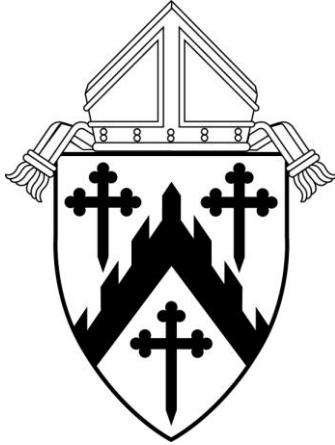


# DIOCESE OF DAVENPORT



## Policies Relating to Building and Renovation Projects in Parishes

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Most Reverend Martin J. Amos  
Bishop of Davenport

## TABLE OF CONTENTS

<b>§V-3000 POLICIES RELATING TO BUILDING AND RENOVATION PROJECTS IN PARISHES</b>	
– INTRODUCTION	1
<b>§V-3001 DIOCESAN BUILDING COMMISSION</b>	1
<b>§V-3002 DIOCESAN LITURGICAL COMMISSION</b>	2
<b>§V-3003 PROCESS FOR SUBMITTING PROJECTS</b>	2
<b>§V-3004 ROUTINE MAINTENANCE</b>	3
<b>§V-3005 TARGETED CHANGES TO THE LITURGICAL ENVIRONMENT</b>	3
<b>§V-3006 RENOVATION OR BUILDING PROJECTS: NON-LITURGICAL</b>	4
<b>§V-3007 RENOVATION OR BUILDING PROJECTS: LITURGICAL</b>	6
<b>§V-3008 SCHOOLS</b>	8
APPENDIX 1: GLOSSARY	10
APPENDIX 2: DEANERY REPORT CONCERNING BUILDING PROJECT	11
APPENDIX 3: SAMPLE CORPORATE RESOLUTIONS	12
APPENDIX 4: SYNOPSIS OF CATHOLIC SOCIAL TEACHING	13
APPENDIX 5: A & E RESOURCES / LINKS	15
APPENDIX 6: LITURGICAL ENVIRONMENT SELF-STUDY	17

## §V-3000 POLICIES RELATING TO BUILDING AND RENOVATION PROJECTS IN PARISHES

### Introduction

As Roman Catholics, we belong to a universal—or world-wide—Church. Our “local church” is the diocese, headed by the bishop. While we may experience the majority of our religious life in parishes, we belong to something much bigger. Therefore, parishes—as well as other entities within the diocese—do not function independently of one another. The bishop, as Chief Shepherd, has the responsibility of overseeing all the ministries that take place in the diocese—of coordinating them and of allocating resources appropriately.

This ministry of oversight is especially crucial when it comes to the building and renovating of churches and other parish buildings. While parish needs and wants are certainly crucial, overall diocesan planning and goals must also be kept in mind. To that end, the bishop entrusts the Diocesan Building Commission (DBC) and the Diocesan Liturgical Commission (DLC) to provide him with advice regarding building projects in the diocese. These Commissions exist not only to advise the bishop, but to serve as resources to the communities undertaking such projects.

From a diocesan perspective, the following values and priorities help to guide the work of the Commissions:

1. The common good of the diocesan church and the parish community, in keeping with overall diocesan planning.
2. The creation and maintenance of buildings that are:
  - a. both structurally and liturgically sound (fostering the full, conscious, and active participation of all in the liturgy as envisioned by Vatican II);
  - b. technologically adequate, adaptable, and accessible; and
  - c. beautiful and artistically meritorious.
3. The wisdom gained from past experiences (to learn from strengths and avoid pitfalls).
4. Excellent formation and education of the (parish) community which undertakes a building project.
5. Good stewardship and fiscal responsibility.

A Glossary of terms used in this policy is found in Appendix 1.

### §V-3001 Diocesan Building Commission

*The Diocesan Building Commission (DBC) serves the bishop of the Diocese of Davenport by advising him regarding building projects involving parishes and other diocesan entities. The commission also directly assists these parishes and institutions by providing appropriate recommendations and resources.*

#### **V-3001 Policy**

The members of the DBC are appointed by the bishop. There are to be at least three members. At least one member must be a pastor with experience leading a building project and at least two members should be building professionals. Members serve three year terms; no more than two consecutive terms may be served. *Ex officio* members include the Vicar General, the Diocesan Chief Financial Officer, and the Diocesan Director of Liturgy. The members are listed in the Diocesan Directory.

#### **Procedures**

1. The DBC serves in an advisory capacity to the bishop in regards to the building projects of the Diocese of Davenport. It presents its recommendations in writing to the bishop for his decision.

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

2. The commission reviews, evaluates, and makes recommendations on the construction or remodeling of buildings within the diocese according to established diocesan policies, guidelines, and plans.

In making recommendations, the DBC is attentive to the liturgical, educational, and pastoral needs of the parish and diocese as well as to principles of fiscal and social responsibility.

3. The commission works cooperatively with other diocesan departments and ministries, involving them in consultation as needed. It makes use of the community resources necessary for making its recommendations.

### §V-3002 Diocesan Liturgical Commission

*The Diocesan Liturgical Commission (DLC) exists to respond to the liturgical and spiritual needs of the diocesan church. Through coordinating, assisting, teaching, and modeling, the DLC assists the bishop in his ministry as moderator, custodian, and promoter of the liturgy in the diocese.*

#### **V-3002 Policy**

The members of the DLC are recommended by the Diocesan Director of Liturgy based on liturgical expertise, and appointed by the bishop. The term of office is open-ended. The diocesan Director of Liturgy is an *ex officio* member and chairs the DLC. Members are listed in the Diocesan Directory.

#### **Procedures**

In regards to building projects involving parishes and other diocesan entities, the DLC functions in the following ways:

1. The DLC is advisory to the bishop. In this capacity, the DLC will make recommendations to the bishop regarding the building or renovating of liturgical spaces within the diocese. The DLC is charged to ensure that such projects serve to enhance the full, conscious, and active participation of the entire Church in the liturgy.
2. The DLC also serves as a resource to parishes and other entities in their building projects. The DLC is able to provide resources to those contemplating or undertaking such a project (e.g., list of liturgical consultants) as well as take in active part in the catechesis involved when such a project is undertaken.
3. The DLC works closely with the DBC and with other appropriate diocesan entities in fulfilling these functions.

### §V-3003 Process for Submitting Projects

*The undertaking of a parish repair, renovation, or building project requires the approval of the diocesan bishop. Expenditures beyond \$3000 require a Corporate Resolution.*

#### **V-3003 Policy**

The diocesan bishop has the responsibility to oversee all construction projects in the diocese, and to ensure that diocesan resources are used appropriately.

