

Chapter 2: The Clerical State

This Chapter describes the Office of Vocations in the Archdiocese (Part 1). It describes the faculties, rights as well as obligations of those ordained to the priesthood (Part 2), with consultative organizations in Part 3. Faculties, procedures, rights and obligations of deacons are presented in Part 4 with consultative organizations in Part 5.

Part 1: Office of Vocations

The Office of Vocations is responsible for assisting individuals, families, schools, colleges, universities, and parishes in the fostering and nurturing of vocations to the priesthood. Its staff is available upon request to make presentations to youth and adult groups, to participate in vocation days and to celebrate liturgies in parishes or schools, and to assist parish groups to plan vocation programs.

2.1.1. Men interested in studying for the priesthood should be referred to the Office of Vocations. A letter of recommendation from their parish priest to the Vocation Director is required of all applicants. In a preliminary interview with the applicant, the Vocation Director will advise him of the steps to be taken and how he may cooperate in the process leading to acceptance.

2.1.2. Resources for those interested in women's religious orders and men's religious orders are also available through the Office of Vocations.

Part 2: The Priesthood

"The priest ... is a man of mystery. While he is called forth from among the members of the Church and ever remains human and a sinner, he is nonetheless set apart for sacred duty and thus is permanently marked with a special character. He becomes by that which he has been marked a special participant in the continuing drama of salvation." (Archbishop J. Francis Stafford, Pastoral Letter, *In the Person of Christ, the Head of the Body: The Mystery of the Priestly Vocation*, ¶ 22.)

2.2.1. Vicar for Clergy

The Vicar for Clergy acts for and on behalf of the Archbishop in all matters related to priests and deacons. He is to be available to the needs of the priests of the Archdiocese, and to work in close association with the consultative organizations listed in Part 3. He is to assure the Archbishop that canonical obligations for the pastoral care of the priests have been fulfilled.

2.2.2. Faculties

Priests of the Archdiocese, at the time of ordination or incardination, receive the faculties of the Archdiocese. Extern and religious priests receive faculties when their application for ministry is accepted. Reception of faculties is dependent upon meeting the background checks, as more fully set forth in the Code of Conduct and other criteria for being in good standing, including reading and agreeing to the Archdiocesan Code of Conduct. Special faculties may be given to a priest because of a specific need in his ministerial appointment.

2.2.2.1. By the universal law of the Church, the following faculties are extended to those priests in good standing in the Archdiocese:

- a. To preach the Word of God everywhere with at least the presumed consent of the pastor of the parish (Canon 764).
- b. To administer the sacraments and sacramentals except those prohibited by *The Code of Canon Law* or those requiring the sacred order of the Episcopate.
- c. To preach to men and women religious in their churches or oratories with the permission of the competent superior (Canon 765).
- d. To make an exception for a just reason to the required age of sixteen for a sponsor at Baptism or Confirmation (Canon 874§1, °2; 893§1) and provided that the selected sponsor has been confirmed (Canon 874§1, °3). Ordinarily the exception should be only by one year of age.
- e. To admit a Christian who belongs to a non-Catholic ecclesial community to be a witness (not a godparent) to Baptism and only in the company of a Catholic godparent (Canon 874§2).

- f. To administer the sacrament of Confirmation within his own territory to a baptized non-Catholic adult whom the priest has received into full communion with the Catholic Church (Canon 883§2).
- g. To confirm those in danger of death (Canon 883§3).
- h. To celebrate the Eucharist according to the norms of canonical and liturgical law (Canon 900§2).
- i. To concelebrate the Eucharist unless the welfare of the Christian faithful requires or urges otherwise but with due regard for the freedom of each priest to celebrate the Eucharist individually, although not during the time when there is a concelebration in the same church or oratory (Canon 902).
- j. To consume food or drink before the second or third celebration of the Eucharist on the same day (Canon 919§2).
- k. To celebrate the Eucharist while seated, but without the people present, if one is sick or elderly (Canons 930§1; 906).
- l. To celebrate the Eucharist by using the text of any approved Mass if one is blind or suffering from another infirmity with someone present to help him (Canon 930§2).
- m. To celebrate and distribute the Eucharist on any day and at any hour, except those excluded by liturgical laws of the universal or particular church (Canon 931).
- n. To celebrate the Eucharist in any suitable place (Canon 932).
- o. To those who have the habitual faculty to hear confessions by office or by concession to exercise that faculty everywhere unless it has been restricted by the local ordinary. Presbyters belonging to this or another diocese, religious institute or institute of apostolic life who do not have faculties for hearing confessions from their own ordinary or who have this faculty restricted by their own bishop or religious superior are likewise restricted by the Archbishop of Denver (Canon 967-969).
- p. When the penitent is in danger of death, to hear confessions anywhere and absolve from any kind of censures and sins with the obligation of recourse in case of recovery (Canons 976; 1357§3).
- q. To absolve in the sacrament of Penance anyone from censures except those specifically reserved to the Holy See (Canon 1355). Censures reserved to the Holy See are:

- i. Desecration of the Consecrated Species (Canon 1367)
 - ii. Use of physical force against the Roman Pontiff (Canon 1370)
 - iii. Absolution of an accomplice in a sin against the 6th commandment (Canon 1378)
 - iv. Having consecrated a bishop without a pontifical mandate (Canon 1382)
 - v. Being consecrated a bishop without a pontifical mandate (Canon 1382)
 - vi. Direct violation of the sacramental seal (Canon 1388).
- r. To absolve in the internal forum anyone of the faithful from a *latae sententiae* penalty which has not been declared, established by the law but not reserved to the Holy See, namely apostasy, heresy, and schism (Canon 1364§1), physical attack on a bishop (Canon 1370§2), pretended celebration of the Eucharist or conferral of sacramental absolution by a lay man or woman (Canon 1378§2), false accusation of a confessor of solicitation (Canon 1390§1), attempted civil marriage of a non-clerical religious in perpetual vows (Canon 1394§2) and procured abortion (Canon 1398). This faculty may be exercised by the confessor only within the confines of this Archdiocese and on behalf of any persons regardless of their domicile or the place where the penalty was incurred (Canon 1355).
- s. To carry the Oil of the Sick in a respectable manner so that in case of necessity the sacrament of the Anointing of the Sick may be administered (Canon 1003§1).
- t. To impart blessings except those reserved to the Roman Pontiff and bishops (Canon 1169§2).
- u. After consultation with the Archbishop, to grant ecclesiastical funeral rites to baptized members of a non-Catholic church or ecclesial community unless this would be evidently contrary to the will of the decedent and provided the decedent's own minister is unavailable (Canon 1183§3).
- v. To repeat the liturgical services on Good Friday and to celebrate an additional Mass on the Vigil of Easter after the celebration of the Vigil (Congregation for the Sacraments and Divine Worship, January 13, 1971).

