover the natural communities present among men, to be open to the values of others, to realize that God is already present and at work everywhere, to recognize Him in people, and to help them recognize Him in themselves and in our daily lives.

The Christian must use whatever collective strength is available to root up the deep-seated causes of injustice and discrimination, be they racial, political or economic. All human and material resources, as well as prayer, persuasion and political action, must be used to change social institutions which prolong human degradation, so that all men can come to the new humanity in Christ. To help men attain that fulfillment is part of the mission of the Church.

In the name of Christ, we Catholics of the Archdiocese of Detroit make the problems of all men, their needs and aspirations, our own. In His name we concern ourselves with every aspect of man's fulfillment, from the most elemental hunger for daily bread to the hunger for the Word of eternal life. The Church seeks to live His command that we love all men as he has loved us.

Our love for all men needs to be translated continually from lofty word to concrete deed. For this purpose we direct our attention to those areas of the Church's mission, realizing that they are all interrelated: the missionary activity of the Church throughout the world, the Christian service that we are capable of rendering to the community of the Archdiocese of Detroit, the continuing search for justice and peace among all men, and the genuine ecumenical endeavor that strives for unity among all Christian believers. We meet this challenge with hope born of faith that through us, God means to bring his creation and all men to fulfillment one day in a new heaven and a new earth.

The mission of the church is to continue this mission of Christ. By carrying out that mission, we witness to the presence of the risen Christ in our midst. To work to extend the effects of the incarnation to all men is an awesome responsibility, as well as a unique privilege and joy.

# THE COVENANT AND THE MISSION OF THE CHURCH

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## MISSIONARY ACTIVITY

The Church in the Archdiocese of Detroit seeks to live fully its missionary calling by sharing the teachings of Christ with all people.

The people of the Archdiocese see the whole world as the scene of their missionary activity. The preaching of the Gospel in foreign lands is the primary concern. The fact that there are more than two billion non-Christians in the world is itself a clarion call to great sacrifice on the part of the people of the Archdiocese of Detroit, summoning them to unremitting generosity to the missionaries throughout the world. We wish to respond with help, as they request, and as their Bishops see the need. Our missionary perspective will also include vast areas of our own country, where the presence of the Church is non-existent or very weak.

Essential to the furtherance of missionary activity is the development of a missionary outlook. A growing awareness of the missionary nature and concern of the church will flow quite naturally from the liturgy. Here one not only experiences God's love, but is moved to share it. In public worship, especially in the Eucharist, one is confronted with the need to broaden his understanding of Christ's mission and, consequently, his own. Under the impact of Christ's Eucharistic capacity, he will develop a constant and vital interest in the work of communicating the good News and a willingness to make sacrifices. Thus arises the conviction that every Christian is a missionary. He will not stop at limited horizons, but will include the whole human family in his scope.

The Church must use every tool of modern communication to deepen that conviction, and to make evident the principles of missionary activity, as well as the work, accomplishments and need of missionaries at home and abroad.

A searching look is to be made into the problems of those newly formed Christian communities called by the Fathers of the Vatican Council the "developing churches." An awareness of the struggles of our "developing churches" throughout the world, or in missionary areas of our own country, is most important if the people of the Archdiocese are to share in the enrichment of the total Church, the [plurality of traditions, and dynamic interaction which the new age that is upon us demands.

Special emphasis should be given to the development of missionary understanding among the young, birth in parochial schools and in religious education classes. The most up-to-date information, accompanied by opportunities for practical action, will develop among them a love for missionary work, both at home and abroad.

Practical ways of participating in direct missionary activity should be multiplied. A parish mission committee could be a useful means of creating and promoting missionary action, directed not only to persons within our own Archdiocese, but to all men, especially those who live and die without attaining a knowledge and acceptance of Christ.

A wholesome and respectful attitude should be maintained towards those who are uniquely called missionaries. These "herald of the Gospel" have left the comforts of home to go forth to the ends of the earth, and spread the charity of Christ where there would otherwise be desolation and despair, and to perpetuate and extend Christ's saving presence in the world. Assistance to those members of Missionary Institutes, whose personnel are actively engaged in the missions, is a Christian duty. The vast problems in these days of missionary crises call for sympathetic hearing.

Special attention should be shown to more than 200 missionary priests, brothers, sisters and laity who have been sent from the Church in this Archdiocese to announce the Gospel to all nations, confidently making known the mystery of Christ in "patience and kindness, by a spirit of holiness, by a love free from affection, by the word of truth and power of God ..." (2 Cor. 6: 6-7). The Church here encourages them to share their experiences in bearing witness to the Lord in distant lands.

The Church in the Archdiocese rejoices when God shares with one of its members the call to the missionary vocation. It encourages them with the charity of Christ to prepare themselves well for the awesome task that will be theirs. A Christian community which gives its sons and daughters to the missions cannot die but will grow.

