



**PEOPLE'S
PARTICIPATION
IN SELECTION
OF BISHOPS**

COUNCIL OF THE BAPTIZED

SERVING CATHOLICS IN THE ARCHDIOCESE OF ST. PAUL/MINNEAPOLIS



About the Council of the Baptized

The Council of the Baptized is a twenty-one member panel of Catholics, chartered in January, 2012, to be a collegial voice for a growing community of Catholics in the Archdiocese of St. Paul and Minneapolis who are concerned for the mission of the Church.

Catholic Coalition for Church Reform (CCCR), initiator of the Council charter, having listened to Catholics since its incorporation in 2009, recognized a need for a representative body to hear the people's concerns of conscience.

The Council's role is to deliberate on concerns brought to them by the people and to speak to those concerns, fully grounded in scripture, the tradition of the Church, and in its official teaching in the documents of the Second Vatican Council. The Council of the Baptized is not an agent or official entity of the Archdiocese of Saint Paul and Minneapolis. For further history, to read the charter and job descriptions of the Council of the Baptized, and to find names of current members, go to www.councilofthebaptized.org. Contact us at info@councilofthebaptized.org or (612) 379-1043.

People's Participation in Selection of Bishops

At CCCR's first Synod of the Baptized on September 18, 2010, a work/study group presented the history in the early church of election of bishops by the people. Following the Synod, the CCCR Leadership Selection Resource Team (LSRT) designed a program to implement in our local church and drafted this position paper for the Council of the Baptized. The Council endorsed the program unanimously on May 8, 2012, and this position paper on November 13, 2012. See back inside cover for more information about the program.

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PEOPLE'S PARTICIPATION IN SELECTION OF BISHOPS



Catholics in the Archdiocese of St. Paul and Minneapolis, inspired by the spirit of the Second Vatican Council and speaking through the Council of the Baptized, call for the people's participation in the selection of our bishops. Our baptism into the community of Catholic Christians authorizes us to express our spiritual need for effective leadership to the papal nuncio, the Vatican delegate to the United States. Empowered by our baptism and by our belief in the Spirit of God working within us, we will recommend pastoral leaders to the nuncio who consults with others and sends the names of qualified candidates to the Vatican for appointment as bishops and archbishops.

Archbishop Carlo Maria Viganó, the current papal nuncio to the United States, has said that he is willing "to receive recommendations from any lay Catholic at any time regarding the nomination of a bishop to a diocese or archdiocese" (Letter of Archbishop John C. Nienstedt, May 21, 2012).

The tradition of the Roman Catholic Church supports this initiative. We look to scripture, to church history, to the teaching of Vatican II and canon law, and to the potential benefits that broad participation in bishop selection will have on the mission of our local church.

The People's Concern

The laity, men and women religious, deacons, and most priests have very little recognized voice in the selection of their bishop/archbishop. Currently the pope appoints bishops and archbishops from a list that the papal nuncio provides and protects from influence by openly organized

Catholics. Although the intent of the secrecy—prevention of self-interested campaigning by candidates and their supporters—may be laudable, the practice diminishes the authority of the bishop among the Catholic people who are excluded from the process of his selection. At the same time, the current process does not prevent individuals—bishops and families with wealth and power—from exercising their influence in secret with the Vatican on behalf of individual candidates. This practice further diminishes a bishop’s connection to the people of the diocese/archdiocese he will serve (Reese 1989, 51).

However, we are not proposing to change the current practice of appointment by the Vatican. In making recommendations to the Vatican, the papal nuncio is permitted to consult privately with men and women, clerical and lay, within the candidate’s diocese. We endorse expansion of the current practice by urging the people of the local church, clerical and lay, to take responsibility to inform the papal nuncio of their spiritual needs and to propose qualified persons he might choose to investigate privately for recommendation to the Vatican.

Current Practice

The process for selecting a Latin Rite bishop is set forth in Canon 377 of the 1983 Code of Canon Law. (Applicable canons attached as Appendix A.) After his selection and before he is appointed, the norms of a 1972 decree of the Congregation for the Public Affairs of the Church govern the investigation of a candidate’s suitability for the office (Coriden and Ritty 2002, 336).

According to Canon 377, the Church has three different procedures for making appointments: one used on a regular basis, a second used to fill a vacancy, and a third in case of the need for an archbishop.