2.2.2.2. Parishes are definite communities of the Christian faithful, established on a stable basis, whose pastoral care is entrusted by the Archbishop to a priest as its proper

pastor (Canon 517). Although appointed by the Archbishop, a pastor does not receive his power from the Archbishop, but rather from his office as pastor. In the administration of the property of the parish, the pastor of a parish is not the representative or delegate of the Archbishop. The power of a pastor attaches to his office. (Canons 131 and 519)

Under Canon Law, a parish is a stable community of the faithful where the faith is lived and passed on; sacraments are celebrated; the Gospel is preached; works of social justice are performed; and the faithful are educated. The parish is, pre-eminently, the means of assuring that the faithful, through the sacraments, and especially the Eucharist, are spiritually nourished and saved.

Each parish is its own legal or public juridic person in Canon Law (Canon 515). Public juridic persons own their own property (Canon 1256). The pastor of a parish administers the parish and its property and represents it in its juridic affairs (Canons 532 and 1279). Parish property is held in trust by the Archdiocesan Corporation and the Archbishop for the benefit of the parish; the parish owns the beneficial interest in such property.

By the universal law of the Church, the following faculties are granted to all pastors of parish communities:

- a. To exercise the pastoral care of the community entrusted to him under the authority of the Archbishop so that for this community he may carry out the offices of teaching, sanctifying, and ruling with the cooperation of other presbyters or deacons and with the assistance of the lay members of Christ's faithful.
- b. To act in the person of the parish in all juridic (canonical) matters according to law.
- c. In case of necessity, to have someone else satisfy the *Missa pro Populo* on Sundays and Holy Days of Obligation (Canon 534§1).
- d. In case of necessity, to celebrate the *Missa pro Populo* on another day (Canon 534).
- e. To assist, by virtue of their office, at the marriage of both subjects and non-subjects provided one of the parties is of the Latin rite, but only in the pastor's own parish (Canon 1109).
- f. To delegate the faculty to assist at the marriage to other priests and deacons for a particular marriage (Canon 1111§1). (The delegation given in writing and the fact of delegation is to be noted in the marriage record.)
- g. To grant permission for the marriage between Catholics or between a Catholic and baptized non-Catholic party to be celebrated in a Catholic church or oratory other than the parish church of the Catholic parties (Canon 1118§1).

Only the Archbishop can permit marriages between Catholics or between a Catholic and a baptized non-Catholic to be celebrated in a suitable place other than a Catholic church (Canon 1118§2).

h. To suspend the obligations of a vow for as long as its fulfillment would prejudice such a person if one has power over the matter of the vow (Canon 1195).

i. To dispense from private vows made by a person belonging to the parish to which the pastor is assigned and also by a visitor within the parish, but only if no injury is done to the acquired rights of others (Canon 1196).

j. To commute to a lesser good what has been promised by a private vow made by a person belonging to the parish to which the pastor is assigned and also by a visitor within the parish's territory (Canon 1197).

k. To suspend the obligations of a promissory oath. This faculty may not be exercised if the suspension from the oath would tend to prejudice those who refuse to remit its obligation (Canon 1203).

l. To dispense or commute a promissory oath. This faculty may not be exercised if the dispensation from the oath would tend to prejudice those who refuse to remit its obligation (Canon 1203).

m. To dispense, in individual cases and for a just cause, from the observance of a Holy Day of Obligation or day of penance (Ash Wednesday, Good Friday) or to commute the obligation into some other pious work. This faculty may be exercised on behalf of one's own parishioners or of one visiting within the boundaries of the parish (Canon 1245).

n. To permit the faithful, who have requested in writing, permission to use low-gluten hosts or mustum in reception of Holy Communion when an allergy or intolerance to gluten or alcohol is present, with a copy of the permission sent to the office of the Archbishop.

2.2.2.3. In virtue of the power granted to him by the universal law of the Church, the Archbishop grants the following faculties:

a. To pastors, parochial vicars, and other priests with the approval of the pastor to baptize an adult (i.e. one who has completed his or her seventh year) without previously referring the matter to the Archbishop and to administer Confirmation and Eucharist immediately (Canon 863).

b. To pastors, parochial vicars, and other priests with the approval of the pastor to baptize an adult who does not dwell within the confines of the parish to which the priests are assigned, provided the adult has been admitted to the

catechumenate in their parish. Notification of admission to the catechumenate and of the reception of Baptism should be made to the person's proper pastor (Canons 857§2; 851§1).

c. To pastors, parochial vicars and other priests with the approval of the pastor to receive into the Church an adult already baptized in a non-Catholic Church, who does not dwell within the confines of the parish to which they are assigned, provided the person took the course of instructions in the Catholic faith within their parish.

d. To priests, if priests are lacking and for a just cause, to celebrate the Eucharist twice on weekdays and even, if pastoral necessity requires it, three times on Sunday and Holy Days of Obligation (Canon 905§2).

e. To priests incardinated and having an assignment in the Archdiocese, to whom this faculty is not given by the law itself, the Archbishop grants the habitual faculty to hear confessions (Canon 967§2).

f. To all parochial vicars, the general faculty to assist at marriages within the boundaries of the parish to which they are assigned (Canon 1111).

g. To pastors and parochial vicars assigned to a parish, to allow ecclesiastical funeral rights for an unbaptized child if the parents had intended to have the child baptized (Canon 1183§2).

2.2.2.4. Faculties of non-incardinated resident priests and deacons:

a. The fact of residence or employment within the Archdiocese as, e.g. student, hospital chaplain, counselor, does not *de iure* confer the right of the sacramental ministry within the Archdiocese. Ordinarily, the Archbishop grants faculties to non-incardinated resident priests or deacons for the duration of their stay within the Archdiocese. Reception of faculties is dependent upon meeting the background checks, the Archdiocesan Code of Conduct and other criteria for being in good standing.

b. Requests for faculties must be made in writing with appropriate documentation (e.g. explanatory letters from one's ordinary) to the Archbishop. Questions concerning this procedure may be referred to the Vicar for Clergy.

c. In case of emergency, non-incardinated resident priests or deacons desiring faculties may contact the Vicar for Clergy or the Vicars General for information and guidance.

2.2.2.5. Priests from outside of the Archdiocese receive faculties from their proper bishop. If they possess the faculty of preaching or hearing confessions from their own ordinaries, they may presume the faculty to preach and to celebrate the sacrament of

reconciliation within the Archdiocese, unless the Archbishop or the Vicar for Clergy has specifically denied that faculty.