**Procedures**

1. Before beginning a project, the pastor submits a Letter of Intent to the bishop. The letter should include the rationale for the project, a preliminary estimate of cost, and evidence that the parish and deanery are in support of the project.
2. The bishop, in consultation with the vicar general, either approves and classifies the project, or informs the pastor that the project is not approved. Reasons for declining approval will be included in the letter to the pastor.
3. If approved, the project is placed in one of the following five categories:
  - a. Routine Maintenance
  - b. Targeted changes to the Liturgical Environment
  - c. Renovation or Building Projects: Non-Liturgical
  - d. Renovation or Building Projects: Liturgical
  - e. Schools

**§V-3004 Routine Maintenance**

*Projects in this category include routine maintenance/repair/remodeling project on parish buildings that will not change the liturgical environment, and do not require the involvement of a construction or design professional (e.g., contractor, architect). Projects in this category should cost less than \$10,000.*

**V-3004 Policy**

Expenditures greater than or equal to \$5,000 require a Corporate Resolution. Expenditures greater than \$10,000 are covered under §V-3006 (see page 4 below).

**Procedures**

1. Letter of Intent is submitted to bishop, along with Corporate Resolution.
2. The bishop and Vicar General sign the Corporate Resolution, and a copy of the signed Resolution is returned to the pastor.

**§V-3005 Targeted Changes to the Liturgical Space**

*The bishop of the diocese has responsibility to oversee the liturgical life of the local church. Therefore, all proposed significant changes to the worship environment of churches and chapels in the diocese must be submitted to him for approval, even if construction is not involved. Projects in this category will not involve the use of a building/construction professional and include: changes in seating arrangements; changes in liturgical furnishings (e.g., altar, ambo, font, tabernacle) or their place in the church; and the purchase of statuary, icons, or other significant liturgical art.*

**V-3005 Policy**

All significant and permanent changes to the liturgical environment of churches and chapels must be approved by the diocesan bishop.

Policy IV-1000 *Policies Relating to Art and Architecture for Worship* is to be followed regarding the liturgical environment.

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

### ***Procedures***

1. Letter of Intent is submitted to bishop.
2. A letter noting approval to continue is sent to the pastor and to the chair of the Diocesan Liturgical Commission (DLC).
3. The parish presents plan to DLC. Plan must include rationale for the change, documentation of discussion by the parish's liturgical commission and parish council, and plans for catechizing the community regarding the proposed change (if applicable).
4. If applicable, member(s) of the DLC will visit the parish and meet with the parish's liturgical leadership.
5. A report with recommendations, including recommendations for catechesis as applicable, will be prepared by the DLC and sent to the parish and to the bishop.
6. Decision by bishop, communicated to the pastor and the DLC by letter. If approval, parish is to submit the appropriate Corporate Resolution(s) for signature. Work may not proceed until catechesis is completed. If not approved, the letter will provide rationale for decision.

### **§V-3006 Renovation or Building Projects: Non-Liturgical**

*Projects in this category are characterized by the need for a construction professional (contractor, architect, etc.). The work may involve the interior and/or exterior of an existing building (or buildings) or a new construction. The liturgical environment is not involved, and costs are greater than \$10,000.*

#### **V-3006 Policy**

In the undertaking of renovation or building projects in this category, the sequence of events listed below under "Procedures" is to be followed. Sixty percent of total project costs are to be "cash on hand" before construction may begin. If at any point in the project the liturgical environment (interior or exterior) becomes involved, the Diocesan Liturgical Commission is to be consulted.

### ***Procedures***

1. Letter of Intent is submitted to the bishop briefly describing the project.
2. The bishop's approval to proceed to the deanery level is communicated to the pastor and to the chair of the Diocesan Building Commission in writing.
3. The pastor presents the building project to the priests of the deanery. After discussion of the project, the pastor submits the "Deanery Report Concerning Building Project" (Appendix 2) along with the parish Corporate Resolution (Appendix 3) for his approval. The bishop may (a) approve the proposal to proceed to the next step, (b) postpone the project by either sending the proposal back to the deanery level for further discussion or for answers to specific questions or by requesting consultation from the DBC, or (c) reject the project. Approval is communicated to the pastor and chair of the DBC in writing; the DBC chair is also sent a copy of the Deanery Report.
4. Feasibility Study and Financing

A Parish Building Committee is established to oversee and coordinate the project, and to provide communication within the parish and with the diocese.

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

Once approval to proceed is given, the parish undertakes a Feasibility Study. Such a study should include at least the following information, as applicable:

- a. detailed description of proposed project
- b. updated demographics
- c. needs assessment / rationale for project – including impact on ministries, parish life, parish strategic plan, etc.
- d. preliminary data about needed property, zoning, costs
- e. consultation of parishioners to assess support
- f. the results of a thorough assessment of facilities, including repair costs and a 5-year maintenance plan
- g. estimated cost of project
- h. plans for raising needed funds
- i. conclusion re: feasibility

The information which will be shared with parishioners as part of the feasibility study (such as conceptual drawings and projected costs) are to be presented to the DBC for review *before* the feasibility study is undertaken and materials published.

The Feasibility Study is sent to the DBC for review. The DBC sends a letter to the bishop and the pastor recommending continuation, asking for further clarification in writing, or asking for a formal presentation to the DBC.

If professional assistance is required to complete the Feasibility Study, a Corporate Resolution to authorize that expense should be submitted to the bishop and vicar general for signature.

If applicable, site selection is made and reviewed with the DBC. Corporate Resolution for the purchase of land is submitted for approval.

For projects without architectural needs and that do not involve the purchase of property, proceed with interviewing and hiring contractor (# 6 below). Otherwise, continue with #5.

### 5. Architect

- a. The parish interviews at least three architects. A Corporate Resolution is required to hire the architect. A letter should accompany the Corporate Resolution, detailing why the architect was chosen (for example, how this particular architect will further the parish's mission, make the most of the parish's resources, and enhance the local church). The letter is also sent to the DBC, which sends its written recommendation to the bishop and pastor.
- b. Once hiring is approved, the architect develops Schematic Designs for the project, including estimated costs.
- c. The parish Building Committee prepares a detailed plan for raising the needed funds, if not already done.
- d. The Schematic Designs and Financing Plan are presented to the DBC and the bishop. If a capital campaign is required, a Corporate Resolution to that effect is included. The DBC gives its recommendations to the bishop and pastor in writing. The bishop is to be invited to the meeting of the DBC at which the Schematic Designs are to be presented.
- e. Upon approval, project may proceed. Based on feedback from the DBC and the parish, Design Development and Construction Documents are created and presented to the DBC for review. DBC recommendations are sent to the bishop and parish in writing.
- f. Additional design professionals—such as acoustic and lighting specialists—are treated in like fashion. If needed, they are to be hired at the appropriate time in the design process.