Regular ongoing procedure: At least every three years the archbishop is to convene a meeting of the bishops of the province to consider potential candidates for bishop. A record of the meeting is sent to the papal nuncio, who develops a list from names submitted. Any bishop may bypass this meeting with brother bishops and send names directly to Rome or to Rome through the nuncio. Consultation with others by the archbishop

or the nuncio is permitted, but must be secret and on an individual basis.

Procedure when there is a vacancy in a diocese: The nuncio is required to submit to Rome a list of three names (a terna) recommended to fill the vacancy. The nuncio must consult the archbishop and bishops of the province, the president of the national conference of bishops, and some priests representing the diocesan Board of Consultors. The nuncio may consult others, including “laity outstanding in wisdom.” In practice, laity are often chosen from names found in *The Official Catholic Directory* (Reese 1989, 20-21). The Congregation of Bishops reviews the terna submitted by the nuncio and presents its recommendations to the pope, who makes the final decision and may choose a candidate not on the nuncio’s terna (Reese 1989, 43).

To carry out his consultation, the nuncio sends a standard questionnaire to the men and women he consults, along with instructions to maintain secrecy. The current nuncio declined to share the questionnaire he uses for his private investigation. The version in use in 1989, printed in Reese’s *Archbishop* and attached as Appendix B, covers a wide range of personal, behavioral, and intellectual traits. In that questionnaire, orthodoxy and discipline played an important role with specific mention of the candidate’s views on the ordination of women, the sacrament of matrimony, sexual ethics, and priestly celibacy (Reese 1989, 30-35).

Procedure in the appointment of an archbishop: About 90 percent of the archbishops are selected from already ordained bishops. The nuncio’s consultation in this case may include all American cardinals and some or all American archbishops.

The current procedures are highly organized; however, influential bishops can circumvent the process to promote their protégés. Occasionally lay persons have played a role in the appointment or rejection of a candidate. All consultation is secret and on an individual basis. Group consultation regarding named candidates is strictly prohibited, though in instances this rule has been violated. (Reese 1989, 4-5, 18-19).

The current practice is a departure from the practice of the early Church and is a product of historical development.

Practice in the New Testament

The lives of the twelve apostles in the first century after Jesus' death provide no evidence of their appointing bishops or of Peter's appointing successors to the twelve apostles in the manner practiced today. "It is not the concern of the New Testament writers to present a coherent history of emerging ecclesiastical structures" (Cardman 2004, 35).

The early Christian communities functioned fluidly like a movement, not yet as a structured institution. The first writings surviving from the years following Jesus' death are the letters of Paul to the Christian communities in the Greek speaking world (AD 50s). In each case Paul addresses his letters to the whole community in a particular city, sometimes naming men and women who are the leaders. Paul sees the Christian community as a community of equals, where each of the members has gifts to contribute to the community (Haight 2004). Various people assume leadership roles within each community; Paul makes no references to bishops or to apostolic succession. The successor to Judas among the twelve was Matthias, chosen by the drawing of lots (Acts 1:12-26).

The gospel narratives report that Jesus himself calls and appoints the twelve and teaches them the roles of servant leadership. "The greatest among you must be your servant" (Matthew 23:22). "You know that among the pagans their so-called rulers lord it over them, and their great men make their authority felt. This is not to happen among you" (Mark 10:42). Jesus does not mandate a model for subsequent leadership selection.

Practice in the Early Church

Evidence from early church tradition supports our initiative to call our spiritual leaders. Luke's writing from late in the first century suggests church offices are beginning to take shape, yet still fluid. In Acts 6:1-6, Peter appoints seven deacons to serve the widows in Jerusalem and free the apostles to preach; in Acts 7 and 8 two of these deacons Stephen and Philip are preaching, not distributing food. By the time of the writing of the Didache (c. 100) there is an emerging local ministry of bishops and deacons. The Didache writer urges the communities "to elect bishops and deacons, men who are 'gentle, generous, faithful, and well tried' "

(Cardman 2004, 36). The pastoral epistles reflect concern with structure in households of faith. Scholars date the description of the ideal qualities for bishops (1Timothy 3:1-7) about AD 100.

As the numbers of Christians grew during the second and third centuries, they organized themselves more formally with bishops and presbyters in a diverse number of communities. Ignatius of Antioch, c.100, is the first recorded advocate of a structure for the community with bishops and clergy (Haight 2004, 84). The community's selection of its bishop was typical in the early church. Hippolytus in AD 215 stated, "Let the bishop be ordained...having been elected by all the people." Bishops John Chrysostom, Ambrose of Milan, and Augustine of Hippo, the great bishops of the Patristic era, were selected with the people's involvement. The bishops of Rome were elected, as evidenced in the writing of Pope Celestine, 422-432: "The one who is to be head over all should be elected by all. No one should be made a bishop over the unwilling; the consent and desire of the clergy and the people...is required" (cited in McClory 2007, 31; Haight 2004).