- a. Priests wishing to remain an indefinite period of time and minister in the Archdiocese must obtain permission of the Archbishop. An intended stay over one month necessitates requesting permission for faculties from the Archbishop.
- b. This permission is given in writing through the granting of priestly faculties of the Archdiocese. These faculties are not to be presumed.
- c. Prior to reception of faculties, the priest must present all information requested by the Vicar for Clergy and fulfill requirements of good standing.
- d. In order to maintain accurate clergy records, all written requests for the faculties of the Archdiocese are to be directed to the Vicar for Clergy. A background investigation, accurate and complete provision of additional information by the one requesting faculties, and a letter of recommendation from one's proper ordinary with his approval, are necessary prior to the reception of faculties from the Archbishop.
- e. Priests of religious institutes or societies of apostolic life obtain the faculties of the Archdiocese before their appointment to pastoral ministry within the Archdiocese. Religious priests receiving permission to live in the Archdiocese do not automatically enjoy faculties of the Archdiocese unless these have been specifically requested and granted.
- f. Priests of religious institutes, societies of apostolic life or from other dioceses are to inform the Vicar for Clergy immediately if there is additional information that should be communicated prior to the granting or for continuation of faculties. The ordinary of a priest incardinated in another diocese and seeking/with faculties in the Archdiocese of Denver is to inform the Vicar for Clergy if, for any reason, the letter of recommendation or approval is questioned or withdrawn.

2.2.3. **Salary and Benefits**

Priests, with an assignment from the Archbishop, will receive the salary and benefits approved by the Archdiocese. The current schedule of salary and benefits may be obtained from the office of the Vicar for Clergy (Ref: Chapter 10 – Parish Business Practices within the Territory of the Archdiocese - Categories for Reimbursement of Priests – 10.1.24.).

2.2.3.1. The amount paid in the categories of the car allowance, the education allowance, the retreat fee, the priests' convocation fee and supply priest compensation are announced annually.

2.2.3.2. Every priest is entitled to adequate living arrangements that include food and lodging. The parish will provide these arrangements.

2.2.3.3. While needy parishes may negotiate an amount less than the standard rate as defined annually for the supply priests, it is hoped that supply priests would not expect a needy parish to pay more than the parish could afford.

2.2.3.4. Every priest receives medical insurance in the form of the Archdiocese of Denver Welfare Benefits Trust (Ref: Chapter 12) medical insurance plan. The parish or employing Catholic institution pays the insurance premium and the priest pays the employee shared costs.

2.2.3.5. Dental insurance is also available to priests of the Archdiocese as a benefit paid by the Archdiocese of Denver Welfare Benefits Trust.

2.2.3.6. Each priest who is incardinated into the Archdiocese is part of the Archdiocese of Denver Priest Pension Plan.

2.2.3.7. Each priest may take four weeks vacation. The priest is asked to find a replacement for himself, if possible. In the case of a parochial vicar, the replacement priest must be acceptable to and approved by the pastor. The replacement priest is to be paid by the Catholic institution or parish.

2.2.3.8. A priest unable to continue in his current assignment because of personal illness may be granted a sick leave by the Archbishop. The priest may continue on full salary during the time of authorized sick leave; provisions will be made for room and board.

2.2.4. **The Spiritual Life**

This section singles out cherished and proven spiritual disciplines which lead a priest to be in union with the author and source of the Priesthood--Jesus Christ, our High Priest. Only through communion with Christ through personal prayer, reading of Sacred Scripture and the sacraments is the priest able to come to know and love Christ and serve the Church. Priests of the Archdiocese are called to grow in holiness and to deepen their spiritual lives by personally assuming the practice of most, if not all, of the following spiritual disciplines.

2.2.4.1. *"Priests fulfill their chief duty in the mystery of the Eucharistic Sacrifice. In it the work of our redemption continues to be carried out. For this reason, priests are strongly urged to celebrate Mass every day..."* (PO 13). Priests as persons are sometimes overwhelmed by the challenges of the modern world and by the needs of the People of God. In their care and effort to minister, priests need to remember that a priest's "pastoral love flows mainly from the Eucharistic Sacrifice, which is therefore the center and root of the whole priestly life" (PO 14). The priest, in imitation of Christ, is called to lay down his life for his people as symbolized in the Eucharist. To this end, each priest of the Archdiocese should prepare carefully for the celebration of the Eucharist, and see the Eucharistic Sacrifice as the heartbeat of his priestly life, which nourishes and sustains his ministry to the People of God.

2.2.4.2. Believing that the entire life and work of a priest is a prayer offered to the Father in and through His Son Jesus, priests should deepen this reality by singling out certain moments of the day in formal prayer with the Lord. Only through prayer does intimacy with Christ grow and deepen and is the priest better able to serve God's people. In particular, the people of God are visibly encouraged by the priests' "daily conversation with Christ the Lord in visits of personal devotion to the Most Holy Eucharist" (PO 18). Priests are encouraged to spend some time each day in prayer before the Blessed Sacrament.

2.2.4.3. Praying the Liturgy of the Hours daily is a canonical obligation but not imposed under threat of sin. It is a call from God that priests warmly and freely welcome at the moment of ordination. By means of the Liturgy of the Hours, the Church sees the sanctification of time and persons being accomplished. For a priest, prayer is a primary duty and it alone fills a hunger. Prayer is the essence of priestly ministry. Priests and deacons aspiring to priesthood are obliged to pray the Liturgy of the Hours daily. Seminarians and deacon candidates should be introduced to and encouraged to pray the Liturgy of the Hours, since it is the official prayer of the Church and gives a firm liturgical direction to their prayer.

As more and more lay people become attracted to praying the Liturgy of the Hours, priests should promote this treasury of prayers to them, particularly through its common celebration in the local parish. When possible the priest should lead the people of God in this form of prayer.

2.2.4.4. Priests, as ministers of reconciliation, recognize their own need for forgiveness and the mercy of the Good Shepherd who searches out the sinner (Lk 15). Priests of the Archdiocese should avail themselves of the sacrament of Penance on a regular basis, and, if possible, have a regular confessor. Through regular celebration of the sacrament of Reconciliation, priests will be better confessors for their people. Priests are also encouraged to make a daily examination of conscience. Priests, along with their brother priests, and the Archbishop, should gather annually during the Lenten season to participate in a Day of Recollection and to celebrate the sacrament of Reconciliation.

2.2.4.5. Recognizing the value of retreating for prayer and reflection, coupled with the benefits of coming together in priestly community, priests of the Archdiocese are required to participate in 1 of 3 annual retreats offered by the Archdiocese. Each priest is to inform the Vicar for Clergy which retreat he will attend. At the priests' annual retreat there will be a holy hour in which priests pray for vocations to the diocesan priesthood.

An amount, determined by the Archdiocese, is to be allocated from the parish or organization's budget for a priest's yearly retreat. Besides the yearly retreat, deans are encouraged to gather their priests together for regular deanery days of recollection. Such a practice of deaneries praying and reflecting together is recommended at least once a year.

As exemplified in the spiritual writings of St. John of the Cross, St. Theresa of Avila and St. Ignatius of Loyola, spiritual direction is an essential component for deepening one's commitment to Christ and the Church. Every priest is strongly encouraged to be guided in his prayer life by finding a spiritual director according to his choosing.