Prayers for such vocations should be unceasing, as should also prayer for faithfulness to that vocation. Those who have left home and family for the sake of Christ will find constant encouragement in their awareness of that prayer.

Finally, there should be a close cooperation in all missionary efforts, international, national and local. Full support of the Pontifical Mission-Aid Societies, other Mission-Aid Societies, as well as all our Mission Sending Societies, shall be given on an Archdiocesan as well as a parish level. Ample opportunity shall be provided to the members of these societies to present their concern to the people of the Archdiocese.

## STATUTES

1. An Archdiocesan Mission Board is established to promote and coordinate the missionary activity of the Archdiocese. It will also assist those missionary activity committees which may be formed in the vicariates and parishes.
2. The Archdiocese Mission Board is responsible for the recruitment, screening, placement and support of lay missionaries.

# THE COVENANT AND THE MISSION OF THE CHURCH

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## CHRISTIAN SERVICE

Jesus Christ came into the world not to be served but to serve. The Servant church carries on the mission of the Servant Christ. His love for all men is embodied in the dedicated service that constitutes and characterizes the ministry of the church in the Archdiocese.

The Church's mission of service to the community is to secure the individual's well-being as a unique person, and to influence the larger environment in which he lives, so that it will be favorable to truly human existence. The people of the Archdiocese recognize the need for such activity on the local and state-wide level, but also feel a responsibility of involvement on the national and international level as well.

It is the mark of Catholic as one formed by the Church, to recognize inequities in working life, and become involved in programs which aim to alleviate or correct them, to concern oneself actively with problems of urban life, to face the community problems of mental and physical health, and to serve generously in efforts to resolve them, to deal with economic and political issues, and to join with other men of good will in rectifying political inequalities; to minister to the social needs of man through personal service to those in need.

The Church in the Archdiocese has the responsibility through Christian formation to make its members sensitive to the social needs of men in the neighborhood, city, state, nation and world.

It will also provide programs through which the individual Christian and the corporate Church will work to solve social problems, especially where such programs are not available under other auspices.

The Department of Christian Service is responsible for the social action and social service programs under Archdiocesan auspices and services as the representative of the Archdiocese in these matters.

It is urgent for all Catholic agencies, institutions, organizations and parishes, as well as individuals of the Archdiocese, to take effective steps to resolve racial inequalities and eliminate patterns of discrimination. We can achieve these goals by eliminating any trace of racism within church structures by forming Christian attitudes, and by working toward abolishing racism in society as a whole. The Church should act in cooperation with other groups having similar aims.

No person is to be excluded from living in the neighborhood of his choice on grounds of race, color, religion or national origin. All Catholics have a serious moral obligation to respect and promote this right.

The Department of Christian Service will develop programs designed to eliminate racial injustice, especially as it obstructs equal opportunities in housing, education, employment, social services and health care. These programs are to be carried out through parishes and vicariates.

Parishes are encouraged to cooperate with other institutions and agencies, especially in their immediate environs, in order to serve man in the neighborhood community.

All Catholics in the Archdiocese should promote quality public education and support efforts toward adequate public financing to provide it.

All men, in order to preserve their dignity and freedom, must have access to the just and impartial administration of justice. The Catholic must consider it his duty to safeguard and promote this right, and, whenever he sees it threatened, seek to remedy the danger, especially in law enforcement, judicial process, and rehabilitation of juveniles and adults. The seriousness of these problems in our times demands the involvement of the Archdiocese itself. Further, it will advocate just and equitable public assistance programs and engage in activities which lead to adequate income maintenance for all.

Parish communities, sensitive to those in need, should assist them without offense to their dignity. Those parishes with a disproportionate number of poor can rightfully expect assistance from more prosperous parishes.

In a spirit of love, and with respect for the principle of self-determination, the Church should use its resources to develop the political and economic strength of the poor.

The Church in the Archdiocese, both as a community and as individuals, should intensify its efforts to help migrant workers in housing, religious and secular education, health and working conditions.

Individual Catholics, especially those with professional competence should extend themselves to meet the physical and mental needs of the community, particularly the poor. The Department of Christian Service should expand its program to this end, and the Catholic hospitals should actively cooperate with one another and with other health agencies to provide health care for all.

Social problems, especially those related to Christian family life, have profound moral implications that affect both the individual and the community. In these areas of human concern, the church will continue to provide Christian guidance.

Catholics and the Archdiocese should participate in those activities which would take the problems of alcoholism and addiction out of the criminal process and treat them as public health problems.

All Catholics, parishes and social agencies of the Archdiocese should work singly and jointly to aid those in physical, social and psychological need to attain full human development. Interfaith community projects of this kind should be promoted whenever possible.