Practice from Constantine Through the Middle Ages

Church history from Constantine in AD 313 to the formulation of the first code of canon law in 1917 shows a long struggle for institutional identity and self-governance. The struggle between the Church of Rome and European monarchies for power to govern the church ended with Rome's winning the centralized power to appoint bishops.

Until the end of the fourth century the church had no central ecclesiastical power to appoint bishops. The eastern churches and the western churches were separate even though headed by Constantine, the Roman Emperor who accepted Christianity as the religion of the empire. They were dependent to varying degrees on the jurisdiction of the Empire. The bishop of Rome had recognition because of the city's central position in the Empire; he had no jurisdiction, however, over the bishops in other cities.

But from the fourth century to the present, the primacy of the bishop of Rome as having jurisdiction over other sees gradually became a reality. Between AD 366 and 384, Damasus, bishop of Rome, set up an administrative bureaucracy and was granted some jurisdiction over other bishops by the Roman Emperor. In 382 the Council of Rome declared Rome to have primacy over the universal church (Haight 2004, 207).

During the Middle Ages, the power struggle for appointment of bishops was between the Roman Church and civil rulers. Noble families making political alliances throughout Europe dominated both church and state until the formation of nation states in the late Middle Ages. The debate at Trent, the Counter-Reformation council, 1545-1563, was about taking the power to appoint bishops away from the secular rulers and making the Church self-governing. The struggle continued throughout the next centuries, even with Protestant heads of state nominating Catholic bishops. Finally, in the Code of Canon Law of 1917, Canon 377, Sec. 5, the Church was able to declare that no rights in the selection of bishops were granted to civil authorities.

The centuries-long struggle resulted in the political principle of separation of church and state, a benefit both to the Church and to individual religious liberty. Since the general acceptance of that principle in the West, Rome no longer needs to guard against the usurpation of its power to govern the Latin Rite Church. Possibly during the political development of the modern nation/state, Rome was justified in centralizing the power to appoint bishops in secret. Today that process works against the freedom of the Church's own members to express their spiritual needs through a voice in the nomination of their bishops.

Support in Vatican II 1962-1965 and Canon Law 1983 for Expanding Current Practice of Consultation in Bishop Selection

The bishops at the Second Vatican Council returned to the sources in the early church to reformulate the theology of church. The ecclesia, the community of believers, is the whole People of God. In *Lumen Gentium*, the Dogmatic Constitution on the Church, the bishops in consultation with

theologians emphasized baptism as the sign of equal membership in this community. "All the faithful enjoy a true equality with regard to the dignity and the activity which they share in the building up of the body of Christ" (LG#32). The Holy Spirit empowers and commissions the people of God by virtue of their baptisms, not just the ordained members. All of the members are called to holiness, to responsibility for the direction, policies, and practices of the institutional community. Each family, parish, and diocese in the universal church is the church in microcosm. As in the early church, each unit is to be a sacrament, a manifestation of the believing, loving community that is the Body of Christ.

The documents of Vatican II do not specify procedures for the selection of bishops; they provide the theology of church as a framework within which procedures and practices can be developed. In the Vatican II model of church, the Holy Spirit speaks through all the people, lay and ordained. The sense of the faithful is the living witness of the People of God to the Spirit of truth, who manifests in the faithful lives of the baptized.(LG#12). Therefore, in its Decree Concerning the Pastoral Office of Bishops in the Church, *Christus Dominus*, the Council urges bishops to consult with their people. Each diocese is encouraged to establish pastoral councils that include lay members whose duty is, among other things, to "investigate and consider matters relating to pastoral activity and to formulate practical conclusions concerning them" (CD#27). For the people of God to have a voice in the selection of their leaders is consistent with the teaching of Vatican II and supported by it.

In 1983, the Code of Canon Law of 1917 was rewritten in the light of Vatican II teachings. Canon 377, section 3 allows for the papal nuncio to consult with priests and also with laity "of outstanding wisdom." The canons do not give any tests for wisdom. We propose that the gifts of the Holy Spirit to baptized and confirmed Catholics provide them with the capacity to express their needs with regard to leadership qualifications and the needs of their local church as well as to the fittingness of candidates who are known to them.