2.2.4.6. Priests are encouraged read the Sacred Scriptures each day. Through daily listening to the Word of God in their heart (*lectio divina*), priests are led to a deeper knowledge of Jesus Christ. The Office of Continuing Education for Priests will publish in the priests' newsletter an annual communication of a recommended list of spiritual reading that could be helpful for priests in their own ministry and spiritual development. Suggestions and summaries of good resources are encouraged to be submitted to the Office of Continuing Education by priests themselves so that they may be considered for publication.

2.2.4.7. Priests are to support and encourage the development of priests' prayer/ministry support groups, in particular the Jesus Caritas and Emmaus groups.

2.2.4.8. The Archdiocese is especially entrusted to the prayers and intercession of Mary, the Immaculate Conception. Each priest is encouraged to foster personal devotion to the Blessed Virgin through a daily recitation of the Rosary and the Angelus. Where possible, church bells should ring at noon and 6:00 p.m. to remind the faithful of Mary's intercession through our praying the Angelus.

2.2.4.9. Every priest is a vocation director through his sacramental relationship with the people he serves. Each priest is to encourage young persons to listen to the Word of God within their lives. Priests are strongly encouraged to annually sponsor a Holy Hour for vocations in their parishes and develop parish vocation committees to help instill the idea of vocations in parish members.

2.2.5. **Theological Education**

The continuing theological education of the diocesan priest is important not only for the priest personally, but also for the people he serves. Priests are called to the pastoral care of the People of God and therefore are called to teach the people in the ways of Christ and His Church. Accountable to the Church through the Archbishop, priests must keep abreast of the current theological advancements and the teaching of the Magisterium. With this in mind, the Archdiocese asks the following of her priests:

2.2.5.1. Each year there are 4 meetings called by the Archbishop. The topics, chosen by the Archbishop, deal with current issues within the Universal Church or the Archdiocese. These meetings serve as an excellent time for the priests of the Archdiocese to gather in prayer and fraternity with their Archbishop. The meetings are required for the priests of the Archdiocese.

2.2.5.2. Workshops will cover a variety of topics. The facilitators of these workshops will be qualified persons from outside and inside the Archdiocese. Since these workshops are informal, they offer the opportunity for dialogue, small group discussion and questions. Priests are encouraged to attend other workshops, not sponsored by the Continuing Education for Priests Committee, held outside or within the Archdiocese, e.g., those sponsored by Saint John Vianney Theological Seminary and Regis University. Time, location and topic for workshops sponsored by the Archdiocese will be published in the priests' mailing.

2.2.5.3. The annual priests' convocation is an excellent time for the priests of the Archdiocese to gather in a relaxed setting to share camaraderie and prayer. The convocation has a two fold purpose: 1) The Archbishop will be present and have a specific agenda; and 2) there will be a topic chosen for study at the convocation with time allotted for reflection by the priests. The gathering is a good opportunity for priests to share ideas with each other and enjoy each other's company. The convocation is highly recommended.

2.2.5.4. At the scriptural, liturgical and catechetical conferences, a wide variety of topics are presented by nationally and internationally-known speakers from various academic faculties and ministries to satisfy the continuing education needs of priests, deacons, pastoral ministers, and educators.

2.2.5.5. In addition to the priests' convocation and retreat funds, each parish or organization is to annually provide the priest with a set amount of money for their continuing education. These monies may be used for workshops, study, theological books or journals.

2.2.5.6. Priests, as professional ministers, are to participate in a minimum of 20 hours of theological study per year. This includes any activity that is related to the study of some branch of theology, i.e., sacred scripture, dogma, sacramental, moral, liturgical, spirituality, Canon Law. Each clock hour of a theological seminar, academic course, or workshop equals one hour of continuing education. Presbyterate meetings and retreats are not included in these hours. The purpose of this requirement is to promote the highest quality of ministry and to encourage continuing spiritual and professional growth in the individual priest.

2.2.6. **Sabbaticals**

A sabbatical is an educational or spiritual experience available periodically so that a priest may maintain his effectiveness and expertise in ministry. Sabbaticals are primarily initiated by the priest himself as a way to pursue his spiritual and theological interests.

The various sabbatical programs available offer resources in two basic areas: 1) spiritual and personal growth; and 2) growth in spiritual and theological knowledge and understanding. The choice of the best program is primarily the responsibility of the priest after consulting with the Director of Continuing Education for Priests, the Continuing Education for Priests Committee, and with the final approval of the sabbatical by the Archbishop.

2.2.6.1. A sabbatical will be defined as an extended period of time away from a priest's normal assignment: 1) for the purpose of spiritual and personal growth at a place established for those purposes; and 2) for the purpose of study in a formal program which will allow the priest to become more effective, skilled and knowledgeable. A sabbatical is distinguished from other authorized leaves such as vacation, sick leave, and assigned or special studies.

2.2.6.2. Sabbaticals shall ordinarily be for one academic semester, a maximum of six months, depending on the semester structure of the particular program.

2.2.6.3. Priests ordained for and incardinated in the Archdiocese are eligible to apply for a sabbatical after every ten years of service to the Archdiocese.

2.2.6.4. A priest's absence from his assignment for a sabbatical shall be determined in light of the needs of his present assignment. The determination is made following consultation with staff members and depends on the availability of a priest replacement. The Vicar for Clergy and the Director of Continuing Education for Priests are also consulted.

2.2.6.5. A priest on sabbatical retains his right to salary and benefits from the parish to which he is assigned. In a situation where the sabbatical occurs during the transition time between two assignments, the last place of assignment will ordinarily continue to pay his salary and benefits.

2.2.6.6. The cost of the sabbatical, including travel, living expenses and program costs will be shared by the Archdiocese through funds available to the Office of Continuing Education for Priests and by the priest himself. The priest is to pay 20% of the total cost and the Archdiocese will pay the remaining 80% of the cost up to \$10,000.

2.2.6.7. At the conclusion of the sabbatical, the priest is asked to share his experience with the Director of Continuing Education for Priests. He should prepare a written or verbal report which includes the following: 1) an evaluation of the quality of the program; 2) an assessment of whether the program should be recommended to others; and 3) an explanation of how the sabbatical experience will be of value to his ongoing ministry.

2.2.6.8. The Archbishop and the Vicar for Clergy shall be responsible for the administration of this policy.

2.2.6.9. Procedures are as follows:

- a. A priest interested in a sabbatical shall consult with the Director of Continuing Education for Priests regarding the various options that are available to him. The purpose of the consultation is to receive information and evaluation of the options open and to determine their availability.
- b. The applicant sends a letter of request and initial proposal to the Vicar for Clergy.
- c. Applications must be submitted at least twelve months prior to the beginning of the sabbatical leave.
- d. After consultation with the Director of Continuing Education for Priests and the Continuing Education for Priests Committee, the Vicar for Clergy will present the request and the recommendation of the Committee to the Archbishop.

e. If approved, the priest will receive a letter from the Archbishop authorizing his participation.