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

### 6. Contractor

At least three contractors/builders are interviewed. The interview process includes soliciting competitive bids and informing the applicants of the requirements of Catholic Social Teaching (Appendix 4). A Corporate Resolution is required to hire the contractor/builder. A letter should accompany the Corporate Resolution, detailing why this particular contractor was chosen (for example, how will the contractor further the parish's mission, make the most of the parish's resources, and enhance the local church) and that the contractor will respect Catholic Social Teaching regarding labor practices. Proof of insurance (Workers' Comp, liability) and performance bond are required. Copies of these documents are sent to the bishop and the DBC. The DBC sends its recommendation to the bishop and pastor in writing.

### 7. Building / Dedication

Upon approval from bishop, and after 60% of estimated project costs are cash on hand, construction may proceed.

Requests for an exception to the requirement of having 60% of the estimated project costs "cash on hand" may be made to the DBC. The parish will need to document sound financial status before an exception is granted. If just cause is found, the DBC will then recommend that the bishop waive the requirement.

Once completion nears, the Office of the Bishop and the Office of Liturgy are contacted to plan for an appropriate dedication or blessing.

### 8. Summary of Building Commission Consultative Presentations

- a. Feasibility Study Results. Following the presentation, the DBC makes a recommendation to the bishop and pastor in writing.
- b. If applicable, site selection is made and reviewed with the DBC. A corporate resolution for the purchase of land is submitted to the bishop and vicar general for approval.
- c. Schematic Designs and Financing Plans. The bishop is invited to this meeting. The DBC gives its recommendation to the bishop and pastor in writing. Upon the bishop's approval, the project may proceed.
- d. Design Development and Construction Documents. Following review, the DBC's recommendations are sent to the bishop and pastor in writing.

## §V-3007 Renovation or Building Projects: Liturgical

*Projects in this category are characterized by the need for a construction professional (contractor, architect, etc.). The work involves the liturgical environment, and costs are usually greater than \$10,000. The renovation of existing churches and the building of new churches fall in this category.*

### **V-3007 Policy**

In the undertaking of renovation or building projects in this category, the sequence of events listed below under "Procedures" is to be followed. Sixty percent of total project costs are to be "cash on hand" before construction may begin.

Policy IV-1000 *Policies Relating to Art and Architecture for Worship* is to be followed regarding the liturgical environment.

***Procedures***

1. Letter of Intent is submitted to the bishop briefly describing the project.
2. The bishop's approval to proceed to the deanery level is communicated to the pastor and to the chairs of the Diocesan Building Commission and Diocesan Liturgical Commission in writing.
3. The pastor presents the building project to the priests of the deanery. After discussion of the project, the pastor submits the "Deanery Report Concerning Building Project" (Appendix 2) along with the parish Corporate Resolution (Appendix 3) for his approval. The bishop may (a) approve the proposal to proceed to the next step, (b) postpone the project by either sending the proposal back to the deanery level for further discussion or for answers to specific questions or by requesting consultation from the DBC, or (c) reject the project. Approval is communicated to the pastor and chair of the DBC in writing; the DBC chair is also sent a copy of the Deanery Report.
4. Feasibility Study and Financing

A Building Committee is established to oversee and coordinate the project, and to provide communication within the parish and with the diocese.

Once approval to proceed is given, the parish undertakes a Feasibility Study. Such a study should include the following information, as applicable:

- a. detailed description of proposed project
- b. updated demographics
- c. needs assessment / rationale for project – including impact on ministries, parish life, parish strategic plan, etc.
- d. preliminary data about needed property, zoning, costs
- e. consultation of parishioners to assess support
- f. the results of a thorough assessment of facilities, including repair costs and a 5-year maintenance plan
- g. estimated cost of project
- h. plans for raising needed funds
- i. plans for liturgical catechesis
- j. conclusion re: feasibility

The information which will be shared with parishioners as part of the feasibility study (such as conceptual drawings and projected costs) are to be presented to the DBC and DLC for review *before* the feasibility study is undertaken and materials published.

The Feasibility Study is sent to the DBC and DLC for review. The DBC and DLC each send a letter to the bishop and the pastor recommending continuation, asking for further clarification in writing, or asking for a formal presentation to the DBC and / or DLC.

If professional assistance is required to complete the Feasibility Study, a Corporate Resolution to authorize that expense should be submitted to the bishop and vicar general for signature.

If applicable, site selection is made and reviewed with the DBC. It may be beneficial to retain a consultant who is knowledgeable in property issues, including environmental and archaeological issues. A Corporate Resolution for the purchase of land is submitted for approval.

For projects without architectural needs and that do not involve the purchase of property, proceed with interviewing and hiring contractor (# 7 below). Otherwise, continue with #5

## 5. Liturgical Issues

- a. Member(s) of the DLC will visit the parish and meet with the parish's liturgical leadership to discuss rationale for project and plan for the catechesis and involvement of the parish in the project (see Resources in Appendix 5). The DLC or the liturgical consultant provides assistance for parish catechesis on the liturgy and in conducting the Liturgical Environment Self-Study (if applicable; see appendix 6).
- b. The parish interviews at least three liturgical consultants. A Corporate Resolution is required to hire the consultant. A letter should accompany the Corporate Resolution, detailing why this particular consultant was chosen (for example, how will the consultant further the parish's mission, make the most of the parish's resources, and enhance the local church). The letter is sent to the bishop and the DLC; the DLC sends its recommendation to the bishop and pastor in writing.
- c. The liturgical consultant develops a Program (or Pre-Program) Document in consultation with the parish Building Committee and the parish at large.
- d. The (Pre-)Program Document is submitted to the DBC and DLC. The DBC and DLC consult and write a report to the parish and the bishop. With bishop's approval, project proceeds with:

## 6. Architect

- a. The parish interviews at least three architects. A Corporate Resolution is required to hire the architect. A letter should accompany the Corporate Resolution, detailing why the architect was chosen (for example, how this particular architect will further the parish's mission, make the most of the parish's resources, and enhance the local church). The letter is also sent to the DBC, which sends its written recommendation to the bishop and pastor.
- b. Once hiring is approved, the architect develops Schematic Designs for the project, including estimated costs.
- c. The parish Building Committee prepares a detailed plan for raising the needed funds, if not already done.
- d. The Schematic Designs and Financing Plan are presented to the DBC, DLC, and the bishop. If a capital campaign is required, a Corporate Resolution to that effect is included. The DBC and DLC consult and give their recommendations to the bishop and pastor in writing. The bishop is to be invited to the meeting of the DBC or DLC at which the Schematic Designs are to be presented.
- e. Upon approval, project may proceed. Based on feedback from the DBC, DLC, and parish, Design Development and Construction Documents are created and presented to the DBC and DLC for review. The DBC and DLC consult and their recommendations are sent to the bishop and parish in writing.
- f. Additional design professionals—such as acoustic and lighting specialists—are treated in like fashion. If needed, they are to be hired at the appropriate time in the design process.

