

Priests' Personnel Handbook



Diocese of Scranton

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October 19, 2016

PREFACE

Through the sacrament of Holy Orders priests share in the universal dimensions of the mission that Christ entrusted to the Apostles. The spiritual gift they have received in ordination prepares them, not for a limited and restricted mission, "but for the fullest, in fact the universal mission of salvation 'to the end of the earth,'....prepared in spirit to preach the Gospel everywhere."(Catechism of the Catholic Church, no. 1565)

This Priests' Personnel Policy is promulgated for the Church of Scranton and reflects universal principles as applied to local needs. It is rooted in the fundamental conviction that those enlivened by the Spirit through baptism and ordination follow the Gospel of Christ and attempt to grow constantly closer to the Lord.

As the instruction of the Ordination liturgy reminds us: "...our High Priest, Jesus Christ, chose some of his followers to carry out publicly in the Church a priestly ministry in his name on behalf of mankind...Priests are co-workers of the order of bishops. They are joined to the bishops in the priestly office and called to serve God's people."

This policy is intended as a guide and norm for priests who share a common identity: membership in the Body of Christ and union by sacramental bonds in the presbyterate of the Diocese of Scranton. This union finds expression in a fraternal spirit and a generous pastoral love for the people of this Diocese.

The provisions of the Policy are intended to foster order without establishing undue structure, and to promote clarity and an equitable application of norms for the priests of this diocese as well as other priests engaged here in pastoral work. The policies and procedures in this handbook do not intend to hinder, nor should they be interpreted to impede, the Diocesan Bishop in the exercise of his canonical and pastoral responsibilities.

PART I of this *Policy Handbook* puts forth policies and procedures that pertain specifically to the life and ministry of priests. *PART II* contains diocesan and parochial administrative policies affecting all or some of the clergy depending upon their particular role or assignment.

Please note: The most recent updated version of this *Policy Handbook*, along with all current diocesan policies that affect the priest's life and ministry may be found on the diocesan website: www.dioceseofscranton.org under the dedicated site reserved specifically (password protected) for "Priests".

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PART I:

***Life and Ministry
of the Priest***

(Diocese of Scranton)

I. INTRODUCTION

THE LANGUAGE IN THIS POLICY IS NOT INTENDED TO CREATE A CONTRACTUAL RELATIONSHIP BETWEEN THE DIOCESE OF SCRANTON AND THE PRIEST, WHO SERVES AT THE WILL OF THE BISHOP OF SCRANTON.

A. Theological Principles

1. *The Principle of Equality and Cooperation among the Christian Faithful*

"The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ". (I Cor. 12:12)

"In virtue of their rebirth in Christ there exists among all Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function". (CIC. 208)

As sisters and brothers in the human family, although each person has different roles and functions in society and in the Church, we are called to cooperate in a spirit of trust and generosity as co-workers. The common dignity we share requires that all act freely, yet also conscientiously and responsibly.

2. *The Principle of Communion*

All the Christian faithful, clergy and laity alike, are united with one another in the sacramental life of the Church and to the Diocesan Bishop, who is the principal focus of the unity they share. Priests, by ordination, are united by a special bond among themselves, to the Bishop and in their service to the People of God in the local Church while still maintaining concern for the welfare of the universal Church.

3. *The Principle of Charism*

Each priest, called to service through sacred orders, possesses natural gifts and talents as well as those infused by the Holy Spirit and those acquired through study and continuing formation. It is the role and function of the Diocesan Bishop, aware of and responsible for the needs of the entire local Church, to facilitate the best use of each individual's gifts in ministry.

4. *The Principle of Dialogue and Obedience*

Priestly ministry is carried out in hierarchical communion, which requires that an individual priest live in accordance with the respect and obedience promised to the Bishop at ordination. Diocesan priests are ordained for the service of the local church. The common good may at times require that the priest yield personal preferences to the discernible needs of the local church. This principle, of necessity, includes openness and a commitment on the part of each priest to serve the community as a whole. It also envisions open and honest dialogue within the presbyterate and between the priests and the Diocesan Bishop.

To facilitate this dialogue, the Code of Canon Law mandates the establishment of a Presbyteral Council. This council is to aid the Diocesan Bishop in the governance of the

Diocese, according to the norms of law, in order that the pastoral welfare of the People of God may be promoted as effectively as possible.

5. *The Principle of Rights and Obligations*

Because of the inter-relatedness priests share, the possession of rights by one often imposes corresponding obligations on another. This Priests' Personnel Handbook is intended, in part, to articulate and protect rights and to structure the fulfillment of obligations.

6. *The Principle of Subsidiarity*

Relationships and communities exist within the Church to provide help to individuals in discerning and utilizing their God-given charisms. The hierarchical structure of the Church fulfills this role, empowering local communities and leaders to fulfill their proper roles and ministries without unnecessary recourse to "higher" or broader levels of authority. Subsidiarity requires that local communities and leaders exercise their own self-responsibility, and that larger communities and their leaders help this process. It likewise requires that situations, opportunities and problems be engaged at the appropriate level, without undue recourse to higher levels of authority. Subsidiarity fosters greater participation in decision-making and problem-solving by recognizing the importance of the individual and the local community. Decisions, therefore, are to be made at the most appropriate level.

B. Canonical Principles

Among the major principles which guided the restructuring of the present Code of Canon Law was the concern for the protection and vindication of rights. To this end, there exists in the Universal Law of the Latin Church, a special chapter (cf. Code of Canon Law, Book II, The People of God) dedicated to enumerating the obligations and rights of clerics (cf. cc. 273-289). To this same end, the Church of Scranton adopts this Policy as particular law.

It is always understood, however, that the Universal Law of the Church gives the Diocesan Bishop the freedom and flexibility to coordinate pastoral activity of the local church as he deems appropriate (cf. c. 381).

This Priests' Personnel Handbook is promulgated in fulfillment of c. 384, which states: "The Diocesan Bishop is to attend to presbyters with special concern and listen to them as his assistants and advisers; he is to protect their rights and see to it that they correctly fulfill the obligations proper to their state and that the means and institutions which they need are available to them to foster their spiritual and intellectual life; he is also to make provisions for their decent support and social assistance, in accord with the norm of law."

C. Implementation

Implementation of this Priests' Personnel Handbook occurs from the date of promulgation by the Diocesan Bishop. Responsibility for its correct implementation rests with the Diocesan Bishop and those delegated by him, especially the Episcopal Vicar for Clergy.

D. Revision

Revisions of this Priests' Personnel Handbook will be made only with the expressed approval of the Diocesan Bishop and, when necessary, after consultation with the Presbyteral

Council. Such revisions will be addressed as needed and communicated appropriately to the presbyterate of the Diocese.

II. PRIESTLY SPIRITUALITY AND FORMATION

A. Continuing Spiritual Formation

1. Retreats

Each priest is required to make a spiritual retreat annually. While the nature and location of the retreat may be determined by the individual priest, the Secretary for Clergy Formation will provide suitable opportunities whereby this obligation may be fulfilled.

The cost of the retreat is to be met by the parish or institution to which the priest is assigned in accord with the stated allowance. (cf. Appendix #1)

2. Priestly Spiritual Renewal

The Secretary for Clergy Formation is responsible for providing various opportunities for the continuing spiritual renewal of the clergy. Priests of the diocese are urged to participate in the annual celebration of the Mass of Chrism when they renew their ordination promises, and the annual Advent and Lenten Days of Recollection. The priests of the diocese are urged to make participation in these events a matter of personal priority.

All priests of the Diocese are strongly encouraged to avail themselves of the ministry of a Spiritual Director. The nature of this relationship and the frequency of such meetings are to be determined by the individual priest.

B. Diocesan Programs for Ongoing Theological/Pastoral Formation

The establishment of a program of Clergy Continuing Theological/Pastoral Formation is the responsibility of the Secretary of Clergy Formation, after consultation with the diocesan Committee for the Ongoing Formation of Priests.

A Diocesan Convocation of Priests is sponsored annually. Each priest on active assignment within the Diocese is expected to attend the Convocation every year. These annual gatherings are meant to incorporate the four areas of human, intellectual, spiritual and pastoral formation. They convey information and insure that the priests of the Diocese have a common understanding and appreciation of certain significant theological, pastoral, spiritual, liturgical and administrative issues. They also provide an opportunity for the priests to pray and socialize together as members of the same presbyterate. The cost of participation in this annual Convocation, as well as all other ongoing formation opportunities (days of reflection, conferences, and other presentations) offered by the Office of Secretary of Clergy Formation, is to be met by the parish or institution to which the priest is assigned.