All social agencies, charitable organizations, and those institutions serving children, youth, unwed mothers and the aged within the Archdiocese should reexamine their aims and programs and establish priorities so that those most in need will be served.

The church in the Archdiocese will continue its interest in community projects, under private and public sponsorship, which assist people to lead truly

human lives. Sharing in the financing required in such projects is considered a valid contribution on the part of the Church to community well-being, and consistent with its servant character.

The Department of Christian Service should continue and expand its efforts to innovate programs designed to meet the housing needs of the low income groups. Such programs should involve the poor as participants, especially in the planning process.

Catholics who have special competence in the housing field should be encouraged to develop feasible ways of building, financing and maintaining decent housing for families, particularly in the poverty areas.

The Catholic is obliged to apply proper social principles in his working life; whether he be in management or labor, he should be concerned for the poor, the unemployed, the unskilled, the handicapped, and those who are disadvantaged in any way.

Those who hold private property or exert economic power over large groups of people should order their efforts according to Christian social principles.

The Christian Service Department should initiate and promote activities advancing Christian principles in working life and professional conduct.

The democratic political process in civil affairs should be viewed as a proper means to promote the common good. Beyond the exercise of his vote, every Catholic should participate in the political process to the fullest extent feasible, and in keeping with his special competency. This participation should occur at every level: local, state, national.

The Department of Christian Service should encourage this political activity by providing programs which develop political skills, enunciate principles, and clarify issues. The Archdiocese should ideally engage in this programming with other religious groups.

# THE COVENANT AND THE MISSION OF THE CHURCH

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## JUSTICE AND PEACE

The Church in Detroit seeks to develop a world outlook. This consciousness and concern about the total family of man must be based on eternal religious and moral values, which for the Christian find their fulfillment in the Incarnation, god's visible presence in human history. At a time of far reaching change in the world, the need of the church to develop a world consciousness is ever more urgent. It fulfills this task through education and action. Individuals as well as institutions must share and bear the responsibility of ministry to all people in every land.

Christian ministry to the world calls for ministry through goods and ministry through people. It requires the commitment of resources and the involvement of the person.

Paradoxically, Christian nations are exceedingly rich, yet even the wealthiest societies poverty is a dire reality. Wealth is piled upon wealth; trade advantages are jealously preserved. The enormity of the problem is found in the fact that sixteen percent of the world's people, gathered along the environs of the North Atlantic, are able to consume more than seventy-five percent of the world's resources. Rich nations are growing richer, while poor nations are becoming relatively poorer and are gradually sinking into despondency and despair. Thus, inevitably in our time, wars and threats of war are all around us. War, no matter how confined, will ultimately lead to the destruction of human life on the planet.

The Church must respond therefore to man's moral needs for community, compassion, dedication and love, and must extend its concerns beyond our geographical boundaries. A new world order of universal justice and, therefore, of peace is the desperate need of all men. The development of all peoples in the dimensions of the Incarnation is the road to peace.

The world is taking on the characteristics of a village. Science, technology and trade have made all men near neighbors. Transportation and instant communication bring men into close and constant contact. The world is physically one, yet socially and politically, it is divided. If men do not unite as neighbors, they will inevitably die as strangers.

It is of profound importance that the church of Detroit join with men of good will to develop systematically and continuously the Christian attitudes on the dignity of man to teach the "one-world" concept that each individual can secure increase in his own well-being only through action that secures increase in the well-being of others. The Church of Detroit will carry out its education and action programs in cooperation with the National and the Vatican Secretariats for justice and Peace within the Department of Christian Formation.

# THE COVENANT AND THE MISSION OF THE CHURCH

## ECUMENICAL AFFAIRS

Conscious of her mission, the Church must become more fully aware of her ecumenical nature and make it manifest to all. All who are renewed in Christ must necessarily yearn for the realization of His prayer: "Father, may they be one in us as you are in Me and I am in you, so that the world may believe it was you who sent Me" (John 17:21). Consequently, the promotion of Christian unity belongs to the innermost nature of the Church.

The responsibility to develop proper ecumenical attitudes and to engage in well planned ecumenical activities rests upon the whole Church, on every level, and on every member of the Church.

Ecumenical dialogue has as its primary and ultimate end the restoration of Christian unity so that the Body of Christ may be a visible sign of salvation for all men. The goal cannot be realized apart from sincere and prudent dialogue. This dialogue demands that Catholics accept their share of the responsibility for the disunity that openly contradicts the will of Christ.

Within the Archdiocese, the Ecumenical commission was established to serve the central Catholic referral agency for information relative to the theological and practical dimensions of ecumenism. This commission establishes channels of communication and cooperation with all central religious organizations that have an ecumenical dimension. It initializes programs that necessitate official representation. It makes available resource persons and materials for ecumenical activity. It also encourages and publicizes grass-roots efforts, especially on the parish level. The Commission offers guidelines which present positive norms to assist individuals in forming their consciences with regard to various possibilities of activity.