## 7. Contractor

At least three contractors/builders are interviewed. The interview process includes soliciting competitive bids and informing the applicants of the requirements of Catholic Social Teaching (Appendix 4). A Corporate Resolution is required to hire the contractor/builder. A letter should accompany the Corporate Resolution, detailing why this particular contractor was chosen (for example, how will the contractor further the parish's mission, make the most of the parish's resources, and enhance the local church) and that the contractor will respect Catholic Social Teaching regarding labor practices. Proof of insurance (Workers' Comp, liability) and performance bond are required. Copies of these documents are sent to the bishop and the DBC. The DBC sends its recommendation to the bishop and pastor in writing.

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

### 8. Building / Dedication

Upon approval from bishop, and after 60% of estimated project costs are cash on hand, construction may proceed.

Requests for an exception to the requirement of having 60% of the estimated project costs “cash on hand” may be made to the DBC. The parish will need to document sound financial status before an exception is granted. If just cause is found, the DBC will then recommend that the bishop waive the requirement.

Once completion nears, the Office of the Bishop and the Office of Liturgy are contacted to plan for an appropriate dedication or blessing.

### 9. Summary of Building and Liturgical Commissions Consultative Presentations

- a. Feasibility Study Results are presented to both the DBC and DLC. Following the presentation, the DBC and DLC make their recommendations to the bishop and pastor in writing.
- b. If applicable, site selection is made and reviewed with the DBC. A corporate resolution for the purchase of land is submitted to the bishop and vicar general for approval.
- c. (Pre-) Program Document. The (Pre-) Program Document is submitted to the DBC and DLC. The DBC and DLC consult and write a report to the parish and the bishop. With the bishop’s approval, the project proceeds.
- d. Schematic Designs and Financing Plans. The bishop is invited to this meeting of either the DBC or DLC. The Commissions give their recommendations to the bishop and pastor in writing. Upon the bishop’s approval, the project may proceed.
- e. Design Development and Construction Documents. Following review, the DBC and the DLC submit their recommendations to the bishop and pastor in writing.
- f. Liturgical Furnishings. As plans for the liturgical furnishings are developed the DLC is to be consulted.

## §V-3008 School Buildings

*The building and renovation of school buildings takes place under the auspices of the bishop via the Diocesan Superintendent of Schools and the Diocesan Board of Education.*

### **IV-3008 Policy**

*While not directly responsible for school buildings, the DBC and DLC are to provide consultation as appropriate to the bishop when school buildings are being renovated or constructed.*

### **Procedures**

1. All school building and renovation projects are to be presented to the DBC at least once before the project drawings are finalized. The Superintendent of Schools should attend that meeting.
2. Likewise, if any school project includes a chapel or other space used for worship, the DLC is to be consulted in similar fashion.
3. If parishes undertake the building or renovation of spaces used for preschool or daycare programs, the Diocesan Superintendent of Schools and the Diocesan Board of Education shall be consulted.

## **Appendix 1: Glossary**

*Construction Documents* – The completed architectural drawings used for the construction of the project. It gives direction to the contractor and includes all specifications and materials.

*Corporate Resolution* – The signed approval by the Corporate Board that describes the issue under consideration, including related expenses. Examples of issues requiring a Corporate Resolution include: (1) unbudgeted expenditures greater than \$3000, (2) approval of the annual parish budget, and (3) the borrowing of money.

*Design Development Documents* – Developed from the schematic design, these drawings include the details necessary for more complete designs. They include scale drawings, site plans and floor plans. They help refine costs, suggest specific finishes and other materials to be used.

*Feasibility Study* – A detailed study to determine the ability of the parish to successfully undertake a specific project. The minimum required content is listed on pages 5-6 and on page 7.

*Financing Plan* – The way the parish intends to pay for a project. This might include cash, gifts, loans, a capital campaign, etc.

*Letter of Intent* – The initial written notification to the Bishop which begins the process of any building or renovation project. *“It should include the rationale for the project, a preliminary estimate of cost, and evidence that the parish and deanery are in support of the project.”*

*Liturgical Environment Self-Study* – A parish self-study tool to reflect on liturgical practice in light of Church documents on art and architecture in Catholic worship. See Appendix 2.

*Pre-Program/Program Document* – The written document naming the needs of the parish related to the building or renovation project. It is the written information the architect needs before proceeding with any design. It may include future direction for the parish, statistical information, ministry priorities, as well as space needs. “Programming” is an architectural service. “Pre-programming” can be done by the parish (usually with assistance of a liturgical consultant) prior to hiring an architect.

*Schematic Design* - The initial drawings/concepts exploring room relationships, cost estimates, and other programmatic needs based on the Program.

**Appendix 2: Deanery Report**



**Deanery Report Concerning Building Project**

*To be included with parish Corporate Resolution to the bishop following deanery consultation*

Parish \_\_\_\_\_ City \_\_\_\_\_

Deanery \_\_\_\_\_ Date of Deanery Meeting \_\_\_\_\_

Describe the overall plan for your parish according to the deanery plan:

Summarize the discussion of your plans presented to the deanery priests:

Concerns surfaced during this consultation:

Describe any duplication of plans concerning the deanery:

Do the deanery priests support the project? \_\_\_\_\_ (yes) \_\_\_\_\_ (no)

\_\_\_\_\_  
Pastor

\_\_\_\_\_  
Dean

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

**Appendix 3: Sample Corporate Resolution**

**PARISH LETTERHEAD**

- |   |
|---|
| <ul style="list-style-type: none"> <li>• Send two copies to the Bishop’s office. One copy will be returned, and one copy will be kept on file.</li> <li>• Have the signatures of the Pastor and Lay Directors on both copies before sending to the Bishop’s office for approval.</li> </ul> |
|---|

CORPORATE RESOLUTION  
ADOPTED UNANIMOUSLY  
by the signatures below  
being all of the Directors

RESOLVED: Contract with [ *company* ] for [ *purpose of resolution* ] in the amount of [ \$xxxxxx.xx ]. Rev. [ *pastor’s name* ] is authorized to execute the contract on behalf of the corporation.

Payment will be made from [ *method of payment or procurement of funds* ]. Approval has already been given by the parish council.

_____	_____
Bishop	Date
_____	_____
Vicar General	Date
_____	_____
Pastor	Date
_____	_____
Lay Director	Date
_____	_____
Lay Director	Date

## **Appendix 4: Synopsis of Catholic Social Teaching**

*From:* The Office for Social Justice—Archdiocese of St. Paul & Minneapolis (<http://www.osjspm.org/>)

### **1. Dignity of the Human Person**

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us.