C. Graduate Study

1. Diocesan Initiative

Parochial ministry is the primary focus of the presbyterate of the Diocese of Scranton. Other ministries, however, exist to assist those in parishes or as a special service to the People of God. Therefore, the Bishop may assign a diocesan priest to

obtain specialized academic credentials or other advanced training to meet the needs of the Diocese.

Periodically the Episcopal Vicar for Clergy shall consult within the diocesan administration to determine the need for priests to obtain graduate degrees in specific fields. The results of this consultation shall be given to the Bishop.

Priests are welcome to express their interest in being considered for diocesan assignment to graduate study in a particular field. Such interest should be made known to the Episcopal Vicar for Clergy, who in turn consults with the Secretary for Clergy Formation before presenting the request to the Bishop.

A priest assigned to graduate studies is to be given direction as to the field to be pursued and the type of work which will be expected of him upon return. In fairness to the individual and to the personnel needs of the Diocese, a specific time frame for the completion of study is to be given. Financial responsibility for those pursuing assigned graduate studies will be assumed by the Diocese.

2. Individual Initiative

If a priest wishes to use his allotted time off (i.e., day off and/or vacation time) for the pursuit of graduate study, it should be understood that such study should not interfere with the expected performance of assigned ministry.

If this individually initiated graduate study is in a field directly related to pastoral ministry, the financial assistance available is the annual allotment for clergy continuing formation. (cf. Appendix #1) Should a priest pursue graduate study on his own initiative, he should not assume that such study will determine his future diocesan assignments.

D. Continuing Education of a Priest While on Assignment

Every priest incardinated in the Diocese of Scranton is entitled to pursue courses from local universities, colleges, workshops and conferences. The purpose of such experiences would be the enrichment of the priest and the enrichment of his ministry. Funds for these purposes are payable by the parish or institution according the Clergy Salary and Benefits Schedule and are not to exceed this specified amount. (cf. Appendix #1)

E. Sabbatical

1. Definition

A sabbatical is an intensive continuing formation effort for an extended period of time (one month to one year) away from a priest's normal assignment for the personal and pastoral growth of the priest. It may involve participation in a specific sabbatical program or a combination of different elements which fit the particular personal and ministerial needs of the priest.

It is distinguished from:

- a. Extended vacation which is used for rest, relaxation, and recreation;

- b. Sick leave which is intended for recovery of health; and
- c. Graduate or special studies which are oriented toward specific pastoral needs of the Diocese.

2. Length

Sabbaticals are normally to be for three to six months. They may not exceed twelve months.

3. Eligibility

All incardinated priests of the Diocese are generally eligible for a sabbatical after each fifteen years of service to the Diocese, subject to the personnel requirements of the Diocese. The requirements to provide adequate staff for the parishes and diocesan institutions shall be the principle determining factor in arriving at such a judgment.

4. Application Procedures for Sabbaticals

a. The first step which any priest interested in a sabbatical should take is to consult with the Secretary of Clergy Formation regarding the various programs which are offered. The purpose of this consultation is solely to receive information and evaluation of these programs and to learn how many spaces are available.

b. After this consultation, the priest then applies to the Diocesan Bishop. An application form will be supplied by the Episcopal Vicar for Clergy. It must be submitted at least six months, and preferably one year, prior to the beginning of the desired sabbatical program. The request is to be accompanied by a reasonably detailed proposal, mentioning the kind of sabbatical that is sought (its costs, location and length), the reasons for application, and the anticipated benefit the priest will derive from such an experience.

c. Generally, selection of priests for sabbaticals will be on the basis of seniority of priestly ordination.

d. The Bishop will then notify the applicant and, if he has been approved for a sabbatical, ask that he contact the Episcopal Vicar for Clergy for further details and necessary planning.

5. Decision

The ultimate decision of granting a sabbatical is made by the Diocesan Bishop.

6. Financing

See Appendix #1 – Priests Remuneration Policy/Sabbatical

7. Replacement

If the sabbatical occurs between assignments, determination of the priest's replacement will follow the usual diocesan procedure as outlined in the Priest Personnel Board. Upon completion of the sabbatical, the priest will be subject to the usual diocesan procedure for securing a pastoral assignment.

In the case of a priest expecting to return to his present assignment, that priest will be asked to assist the Bishop in finding a replacement while on sabbatical.

8. Follow-up and Evaluation

At the conclusion of the sabbatical, the priest will meet with the Secretary for Clergy Formation to give a critique of the program for future sabbatical reference and to discuss ways he may continue the renewal and growth experienced during the sabbatical.

III. PERSONNEL POLICIES

A. General Information

1. Priestly Faculties of the Diocese of Scranton (Pagella -- September 15, 2005)

+ Faculties granted by the universal law.

† Faculties granted by the particular law of the United States Conference of Catholic Bishops.

* Faculties usable in all dioceses of the Province of Philadelphia.

a. Baptism

DF1.* To baptize all persons, including those who have completed their fourteenth year, without having to refer the matter to the Diocesan Bishop (can. 863).

DF2. To use in extraordinary cases the simple rite of adult initiation in whole or in part (*RCIA* 34.4 and 331-339; *National Statutes for the Catechumenate* 20-21).

DF3. To dispense, on the basis of some serious obstacle, from one scrutiny or, in extraordinary circumstances, even from two (*RCIA* 34.3).

DF4. In extraordinary cases, to preside at the Rite of Election and to ratify the admission of the Elect (*RCIA* 34.6).

b. Confirmation

DF5.+ To confirm newly baptized persons who have completed their seventh year and attained the use of reason (can. 883, 2°).

DF6. To receive baptized non-Catholics into full communion with the Catholic Church, and +to confirm any such persons who have completed their seventh year and attained the use of reason (can. 883, 2°).

DF7.+ To confirm baptized persons who are in danger of death (can. 883, 3°).

DF8. To readmit to full communion, and †to confirm in the case of the readmission to full communion of a baptized Catholic who has been an apostate from the faith (*National Statutes for the Catechumenate* 28a).

DF9. To readmit to full communion, and †to confirm in the case of a baptized Catholic who has without fault been instructed in a non-Catholic religion or adhered to a non-Catholic denomination (*National Statutes for the Catechumenate* 28b).

DF10 To readmit to full communion and *to confirm, within the rite of readmission to the Catholic Church, those baptized as Catholics who later adhered to another Christian denomination through their own fault.

c. Penance

DF11.* To administer the Sacrament of Penance habitually. If the recipient of this faculty is incardinated in the Diocese of Scranton or has domicile in it, the faculty can be used anywhere in the world, as long as it is not revoked or restricted by another local ordinary, in a particular case (can. 967 §2).

DF12.* To remit in the internal or external forum a *latae sententiae* excommunication established by law but not juridically declared, provided the remission is not reserved to the Holy See (cans. 1355 §2 and 1357).

d. Holy Eucharist

DF13.* If priests are lacking, and for a just cause, to celebrate the Eucharist twice a day and even, if pastoral necessity requires it, three times on Sundays and holy days of obligation (can.905 §2).

DF14.* On Holy Thursday, to celebrate, for pastoral reasons, a second Mass of the Lord's Supper in the evening or, in cases of genuine necessity, in the morning for those who cannot participate in the principle evening liturgy (*Sacramentary*, Holy Thursday).

DF15.* On Good Friday, to celebrate a second liturgical service if the size or nature of the parish or community makes this a pastoral need (*Sacramentary*, Good Friday).

DF16.* In an individual case of genuine necessity, to designate a suitable lay person to distribute Holy Communion (*Immensae caritatis* I:2).

e. Anointing of the Sick

DF17.+ In a case of necessity, to bless oil to be used in the Anointing of the Sick, but only in the actual administration of the sacrament (can. 999, 2°).

DF18.+ For a reasonable cause, to administer the sacrament of the sick with at least the presumed consent of the priest whose care of souls gives him the right to do so (can. 1003 §2).

DF19.+ To carry blessed oil in order to administer the sacrament of the anointing of the sick in a case of necessity (can. 1003 §3).

f. Matrimony

DF20.* To celebrate a Nuptial Mass for the marriage of a Catholic with a baptized non-Catholic (*Matrimonia mixta* 11).

DF21. To assist at a marriage of a person who is bound by natural obligations toward another party or children arising from a previous union (can. 1071 §1, 3°).

DF22.+ To dispense those in danger of death from the canonical form of marriage and from all impediments of ecclesiastical law except that arising from the sacred order of the presbyterate, provided that the local Ordinary cannot be reached (can. 1079 §2).

DF23.+ For confessors, in the internal forum only, to dispense those in danger of death from all impediments of ecclesiastical law except that arising from the sacred order of the presbyterate, provided the impediment be occult (can. 1079 §3).