2.2.6.10. The method of selection of priests is based upon:

- a. Fulfillment of eligibility requirements.
- b. Personal interest and need for personal growth.
- c. Relationship to the overall needs of the Archdiocese.
- d. Availability of the applicant at a particular time and the availability of replacement personnel, if required.
- e. Quality of the program and potential for profiting from the experience.
- f. Seniority (length and quality of previous service).
- g. Plans for future service to the Archdiocese.
- h. Date of application in relation to other applicants.

2.2.6.11. Funding for a sabbatical is available for only 3 priests a year.

2.2.6.12. It is the responsibility of the priest going on sabbatical, in consultation with the Vicar for Clergy, to make arrangements so that the essential work in his assignment is covered. In an instance where substitute help is necessary, it is the responsibility of the priest to obtain such assistance. Substitute help is paid for by the place of assignment.

2.2.6.13. It is the responsibility of the Office of Continuing Education for Priests to gather information about sabbatical programs and to make this data available to the priests of the Archdiocese upon their request.

2.2.7. **Leave of Absence**

For various reasons a priest may request a leave from active priestly ministry. The Archbishop may grant the leave of absence and determine its length. The Archbishop or the Vicar for Clergy will determine if the priest's health insurance premiums and retirement contribution will be paid by the Archdiocese for up to one calendar year. The Archbishop must approve any extension during the priest's leave of absence,

2.2.7.1. Faculties are automatically revoked as of the date the priest leaves his assignment to begin his leave of absence. The priest may not function as a priest in any way except when provided for by Canon Law in the case of an emergency arising from danger of death to another person.

2.2.7.2. If during this leave of absence for a year the priest attempts marriage, either civil or canonical, or functions as a priest, all medical benefits will cease. He also incurs automatic suspension by Canon Law.

2.2.7.3. The immediate effects of resignation or of a leave of absence are:

- a. A priest who is on a leave of absence may not baptize, celebrate Mass, preach, witness marriages, or hear confessions without the special permission of the Archbishop. This restriction would not be valid for those sacramental ministries provided for by Canon Law if the danger of death occurs.
- b. A priest who has resigned or is on a leave of absence should not in any way present himself as a representative of the Church either in or outside the Archdiocese. He should not become involved in any of the official activities of a parish or of a Catholic institution in such a way that people might mistakenly consider him to be a part of the active pastoral ministry.
- c. A priest on leave of absence who is not legally impeded from doing so may receive the sacraments, and he has a right to the courtesy, charity and understanding of his brother priests and of the people in the community.

2.2.8. **Rectories**

All priests in active Diocesan ministry are expected to live in the parish rectory. The rectory is the home of all the priests who live there: pastor, parochial vicars and priests in residence alike. The privacy of each priest must be respected. Only clergy and seminarians are allowed to live in rectories. Family members and other non-clerics are not to live in the rectory without the written permission of the Vicar for Clergy. In addition, any family member who is a minor must receive written permission from the Vicar for Clergy. Finally, any minor who is not a family member is not permitted to stay in a parish rectory. Any parish facilities should be constructed to respect the privacy of the priests.

Without specific approval of the Archbishop or the Vicar for Clergy, no visiting clergy may reside in the rectory or work at a parish.

2.2.9. **Health**

Proper health care indicates an awareness of the essential unity between the physical, intellectual, emotional, and spiritual well being of a person. Just as the priest is responsible to pursue programs of spiritual enrichment and continuing education, a priest should develop and practice good health habits in order that he may minister effectively.

A priest's responsible care of his physical, psychological and emotional health is both an act of stewardship for a part of God's creation, and a sign to others, inviting them to join in the care of human life and all that sustains it. The body is to be a temple of the Holy Spirit that glorifies God (I Cor 6, 19-20). Therefore, every priest is encouraged to develop a personal program of

health care which should include: health education, frequent medical examinations, proper nutrition, exercise, adequate periods of rest, and the elimination of addictive habits which are known to be harmful to human health.

2.2.9.1. The Priests' Continuing Education Committee shall sponsor periodic educational programs directed towards improving the understanding and the care of the physical health of the priests. Attendance is highly recommended.

2.2.9.2. Every priest of the Archdiocese of Denver who is under the age of 40 is to have a complete physical examination by the physician of his choice every two years. Every priest who is over the age of 40 is to have a complete physical examination every year.

2.2.10. **Substance Abuse**

The Archdiocese, in accordance with the counsel of professional authorities, recognizes alcoholism and other substance dependencies as treatable illnesses, which in justice and charity demand our enlightened concern.

2.2.10.1. A priest may not perform his ministry under the influence of alcohol or substance abuse.

2.2.10.2. The Archdiocese will assist the priest to seek treatment for alcohol and substance abuse.

2.2.10.3. Present or future assignment(s) will not be affected upon satisfactory completion of treatment as long as the assignment would not jeopardize maintenance of beneficial results. If treatment is refused or the problem is aggravated, further therapy or some appropriate other action will be considered as a condition for continued ministry.

2.2.10.4. Should time away from one's assignment be needed to facilitate treatment, the Archdiocese will assist in coverage and financial arrangements.

2.2.10.5. Proper treatment will depend on such factors as duration of onset, degree of impairment, physical and psychological complications, and social and vocational complications. Effective treatment may take place in three ways:

- a. Care which consists of detoxification and, if needed, physical stabilization and continued counseling sessions, group sessions, e.g. AA meetings.
- b. Inpatient rehabilitation, probably for a longer period of time, wherein the patient is helped to embrace a new value system and lifestyle enabling him to live peacefully and productively without chemicals.
- c. A diagnostic work-up either on an outpatient or inpatient basis.

2.2.10.6. The Vicar for Clergy maintains current lists of persons, programs and resources to aid persons who have an addiction. These resources shall be made available to those who have identified an addiction in their lives and who seek help with addiction.

2.2.11. **Mass and Stole Fees**

It is recommended earnestly to priests that they celebrate Mass for the intention of the faithful, especially the needy, even if they have not received an offering. (Canon 945§1). It is the policy of the Archdiocese of Denver that the priests celebrate Mass for the intentions of the faithful, in accord with the laws of the Church. Under no circumstance may a priest or deacon demand an explicit offering in order that the celebration of the sacrament takes place. As such, the following criteria are to be noted.

2.2.11.1. On Sundays and Holy Days of Obligation, the pastor of a parish is responsible for offering a Mass for the people of his parish (*pro populo*). If he has more than one parish community or additional missions, he may say one Mass for all. If he does not offer the Mass on that day, he should do so at the earliest possible opportunity. If he is unable to personally offer the Mass, he is to see that another priest does so.