Support for Expanding Current Practice of Consultation with Priests and Laity from Analysis of Current Church Structures and from Evidence of Contemporary Spiritual Needs

People who have grown up in contemporary constitutional democracies have a spiritual, intellectual, and psychological need for participation if they are to experience belonging and fully engage in the church's mission. A voice in the selection of leadership is necessary (Russett 2004, 200; O'Callaghan 2007, 171).

The current process for the selection of bishops, which is secretive and exclusionary, results in many lay Catholics and even clergy feeling marginalized. In this process, the administrative structure of the church is almost entirely withdrawn from the influence of its members, and the laity are carefully kept aloof from important decisions that affect them (Beal 2011, 144-5). The principle of subsidiarity, long recognized and praised by the church, requires that decisions be made at the lowest possible level, thus supporting a significant revision of the current process for selection and appointment of bishops (Mannion 2011, 179; Nichols 1997).

When the laity are excluded from the selection process, they fear that their needs and concerns and the particular character of their diocese have not been adequately considered. Authority must be received as well as promulgated in order to be effective. "A person is an authority to the extent that his or her authority is recognized by others" (Gaillardetz 2003, xi). When the laity have no role in selecting their bishop, it is not surprising if they are hesitant to recognize him as their leader and teacher.

The pastoral flourishing of a diocese depends on collaboration between the laity and their leaders. The church teaches that "every human person . . . has the natural right to be recognized as a free and responsible being" (Pontifical Council for Justice and Peace, 2005, #199). Within the church, lay members claim their right as free, responsible beings through consultation and dialog. Consultation in the bishop selection process forms the beginning of future consultations and dialog with the bishop who is appointed. In an informal survey conducted by the Leadership Selection Resource Team at Synod of the Baptized (September 17, 2011,

Minneapolis), asking respondents what they wanted in a bishop, the answer given most frequently was a person who listens and who is open to dialog.

In his sanctifying role, the bishop is responsible for assuring that the spiritual needs of the faithful are met, including provision for access to the sacraments, especially the Eucharist. Studies point to other spiritual needs that Catholics perceive as important to them. In 2007 the Pew Forum on Religion & Public Life asked persons who had left Catholicism and subsequently joined Protestant churches to specify the reason(s). The highest percentage (71%) said they left the Catholic Church because their spiritual needs were not being met. The process for the selection of a bishop offers a significant opportunity for identifying unmet spiritual needs of the faithful.

Lay involvement in the selection of bishops is one step toward returning the faithful to their true and proper role in the church. Vatican II notes that while each has a distinct role, "some are appointed teachers . . . and pastors for the others, yet all the faithful enjoy a true equality with regard to . . . the activity which they share in the building up of the body of Christ" (LG #32). But the equality of the faithful is undermined "by the fact that [today] there is no structured reciprocity between the hierarchy and the faithful" (Beal 2011, 144). Lay participation in the bishop selection process represents a significant step in restoring the reciprocity that existed in the early centuries of the church. When the local church recognizes and implements the reciprocal role of the laity, it truly becomes the "body of Christ" and listens to the voice of the Spirit speaking through the faithful.

Lay involvement in the selection of bishops also embodies a fundamental American ethos. American Catholics are accustomed to involvement in civic life and expect to be consulted regarding matters that affect them. They have internalized the concept of personal autonomy, and they value authenticity in expressions of personal opinion. While the church is not a democracy, it often utilizes democratic processes: in the election of the pope, in votes taken on crucial matters at synods and councils, and in the customary election of superiors in religious orders of both men and

women. Democratic or consultative processes are not alien to the church (O'Callaghan 2007).

Because of the interaction between the Catholic and the civic/political communities in the United States, the faithful also hope for bishops who can represent them well within the civic community. Often the bishop's voice is the only public voice of the Catholic community, and the media present his statements as the views of the Catholic community as a whole. In the selection of the bishop who will represent them, the laity have a unique role as non-clerical members of the civic community. They have particular expertise as to what sort of bishop is needed in order to interact effectively within the civic community, and what sort of bishop might be counter-productive in representing the Catholics of the diocese.