DF24.+ To dispense from an occult impediment when it is discovered after everything has been prepared for the wedding or convalidation, the local ordinary cannot be reached, and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the local ordinary (can. 1080).

DF25. To dispense from the impediment of disparity of worship and to give permission for mixed marriages whenever everything has been prepared for the wedding or convalidation and there is no opportunity to obtain a dispensation or permission from the local Ordinary and serious harm would most likely result from the delay. This dispensation may not be given unless the conditions of can. 1125 (including the promises required of the Catholic party) have been fulfilled.

g. Funerals

DF26.* To conduct or to allow the celebration of the Order of Christian Funerals for a non- baptized child, if the parents had intended to have the child baptized (can. 1183 §2).

DF27.* To conduct or to allow the celebration of the Order of Christian Funerals for a baptized member of a non-Catholic church or ecclesial community, provided this is not contrary to the wishes of the deceased and a minister of the decedent's church is not available (can. 1183 §3).

h. Other Dispensations

DF28.* To dispense in individual cases and for a just reason from the Eucharistic fast (can. 919§1).

DF29.* To dispense in individual cases and for a just reason from the obligation of observing a day of precept or a day of fast or abstinence, or to commute the obligation to other religious acts (can. 1245).

DF30.* To dispense from private vows, provided that the dispensation not injure the acquired rights of others, or to commute to a lesser good what was promised by a private vow (cans. 1196 and 1197).

DF31.* To dispense from a promissory oath, provided that the dispensation not tend to prejudice those who refuse to remit its obligation, or to suspend or to commute a promissory oath (can.1203).

i. Blessings

DF32.* To impart blessings except those reserved to the Roman Pontiff or to bishops (can. 1169§2).

DF33.* To permit qualified lay persons to administer the following sacramentals in accord with the norms of the liturgical books: the distribution of blessed ashes on Ash Wednesday and the blessing of throats on the memorial of Saint Blaise (can. 1168).

j. Preaching

DF34.* To preach the Word of God everywhere in the Province, to be exercised outside one's diocese with at least the presumed consent of the pastor or rector of the church (can. 764).

2. *Faculties granted only to pastors and administrators (In addition to faculties contained on the diocesan Pagella)*

PF1. To permit the baptism of adults or infants to be conferred in a parish other than the proper parish, as long as the pastor of the other parish consents (can. 857 §2). Pastors of registered "parishioners-of-choice" have this same faculty.

PF2. To permit marriage of registered "parishioners of choice" (can. 1115).

PF3.+ To assist at marriage within the territorial limits of his parish (can. 1108 for territorial pastors). To assist at the marriage of his subjects within the 4-mile radius of his church (can. 1110 and *Diocesan Statutes* 12, 2, 2°).

PF4. In their parish church, pastors of personal parishes are delegated to assist validly at the marriages of non-parishioners, the other prescriptions of law being observed.

3. *Faculties granted only to Parochial Vicars (In addition to faculties contained on the diocesan Pagella)*

PVF1. To permit the baptism of adults or infants to be conferred in a parish other than the proper parish, as long as the pastor of the other parish consents (can. 857 §2). Parochial vicars of registered "parishioners-of-choice" have this same faculty.

PVF2. To permit marriage of registered "parishioners of choice" (can. 1115)

PVF3. To assist validly at all marriages within the territory of the assigned parish, as long as at least one party is a Latin-rite Catholic.

PVF4. In their assigned parish church, parochial vicars of personal parishes are delegated to assist validly at the marriages of non-parishioners, as long as at least one party is a Latin-rite Catholic.

4. Diocesan Policies Regarding Masses

a. Funerals

Universal Church liturgical law does not permit the Funeral Mass (the Mass of Christian Burial) on Sundays in Advent, Lent and Easter Seasons; on Holy Thursday, Good Friday and Holy Saturday; and on all holydays of obligation. Custom in the Diocese of Scranton, which has taken on the force of policy, extends and applies this prohibition to all Sundays of the year.

b. Celebration of Mass Outside of a Sacred Place

Permission of the Diocesan Bishop is required for the celebration of Mass outside of a sacred place. A “sacred place” is understood to be a church, oratory, private chapel or cemetery. The necessity of this permission applies equally to all non-sacred places, whether indoors or outdoors.

(A General Decree of the Most Reverend Joseph F. Martino, issued September 8, 2005 abrogated the former 1986 Diocesan Statute 51).

B. Process for Priestly Assignments:

1. Pastors

When a Parish is posted on the secured Priest Personnel Board Website, a priest can request a change of assignment to that parish by contacting the Episcopal Vicar for Clergy or a current member of the Priest Personnel Board. It is preferable that an e-mail or written letter be sent articulating the reasons for the request.

A parish will not be posted in the event of the Bishop's acceptance of a recommendation from the Episcopal Council to provide an alternative form of parish leadership.

In some circumstances the Bishop may contact a priest directly for a pastoral assignment.

2. Parochial Vicars, Senior Priests, Special Assignments and Sacramental Ministers:

The Diocesan Bishop makes these appointments as needed with proper consultation. The Priest Personnel Board is not tasked with making recommendations for Parochial Vicars, Senior Priests, Special Assignments or Sacramental Ministers.

3. Priest Personnel Board By-Laws

Article I. Name

The Priest Personnel Board of the Diocese of Scranton

Article II. Purpose

The Priest Personnel Board of the Diocese of Scranton is responsible for reviewing and discussing information relevant to the canonical assignments of priests. The members of the board engage in this exercise in order to make recommendations to the Bishop so that he ensures that a sufficient number of priests are available within the Diocese to serve best the needs of its people.

Article III. Membership

The Board shall consist of seven voting members (four elected and two appointed) and one ex-officio member (Episcopal Vicar for Clergy).

The members will be elected by the incardinated presbyterate of the Diocese of Scranton in active ministry:

Four members within four age categories:

GROUP I - Ordination Years between 1995-2016

GROUP II - Ordination Years between 1984-1994

GROUP III - Ordination Years between 1976-1983

GROUP IV - Ordination Years between 1966-1975

Two members for the Board to be appointed by the Bishop

Article IV. Terms of Office

Members are elected for three-year terms, served to completion even if a member moves out of the age group for which he was elected. A member may be elected to a second term. The maximum consecutive terms will be two. The appointed members will serve for a three year term. A member may be elected after a three year absence. In case of a vacancy of a member, the Bishop will appoint a replacement. (As the Board is formed, the first election will have different term limits: age category 26-38 and 64-75 will be elected for two years; ages 39-50 and 51-63 will be elected for three years; the staggering of terms is necessary for continuity of the Board.)

Article V. Officers

The officers are elected from their membership by a simple majority: a chairman, vice- chairman, and secretary. This election is held annually at the first meeting in the fall. The officer may be reelected for a second term.

Article VI. Meetings

Meetings will be held monthly or as deemed necessary by Episcopal Vicar for Clergy. A quorum of four members is necessary. The time and place of the meetings shall be determined by the Chairman or the Bishop.

Article VII. Confidentiality

Each member of the Board, during and after his term of office, is to observe strict confidentiality in all matters discussed at meetings and in regard to the Board agendas, minutes, documents, reports and correspondence. Communication of Board matters may be released only with permission of the Bishop.

Article VIII. Ad Hoc Committees

To further assist in the general purpose of the Board, *ad hoc* committees may be established by the Bishop or the Board may recommend the establishment of an ad hoc committee to the Bishop. As needed and appropriate to the task, the ad hoc committee may use consultants with the permission of the Bishop.

Article IX. Financial/Clerical Responsibility

Secretarial support shall be provided to the Board by the Administrative Assistant to the Episcopal Vicar for Clergy. Any expenses incurred shall be assumed by the Diocese. Approval of any expense must be approved by the Chairman (including postage, printing, and refreshments if needed).

Article X. Amendments

Amendments may be made to the By-Laws by the vote of six of the seven voting members after approval of the Presbyteral Council.