2.2.11.2. A priest may accept one stipend a day for Masses offered. If he celebrates more than one Mass and there are stipended intentions for the other Masses, the stipend does not go to the priest, except for Christmas Day Masses. He is to send the stipend to the Archbishop's office for charitable use, or, upon written permission from the Archbishop, use the stipend for a particular charitable use (Canon 951).

2.2.11.3. There is to be no more than one stipended intention for each Mass offered, no matter the size of the offering (Canon 948).

2.2.11.4. A priest should accept no more intentions than he is able to fulfill within the course of the coming year (Canon 953). If he accepts an offering for an intention, he is obligated to fulfill that intention, even if the stipend is lost (Canon 949). Under certain conditions, such as the expressed desire of the donor, a parish may be permitted to accept intentions for longer than a one year period of celebration (Canon 954). A priest should be aware of this possible limitation on his own ability to offer Masses accordingly.

2.2.11.5. Any and all intentions that are not able to be satisfied in the course of the upcoming year are to be sent to the office of the Moderator of the Curia to be distributed among parishes in the Archdiocese and other places to insure a timely offering of the requested Masses (Canon 956).

2.2.11.6. If money is offered for the application of Masses without an indication of the number of Masses to be celebrated, the number is to be computed on the basis of the offering established in the place where the dweller resides, unless the intention of the donor is presumed legitimately to have been different (Canon 950). In the territory of the Archdiocese, the presumed amount to be applied to each Mass is \$10.00 (Canon 952).

2.2.11.7. With written permission from the Archbishop, a pastor may be allowed to schedule twice a week to have a Mass celebrated with more than one intention. The pastor must insure the following: the priest is to receive only one of the stipends for the Mass; all donors whose intention are offered at the Mass are informed ahead of time and agree to the multiple number of intentions; the stipends from the intentions that do not go to the priest are to be sent to the Archbishop's office or, with previous approval, to a predetermined charitable cause.

2.2.11.8. Pastors are obliged to keep an accurate account of accepted intentions and records of their having been satisfied. This is to be kept in a special book, which is in turn checked yearly by the bishop's delegate (Canon 958).

2.2.11.9. All stole fees go to the parish fund (Canons 531, 551). This does not include Mass stipends, but only fees given for marriages, funerals, Baptisms, blessings, or any other fee extended for sacraments or blessings.

2.2.12. **Extern Priests**

A priest from another diocese or from a religious community who wishes to minister in the Archdiocese for a period over one month will be allowed to do so only by the Archbishop and in agreement with the priest's ordinary. Subsequent to the appropriate background check and meeting the requirements of the Archdiocesan Code of Conduct, the Vicar for Clergy will give permission for an extern priest to live in a parish setting, if available. If an extern priest wishes an assignment, he must receive that through the Priests' Personnel Board who will recommend an assignment for him, assuming the Archbishop has approved his acceptance into the Archdiocese.

2.2.13. **Incardination**

A priest not incardinated into the Archdiocese may seek to be incardinated. This incardination process typically takes five years to complete. Normally a priest will receive two assignments during which he is evaluated as to his suitability in pastoral ministry in the Archdiocese. Embarking on a course of incardination in the Archdiocese does not guarantee that incardination in the Archdiocese is assured. Incardination rests ultimately with the Archbishop.

2.2.14. **Illness in the Priests' Families**

Priests of the Archdiocese are asked to notify the Vicar for Clergy of any serious illness or death in their families in order that this may be made known to other priests and that these intentions be kept in the prayers of the faithful.

2.2.15. **Priests in Military Service**

The Archdiocese for the Military Services, U.S.A. began its independent canonical existence in 1986, with the promulgation of the Apostolic Constitution, *Spirituali militum curae*. In cooperation with other dioceses throughout this country, the Archdiocese is committed to assist in providing for the spiritual care of the military and their dependents.

2.2.15.1. The Archdiocese establishes the goal of providing up to 6% of its active Archdiocesan clergy for service to the Archdiocese for Military Services. This includes up to 4% of priests in reservist status, and up to 2% of priests in active duty in the Archdiocese for Military Services.

2.2.15.2. The Archdiocese will also permit seminarians to participate in the chaplaincy program of the Military Archdiocese for one summer experience. This opportunity will allow seminarians to minister to armed forces personnel.

2.2.15.3. Each request to participate in any facet of the Archdiocese for the Military Services must be granted in writing by the Archbishop of Denver. This endorsement of the Archbishop may be withdrawn at any time if the pastoral needs of the Archdiocese warrant it.

2.2.15.4. The priests of the Archdiocese will be informed when there is an availability of an open position for a chaplaincy in the Archdiocese for Military Services. Any priest incardinated within the Archdiocese of Denver may apply for a position in the Military Archdiocese. The Personnel Board will review his request and his qualifications for such a position. A priest may not apply to be considered for service in any capacity in the Archdiocese for Military Services until he has completed at least 5 years of pastoral ministry with the Archdiocese.

2.2.15.5. A priest will normally be permitted to serve on active duty in the Archdiocese for Military Services for a period of six years. After he has served a six-year assignment, the Personnel Board will evaluate his position. Depending upon the pastoral needs of the Archdiocese, he may be asked to return to full time parish ministry within the Archdiocese. He may also be asked to relinquish his assignment with the Military Archdiocese so that another interested priest may apply for a position.

2.2.15.6. The Archbishop reserves the right to make exceptions to this policy.

2.2.15.7. Since priests released for service in the Military Archdiocese are still incardinated in the Archdiocese, those who serve in active military service are required to participate in the priests' retirement plan of the Archdiocese of Denver.

2.2.16 **Retirement**

An incardinated priest typically stays active in parish ministry until they retire, which would normally occur after having achieved their 75th year. There are some exceptions, and these will have an effect on the pension plan payments the priest would receive.

2.2.16.1. If a priest was ordained or incardinated into the Archdiocese before January 1, 1993, he has the option of requesting early retirement. This request can be made after their 65th year. Priests ordained or incardinated after January 1, 1993 may request consideration for early retirement after their 70th year. In granting of an early retirement, the

pension payment will be a percentage of the normally full payment, granted at 70 years of age. Exact percentages and details for the pension plan may be obtained from the Director for Human Resources of the Management Corporation or the Vicar for Clergy.

2.2.16.2. A priest wishing to request early retirement must submit a letter of request to the Archbishop, stating the reasons and the time frame of his request. The Archbishop will decide on a case-by-case basis the response to such requests. In accord with Canon Law, a pastor must submit a letter of resignation, requesting retirement, to the Archbishop, upon reaching 75 years of age. The Archbishop will consider each letter of resignation on its own merits. Depending upon the health of the priest, his openness to continued service, and other factors, the Archbishop may ask a priest of 75 years or older to stay on in his assignment or to take a new assignment, instead of full retirement at that time.