The norms of the Ecumenical Commission are interim guidelines. They are in full accord with the directives of the Secretariat for promotion of Christian Unity and the national Conference of Catholic Bishops. They may be modified or amplified by further directives issued by those offices.

The success of ecumenical action will be achieved by pastors and people working together. This demands spiritual renewal, education and dialogue.

Vital to the ecumenical movement is a change of heart, holiness of life, and public and private prayer for Christian unity. Striving to live more purely according to the Gospel, individual Christians will practice and foster Christian unity because they will be contributing to the spiritual renewal of the whole Church.

Catholics seek to join in prayer with their Christian brothers at appropriate times and in special circumstances, as the Week of prayer for Christian Unity, the time between the Ascension at Pentecost, at times of national celebration or calamity, whether this is done in neighborhood groups or in a larger scale through inter-church cooperation. Such prayers in common are certainly a very

effective means of petitioning for the grace of unity, and are a genuine expression of the ties that even now bind Catholics to their Christian brethren.

In order that an active and intelligent role in the work of ecumenism may be insured, Catholics must be fully aware of the Church's doctrine and be guided in their discussions by the basic principle set forth by the Vatican Council: "Nothing is so foreign to the spirit of ecumenism as a false conciliatory approach, which harms the purity of Catholic doctrine, and obscures its assured genuine meaning" (Decree on Ecumenism, XI).

Knowledge of Catholic beliefs will be deepened and understanding of the history, doctrines and practices of other communions will be furthered.

Special attention should be given to Catholic students and youths. They should be encouraged to respect diversity, and to reach out toward others with good will and understanding. Such an atmosphere of openness will add much to the effectiveness of the ecumenical movement.

Dialogue can have a constructive purpose, contributing to the discovery of truths held in common as well as to the lessening of the areas of differences. The spirit of brotherhood should prompt each person to understand the other person's viewpoint, as the other understands it. When basic differences emerge, they should be faced with candor and charity, and those involved should explore more fully the causes of their differences. It is most important for Catholics to remember that the efforts we have made toward Christian unity have been joined with an earnest desire for unity in the hearts of other Christians. Catholics alone do not suffer the pain of fragmentation. In the search for unity and understanding, therefore, there must be discussion of the goals which best serve a common purpose, and the approaches which will achieve them.

#### Recommendations:

- ❑ Each parish should establish lines of communication with people of other churches to encounter ecumenical dialogue and activity. Fellow Christians should be invited to participate in Catholic activities. Clergy and qualified laity of different religious affiliations should be invited as speakers to explain their beliefs and practices in situations other than official liturgical actions. Likewise, Catholic clergy, religious and laity should be encouraged to participate in ecumenical activities of other churches.
- ❑ Membership by priests in local ministerial associations often contributes to mutual understanding. A priest from each Vicariate may represent it in the associations existing within the Vicariate. The chairman of the Archdiocesan Ecumenical commission should maintain close cooperation with the Metropolitan Detroit Council of Churches throughout the Archdiocese.
- ❑ The office of the Ecumenical Commission will provide important resource materials, such as ecumenical guidelines, speakers' bureau, literature and audio-visual aids. All groups within the Archdiocese are encouraged to make use of its resources.
- ❑ In pursuing ecumenical goals, all activity should be planned jointly. Each participant should have a clear understanding of his own faith and a desire to communicate that faith to others.

#### STATUTES

1. The principles of ecumenism are to be incorporated into Catholic religious instruction, texts and materials, and all phases of Catholic education. Catholic students must be given accurate information about other religions and other cultures in order to form positive ecumenical attitudes.
2. Catholics should avoid all imprudent and coercive attempts to convert people of other faiths and customs, but at the same time, they should realize that the apostolate of disposing people to the Catholic Church is not opposed to the true spirit of ecumenism.
3. The Ecumenical commission is established for the Archdiocese. It is fitting that similar bodies shall be established in parishes and Vicariates.
4. The archdiocesan Ecumenical Commission shall consider ecumenical proposals and questions in the Archdiocese and submit its recommendations for implementation to the Archbishop.

## THE COVENANT AND THE VISIBLE STRUCTURE OF THE CHURCH

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It is the role of the Bishop of a diocese to serve the needs of the people in his care, and especially those needs that arise from their election as the people of God, from the message of the Gospel, and from the ever present inspirations of the Holy Spirit. He fulfills this role of service by his active concern for the formation and guidance of the Christian community. The Bishop does not work alone. He works with and through members of the community. The collaborative effort of the Archbishop of Detroit and his people requires human structures, and it is to these structures that we refer when we speak of administration. Their sole purpose is to render more effective the ministry of service of the Archbishop to his people. These structures must be constantly evaluated in view of their service to the people of God, and renewed and adapted whenever changing conditions so require in accord with a clear statement of the goals and objectives of the Archdiocese of Detroit.