4. Testimonial Letters

a. Policy and Procedure for a Member of the Clergy of the Diocese of Scranton:

A member of the Clergy of the Diocese of Scranton who desires to exercise ministry outside the diocese is required to make a request to the Episcopal Vicar for Clergy. Upon receipt of the request, a Testimonial Letter of Suitability will be sent directly to the appropriate Diocesan Office and parish. The cleric will receive a copy of the Testimonial Letter for his personal records.

b. Policies and Procedures for a Member of the Clergy outside the Diocese of Scranton:

A cleric from outside the Diocese of Scranton who wishes to celebrate any sacrament within the Diocese is required to send a Letter of Suitability from his Ordinary or Provincial Superior:

Examples of Visiting Clergy to Whom Policy Applies:

1. Any cleric (diocesan/religious priest or deacon) coming into the Diocese of Scranton for a one time celebration of a sacrament (e.g. Mass, Baptism, Wedding, Funeral, Parish Retreat, lecture, parish coverage, etc.)
2. Any Religious cleric (priest or deacon) who is assigned to a Religious Community within the Diocese of Scranton, which includes:
Congregation of Holy Cross
Congregation of the Passion of Our Lord Jesus Christ
Oblates of Saint Joseph
Priestly Fraternity of Saint Peter
Society of Jesus
3. Any cleric (priest or deacon) incardinated in another diocese who is visiting the Diocese of Scranton (for purposes of vacation, study, spiritual exercises or personal/family reasons) and desires to assist with the celebration of the Sacraments.

5. Temporary Residency of Priests Not Incardinated in Diocese

Before taking up residence in the Diocese, it is expected that a visiting priest will contact the Diocesan Bishop and present a letter of permission from his Diocesan Bishop or

major superior to reside or work within the Diocese. This letter should indicate the reason for and the anticipated duration of his stay. He would also need to present a Letter of Suitability for ministry. In addition, priests from other nations are required to comply with immigration regulations as well as special provisions adopted by the United States Conference of Catholic Bishops for priests from certain countries.

Failure to comply with any of the above will preclude the granting of diocesan faculties and will result in the restriction of the use of universal faculties within the Diocese of Scranton. Likewise, failure to comply with the expectations of the law of the Church regarding ministry or priestly life may also result in the application of other penalties, as contained in Church law.

The Diocese of Scranton will not, as a rule, supply full-time ministerial appointments for visiting priests or for priests present within the Diocese for the purpose of pursuing graduate education.

Residence means the provision of room and board, which includes laundry, housekeeping services, etc. While the Diocesan Bishop upon request will attempt to facilitate placements in available residences, the Diocese of Scranton does not guarantee a residence for visiting priests. Therefore, priests should not enter the Diocese assuming accommodations will be provided.

C. Pastor

1. Qualifications

The law of the Church demands that the Diocesan Bishop appoint suitable pastors (cf. cc. 521 and 524) within the Diocese of Scranton. Beyond the requirements of priestly ordination and a life in keeping with the Gospel, a priest will normally be eligible to be considered for appointment as a pastor if he has:

- a. been a priest for at least five years; and
- b. been in residence in the Diocese at least three years.

The appointment of a priest as a pastor is made for the spiritual welfare of the People of God. Priests should clearly recognize that such an appointment is not a matter of right given by priestly ordination. Rather, it is based on his pastoral ability and the particular needs of a given parish.

As representatives of Jesus Christ, priests bring the Lord to others in the unique ministry that is the sacramental priesthood. As men of faith and prayer able to communicate the faith to others, it is vital that they possess the liturgical skills of preaching and celebrating the sacraments. At the same time other pastoral abilities are also necessary, such as a concern for the sick, the poor, the alienated and the un-churched.

Priests are also called to be accessible and to possess a willingness to share responsibility with a pastoral staff while at the same time offering leadership and fostering

cooperation among the members of the parish pastoral council, parish finance council and other parish groups.

Inherent in these principles is the need for priests to continually update themselves through clergy development and formation programs. Administrative skills are essential to the priesthood today. Much of what priests do involves the empowerment of, supervision of, and collaboration with the ministry of others. Hence a recognized ability to organize and supervise parish activity is a hallmark of effective ministry. This is evident in a willingness to promote a spirit of teamwork at all levels in the parish (cf. c.275, 2).

A special area of concern should also be sensitivity to the ecumenical dimension of pastoral ministry. This flows from the need to provide example and guidance to parishioners living in our religiously pluralistic society, as well as the need to minister to growing numbers of interfaith families seeking to live out the implications of the Sacrament of Matrimony. The pastor must be sensitive to the needs of these families and should seek ways to help both the Catholic and his or her spouse to live out their particular faith commitments.

Priests are also teachers of the faith. Hence it follows that they are to be concerned with education and demonstrate an interest in all levels of religious education within the parish. This includes a commitment to RCIA programs, Catholic schools in general and to religious education at all stages, for adults as well as for the young.

Priests who serve within the Diocese must similarly recognize their responsibility to support and implement diocesan policies, goals and programs. Priests participate in the overall ministry of the Diocesan Bishop to shepherd a portion of God's flock. Priests are called to exercise individual responsibility and to take the initiative in their own particular assignment. In doing so each priest enjoys a great freedom that brings with it responsibility and accountability. Therefore priests must recognize the need to initiate programs within individual parishes and also to seek appropriate assistance, consultation and advice when necessary. Diocesan guidelines are normative in that they reflect the practical unity of this local church.

2. Installation

Each new pastor is to be installed in an appropriate liturgical ceremony in accord with the norms of law. The Diocesan Bishop, Vicar General, Episcopal Vicar of the region, or local Dean may administer this rite. A complete Liturgical Installation Rite is available from the Office of Clergy Personnel (cf. c. 527).

3. New Pastors' Program

The purpose of such a program is to review specific pastoral and administrative skills needed for effective leadership in today's parish. Participation in this program is mandatory and is to take place as soon as possible after being assigned to a first pastorate. Arrangements for it are to be made by the Episcopal Vicar for Clergy in consultation with the Secretary for Clergy Formation.

D. Parish Administrators

While the appointment of a pastor provides for leadership stability, the pastoral goal is to provide consistent leadership in a parish. The appointment of an administrator is provided for in the current law of the Church as a temporary measure to provide leadership in the absence of a pastor.

It is understood that administrators are appointed for various reasons. Included among these are the following examples: to provide parish leadership until a pastor is either appointed to a particular parish or resumes his pastoral role fully from a sabbatical or Leave of Absence; or to provide parish leadership during a transitional period in the parish, Diocese, and/or ministry of a particular priest. Administrators receive their rights and responsibilities from universal law and by the appointment of the Bishop. The Episcopal Vicar for Clergy and/or the Regional Episcopal Vicar directs and guides the administrator during a pastoral vacancy.

E. Parochial Vicar

A parochial vicar may be assigned to a parish if the Bishop determines that it is necessary for the pastoral care of the people. Parochial vicars are co-workers with the pastor, who minister under his authority in common activity for the good of the parish. A parochial vicar is joined with his pastor both in collaborative ministry and in community living within the parish rectory. Responsible, mutual, open communication should exist between them to facilitate their common efforts in fulfilling the demands of pastoral ministry and parish administration. As co-workers, they should share accountability in priestly life and apostolic endeavor.

Parochial vicars generally share the same rights and obligations as the pastor and are similarly obliged to pursue a life of holiness and of service to the People of God. They are obliged to implement the policies, goals, and programs of the Diocese and the parish.

If a pastor requests the transfer of a parochial vicar, he should first have informed the parochial vicar of the request before presentation of the matter to the Ordinary. The same obligation binds a parochial vicar to inform the pastor of his request for a transfer.

F. Newly Ordained Priests

Particular care will be exercised in providing the first presbyteral assignment for a priest, in an attempt to insure that the placement will be both a positive learning experience and an opportunity for personal ministerial growth.

Each newly ordained priest and newly arrived priest assigned to parochial ministry in the Diocese is expected to participate in the various components of the Newly Ordained Priests Program, sponsored by the Episcopal Vicar for Clergy and the Secretary for Clergy Formation. During the first year of priestly ministry, regularly scheduled workshops are conducted in which spiritual, developmental, pastoral, theological and personnel matters are discussed. As a source of support and priestly fraternity for the newly ordained and those new to the Diocese, these workshops are intended to be both formative and informative.

It is to be understood by both the pastor and the newly ordained, as well as those new to the Diocese, that full participation in this program is mandatory. Therefore, parish

schedules are to be adapted, as much as possible, to take this matter into account. These days of ongoing formation are **not** to be counted as days off but as integral to the pastoral ministry of the newly ordained.

Each newly ordained priest, in addition, is expected to participate in all programs for spiritual renewal and continuing formation made available to all the priests of the Diocese through the Secretary for Clergy Formation.

G. Senior Priest:

- a priest who reaches a mature age and wishes to continue in active ministry but not in the role of pastor.
- a priest who has been a pastor and is in transition, awaiting the availability of another assignment as pastor.

1. Responsibilities:

The Senior Priest, with the proper deference shown to him by virtue of his status, is expected to collaborate and serve with the pastor in all aspects of parochial ministry.