### **2. Common Good and Community**

The human person is both sacred and social. We realize our dignity and rights in relationship with others, in community. Human beings grow and achieve fulfillment in community. Human dignity can only be realized and protected in the context of relationships with the wider society. How we organize our society - in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. The obligation to "love our neighbor" has an individual dimension, but it also requires a broader social commitment. Everyone has a responsibility to contribute to the good of the whole society, to the common good.

### **3. Option for the Poor**

The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor. The "option for the poor," is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The option for the poor is an essential part of society's effort to achieve the common good. A healthy community can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society.

### **4. Rights and Responsibilities**

Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency – starting with food, shelter and clothing, employment, health care, and education. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.

### **5. Role of Government and Subsidiarity**

The state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals. The principle of subsidiarity holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When the needs in question cannot adequately be met at the lower level, then it is not only necessary, but imperative that higher levels of government intervene.

### **6. Economic Justice**

The economy must serve people, not the other way around. All workers have a right to productive work, to decent and fair wages, and to safe working conditions. They also have a fundamental right to organize and join unions. People have a right to economic initiative and private property, but these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life. Catholic teaching opposes collectivist and statist economic approaches. But it also rejects the notion that a free market automatically produces justice. Distributive justice, for example, cannot be achieved by relying entirely on free market forces. Competition and free markets are useful elements of economic systems. However,

markets must be kept within limits, because there are many needs and goods that cannot be satisfied by the market system. It is the task of the state and of all society to intervene and ensure that these needs are met.

**7. Stewardship of God's Creation**

The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. There is a "social mortgage" that guides our use of the world's goods, and we have a responsibility to care for these goods as stewards and trustees, not as mere consumers and users. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.

**8. Promotion of Peace and Disarmament**

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

**9. Participation**

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

**10. Global Solidarity and Development**

We are one human family. Our responsibilities to each other cross national, racial, economic and ideological differences. We are called to work globally for justice. Authentic development must be full human development. It must respect and promote personal, social, economic, and political rights, including the rights of nations and of peoples. It must avoid the extremists of underdevelopment on the one hand, and "superdevelopment" on the other. Accumulating material goods, and technical resources will be unsatisfactory and debasing if there is no respect for the moral, cultural, and spiritual dimensions of the person.

## **Appendix 5: Art & Environment Resources / Links**

### **Diocese of Davenport**

Office of Liturgy: 563-888-4257

Policy IV-1000 *Policies Relating to Art and Architecture for Worship* – available on the diocesan website ([www.davenportdiocese.org](http://www.davenportdiocese.org))

### **The United States Conference of Catholic Bishops**

Committee on Divine Worship: <http://www.usccb.org/about/divine-worship/>

*Built of Living Stones*: <http://old.usccb.org/liturgy/livingstones.shtml>

Published by the U.S. Bishops, these guidelines are “presented to assist the faithful involved in the building or renovation of churches, chapels, and oratories of the Latin Church” (§3). This document has been accepted as policy for this diocese.

*The General Instruction of the Roman Missal*: <http://old.usccb.org/romanmissal/girm-texts.shtml>

The GIRM regulates the celebration of the Mass, and includes sections on the liturgical environment. Chapters V and VI would be the most relevant.

Both documents can be ordered through the USCCB Publishing website: <http://www.usccbpublishing.org/>

### **Federation of Diocesan Liturgical Commissions**

The FDLC produces a number of publications that those who are building or renovating a church would find helpful, such as:

*Environment for Catholic Worship* (by: Thomas Stehle)

A series of 12 inserts on the varied elements of the space in which the church gathers to worship, with documentation from the U.S. Bishops’ document "Built of Living Stones." Ideal as an educational tool for communities engaged in renovation or construction of a worship space. Revised edition 2001.

*The Blessed Sacrament: Past and Current Practice*

Many Catholics have questions about the location of the tabernacle and the practice of eucharistic reservation and adoration. This series of three bulletin notes offers an explanation of the present location of the tabernacle, an historical perspective on eucharistic reservation and a commentary on the benefits and purpose of eucharistic reservation in the church today. Updated 2003

*Choosing a Liturgical Consultant*

This series of worksheets helps parishes select the consultant for worship space most suited for their needs. Standardized forms provide a systematic means of compiling key information. Published in 2000.

*Liturgical Consultants for Worship Space*

This FDLC publication provides information on 45 liturgical consultants on worship space, including their qualifications, list of services provided, fee structure, and philosophy of design. It’s an excellent source book of professional services for any community thinking about the renovation or construction of a worship space. 2000

## §V-3000 Policies Relating to Building and Renovation Projects in Parishes

### *Worship Space: An Annotated Bibliography* (by Thomas Stehle)

This work is an ideal starting place for any community beginning a building or renovation process. It lists and describes accessible books and articles on every aspect of the worship environment, from the theoretical (liturgical symbolism) to the practical (placement of the tabernacle), and helps you determine what will best suit your purpose.

All items can be found in their on-line catalog: [http://www.fdlc.org/Publications/FDLC\\_WebCatalog.pdf](http://www.fdlc.org/Publications/FDLC_WebCatalog.pdf)

### **Other Resources**

Boyer, Mark G. *The Liturgical Environment: What the Documents Say*, 2<sup>nd</sup> ed. (Collegeville, MN: The Liturgical Press), 2004.

Order: <http://www.litpress.org/>

A “compendium of present liturgical law on the liturgical environment.”

Simons, Thomas G. *Holy People, Holy Place: Rites for the Church’s House*. (Chicago: Liturgy Training Publications), 1998.

Order: <http://www.ltp.org/>

A “book about the rites that the Church uses in and on its own house: rites of dedicating new or renovated places of worship (and for keeping the annual anniversary of dedication), rites of blessing for new furnishings and rites for those sad occasions when houses of worship must be closed.”

The Association of Consultants for Liturgical Space

<http://www.liturgical-consultants.org/>

A useful resource for locating a liturgical consultant, architect, artist or other consultant.

**Appendix 6: Liturgical Environment Self-Study**

*The Instruction on Putting into Effect The Constitution on the Sacred Liturgy* states, “In building new churches and in repairing or adapting old ones great care must be taken to ensure that they lend themselves to the celebration of divine services as these are meant to be celebrated, and to achieve the active participation of the faithful” (#90). With this in mind, the Diocese of Davenport is making available this Liturgical Environment Self-Study. The self-study provides a resource for pastors, parish pastoral councils and liturgy commissions to reflect on before they begin planning for a new worship space, renovation of existing space, or a critique for present parish worship space when a new building or renovation is not being planned.