One of the basic human structures through which the Bishop serves his people is the parish. Through his priests, he is made present in order to form and guide smaller communities of the faithful.

The size and population of the Archdiocese of Detroit require that the Archbishop serve the people through the administrative leadership of the Delegates for Laity, for Religious, and for Clergy, and of an appropriate number of Episcopal Vicars.

As often as the proper government of the diocese requires it, one or more Episcopal Vicars may be named by the Bishop. Episcopal Vicars exercise for the diocese special delegated authority, the extent of which is expressly defined. The collaboration of laity, religious and clergy brought about through Episcopal Vicars provides for participatory decision making and mutual accountability. The development and coordination of tasks of the vicars is the responsibility of the Vicar for Parishes.

In order to involve more closely all the members of the Church in their priestly mission, it is important that there be structures by which the whole Church, laity, religious and clergy, share in the total work of the Church, each group fulfilling its proper role in the decision-making process. Such structures provide the means by which the sacramental priesthood of the Bishop is exercised to activate within the community the common priesthood shared by all Christians. Decision-making in this area of priestly work is a shared process in which the Bishop and the total Church participate according to their roles and proper area of competence.

At the parish, vicariate and Archdiocesan levels, there will be broadly based and representative pastoral councils chosen primarily by the vote of laity, religious and priests.

The Department of Christian Worship, of Christian Formation, and of Christian Service, and the offices of Administrative Services, of communications, and of

research and Planning provide to all advice, information and services according to their special competencies.

# THE COVENANT AND THE VISIBLE STRUCTURE OF THE CHURCH (CONTINUED)

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## PARISH

### Recommendations:

- The smaller community within the diocese under the leadership of a pastor is an essential structure. The present form of a territorial parish or language parish has served well in the circumstances in which it has existed. However, there should now be an openness to other possible expressions of the essential structure to meet changing circumstances. Such new forms, for example, optional parish boundaries, communities of like interests, satellite chapels, may be explored under the direction of the Vicar for Parishes.
- The priest makes present the Bishop to the parish. While the pastor must serve by forming and guiding the community, he cannot do it alone. He must share the ministry of service with associate pastors and others who collaborate with him in the administration of the parish. As the Bishop shares through delegation, so does the pastor.
- The laity are encouraged to participate in all phases of the Church community. This may be done through councils and lay organizations. In order to free priests and religious for their appropriate roles, and to avoid undue demands on lay volunteers, lay persons should be employed whenever economically feasible in the areas of financial and operational administration, personnel direction, education, maintenance and office work.
- The many apostolates of the Church are supported by the free will offerings of the faithful. In the face of a general decline of such support, renewal of the theology of giving is called for. The gift may be either monetary as representative of time and talent, or the gift of time and talents themselves. Giving should be a truly religious act of worship of God and of love of one's fellowmen. Appeals based on motivations which are not Christian, such as bargaining with God, even though highly successful, are not to be used. Young people should be trained in the theology and practice of giving, and encouraged to develop programs of their own.
- There are many vehicles for giving. Such giving ought not generally be sought through carnivals, raffles, sales, and especially promotions of dubious character. A planned approach to Church support, whether through a single collection at Mass, or in some other way, is recommended.
- Giving at the parish level must not meet only the self-concerned immediate and practical needs of the parish. It must, on the contrary, recognize the needs of the total Church, and the Christian responsibility to contribute to works of the Church, particularly, in the mission apostolate, both within the diocese and beyond it.

- Fund raising should be the concern of the laity through the parish council. Special attention should be given to a systematic approach based on the theology of giving, good public relations, and business management skills.
- The parish, as an employer, should practice appropriate principles of personnel administration in keeping with the Church's concern for justice and human dignity. This will be important in providing adequate wages and fringe benefits. The Archdiocesan Personnel office will provide guidelines and offer service in these areas.
- Within each parish, someone should be charged with the responsibility of researching and developing new and improved means of communications. Among those which have been found helpful are "little councils," "town hall" meetings, suggestion boxes, more professional approach to parish bulletins, and an internal parish communications system. The Archdiocesan Office of Communications will be of service in these efforts.