2. Salary and Benefits:

The parish is to provide room, board, a pastor's salary, travel allowance, and benefits to the Senior Priest. In the event that the Senior Priest has an additional assignment, the salaries and benefits would be divided proportionately.

H. Resident Priest

A resident priest is any priest who is assigned by the Bishop to live in a parish rectory even though his primary ministry is elsewhere. His duties in the parish will be delineated by the Bishop in the priest's letter of assignment and as agreed upon by the pastor. A resident priest is to be provided room and board (which includes laundry, housekeeping services, etc.) by the parish. He is also accountable to the pastor for the celebration of the sacraments within the parish (Note: delegation for baptisms and weddings is required in each case) and for his conduct within the rectory and the parish.

I. Special Ministries

The term special ministries refers to any non-parochial ministry, including appointment to diocesan offices, campus ministry, prison ministry, health care or related ministries, educational, military or other chaplaincies, and service within and outside the Diocese.

1. Initiative

The Diocesan Bishop assigns a priest to special ministry, but a priest may request an assignment or an institution may make such a request.

2. Qualifications and Consideration

Those who meet the commonly accepted standards for the exercise of ministry in institutions providing special services or care (for example, health care and related

chaplains) will be given primary consideration. Among other factors to be considered are the priest's suitability for the position and past performance of ministry.

3. *Duties*

Each priest assigned to a special ministry is expected to fulfill those duties appropriate to his assignment and outlined in his letter of appointment. The usual provision for a twenty-four hour day off applies to these priests in the same way as it applies to other priests. Normally such priests will be assigned a place of residence by the Bishop.

4. *Remuneration*

Remuneration for those in special ministry is described in the Clergy Salary and Benefits Schedule. (cf. Appendix #1) Mass offerings may be provided by the institution, the Society of the Propagation of the Faith, or parishes with an excess of Mass intentions.

5. *Accountability*

Those in special ministry within the Diocese are accountable to the Diocesan Bishop and/or those delegated by him and to the institutional supervisor for the performance of their assigned duties.

J. *Diocesan Priests Serving Outside the Diocese*

This category includes all priests incardinated into the Diocese of Scranton who are active in priestly ministry outside the Diocese of Scranton with the Diocesan Bishop's approval. Included are those who serve in the Archdiocese for Military Services, educational institutions or ecclesial agencies.

Permission for service outside the Diocese will normally be given for a specific period of time. Those priests already serving outside the Diocese are not to assume new ministries, renew contracts or undertake new initiatives without contacting the Episcopal Vicar for Clergy, who will in turn make a recommendation to the Diocesan Bishop.

Periodic reviews are to be conducted at regular intervals (normally once every five years). Consideration will be given in scheduling these meetings at mutually convenient times. Contact is to be maintained with the Episcopal Vicar for Clergy.

K. *Dual Assignments*

In some instances, a priest may be asked to assume more than one assignment. Generally, such instances will engage the priest in a special ministry along with a parochial assignment (i.e., pastor or assistant pastor). An agreed upon work schedule should be arranged so as to provide for both the expectations of ministry and the personal well-being of the priest. Arrangements for financial remuneration and benefits should be provided by both the institution and the parish in a proportional manner. The total remuneration is never to exceed the salary and benefits of one priest fulfilling one assignment (e.g. a pastor serving also as a chaplain of an institution should receive salary and benefits divided between the parish and institution, but which in total do not exceed a pastor's normal salary and benefits).

L. Incardination/Excardination

The process for incardination or excardination is governed by universal law (cf. cc. 265-272) and the provisions listed below.

1. Incardination

A priest seeking incardination into the Diocese of Scranton must write a letter to the Diocesan Bishop of Scranton expressing his desire. The Episcopal Vicar for Clergy will then conduct an interview with the priest to explore particular aspects of the request. Reports of a physical examination and psychological assessment may be requested. Should the Diocesan Bishop decide favorably upon the request and the priest's own bishop or superior give his approval, an assignment will be given and a period of ministerial evaluation will follow.

A formal request for incardination may be made normally after the priest has completed three years of assignment in the Diocese. A final decision on incardination will be made before the completion of the fifth year of assignment. Before any final decision is reached, appropriate evaluations and recommendations will be sought. Under no circumstances will incardination be approved by the Bishop of Scranton until excardination from the previous diocese or release from the religious community is proven by a legitimate document.

A decision by the priest, his Ordinary or the Bishop of Scranton to terminate the period of experimentation may occur at any time prior to the completion of an assignment.

2. Excardination

For those seeking excardination from the Diocese of Scranton, no agreements are to be entered into nor discussion begun until permission has been obtained from the Bishop of Scranton.

Normally an assignment in another diocese or within a religious community follows *ad experimentum*. Permission will be given for excardination after assurances are obtained that another diocese is willing to incardinate the priest or that a religious community is willing to accept him. Under no circumstances will excardination be granted unless incardination to another diocese or acceptance by a religious community has been granted by a legitimate decree.

M. Retirement

1. Rationale

Priests of the Diocese are ordained for ministry to God's people. Acknowledging, however, the genuine needs of individuals and the burdens accompanying advancing age, opportunities for retirement from positions of priestly leadership are offered. It should always be understood that retirement from priestly leadership positions or from active ministry is recognition of a rest well deserved or required by conditions of poor health. Every effort will be made to make use of the pastoral potential of the retired clergy within the Diocese.

2. Retirement Age

Six months prior to reaching seventy-five (75) years of age, each assigned diocesan priest, is to submit to the Bishop a letter of resignation from his assigned diocesan pastoral responsibilities effective upon reaching his seventy-fifth birthday. After appropriate consultation and discussion with the individual priest the Bishop will decide either to accept or defer the resignation.

3. Retirement Residence

The Diocese provides a residence for retired priests subject to availability. Priests are also free to choose some other residence. If a retired priest wishes to reside in a rectory he may do so, provided there is an invitation from the pastor or administrator which has the prior approval of the Episcopal Vicar for Clergy and a written agreement (a rental lease in the case of a vacated rectory) approved by the appropriate Regional Episcopal Vicar and Episcopal Vicar for Clergy. All such agreements and leases must be dated so as to allow for periodic revisions. In order to help a new pastor establish himself, the retiring pastor may not reside in a rectory of the parish from which he is retiring.

N. Absence from Ministry

1. Early Retirement for Reasons of Health

A priest of the Diocese of Scranton is expected to remain in active ministry and in a canonical assignment until the age of seventy-five assuming he is physically and mentally able to perform his assigned duties. However, for reasons of health (physical or emotional) and/or permanent disability, a priest may request early retirement. In making such a request, he will be required to comply with procedures outlined in Appendix No. 2 (Early Retirement Pension – E)

O. Independent Contracting

Priests on assignment in the Diocese are not to contract their services as a priest to another agent, agency or institution, nor seek secular employment without the knowledge and permission of the Diocesan Bishop.

P. Access to Personnel Files

Personnel files are those which contain the individual priest's academic history, medical reports, and appointment letters in addition to his personnel profile forms, a summary of periodic reviews, and other pertinent information appropriate for inclusion, submitted by the priest himself or by any diocesan office. Set forth below is the definition of "personnel file."

"Personnel file". If maintained by the employer, an application for employment, wage or salary information, notices of condemnations, warning or discipline, authorization for a deduction or withholding of pay, fringe benefit information, leave records, employment history with the employer, including salary information, job title, dates of changes, retirement record, attendance records and performance evaluations.

The term "personnel file" shall not include records of an employee relating to the investigation of a possible criminal offense, letters of reference, documents which are being developed or prepared for use in civil, criminal or grievance procedures, medical records or materials, which are used by the employer to plan for future operations or information available to the employee under the Fair Credit Reporting Act.

Any priest who wishes to review his own personnel file may do so by making a formal request to the Chancellor. The priest has a right to respond in writing to anything in his file.

Medical records, Emergency Forms, Power of Attorney Forms and Living Will Forms are kept in the Office of the Episcopal Vicar for Clergy.

IV. PRIESTLY LIFE

A. The Rectory Life - The Rectory as Home

Even though residences differ, the following guidelines serve as a basis for mutual understanding among the priests in the rectory. (cf. cc. 533 and 550) Periodically, priests living together in a rectory should discuss these guidelines.

Priests living together in a rectory should recognize that the rectory belongs to no one of them individually, but is their common home. Although the pastor is ultimately responsible for the spiritual and temporal welfare of the parish, all priests in the rectory should, in acknowledgment of their unity and fraternity, be consulted regarding decisions related to their living situation, e.g., provisions for meals, laundry, normal housekeeping. In the same spirit, parish and liturgical schedules along with days off, retreats, and vacations should be scheduled by the Pastor in such a way that priests know well in advance what is expected of them.