2.2.17. **Last Will and Testament**

Every priest is required to make a last will and testament. Priests are asked to make this last will and testament in duplicate, keeping a copy for their own files and sending a sealed copy to the Vicar for Clergy. It is recommended that a brother priest be appointed personal representative of the will. Specifics regarding funeral and burial arrangements should be attached to the will.

2.2.18. **Employment of Laicized Priests**

A priest who has been dispensed from priestly obligations is strongly urged to participate in the life of the People of God in a manner suitable to the new condition of his life. However, no priest in these circumstances may be considered for employment by a parish or other ecclesiastical institution without written permission from the Archbishop. His judgment will be based on the norms of law, the conditions set forth in the rescript of dispensation, the applicant's positive qualifications and the possible effects on the people he will serve, and/or program or activity being served. A priest who has left active ministry, but has not been dispensed from his priestly obligations, may not be considered for employment by a parish or other ecclesiastical institution.

Part 3: Consultative Organizations/Persons for Priests

2.3.1. Archdiocesan Priests' Personnel Board

The Archdiocesan Priests' Personnel Board (Personnel Board) is composed of the Auxiliary Bishop(s), the Vicars General, the Vicar for Clergy and the Deans of the Archdiocese and others appointed by the Archbishop. The deans serve a 3-year term and are eligible for reappointment.

The deans cease their role as Vicar Forane upon reassignment outside their deanery, the end of their term and appointment of a new dean, or at the request of the Archbishop.

2.3.1.1. A subcommittee of the Personnel Board meets between the regularly scheduled Personnel Board meetings to facilitate those meetings and to provide the Archbishop with recommendations based upon the information gathered at Personnel Board meetings. This subcommittee consists of a dean from each of the 3 term groupings, the Vicar for Clergy and one of the Vicars General. The Archbishop may appoint another individual to this group in certain circumstances.

2.3.1.2. The Personnel Board is directly responsible to the Archbishop. The Personnel Board is consultative; its principal function is to recommend priests' personnel appointments to the Archbishop and give input on the parish, priest, and their relationship with the rest of the deanery. The Archbishop may make appointments without consulting the Personnel Board and priests may individually approach the Archbishop personally regarding assignments.

2.3.1.3. All members of the Personnel Board are bound to the strictest confidentiality regarding matters discussed during Board meetings or in discussions with the Archbishop regarding priest appointments. This confidentiality continues after a priest leaves the Personnel Board. Members are accountable to the Archbishop regarding confidentiality. If it is certain that a member of the Personnel Board is breaking confidentiality, he may be asked by the Archbishop to resign his position.

2.3.1.4. A priest may contact any member of the Personnel Board regarding his own re-assignment. The Board member, in turn, will notify the entire Board.

- a. A pastor may ask for the re-assignment of his parochial vicar(s).
- b. When a dean visits with the priests in his deanery about their assignment and a possible new assignment, he can mention the possible openings for the coming year. This is done without any promise that the parish position will actually be available, only that the time frame of assignment would suggest the possibility.
- c. When vacancies occur in a pastorate or special assignment, a priest may make a specific request in writing to the Vicar for Clergy to be considered for this position.

2.3.1.5. It is a function of the Personnel Board to study the needs of a parish open for assignment.

2.3.1.6. The Personnel Board will consider assignments and re-assignments taking into account the following:

- a. The needs of the parish for full-time priest(s), for priest(s) in residence with a full-time Archdiocesan or specialized ministry or with a retired priest able to be of assistance dependent upon the health of the priest.
- b. The qualifications needed in a priest replacement, including the needs of the parish community and the parishioners.
- c. The demonstrated ability of a priest to handle the pastoral obligations of a similar parish.
- d. The age of the priest replacement (chronological age) is a factor to be taken into consideration, but this is not the only factor. Years of service and ministerial effectiveness are more important criteria than chronological age in the selection of qualified persons for pastoral appointment. Chronological age should not take precedence over the other qualifications, and this factor is left to the judgment of the Personnel Board.

2.3.1.7. The personnel assignment process for the Archdiocese begins in August with the deans receiving a list of all the priests who are eligible for reassignment for the following summer. Over the course of the next few weeks they contact and personally interview the priests in their deanery who are on the list and any others who express an interest in a new assignment.

- a. In October, the Presbyteral Council meets on personnel business. The deans share the information received from their interviews and any other pertinent information needed in considering the next year's assignments. This may include information concerning the various parishes in their deaneries, needs for parochial vicars, possible new parishes, and any possible problems.
- b. The subcommittee will then meet to create a slate of recommendations for assignment possibilities and priests to consider for those positions. This is then given to the Archbishop for review before being presented to the deans.
- c. At the November Presbyteral Council meeting, the deans discuss the recommendations from the subcommittee. The deans have the opportunity to make comments to the Archbishop and the subcommittee.
- d. In December and the beginning of January, the subcommittee takes the input from the deans' November meetings and recommends assignments for the

upcoming summer. This is given to the Archbishop for preliminary approval before being brought to the deans.

e. In the January meeting of the Presbyteral Council, the deans offer comments to the Archbishop regarding the current list of recommendations. The Archbishop may instruct the Vicar for Clergy to notify priests concerning assignments based on these recommendations or his own alterations. Another option would be the return of the discussion to the subcommittee or the entire Presbyteral Council for revision of recommendations.

f. In February, the deans contact the priests in their deanery to inform them of the new assignment. This process should be completed by March. Once they have been informed and have agreed to the proposal for their next assignment, the Archbishop will then officially appoint them.

2.3.1.8. Ordinarily, a minimum of three weeks is allowed from the date of notification until the effective date of re-assignment. Should a priest decline an assignment offered him by the Archbishop, he must submit his reasons to the Archbishop through the Personnel Board. The Personnel Board will consider his reasons and reconsider the appointment. However, if the reasons are not deemed serious enough, the Board may proceed with the recommendation.

2.3.1.9. If there is a need for assignment outside the normal time line due to death, illness or other unexpected circumstances, the subcommittee will work in conjunction with the affected dean and the Archbishop to make recommendations. When the Board makes a recommendation to the Archbishop, and after the Archbishop has approved the recommendation, the proposed replacement is informed by the Vicar for Clergy.

2.3.1.10. Pastors are appointed for a six-year term that may be renewed for another six years. After the first six-year term, the pastor may be asked to submit a self-evaluation to the Board. The Board will then make its recommendation to the Archbishop.

2.3.1.11. In the absence of a pastor, the Archbishop may appoint a Parish Administrator. The Parish Administrator is a priest who is authorized to maintain the responsibilities of a pastor, but is to initiate no new programs or significant administrative or financial changes without the permission of the Archbishop.

2.3.1.12. A Parochial Vicar is normally assigned for a three-year term. His responsibilities include those matters assigned by the pastor and/or the Archbishop or his delegate, the Vicar for Clergy.