#### STATUTES

1. All the members of the parish community are to share in the decision-making process through a broadly based and representative council. Each priest must have a council formed according to guidelines, established by the Archbishop, that guarantee openness, freedom of action and due process.
2. Any major building program within the parish may not be initiated without the endorsement of the parish council and approved by the Archbishop.
3. A complete financial report according to Archdiocesan norms covering income and expenditures is to be prepared and submitted to the Archbishop's Office and to the parishioners within a month after the completion of each fiscal year. It is recommended that parishioners be kept advised more frequently. The Archbishop's office will institute a program of internal audit, in compliance with proper accounting standards, that will insure the integrity of all parish financial operations. A report on the state of the parish in addition to the financial report must be made annually to the Archbishop and to the parish.
4. Each parish shall prepare an authoritative budget to be approved by the parish council in advance of each fiscal year. The assistance of the Archdiocesan office of Administrative Services may be used when necessary.

5. Planning is required for meeting all the financial needs of the parish, not only immediate but also long range. Provisions should be made for future capital needs of the parish. Planning and setting of priorities are needed in all areas. Parishioners must be made aware of these plans and needs.
6. Providing no borrowing is involved, pastors with the approval of the parish council are authorized to make capital expenditures up to \$10,000; approval of the Vicar is required for such expenditures up to \$50,000, and Archdiocesan approval above this figure. Similar procedures will be used for the sale of Church owned property, but because of civil law requirements, the authorization of the Archbishop is necessary. Thus, recommendations will be made to the Archbishop for the sale of parish property, up to \$10,000 in market value by pastors with approval of the parish council, up to \$50,000 with vicariate approval, and over \$50,000 with Archdiocesan approval. All acquisition of land and programs for new building, or maintenance of existing buildings, which call for an expenditure in excess of \$10,000 must be carried out in accord with the policies of the office of Administrative Services.

The amount of a parish's long term debt shall be codetermined by the parish council and Archdiocesan authority.

# THE COVENANT AND THE VISIBLE STRUCTURE OF THE CHURCH (CONTINUED)

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## VICARIATE

### Recommendations:

- The Vicar shares the pastoral role of the Archbishop as his representative in the vicariate by assisting all priests in the vicariate to carry out their pastoral responsibilities
- the purpose of the vicariate structure is to make possible a closer drawing together of the Archbishop with his priests and the communities they serve. Its purpose is also to make possible a greater degree of collaboration among the communities themselves.
- The vicars should meet as a group with the Archbishop on a regular basis to effect better communication between people and priests in each region and their ordinary. These meetings, by providing an opportunity for sharing problems and potential, and by establishing a base for unified action, will prevent provincialism in vicariates and parishes.
- The Vicars, allowing for diversity based on local needs, shall provide for those programs and decisions which can be best accomplished by collaborative effort. This is to be carried out by regular meetings of the Vicars with the priests of their vicariates and by meetings with the people they serve. These regular meetings provide the means for the Archbishop to come into close contact with his people.
- Financial support for vicariate operational costs, when necessary, should be equitably apportioned to those parishes which are sharing in and benefiting by such operations. An accounting of all such funds should be made to the Archbishop and vicariate within a month after the close of the fiscal year.
- Structures within the vicariate should be so established as to facilitate relationships with parish and Archdiocesan structures.

## STATUTES

1. Vicariates are formed throughout the Archdiocese, and thus all parishes, institutions, and personnel of the Archdiocese shall in some way be related to them.
2. the laity, religious and clergy of each vicariate shall have a voice in the selection of the priest who will serve as vicar by appointment of the Archbishop.
3. Each vicariate shall establish a broadly based and representative council. Among the functions of such a council would be regional planning, participation in decision-making, review of appeals.

# THE COVENANT AND THE VISIBLE STRUCTURE OF THE CHURCH (CONTINUED)

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## ARCHDIOCESE

### Recommendations:

- ❑ The Archdiocese should research and develop new and improved means of communication, both to the Catholic community and to the people at large. The modern Church in its communication must recognize the changing character of the media through which information is communicated and opinions discovered and formed. Wherever possible, the Church should be aware of the secular parallels to its own channels and should be wary of duplicating them unnecessarily. Where the media requires a high degree of technical skills or large outlays of money, thorough and competent research should be made. In projects involving mass media directed to the general community, the Church should fully explore ecumenical cooperation.
- ❑ Archdiocesan staff offices should serve as "clearing houses" for factual and procedural information relative to their specific areas of interest. Parishes and vicariates should make use of such materials and are urged to contribute to the gathering of them.
- ❑ The objectives of the annual Archdiocesan Development Fund campaign will be established by the Archdiocese Pastoral Council acting in an advisory capacity to the Archbishop. These objectives should be clearly communicated to the people prior to the annual campaign. The success or failure in meeting these objectives should be made known the following year.
- ❑ The way of supporting the six annual parochial appeals should be opened to controlled experimentation with prior approval of the Archbishop.