The rectory, as the common living space for two or more priests, should be a place where privacy is respected. Suitable separation between public and private areas of the rectory should be maintained. Charity, priestly affirmation and fraternal correction should characterize the relationship between the priests living in a rectory.

The sharing of meals is an opportunity for fostering both fraternity and communication. Allowing for flexibility in schedules, priests should avail themselves of the opportunity for communal dining. The gathering of the priests of a rectory for common prayer and spiritual support is also strongly encouraged. (cf. c. 280)

While the rectory is to be a comfortable home for the priests, ostentation and the display of wealth is to be strictly avoided in view of honest stewardship and the Church's call to serve women and men of every economic level (cf. c. 282 and *Presbyterorum Ordinis* n. 17). Parish furnishings/equipment in good condition, which are not to the liking or taste of pastor, are to be stored and not discarded, sold or given away at the pastor's discretion.

Respect for and sensitivity to non-clerical members of the rectory household (e.g., the housekeeper, secretary, etc.) should be maintained, but all must realize that the rectory is first the home of the priests who are assigned to live there.

Ordinarily, it is entirely inappropriate for minors to be in any place other than in public areas of the rectory. The practice of employing or engaging minors (eighteen years of age or younger) to answer telephones and doors in rectories or parish offices is prohibited.

In a rectory with more than one priest, it is strongly recommended that pets not be permitted unless agreed upon by all the priests living in the rectory. Even in a one-priest rectory, sensitivity to the feelings of parishioners and responsibility for parish property should be respected. Payment for damage of rectory furniture, floor or wall coverings is the sole responsibility of the owner of the particular pet that caused the damage.

B. Rectory Life - The Rectory as Parish Office

Priests are ordained to provide pastoral care for their parishioners. The parish should have sufficient staff to meet the needs of parish life, such as for catechesis, liturgy, secretarial assistance, janitorial, grounds keeping services and money counting, etc.

Each priest assigned to minister in the parish should have access to an office, for the purposes of study, counseling and instruction. The rectory should be staffed so that answering phones or doors does not become a regular, time-consuming task for the priest. A phone answering service or cell phone, are reasonable equipment to be provided and are recommended where necessary or helpful. Basic parish files, record books, and equipment are to be available for the priests assigned to minister in the parish.

All priests assigned to ministry in the parish should have access to secretarial services for work related to their parochial responsibilities. The specific areas of responsibility for all parish staff should be clearly defined and understood by all living or working in the rectory.

Confidentiality, especially with regard to counseling, appointments and church records, must be respected by all members of the household staff.

C. Residence

Each priest of the Diocese is to live in a residence assigned or approved by the Ordinary. Permission for residence outside a parish or institution will not be granted except in extraordinary circumstances.

D. Days Off

Each priest is entitled to one day off per week. The parish daily Mass schedule should be arranged to afford an opportunity for one overnight per month.

E. Vacation

Each priest is entitled to, and is encouraged, to take four weeks of vacation each year, excluding time of retreat, one week for continuing education and diocesan sponsored programs for continuing formation and spiritual renewal. (cf. c. 533, §2 for pastors; c. 550, §3 for parochial vicars) Four weeks should be understood to include three weekends.

Vacation days must be taken within the calendar year and may not be carried into the following year.

Prudence and pastoral charity are to guide those in parishes where there is more than one priest, so that schedules may be arranged to provide suitable coverage for the pastoral needs of the people. In a parish, the pastor is responsible for coordinating vacation assistance

and/or mass coverage. The parish is responsible for remuneration for those who substitute for priests on vacation. Institutional chaplains are normally expected to cover vacation assistance and/or mass coverage and in both instances assistance from the Episcopal Vicar for Clergy may be sought. The institution is responsible for remuneration for substitute ministers in these cases.

F. Salary and Benefits

Remuneration for priests is determined according to the current Clergy Salary and Benefits Schedule (cf. *Appendix # 1*) established by the Bishop and periodically reviewed by the Presbyteral Council.

G. Pensions

The Diocese maintains a Pension Plan for all incardinated priests in good standing and, with the permission of the Diocesan Bishop. (cf. *Appendix # 2*)

H. Attire

Priests are expected to wear customary clerical attire and to dress in a manner appropriate to their leadership within the Christian community.

I. Health and Wellness

Priests are strongly urged to take normal good care of their health and have regular check-ups.

J. Wills and Funeral Instructions

1. Wills and Funeral Instructions

It is required that each diocesan priest have filed with the Episcopal Vicar for Clergy, a Priests Personal Profile, advance health care directives, a copy of his will and durable power of attorney (duly notarized), and information indicating his preferences regarding funeral and burial arrangements. Priests may review and update this information as needed.

2. Cremation

While not the preferred option, for a serious reason cremation of the body may take place when in keeping with all the norms of the church for such an arrangement.

3. Burial Plots

Burial Plots for Priests are available in a Priest Section at Diocesan Cemeteries. Information and fees can be obtained by contacting the Diocesan Director of Cemeteries.

4. Burial Funds

The Priest is expected to set aside appropriate funds for his burial expense either in a burial account or an insurance policy

K. Medical/Psychological Intervention

If the occasion arises in which the Bishop determines that a priest is in need of professional counseling, the Episcopal Vicar for Clergy will assist in making the necessary arrangements.

A priest who has been requested to receive an evaluation and/or counseling is expected to sign a release permitting his counselor to make a confidential report and recommendation to the Bishop. This report and recommendation should list particular concerns bearing on an assignment to ministry for the individual and be included in his personnel file for reference. Such a procedure is intended for the good of the priest and of the people he serves. (cf. L. Waiver Form for Release of Medical/Psychological Information)

In the event a priest initiates a counseling process himself, the Diocese will not be responsible financially unless agreed to beforehand by the Ordinary. At the discretion of the Bishop, the priest may be asked to release a periodic report from the counselor to the Bishop.

There may be occasions when credible reports are made to diocesan administrators regarding the personal health or conduct of a priest. This information should be directed to the Bishop or the Episcopal Vicar for Clergy. Appropriate action will then be taken.

1. *Alcohol and Chemical Dependence*

An alcohol and Chemical Dependence Policy (cf. *Appendix # 3*) has been adopted by the Diocese of Scranton. The Episcopal Vicar for Clergy directs the implementation of the policy. The Diocese makes available to all priests a group based on the twelve steps of AA and is open to anyone involved in a twelve step program or in recovery.

2. *Allegations of Sexual Misconduct*

For "Policy on Response to Allegations of Sexual Abuse of Minors" (cf. Policy # 5 – Part II Diocesan Policies and Procedure)

3. *Financial Misconduct*

For Policy on Allegations of Financial Misconduct (cf. Appendix #4 B)

L. Authorization for Release of Medical/Psychological Records

Record Subject:

Patient's Name _____
Birthdate _____ Age _____
Address _____

I _____, (*name of patient*) a priest of the Diocese of Scranton, authorize all medical and psychological care providers to provide my complete **medical** record to the Diocese of Scranton upon its request. This is intended to include any information concerning psychological treatment or treatment for substance abuse.

This authorization shall be valid until _____, 20_____.

Dated: _____

_____ (signature of patient or personal representative)

The requested information may be sent to:

Vicar General
Diocese of Scranton
300 Wyoming Avenue
Scranton, PA 18503

APPENDICES

TO

PART I

APPENDIX #1
PRIESTS REMUNERATION POLICY

A. Salary and Benefits

1. Priests Ministering in Good Standing

Priest Salary: For fiscal year beginning July 1, 2016, salaries for all diocesan priests will increase 2%. In addition there is also a Self-Employment Compensation Act allowance of 7.65% of salary. The SECA allowance is taxable income and is included on the W-2 form as total compensation. The SECA allowance appears as a separate item on the monthly payroll check.

Pastors, Administrators and Heads of Diocesan Offices- Monthly salary- \$2,379
Monthly SECA allowance - \$182
Total Annual Salary - \$30,732

Parochial Vicar -Monthly salary - \$2,317
Monthly SECA Allowance - \$177
Total Annual Salary - \$29,928

High School Principals, Teachers and Chaplains -Monthly salary -\$2,323
Monthly SECA allowance- \$178
Total Annual Salary - \$30,012

Mass Stipends: Mass stipends are taxable income. The priest should receive a 1099 form from the parish which lists the total stipends for the year.