The column on the left is divided into topic sections. For the most part, the text in each section is taken from *Built of Living Stones* (BLS), 2000. *Built of Living Stones* provides principles for those involved in preparing liturgical space. Other liturgical documents that correspond to each topic are referenced at the end of each section. These documents include: *The Constitution on the Sacred Liturgy* (CSL), 1963; *The Instruction on Putting into Effect The Constitution on the Sacred Liturgy* (ICSL), 1964; *Instruction on Eucharistic Worship* (IEW), 1967; *Holy Communion and Worship of the Eucharist Outside of Mass*, (HCOM), 1973; *Notitiae*, newsletter of the Congregation for Divine Worship, 10:80 (1974), #4; *Code of Canon Law* (CCL) revised 1983; 1982; *Ceremonial of Bishops* (CB), 1984; *Rite of Christian Initiation of Adults* (RCIA), 1988; *National Statutes for the Catechumenate* (NSC), 1988; and the *Book of Blessings* (BB), 1989; *Rite of Dedication of a Church and an Altar* (RDCA), revised 1989, *General Introduction to the Lectionary at Mass* (GILM), 1998; *General Instruction of the Roman Missal* (GIRM), retranslated 2011; *(Circular Letter Concerning) the Preparation and Celebration of the Easter Feasts* (PCEF); *Sing to the Lord* 2007.

The column on the right provides space for individuals to write notes, observations or remarks based on how their worship space is aligned with or deviates from the liturgical documents. An honest assessment of current conditions will be helpful to the parish, the Diocesan Liturgical Commission and the Diocesan Building Commission when renovation and/or building plans are being made.

<b>Liturgical Documents</b>	<b>Parish Remarks / Questions</b>
<p><b>Narthex (Gathering Space)</b>                      (The narthex) serves as gathering space and as the entrance and exit to the building. The gathering space helps believers to make the transition from everyday life to the celebration of the liturgy, and after the liturgy, it helps them return to daily life to live out the mystery that has been celebrated. In the gathering space, people come together to move in procession and to prepare for the celebration of the liturgy. It is in the gathering space that many important liturgical moments occur: men and women participate in the Rite of Becoming a Catechumen as they move towards later, full initiation into the Church; parents, godparents, and infants are greeted for the celebration of baptism; and Christians are greeted for the last time as their mortal remains are received into the church building for the celebration of the funeral rites.                      In addition to its religious functions, the gathering space may provide access to the vesting sacristy, rooms for choir rehearsal, storage areas, restrooms, and rooms for ushers and their equipment. Adequate space for other gatherings will be an important consideration in planning the narthex and other adjoining areas.                      (BLS 95-96)</p>	

<p><b>Assembly (Nave)</b>          The space within the church building for the faithful other than the priest celebrant and the ministers is sometimes called the <i>nave</i>. This space is critical in the overall plan because it accommodates a variety of ritual actions: processions during the Eucharist, the singing of the prayers, movement during baptismal rites, the sprinkling of the congregation with blessed water, the rites during the wedding and funeral liturgies, and personal devotion. This area is not comparable to the audience’s space in a theater or public arena because in the liturgical assembly, there is no audience. Rather, the entire congregation acts. The ministers of music could also be located in the body of the church since they lead the entire assembly in song as well as by the example of their reverent attention and prayer.          Two principles guide architectural decisions about the form and arrangement of the nave: (1) the community worships as a single body united in faith, not simply as individuals who happen to find themselves in one place, and the nature of the liturgy demands that the congregation as well as the priest celebrant and ministers be able to exercise their roles in a full and active way; and (2) the priest celebrant and ministers together with the congregation form the liturgical assembly, which is the Church gathered for worship.          (BLS 51-52)          [cf. ICSL, 98, IEW 24, GIRM 293-94]</p>	
<p><b>Chair for the Priest Celebrant</b>          The chair for the priest celebrant stands as a symbol of “his function of presiding over the gathering and of directing the prayer.” (GIRM 310) An appropriate placement of the chair allows the priest celebrant to be visible to all in the congregation. The chair reflects the dignity of the one who leads the community in the person of Christ, but is never intended to be remote or grandiose. The priest celebrant’s chair is distinguished from the seating for other ministers by its design and placement. “The seat for the Deacon should be placed near that of the celebrant.” (GIRM 310)          [cf. BLS 63, ICSL 92, GIRM 294]</p>	
<p><b>Seats for Other Liturgical Ministers</b>          The seats for the other ministers should be arranged so that they are clearly distinguished from the seats for clergy and, so that the ministers are easily able to fulfill the office assigned to them. (GIRM 310)</p>	
<p><b>Music Ministers</b>          It is important to recognize that the building must support the music and song of the entire worshipping assembly. In addition, some members of the community have special gifts for leading the assembly in musical praise and thanksgiving (STL 48). The skills and talents of these pastoral musicians, choirs, and instrumentalists are especially valued by the Church. Because the roles of the choirs and cantors are exercised within the liturgical</p>	

<p>community, the space chosen for the musicians should clearly express that they are part of the assembly of worshipers. In addition, cantors and song leaders need visual contact with the music director while they themselves are visible to the rest of the congregation. Apart from the singing of the Responsorial Psalm, which normally occurs at the ambo, the stand for the cantor or song leader is distinct from the ambo, which is reserved for the proclamation of the word of God. (BLS 89) [cf. ICSL 97, GIRM 294]</p>	
<p><b>Musical Instruments</b> Musical instruments, especially the pipe organ, have long added to the beauty and prayerfulness of Catholic worship. Planning sufficient space for the organ and other instruments that may be used to accompany the assembly's prayer is an important part of the building process. This includes the design of the organ casework, if such is used, or the placement of the pipes of large instruments. An acoustical specialist and musicians working together can arrive at a placement that allows the pipes to be seen and heard well without becoming a distraction or competing with the other artwork and iconography. The placement of the organ also must ensure that the instrumentalists have a clear visual connection with the director of music and, if necessary, with the cantor or song leader. Some instruments are used only occasionally for more solemn and festive occasions. For this reason there is a need for flexibility in the arrangement of the space allotted for music so that there will be adequate room to accommodate them when they are included in the worship services (BLS 226-227; STL 95-100) [cf. ICSL 97]</p>	
<p><b>Visibility</b> Visibility speaks more to the quality of view than merely the mechanics of seeing. A space must create a sense that what is seen is proximate, important and personal. The arrangement of the space should consider levels of priority in what is seen, allowing visual flow from one center of liturgical action to another. Furthermore, the sense and variety of light, artificial or natural, contribute greatly to what is seen. (EA 50) [cf. BLS 212; 228-233]</p>	
<p><b>Audibility</b> Audibility of all (congregation and ministers) is another primary requirement. A space that does not require amplification is ideal. Where an amplifying system is necessary, provision for multiple microphone jacks should be made (e.g., at the altar, ambo, chair, font space immediately in front of the congregation, and a few spots through the congregation*). Since the liturgical space must accommodate both speech and song, there must be a serious acoustical consideration of the conflicting demands of the two...A room designed to deaden all sounds is doomed to kill liturgical participation. (EA 51; STL 101-</p>	