### STATUTES

1. All Archdiocesan structures outlined earlier in this document are established:
  - A. Office of Vicar for parishes to coordinate the vicariates.
  - B. Delegates for Laity, for Religious, and for Clergy.
  - C. Three program departments:
  - D. Department of Christian Worship, Department of Christian Formation and Department of Christian Service
  - E. Three staff offices: Office of Administrative Services, Office of Research and Planning and office of Communications.
  - F. Pastoral councils at parish, vicariate and Archdiocesan levels.

2. The Archdiocese shall prepare an authoritative budget to be reviewed by the Archdiocesan pastoral Council in advance of each fiscal year. A report on the state of the Archdiocese, in addition to the financial report, will be made annually.

## HISTORY ... SYNOD/69

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Synods are nothing new. Simply defined, they are Church conventions. Their purpose is to establish policies, make laws, and lay down guidelines which govern the life of the Church in a particular diocese.

The Archdiocese of Detroit had its last Synod on December 14, 1954. It set forth the rules and procedures which have regulated the activities of the Catholic Church in Detroit from that time until now.

Although synods are not new, the manner in which the Detroit Archdiocese Synod/69 was conducted was very new. Prior to this time, Synods were conducted by a bishop with a relatively small number of advisers. While certain officials in a diocese were obliged by law to take part in the deliberation of the assembly, others were present by invitation. Aside from priests, no one was really expected to contribute to a Synod.

But then, something happened, something which has made a great difference in the life of the Catholic Church throughout the world. That something was the Vatican Council II.

The Council was convened by Pope John and continued by Pope Paul for the purpose of "up-dating" the Church in its way of saying and doing things.

With the passage of time, traditions can become stale, formulas can become meaningless. In many aspects of its life, the Church found itself too distant from the first century and its roots, as well as out of tune with the 20<sup>th</sup> century and its needs. A pruning was necessary to bring out more clearly the essential nature of the Church. A renewal was necessary to make the Church more effective as an instrument of divine and human reconciliation in our day.

In striving to bring the Church into accord, both with its first century roots and our twentieth century needs, the Vatican Council II examined topics ranging from A to Z - from Academic Freedom to Zeal - in promotion of the liturgy.

These topics are contained in sixteen documents. These are constitutions on: *Liturgy, The Nature of the Church, Revelation, and The Church in the Modern World*. There are decrees on: *Communications, Ecumenism, Eastern Catholic Churches, Bishops, Priests, Religious, Laity and the Missions*. There are statements on: *Non-Christian Religions, Christian Education and Religious Liberty*.

All in all, there are 103,014 words in the official texts of the Vatican II documents. But the council would remain just that - just words - unless it was translated into action, unless its spirit could breathe into the lives of the people who make up the universal Church.

To make the Vatican council something real, something meaningful and concrete within the Archdiocese of Detroit, Archbishop Dearden, himself, one of the leading figures at the Council, decided to model as closely as possible a similar assembly here. Thus, Vatican II finds its replica in the Detroit Archdiocesan Synod/69.

## PEOPLE OF GOD

It has been pointed out frequently that, of all the Council's documents, one is basic to all the rest: the *Constitution on the Church*.

The key section in this document is Chapter II. Its very title serves as a statement of the key principle of the entire Vatican Council: The Church is - *The People of God*.

Such a phrase may seem, at first glance, almost commonplace - something so obvious that it hardly deserves particular mention. But, an understanding of the Church as the people of God presents a sharp change of emphasis from what has become a traditional Catholic thought pattern.

The Church is not some abstract idea up in the clouds referred to as Holy Mother. The church is not the pope alone, nor the Bishops alone, nor the clergy and Religious alone.

The Church is pope, Prelates, Priests, Religious and Laity together,. All who have been united in Christ by faith and Baptism. We together constitute the people of God. **We are the Church.**

The Archdiocesan Synod/69 started as just that, the Church in Detroit planning the future together. Or, as the motto of the Synod put it: *Seeking Progress Together*.

Archbishop John F. Dearden called the Archdiocesan Synod on April 1, 1966. At the same time, he appointed the Synod Preparatory Commission to study and plan for a Synod to reflect the contemporary Church and implement the renewal of Vatican Council II.

Research from this commission pointed to nine areas of concern: clergy, religious, laity, worship, education, community affairs, missionary activity, ecumenical affairs and administration. It was recommended that a study commission be appointed for each topic.

The formation of the pre-Synodal Commissions began in the spring of 1967 with nominations for commission membership. In May, the Archbishop appointed a chairman for each pre-Synodal commission and a nine-member Coordinating Commission. From the nominations suggested, the pre-Synodal Commission and a nine-member Coordinating Commission. From the nominations suggested, the pre-Synodal Commission Chairmen chose members for their commissions representative of the Church of Detroit: laity, religious and clergy.

On May 20, 1967 all members of the pre-Synodal Commissions met at Sacred Heart Seminary and the movement toward making Synod/69 picked up momentum.