Reimbursed Mileage and Business Expenses: As of July 1, 2008, the amount a priest can be reimbursed for legitimate business expenses are not capped. Proper documentation must be provided to receive the reimbursement. The reimbursement is paid by the parish or institution where the priest is assigned. All mileage reimbursements will be paid at the IRS approved rate (*The rate is currently .54 cents per mile*). Examples of reimbursed expenses include mileage for ministry purposes, vestments purchased by the priest, subscriptions paid for by the priest and used for his ministry, and business related meals paid by the priest. Examples of ineligible expenses include mileage for personal use, vestments and subscriptions paid by the parish and unrelated business meals, even if paid by the priest. Auto cash reimbursement for expenses with no documentation to support the business expenses are prohibited.

Household Guidance Amount: For auditing purposes only, the "Best Practices Committee" has established an amount not to exceed \$15,000 for household expenses where a cook is not employed. This amount should include the purchase of all household materials and the cost of meals for the priest. Receipts for all items must be filed as a parish expense. Cash allowances for meals with no documentation to support the amounts paid are prohibited.

Post-Retirement Medical Benefit: An annual assessment of \$5,200 per active diocesan priest. This assessment provides health care benefits for active priests after they have retired. This benefit is paid by the parish or institution where the priest is assigned.

Priests Medical Insurance: Priests Medical Insurance provides health care benefits for active priests. Priests have a choice of selecting the Traditional Health Care Plan or the Preferred Provider Organization Plan (PPO). These plans are self-insured by the Diocese and administered by Blue Cross of Northeastern Pennsylvania. The plans are structured using the typical Blue Cross plans and all benefits are determined by Blue Cross. For the 2016-2017 fiscal year the increase in health insurance will be 4% for a monthly cost of \$1,232.47, paid by the parish or institution. In addition to the medical insurance, there will be a cost of \$5.38 for vision and \$31.48 for dental for a total monthly cost of \$1,269.33 or \$145,231.96 annually.

Priest Pension: Priest pension benefits are administered as a defined benefit plan whereby funds are set aside today for future benefits. The annual billing for the priests' pension is \$7,440. This is paid by the parish or institution where the priest is assigned. Priests are eligible for a full pension upon reaching retirement age of 75. If a member of the diocesan presbyterate is declared to be disabled, he will receive 100% of the monthly pension benefit, regardless of age.

Study Allowance: Each active priest is allowed an annual amount of \$450 for study. This is paid directly from the parish or institution where the priest is assigned.

Retreat Allowance: Each active priest is allowed an annual amount of \$400 for retreat. This amount is paid by the parish or institution where the priest is assigned.

Priests Convocation: The parish or institution where the priest is assigned is responsible for the cost of the priest attending the annual priest convocation. Every priest of the Diocese is obliged to attend one Convocation per year at the current cost of \$850 per person.

Automobile and Personal Property Insurance:

Comprehensive automobile insurance is available at a reduced rate through the Self Insurance Program of the Diocese of Scranton to all incardinated Priests in good standing or, with the permission of the Diocesan Bishop, to priests in good standing permanently assigned to the Diocese at a rate subject to annual adjustments. (For information regarding the current premium for automobile insurance and program limits for personal property insurance contact the Office of Risk Management at the Chancery Building, 300 Wyoming Avenue, Scranton, PA 18503; Telephone 570-558-4310).

Personal property insurance is provided for all priests. Coverage includes priests' personal effects up to policy limits (\$5,000) while on premises participating in the Self Insurance Program of the Diocese of Scranton.

2. *Sabbatical*

The cost of an agreed upon sabbatical program, full salary payments, health care benefits and residence, if needed, for the duration of the sabbatical, will be borne by the Diocese. The Diocese will also bear the cost of round-trip travel at the beginning and the end of the sabbatical.

3. *Unexpected Medical Leave (Ex: cancer, heart attack, etc.)*

The priest will receive a full salary, which may be a combination of disability plus a salary differential, health care benefits, specified residence provided, on-going status review with the Episcopal Vicar for Clergy.

4. *Early Retirement (Health Reasons)*

The priest will receive his pension, health care benefits, residence provided, if needed, which provides for basic sustenance. This option is only available to priests 65 years of age or older.

5. *Early Retirement (Other Reasons)*

The priest will receive a prorated pension, health care benefits, no residence provided. This option is only available to priests 65 years of age or older.

6. *Leave of Absence Requested and Permitted for Reasons of Physical and/or Behavioral Health*

The priest will receive half salary, health care benefits for one year, no residence will be provided, no public exercise of ministry allowed, on-going status review with the Episcopal Vicar for Clergy for a period of time not to exceed twelve months, at which time the clergyman's status is re-evaluated and a disposition is reached.

7. *Leave of Absence Requested and Permitted for Personal (non-medical) Reasons*

The priest will receive no salary or salary as determined by the Diocesan Bishop, health care benefits for one year, no residence will be provided, no public exercise of ministry allowed, on-going status review with the Episcopal Vicar for Clergy for a period of time not to exceed twelve months, at which time the clergyman's status is re-evaluated and a disposition is reached.

8. *Leave of Absence Without Permission*

There will be no salary, no health care benefits will be provided and no residence will be provided.

9. *Priest Under Investigation*

The priest will receive half salary after three months; health care benefits will be provided; residence specified and approved; on-going status review with the Episcopal Vicar for Clergy until disposition of investigation (criminal and canonical) is reached and the clergyman's status is determined.

10. *Removed from Assignment*

The priest will receive half salary, health care benefits, specific residence provided, no public exercise of ministry, and on-going status review with the Episcopal Vicar for Clergy evaluated and a disposition is reached.

11. *Life of Prayer and Penance* (penalty imposed by the Holy See or as a Chartered priest of the Diocese)

The priest will receive half salary, health care benefits, approved residence provided, no public exercise of ministry, on-going status review and oversight with the Episcopal Vicar for Clergy.

12. Priest Dismissed from the Clerical State

There will be no salary, no health care benefits and no residence provided.

13. Priest Dispensed from the Clerical State

There will be no salary, no health care benefits and no residence provided.

B. Offerings for Liturgical Celebrations

1. Funeral Mass:

Offering: Not to exceed \$300

Celebrant: Not to exceed \$75

Suggested offering includes celebrant stipend as well as music related expenses as directed by the pastor. Remaining funds are retained by the Parish to support its mission.

2. Funeral Service (Funeral Home or Cemetery):

Offering: Not to exceed \$125

Celebrant: Not to exceed \$50

3. Weddings:

Offering: \$300 and not to exceed \$500

Celebrant: Not to exceed \$100

Suggested offering includes celebrant stipend but does not include music related expenses. Remaining funds are retained by the Parish to support its mission.

4. Baptisms:

Offering: Not to exceed \$50

While few parishes request an offering for Baptism, some have a long standing practice of doing so. In such instances, the suggested offering includes the stipend for the celebrant as well as any other expenses as directed by the pastor. Remaining funds are retained by the Parish to support its mission.

5. Stipends for Visiting Priests:

Mass of obligation: \$75 and \$10 Mass offering

Weekday Mass: \$35 and \$10 Mass offering

Confessions: \$25

Note: For funerals, weddings and baptisms, a pastor may adjust the suggested offering for appropriate reasons in accord with local custom, while not exceeding the established amount. Likewise, a celebrant may personally choose to adjust the stipend amount accepted for service in a particular liturgical celebration, while not exceeding the established amount.

APPENDIX #2 PENSION PLAN

A. Eligibility

A priest is eligible for the Plan if he is an incardinated priest in good standing.

B. Contributions

The entire cost of the Plan is to be paid by the parish or institution to which each eligible priest is assigned.

C. Normal Retirement Date

The normal retirement date is the first day of the month coinciding with or next following the priest's seventy-fifth birthday.

D. Early Retirement Pension

With the consent of the Bishop of Scranton, a priest may retire up to ten years prior to the normal retirement date. On early retirement, for reasons other than health, the normal retirement pension will be reduced by one-half of one percent for each full month that the early retirement date precedes the normal retirement date.

E. Late Retirement Pension

With the consent of the Bishop of Scranton, a priest may retire at any age after the normal retirement date. The amount of pension payable in such case will be the same as if the priest had retired at the normal retirement date. In such an instance, the retirement benefit will be paid in addition to the salary being paid to the priest.

F. Disability Pension

If, in the opinion of the Bishop of Scranton, a priest becomes disabled and is unable to perform his assigned duties, he will be entitled to a disability pension equivalent to the amount of normal retirement pension.

G. Advisory Board for Priests' Retirement Program

The Priest Pension Plan is administered by the Bishop, who relies upon a Priest Retirement Advisory Board to provide him with advisory and consulting services.