<p>104) [cf. BLS 212; 221-225] * Current technology makes it possible for a number of these microphone jacks to be eliminated (it is preferable that a microphone not rest on the altar if possible). However, parishes should keep in mind the celebration of the various rites, especially the RCIA, where microphones may need to set up in different locations for full participation to take place.</p>	
<p><b>Altar</b> At the Eucharist, the liturgical assembly celebrates the ritual sacrificial meal that recalls and makes present Christ’s life, death, and resurrection, proclaiming “the death of the Lord until he comes” (1Cor 11:26; cf. Rev 19:9). The altar is “the center of the thanksgiving that is accomplished through the Eucharist” (GIRM, 296) and the point around which the other rites are in some manner arrayed. (<i>Mediator Dei</i>, 21) Since the Church teaches that “the altar is Christ” (RDCA, ch. 4, no.4), its composition should reflect the nobility, beauty, strength, and simplicity of the One it represents. In new churches there is to be only one altar so that it signifies to the assembly of the faithful “the one Christ and the one Eucharist of the Church” (GIRM 303). The altar is the natural focal point of the sanctuary and is to be “built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible” (GIRM 299). “In keeping with the Church’s traditional practice and with what the altar signifies, the table of a fixed altar should be of stone and indeed of natural stone. In the Dioceses of the United States of America, wood which is dignified, solid and well-crafted may be used, provided that the altar is structurally immobile. As to the supports or base for supporting the table, these may be made of any material, provided it is dignified and solid” (GIRM, 301; see RDCA, ch. 4, no. 9). Parishes building new churches must follow the directives of the diocesan bishop regarding the kind of altar chosen and suitable materials for new altars (BLS 56-57). [cf. BLS 56-60, ICSL 91, IEW 24, GIRM 296-308, RDCA ch. 4, nos. 1-5]</p>	
<p><b>Cross</b> The cross with the image of Christ crucified is a reminder of Christ's paschal mystery. It draws us into the mystery of suffering and makes tangible our belief that our suffering when united with the passion and death of Christ leads to redemption (BB 1233). There should be a crucifix positioned “either on the altar or near it... clearly visible to the assembled people” (GIRM 308). Since a crucifix placed <i>on</i> the altar and large enough to be seen by the congregation might well obstruct the view of the action</p>	

<p>taking place on the altar, other alternatives may be more appropriate. The crucifix may be suspended over the altar or affixed to the sanctuary wall. A processional cross of sufficient size, placed in a stand visible to the people following the entrance procession, is another option. If the processional cross is to be used for this purpose, the size and weight of the cross should not preclude its being carried in procession. If there is already a cross in the sanctuary, the processional cross is placed out of view of the congregation following the procession. (BLS 91) [cf. ICSL 94, GIRM 117]</p>	
<p><b>Candles</b> Candles, which are signs of reverence and festivity, are required at every liturgical service (GIRM 307). The living flame of the candle, symbolic of the risen Christ, reminds people that in baptism they are brought out of darkness into God’s marvelous light (1 Pt 2:9). For the celebration of the Eucharist it is appropriate to carry candles in the entrance procession and during the procession with the Book of the Gospels (GIRM 120, 133). At least two candles are placed near the altar in the sanctuary area. If there is a lack of space, they may be placed on the altar. Four or six candles may be used for the celebration of Mass and for exposition of the Blessed Sacrament. If the bishop of the diocese celebrates, seven candles should be used. Candles placed in Floor-standing bases or on the altar should be arranged so they do not obscure the view of the ritual action in the sanctuary, especially the action at the altar. Candles for liturgical use should be made of a material that provides “a living flame without being smoky or noxious.” To safeguard “authenticity and the full symbolism of light,” electric lights as a substitute for candles are not permitted (<i>Notitiae</i>). [cf. BLS 92-3, ICSL 94]</p>	
<p><b>Paschal (Easter) Candle</b> The paschal candle is the symbol of “the light of Christ, rising in glory,” scattering “the darkness of our hearts and minds (<i>Roman Missal</i>, the Easter Vigil, no. 14). Above all, the paschal candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choices of size, design and color should be made in relationship to the sanctuary in which it will be placed. During the Easter Vigil and throughout the Easter season, the paschal candle belongs near the ambo or in the middle of the sanctuary. After the Easter season it is to be moved to a place of honor in the baptistry for use in the celebration of baptisms. During funerals, the paschal candle is placed near the coffin as a sign of the Christian’s passover from death to life (PCEF 99; BLS 94).</p>	
<p><b>Ambo</b> The central focus of the area in which the word of God is proclaimed during the liturgy is the <i>ambo</i>. The design of</p>	

<p>the ambo and its prominent placement reflects the dignity and nobility of that saving word and draws attention of those present to the proclamation of the word (GILM, 32). Here the Christian community encounters the living Lord in the word of God and prepares itself for the “breaking of the bread” and the mission to live the word that will be proclaimed. An ample area around the ambo is needed to allow a gospel procession with a full complement of ministers bearing candles and incense. The <i>General Instruction to the Lectionary</i> recommends that the design of altar and ambo bear a “harmonious and close relationship” to one another (GILM 32) in order to emphasize the close relationship between word and Eucharist. Since many people share in the ministry of the word, the ambo should be accessible to everyone, including those with physical disabilities. (BLS 61) [cf. BLS 62, 211-212; ICSL 96, GIRM 309]</p>	
<p><b>Baptistry</b> The rites of baptism, the first of the sacraments of initiation, require a prominent place for celebration (RCIA 25). Initiation into the Church is entrance into a eucharistic community united in Jesus Christ. Because the rites of initiation of the Church begin with baptism and are completed by the reception of the Eucharist, the baptismal font and its location reflect the Christian’s journey <i>through</i> the waters of baptism <i>to</i> the altar. This integral relationship between the baptismal font and the altar can be demonstrated in a variety of ways, such as placing the font and altar on the same architectural axis, using natural or artificial lighting, using the same floor patterns, and using common or similar materials and elements of design. The location of the baptismal font, its design, and the materials used for its construction are important considerations in the planning and design of the building. It is customary to locate the baptismal font either in a special area within the main body of the church or in a separate baptistry. Through the waters of baptism the faithful enter the life of Christ (RCIA 213). For this reason the font should be visible and accessible to all who enter the church building. While the baptistry is proportioned to the building itself and should be able to hold a good number of people, its actual size will be determined by the needs of the local community. Water is the key symbol of baptism and the focal point of the font. In this water believers die to sin and are reborn to new life in Christ. In designing the font and the iconography in the baptismal area, the parish will want to consider the traditional symbolism that has been the inspiration for the font’s design throughout history. The font is a symbol of both tomb and womb; its power is the power of the triumphant cross; and baptism sets the Christian on the path to the life that will never end, the “eighth day” of eternity where</p>	