Inspired by statements of Vatican II on the role of the laity, the Catholic faithful hope for leaders who recognize that their expressions of concern arise out of love for the church. According to *Lumen Gentium* (#37), "The laity should disclose their needs and desires to the pastors with that liberty and confidence which befits children of God and brothers and sisters in Christ. To the extent of their knowledge, competence, or authority, the laity are entitled, and indeed sometimes duty-bound, to express their opinion on matters which concern the good of the church." The selection of a bishop is surely central to "matters which concern the good of the church," and as such, is a legitimate area for laity to express their views. The selection process thus acts as a first step in creating an atmosphere described in *Lumen Gentium* in which laity feel free to present their views to their leaders with the "liberty and confidence which befits the children of God."

The Catholic Coalition for Church Reform (CCCR) in the Archdiocese of St. Paul and Minneapolis is implementing a program to engage the Catholic people of the Archdiocese in the selection of bishops. Reports of progress on the program are available at www.cccrmn.org.

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APPENDIX A CODE OF CANON LAW

CHAPTER II. Bishops

Art. 1. Bishops in General

Can. 375 §1. Bishops, who by divine institution succeed to the place of the Apostles through the Holy Spirit who has been given to them, are constituted pastors in the Church, so that they are teachers of doctrine, priests of sacred worship, and ministers of governance.

§2. Through episcopal consecration itself, bishops receive with the function of sanctifying also the functions of teaching and governing; by their nature, however, these can only be exercised in hierarchical communion with the head and members of the college.

Can. 376 Bishops to whom the care of some diocese is entrusted are called diocesan; others are called titular.

Can. 377 §1. The Supreme Pontiff freely appoints bishops or confirms those legitimately elected.

§2. At least every three years, bishops of an ecclesiastical province or, where circumstances suggest it, of a conference of bishops, are in common counsel and in secret to compose a list of presbyters, even including members of institutes of consecrated life, who are more suitable for the episcopate. They are to send it to the Apostolic See, without prejudice to the right of each bishop individually to make known to the Apostolic See the names of presbyters whom he considers worthy of and suited to the episcopal function.

§3. Unless it is legitimately established otherwise, whenever a diocesan or coadjutor bishop must be appointed, as regards what is called the ternus to be proposed to the Apostolic See, the pontifical legate is to seek individually and to communicate to the Apostolic See together with his own opinion the suggestions of the metropolitan and suffragans of the province to which the diocese to be provided for belongs or with which it is joined in some grouping, and the suggestions of the president of the conference of

bishops. The pontifical legate, moreover, is to hear some members of the college of consultors and cathedral chapter and, if he judges it expedient, is also to seek individually and in secret the opinion of others from both the secular and non-secular clergy and from laity outstanding in wisdom.

§4. Unless other provision has been legitimately made, a diocesan bishop who judges that an auxiliary should be given to his diocese is to propose to the Apostolic See a list of at least three presbyters more suitable for this office.

§5. In the future, no rights and privileges of election, nomination, presentation, or designation of bishops are granted to civil authorities

Can. 378 §1. In regard to the suitability of a candidate for the episcopacy, it is required that he is:

- 1/ outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence, and human virtues, and endowed with other qualities which make him suitable to fulfill the office in question;
- 2/ of good reputation;
- 3/ at least thirty-five years old;
- 4/ ordained to the presbyterate for at least five years;
- 5/ in possession of a doctorate or at least a licentiate in sacred scripture, theology, or canon law from an institute of higher studies approved by the Apostolic See, or at least truly expert in the same disciplines.

§2. The definitive judgment concerning the suitability of the one to be promoted pertains to the Apostolic See.

Can. 379 Unless he is prevented by a legitimate impediment, whoever has been promoted to the episcopacy must receive episcopal consecration within three months from the receipt of the apostolic letter and before he takes possession of his office.

Can. 380 Before he takes canonical possession of his office, the one promoted is to make the profession of faith and take the oath of fidelity to the Apostolic See according to the formula approved by the Apostolic See.

APPENDIX B CONFIDENTIAL VATICAN QUESTIONNAIRE ON EPISCOPAL CANDIDATES

In use in 1989, taken from Thomas J. Reese, *Archbishop: Inside the Power Structure of the Roman Catholic Church*, 1989, Chapter 1, pages 20-21. Available online at <http://Woodstock.georgetown.edu>. Click on Publications, then Books.

Reese says, "The questionnaire was prepared by the Vatican Congregation for Bishops and is used for all episcopal appointments that go through the congregation" (page 22).

The current papal nuncio declined our request to make the questionnaire he uses public.

Questionnaire

Please describe the nature of your association with the candidate and indicate the length of time that you have known him.