Effective January 1, 2013, the Priest Retirement Advisory Board will consist of the following ex-officio members: the Diocesan Bishop, Vicar General, Episcopal Vicar for Clergy, Chancellor and Secretary for Financial Services and the Secretary for Human Resources. In addition, the five members of the clergy will serve as members, including: two active priests who will be appointed for a six-year term with the possibility of a second term; two active priests, who are members of the Presbyteral Council, will be appointed for a three-year term with the possibility of a second term; and one retired priest will be appointed for a three-year term without the possibility of a second term.

The Advisory Board will meet at least annually, in either January or December; and to the degree possible, during the meeting of the Presbyteral Council closest to the annual meeting of the Priest Retirement Advisory Board, a report will be made on the status of the Plan.

H. Death Benefits

No death benefit is payable in the event of a priest's death either prior to or after retirement.

I. How Are Benefits to be Provided?

On the basis of estimates prepared by an independent actuary appointed by the Bishop of Scranton, the Diocese intends to make periodic payments into a retirement fund with PNC Bank as custodian and Merrill Lynch as manager of the fund for the purpose of providing the retirement or disability pension payable under the Plan.

The Diocese of Scranton has the sole responsibility for maintaining an adequate level of retirement funds so as to provide for priests retirement or disability pension.

J. Future of the Plan

The Diocese hopes and expects to continue the Plan indefinitely, but necessarily reserves the right to change or discontinue it at any time. However, no change or discontinuance will adversely affect the terms governing the payment of any part of the retirement or disability pension.

APPENDIX #3
POLICY AND PROCEDURE FOR THE
TREATMENT OF ADDICTIONS

A. Policy

The Diocese of Scranton, in accord with professional authorities, officially and formally recognizes the problem of addictions from a disease model which demands enlightened and compassionate concern. Those suffering addictions need and deserve understanding and competent and professional help.

Experience, however, indicates that addicted persons are very often blind to the developing symptoms in themselves and are rarely capable of effective self help. Therefore the Diocesan Bishop considers it an obligation in charity and justice to formulate procedures to facilitate proper treatment and lasting recovery for any of our clergy suffering with addictions of any sort.

The object of this policy is to relieve pain and suffering and to restore health and dignity to members of our diocesan clergy who have this disease so they might be returned to a full life with a vital and effective ministry. In fraternal charity, the Diocesan Bishop calls for the enlightened concern and cooperation of all.

The professional consultation of staff at the Saint John Vianney Center, Downingtown, PA will be employed as a valuable resource to assist the Bishop in his pastoral care for Priests struggling with addictions. Saint John Vianney Center's comprehensive programs and services include:

- Inpatient Behavioral Health Treatment
- Inpatient Addictive Disease Treatment
- Comprehensive Evaluation and Assessment Services
- 24/7 Nursing and individualized medical care
- Weight Management and Wellness Program
- Extended Care for severe and persistent behavioral health problems
- Continuing Care for 12 months upon discharge
- Consultations for Diocese and Religious Leadership
- Intervention assistance
- 24/7 availability for information, referral and admission services

B. Identification of Alcohol Addiction

The disease of alcoholism exists when an individual's consumption of alcoholic beverages repeatedly interferes with the proper performance of his assigned duties, reduces his dependability, and/or reflects discredit to his office.

The disease is not determined in terms of volume or frequency of consumption but rather in its effects on behavior and function. Identification of the disease of alcoholism is not a subjective matter but must be based on objective criteria.

1. Intervention

Generally speaking, an alcoholic must be helped in spite of himself because he is seldom able to diagnose himself or volunteer for treatment. In many instances, constructive coercion ("tough love" or "benevolent coercion" as it is sometimes called) is necessary to bring an alcoholic to therapy and restoration to health. Intervention, therefore, is that process whereby significant others confront an alcoholic with incontrovertible factual evidence which is then acted upon to get an alcoholic into treatment. There is no moral or medical validity to the saying that "you cannot help the alcoholic until he is ready to be helped." All too often, friends, family, associates and superiors have failed to intervene until it was too late to reverse the accumulated damage.

The method of intervention will be dictated by the individual, his degree of alcoholism and attending circumstances.

2. Treatment

Proper treatment for alcoholism will vary in detail from case to case. Prescription will depend on such factors as onset and duration, degree of impairment, physical, psychological and social-vocational complications, insight and motivation. Determination is best made by a team of professionals who can make the proper referral.

In general, effective alcoholism treatment takes place in two stages: (1) the acute phase of detoxification and physical stabilization and, (2) the chronic phase, wherein the patient is helped to embrace a new value system and lifestyle which enables him to live comfortably and productively without alcohol. The first phase should always take place in one of several possible settings such as a hospital, clinic, special sanitarium, a halfway house and always in conjunction with the fellowship of Alcoholics Anonymous or other recognized support groups.

The Episcopal Vicar for Clergy has full knowledge of the resources available and will make the proper referral based on individual needs.

The expenses for treatment that are not covered by the priest's health insurance will be covered by the Diocese from funds designated for sick priests. The priest in treatment will be entitled to receive a stipend of one-half of his monthly salary, travel allowance, and benefits. Should the disease of alcoholism be the cause of early retirement, it will be treated like any other illness.

In addition to these financial responsibilities, the Episcopal Vicar for Clergy will provide the necessary ministerial coverage in the parish/institution to which the priest is assigned while the priest is in treatment.

C. Information and Education

This policy and these procedures will be implemented in the Diocese of Scranton in conjunction with an ongoing educational and information program. The Office of Continuing Education for Priests will be responsible to implement programs of education on addictive behaviors. The long-range objective of these programs will be prevention.

D. Post-Therapy Assignment

The primary purpose of this policy and these procedures is to assist those members of our diocesan clergy who are disabled by an addiction. The objective is the health and well being of individual priests and the ultimate good of the Diocese itself.

It is anticipated that each individual, upon satisfactory completion of therapy, will be returned to his present assignment or be given an assignment commensurate with his ability and the needs of the Diocese.

APPENDIX #4 **DUE PROCESS**

Priests of the Diocese of Scranton, as any member of this particular church, may request assistance in resolving a dispute or conflict. Specific information regarding this process may be obtained from the Office of Vicar for Canonical Affairs.

A. Sexual Misconduct with Adults: “Clerics are obliged to observe perfect and perpetual continence” (*CIC* c. 277 §1). In the event that a priest of the Diocese of Scranton is suspected of inappropriate sexual contact with one or more adults of either sex, a canonical investigation will be carried out in accord with the *Code of Canon Law* (canon 1717), to determine if a canonical crime has been committed (*CIC* c. 1395). This type of investigation applies only to suspicion of misconduct with adults, and if a civil law crime is suspected, civil authorities will be notified.

Once the canonical investigation is carried out, the Diocesan Bishop will determine whether and how to proceed with canonical penalties and treatment, where necessary.

B. Financial Misconduct: “All clerics or laypersons who take part in the administration of ecclesiastical goods by a legitimate title are bound to fulfill their functions in the name of the Church according to the norm of law” (*CIC* c. 1282) In the event that a priest of the Diocese of Scranton is suspected of financial misconduct in the course of his administration of temporal goods, a canonical investigation will be carried out in accord with the *Code of Canon Law*, canon 1717, to determine if a canonical crime has been committed (*CIC* c. 1389). If the suspected misconduct involves suspicion of a civil law crime, civil authorities will be notified prior to the canonical investigation. Once the canonical investigation is carried out, if no civil or criminal action is pending, the Diocesan Bishop will determine whether and how to proceed with canonical penalties and treatment, where necessary.

C. Legal Representation Policy:

The purpose of this policy is to set forth the instances in which the Diocese of Scranton ("Diocese") will provide the priests of the Diocese of Scranton ("Diocesan Priests") with legal representation. Further, this policy identifies those instances in which Diocesan Priests will be independently tasked with retaining and compensating their own legal counsel.

It is the policy of the Diocese to select, retain and compensate legal counsel to represent Diocesan Priests for those legal matters/issues which arise out of or in the performance of their duties as Diocesan Priests. However, if a Diocesan Priest requires legal representation in a personal matter, or other matters not arising out of or in the performance of his duties as a Diocesan Priest, then in such instances the Diocesan Priest will be obligated to select, retain, and compensate his own legal counsel.

The determination of which legal matters arise out of or in the performance of the duties of a Diocesan Priest will be made solely at the discretion of the Bishop of the Diocese.

The Diocese will not provide legal representation for a Diocesan Priest in any instance in which the Diocese has an opposing legal representation or in which the Diocese is an opposing party in litigation.

Diocesan Priests are obligated and required to immediately provide written notification to the Vicar General of the Diocese upon their initial knowledge of any legal matter which implicates their interests or to which they are an interested party.

PART II:

Diocese of Scranton

Policies and Procedures