<p>Christ's reign of peace and justice is celebrated. (BLS 66-68) [cf. BLS 69, ICSL 99, RCIA 22, 25, NSC 17]</p>	
<p><b>Ambry</b> The consecrated oil of chrism for initiation, ordination, and the dedication of churches, as well as the blessed oils of the sick and of catechumens, are traditionally housed in a special place called an ambry or repository (BB1125). These oils consecrated or blessed by the bishop at the Mass of Chrism deserve the special care of the community to which they have been entrusted (CCL c. 847 #2). The style of the ambry may take different forms. A parish church might choose a simple, dignified and secure niche in the baptistry or in a wall of sanctuary or a small case for the oils. Cathedrals responsible for the care of a larger supply of the oils need a larger ambry. Since bright light or high temperatures can hasten spoilage, parishes will want to choose a location that helps to preserve the freshness of the oil. (BLS 117) [cf. BB 1125-26]</p>	
<p><b>Reservation of the Eucharist</b> It is more in keeping with its meaning as a sign, that the tabernacle in which the Most Blessed Sacrament is reserved not to be on the altar on which Mass is celebrated. Moreover, the tabernacle should be placed, according to the judgment of the diocesan Bishop: either in the sanctuary, apart from the altar of celebration, in the most suitable form and place, not excluding an old altar which is no longer used for celebration; or even in another chapel suitable for adoration and the private prayer of the faithful, and which is integrally connected with the church and is conspicuous to the faithful. (GIRM 315) [cf. BLS 70-80, ICSL 95, IEW 53, HCOM chap.3, #9]</p>	
<p><b>Tabernacle</b> The Most Blessed Sacrament should be reserved in a tabernacle in a part of the church which is noble, worthy conspicuous, well decorated and suitable for prayer. As a rule there should be only one tabernacle, immovable made of solid and unbreakable material and not transparent, and locked so that the danger of desecration is avoided as much as possible. (GIRM 314) According to received custom, a designated lamp should burn continuously near the tabernacle, fed either by oil or wax, through which the presence of Christ is both indicated and honored. (GIRM 316) [cf. BLS 72, IEW 57]</p>	
<p><b>Reconciliation Chapel</b> In planning the reconciliation area, parishes will want to provide for a sound-proof place with a chair for the priest and a kneeler and chair for the penitent. Since the rite includes the reading of Scripture, the space should also include a bible. Appropriate artwork, a crucifix symbolic of Christ's victory over sin and death, icons or images</p>	

<p>reflective of baptism and the Eucharist, or Scriptural images of God's reconciling love help, to enhance the atmosphere of prayer. Warm, inviting lighting welcomes penitents who seek God's help, and some form of amplification as well as Braille signs can aid those with hearing or visual disabilities. Additional rooms or spaces will be needed as confessional areas for communal celebrations of penance, especially in Advent and Lent. (BLS 105)</p>	
<p><b>Sacristy</b> A sacristy or vesting space should be located to favor the procession of cross, candles, book and ministers through the midst of the congregation to the altar area. [cf. BLS 234]</p>	
<p><b>Images for the Veneration of the Faithful</b> In the early liturgy, the Church participates in a foretaste of the heavenly liturgy, which is celebrated in the holy city Jerusalem, towards which she tends as a pilgrim and where Christ sits at the right hand of God. By so venerating the memory of the saints, the Church hopes for some small part and company with them (CSL 8). And so, in keeping with the Church's very ancient tradition, images of the Lord, the Virgin Mary (RDCA ch.4, no 10), and the saints may be displayed in sacred buildings for the veneration of the faithful, and may be so arranged that they guide the faithful to the mysteries of the faith which are celebrated there. For this reason, care should be taken that their number not be increased indiscriminately, and that they are situated in such a way that they do not distract the faithful's attention from the celebration (CSL 125). There is to be only one image of any given saint as a rule. In general, the devotion of the entire community as well as the beauty and dignity of the images are to be the criteria for their adornment and arrangement in a church. (GIRM 318) [cf. BLS 135-138]</p>	
<p><b>Stations of the Cross</b> Whether celebrated by a community or by individuals, the Stations of the Cross offer a way for the faithful to enter more fully into the passion and death of the Lord and to serve as another manifestation of the pilgrim Church on its homeward journey. Traditionally the stations have been arranged around walls of the nave of the church, or, in some instances, around the gathering space or even the exterior of the church, marking the devotion as a true journey. Often churches have images as well as the crosses that mark the fourteen stations. While the depictions of the passion are desirable, only the crosses are needed. The images that accompany the crosses are optional. (BLS 133, incl. n.153) [cf. BLS 132-134]</p>	
<p><b>Decorations</b> Plans for seasonal decorations should include other areas besides the sanctuary. Decorations are intended to draw</p>	

<p>people to the true nature of the mystery being celebrated rather than being ends in themselves. Natural flowers, plants, wreaths and fabric hangings, and other seasonal objects can be arranged to enhance the primary liturgical points of focus. The altar should remain clear and free-standing, not walled in by massive floral displays of the Christmas crib, and pathways in the narthex, nave, and sanctuary should remain clear. (BLS 124)</p> <p>The use of living flowers and plants, rather than artificial greens, serves as a reminder of the gift of life God has given to the human community. Planning for plants and flowers should include not only the procurement and placement but also the continuing care needed to sustain living things. (BLS 129)</p> <p>[cf. CSL 122-128, BLS 122-129]</p>	
<p><b>Vestments &amp; Vessels</b></p> <p>There is no particular style for sacred furnishing for the liturgy (GIRM 325). Sacred Vessels may be in a shape that is in keeping with the culture of each region, “provided the individual vessels are suitable for their intended liturgical use and are clearly distinguishable from vessels intended for everyday use” (GIRM 332). Materials used for sacred vessels such as the chalice and paten should be worthy, solid, and durable, and should not break easily. Chalices and cups used for the distribution of the Precious Blood should have bowls made of nonabsorbent material. Vessels made from metal are gilded on the inside if the metal ordinarily rusts. The vestments worn by ministers symbolize the ministers’ functions and add beauty to the celebration of the rites. “For making sacred vestments, in addition to traditional materials, natural fabrics proper to each region may be used ... the beauty and nobility of each vestment [derives] not in an abundance of overlaid ornamentation, but rather in the material used and in the design” (GIRM 343-344).</p> <p>[cf. GIRM 327-347; BLS 164-65]</p>	
<p><b>Books</b></p> <p>Any book which is used by an officiating minister in a liturgical celebration should be of a large (public, noble) size, good paper, strong design, handsome typography and binding...Each should be visually attractive and impressive.</p> <p>[cf. GIRM 349]</p>	