The work of the nine pre-Synodal Commissions was meant to be one of research to increase personal understanding of the totality of the topic and at the same time to reflect in their recommendations the thinking of the people of the Detroit Archdiocese.

# INVITATION TO PARTICIPATE

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## ARCHDIOCESE OF DETROIT

1234 WASHINGTON BOULEVARD  
DETROIT, MICHIGAN 48226

OFFICE OF THE ARCHBISHOP

June 6, 1967

Dearly beloved in Christ,

Our continuing renewal, both personal and cooperate, depends upon an increasing interdependence of which I am more and more aware as we approach the forthcoming Synod.

It is a real concern that the Synod be the result of careful and prayerful thought and effort of all the people, rather than the ideas of a few. Certainly, the viewpoints of persons from varying backgrounds and of different ages will provide fresh insights and will strengthen the relationship of all of us as the people of God. For this reason we have chosen as the theme of the Synod:

“SEEKING PROGRESS TOGETHER”

The practical implementation of seeking together will be provided through the parish participation Plan, being programmed by the Institute for Continuing Education in cooperation with the Synod Coordinating Commission. The plan will be in operation in the parishes this September. The details of your participation will be brought to you by your pastor.

It is my hope that you will be receptive and responsive to the Parish Participation Plan ... and that you see your involvement in it as a step forward in growing together toward the Christian community of the parish as well as the diocese.

A diocesan synod today must be different from those held in the past precisely because it is for today and tomorrow. I look forward to seeking progress with you and others in your parish ... and I ask for your prayers that the Holy Spirit will inspire each of us.

Sincerely yours in Christ,

† *John F. Dearden*

Archbishop of Detroit

## AN EDUCATIONAL EFFORT

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### PARISH PARTICIPATION PLAN

Archbishop Dearden wished to share the responsibility for charting the future of the Church in Detroit with all of his people. He recognized that many were ties to what Marshall McLuhan called a “rearview mirror view” of the Church. In order to increase the understanding of the people of what the Church in the modern world meant, an intensive educational program was planned.

On June 8, 1967, the Archbishop announced that the Institute for Continuing Education, the adult education division of the Archdiocese, would implement it. The result was one of the most ambitious educational programs ever attempted: the *Parish Participation Plan*.

The plan was intended for *all* the Catholics of the Archdiocese of Detroit - priests, religious and laity. It was an unprecedented effort to involve all the people of the Archdiocese in studying the needs and concerns of the Church of Detroit; and after study and discussion, to offer their suggestions for the future.

A mixed media form of education was used: television, films, printed material and tapes.

From September 1967 to January 1968, 80,000 adult participants met in 7,200 Speak-up groups. From the 335 participating parishes, 65,000 proposals were recorded on computer cards. At the same time, following a similar time table, 110,000 high school students studied the Synod topics and submitted proposals giving their youthful perspectives.

The proposals moved forward to three phases of further study and consolidation: Regional, Deanery and Archdiocesan.

At the regional phase, 3,000 elected representatives from parish Speak-up groups divided proposals containing more than one idea into single ideas and tabulated duplications to a new total of 23,708 proposals.

A similar consolidation process took place where 1,100 deanery delegates refined and categorized proposals to a new total of 13,223.

At a two-day meeting, May 10 and 11, 1968, 150 Archdiocesan level representatives met at Sacred heart Seminary. From this meeting, 3,629 separate and distinct proposals, with votes on each proposal, were tabulated by computer. Representatives were elected at this meeting to become permanent members of the respective pre-Synodal Commissions.

Through the summer of 1968, the pre-Synodal Commissions continued to meet regularly to incorporate into a readable text the ideas and principles gathered from the people's proposals. Various consultants were brought in and task forces were established to complete the necessary work.

#### FINAL PHASE

During the first week of January 1969, three members from each commission met at Columbiere College, in Clarkston, with members of the Coordination commission to prepare the final draft version of the documents.

At nine individual re[port meetings held on February 15, 1969 at Cobo hall, the preliminary documents were presented to 1,100 deanery delegates of the Parish Participation Plan. At this time the deanery delegates had open discussion with the Archbishop and members of the commissions and agree on final presentation of the documents.

In all areas in which Archbishop Dearden has the authority and in which it is humanly possible, he promised to be guided by the thinking of the majority of Catholics of the Church in Detroit. He did just that in this Synod.

The manner in which Synod/69 was conducted was different. The difference was you, the people of God in the Church in Detroit, and the fact that you have taken part.

“THE SYNOD IS A BEGINNING,  
NOT AN ENDING.”

Archdiocese of Detroit  
1234 Washington Blvd.  
Detroit, Michigan 48226

[Prepared for printing by  
the Institute for Continuing Education  
Jane Wolford,  
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