- 1. Personal Characteristics:** Physical appearance, health; work capacity; family condition, especially regarding any manifestations of hereditary illness.
- 2. Human Qualities:** Speculative and practical intellectual capacity; temperament and character; balance; serenity of judgment; sense of responsibility.
- 3. Human, Christian and Priestly Formation:** Possession and practice of human, Christian and priestly virtues (prudence, justice, moral uprightness, loyalty, sobriety, faith, hope, charity, obedience, humility, piety, daily celebration of the Eucharist and of the Liturgy of the Hours, Marian devotion).
- 4. Behavior:** Moral conduct; comportment with people in general and in the exercise of the priestly ministry in particular; the ability to establish friendships; rapport with civil authorities; respect and autonomy.
- 5. Cultural Preparation:** Competence and aggiornamento in ecclesiastical sciences; general culture; knowledge of and sensitivity toward problems of our time; facility with foreign languages; authorship of books or magazine articles worthy of note.
- 6. Orthodoxy:** Adherence with conviction and loyalty to the doctrine and Magisterium of the Church. In particular, the attitude of the candidate toward the document of the Holy See on the Ministerial Priesthood, on the priestly ordina-

tion of women, on the Sacrament of Matrimony, on sexual ethics and on social justice. Fidelity to the genuine ecclesial tradition and commitment to the authentic renewal promoted by the Second Vatican Council and by subsequent pontifical teachings.

7. Discipline: Loyalty and docility to the Holy Father, the Apostolic See and the Hierarchy; esteem for an acceptance of priestly celibacy as it has been set forth by the ecclesiastical Magisterium; respect for and observance of the general and particular norms governing divine worship and clerical attire.

8. Pastoral Fitness and Experience: Abilities, experience and effectiveness in the pastoral ministry; evangelization and catechesis; preaching and teaching (preparation, public speaking capability); pastoral skills in sacramental and liturgical ministries (especially in the administration of the Sacrament of Penance and the celebration of the Eucharist); the fostering of vocations; sensitivity to the needs of the missions; a spirit of ecumenism; the formation of the laity in the apostolate (family life, youth, the promotion and defense of human rights, the world of labor, culture and the media); the promotion of human causes and of social actions with particular attention to the poor and the most needy.

9. Leadership Qualities: A fatherly spirit, attitude of service, taking initiative; the ability to lead others to dialogue, to stimulate and receive cooperation, to analyze and organize and carryout decisions; to direct and engage in team work; appreciation for the role and the collaboration of religious and laity (both men and women) and for a just share of responsibilities; concern for the problems of the universal and local church.

10. Administrative Skills: Accountability for and proper use of Church goods, abilities and performance in fulfilling administrative tasks; sense of justice and spirit of detachment; openness in seeking the collaboration of experts in the field.

11. Public Esteem: Estimation of the candidate on the part of confreres, the general public and the civil authorities.

12. Your Judgment of the Candidate: Suitability for the Episcopacy: His suitability for the episcopacy in general; in particular whether he would be more apt as a diocesan or an auxiliary bishop; whether in an urban, industrial, rural, large, medium or small See.

13. Any additional comments:

14. Names, addresses and qualifications of others who know the candidate well (priests, religious men and women, laity) who are truly reliable, with good sense, prudence and calm judgment



Selection of Bishops Program

The Council acknowledges that ideally leadership should be elected and should be diverse as to gender and marital status as well as other factors. As a first step in encouraging the people's voice in the selection of their leadership, however, in accord with current canon law, we start with nominating ordained priests and bishops for appointment by the pope through the U.S. papal nuncio. See more at www.cccrmn.org.

Archbishop Carlo Maria Viganó, papal nuncio, has expressed his willingness to hear recommendations for the office of bishop from individual members of the Archdiocese. See www.cccrmn.org. Click on bishop selection and papal nuncio. Archbishop Viganó's address is 3339 Massachusetts Avenue NW, Washington DC 20008.

Proposals to the Council

To honor our baptismal responsibility in the local Church, we must act on our concerns of conscience. We can address our concerns either with programs we implement ourselves or with programs we recommend to the Archdiocese to implement. We can also research and draft position statements or papers that ground the community's thinking in the Gospel, the tradition of the Church and in the spirit of the Second Vatican Council.

Anyone may submit a proposal to the Council of the Baptized. Please submit your proposal in writing with your name and telephone number to info@councilofthebaptized.org. You may also mail them to Council of the Baptized, 20 2nd Street NE, Suite 2304, Minneapolis, MN 55413.



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