2.3.2. **Priests' Retirement Committee**

The purpose of this body is to oversee and advise the activities relative to the retired priests of the Archdiocese. The members meet no more than quarterly and at least yearly to assess such areas as the Pension Program for Archdiocesan priests, the need for retired priests' housing and

care, and the future planning for Archdiocesan needs for its priests and other related items. The Committee is composed of at least 4 retired priests, a member from the Archdiocesan Finance Council who is familiar with the Archdiocese of Denver Priests' Pension plan, Priest Post Retirement Health Care Plan and Priests' Special Needs Plan, a member from the presbyterate at large, a Vicar General, the Vicar for Clergy, the Director of Human Resources of the Management Corporation and the CFO for the Archdiocese. The latter two act as Chair and Co-chair for the Committee. The members are appointed by the Archbishop.

2.3.3. **Continuing Education for Priests Committee**

The goal of this Committee is to meet the continuing education needs of the priests in the Archdiocese. It strives to respond to the needs of pastoral ministry and the priests' personal and spiritual needs. A committee of priests serves as advisors to the program. The needs of priests are met through workshops, conferences and sabbatical programs. This Committee is also responsible for scheduling and coordinating retreats for the priests of the Archdiocese. The chair for the Continuing Education for Priests' Committee is the Vicar for Clergy. The other members of the board are 4 or 5 priests appointed by the Archbishop.

2.3.4. **Deans (Vicars Forane)**

Consistent with Canon 495, the Presbyteral Council is to aid the Archbishop so that the pastoral welfare of the People of God within the territory of the Archdiocese is most effectively promoted. Accordingly, each dean is to visit each parish within the deanery at least once a year. The parish visitation report is to be completed by the pastor each year under the supervision of the dean. A copy of the parish visitation report is to be kept on file in the Office of the Vicar for Clergy and each parish is also encouraged to keep a copy of the report in the parish files.

2.3.4.1. All priests and parish personnel are to be familiar with the functions of the dean and the annual Dean's Visitation Report and are to cooperate with the dean in fulfilling his responsibilities. Copies of the Dean's Visitation Report are available from the chairman of the deans (Ref: Chapter 1 – Archdiocesan Organization Presbyteral Council, - 1.2.4.1. for election procedure).

2.3.4.2. In addition, the Dean is to review and evaluate the sacramental records maintained by the parish and to assure that a copy of these records is sent to the Archdiocesan archives. With the pastor or parish administrator, the dean is to evaluate the financial, administrative or pastoral needs of the parish and to reflect upon other concerns, which may be brought to the attention of the Archbishop.

2.3.4.3. The dean is to convene meetings with the priests of his deanery, no less than quarterly, and preferably on a monthly basis. At these meetings the dean is to share with the priests the nature of the business and discussions at the Presbyteral Council meetings. He is to share information from the Archdiocesan level and gain input to bring to the upcoming Presbyteral Council meetings from the priests in order to report to the Archbishop and Presbyteral Council.

2.3.4.4. On an continuing basis, the dean is to maintain communication with the priests of his deanery, in order to best inform and advise the Archbishop in matters regarding health and well-being of priest personnel, potential for changes in assignment, needs in the deanery based upon growth, changing demographics, and the like, and items of concern or clarification.

Part 4: Deacons

By direction of the Archbishop, the particular law for the life and ministry of deacons is to be taken from Chapter 2 of the “National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States.” The following norms clarify and/or expand on the Directory norms.

2.4.1. Director for Deacons

The Archbishop appoints the Director for Deacons who is either a priest or deacon. The Director for Deacons reports to the Vicar for Clergy.

2.4.2. Faculties

Deacons with a canonical assignment in the Archdiocese possess the following faculties:

2.4.2.1. With the Archbishop, auxiliary bishop(s) and priests, they may perform all the roles in liturgical rites that the ritual books attribute to them.

2.4.2.2. Within the confines of the canonical assignment approved for them by the Archbishop, they may:

- a. Administer Baptism solemnly.
- b. Distribute Holy Communion at Mass and conduct the rite of Holy Communion outside of Mass.
- c. Celebrate the rite of Viaticum, distribute Holy Communion to the sick, and share in the pastoral obligation to care for the sick.
- d. Impart Benediction of the Blessed Sacrament.
- e. Proclaim the Gospel of the Lord and read the Scriptures.
- f. Teach and preach.
- g. Administer the sacramentals of the Church in prescribed form.
- h. Preside over religious worship, prayers and the Liturgy of the Word to the degree permitted by the ritual books.
- i. Officiate at funerals and burial rites.
- j. General faculty to assist at marriages within the boundaries of the parish to which they are assigned.

- k. Faculty to sub-delegate to other priests and deacons, in individual instances, the faculty to assist at marriages within the boundaries of the parish to which the deacon is himself assigned (Canons 111,137 (3)). (The sub-delegation is to be given in writing and the fact of sub-delegation is to be noted in the marriage record.
- l. Perform an ecclesiastical funeral rite for an unbaptized child if the parents had intended to have the child baptized (Canon 1183§2).
- m. Consume food or drink before the second or third assistance at the celebration of the Eucharist on the same day (Canon 919).

2.4.2.3. Deacons possess faculties as a result of and within the confines of a specific canonical assignment. If a deacon wishes to exercise his diaconal ministry in a parish to which he is not assigned, he may, with the approval of the pastor:

- a. Celebrate Baptism solemnly and supply the ceremonies that have been omitted at Baptism in the case of an infant or adult.
- b. Assist at Marriage provided a delegation or sub-delegation has been secured in each individual case.
- c. Preside at wakes, funerals, and burial rites according to the approved ritual.

2.4.3. **Assignments**

As the primary shepherd who seeks to promote the well being of all of the people of the Archdiocese, the Archbishop appoints deacons to diaconal ministry.

2.4.3.1. The deacon functions within the Archdiocese according to the terms of the assignment and faculties granted by the Archbishop.

2.4.3.2. The assignment of a deacon to a specific ministry, the delineation of his duties and responsibilities and the designation of his immediate pastor or pastoral supervisor will be clearly stated in a decree of appointment signed by the Archbishop. The Director for Deacons, the Pastor and the deacon collaborate in the preparation of this decree.

2.4.3.3. The decree of appointment will consist of Part A and Part B. Part A, is a letter which grants provisional assignment of the deacon to a parish ministry by the Archbishop. Part B, which completes the decree of appointment, contains the delineation of the deacon's duties and responsibilities as referred to in item "b" above. Part B is to be completed within six weeks from the effective date of Part A.

2.4.3.4. Deacon assignments can be for either a 36-month or 42-month period.

2.4.3.5. A newly ordained deacon will receive a three-year temporary assignment during which time his ministry will be supervised by the Director for Deacons, with the assistance of his pastor.

2.4.3.6. In his ministry, the deacon is accountable to the Archbishop, the Vicar for Clergy, the Director for Deacons and to the pastor or other supervisor.

2.4.3.7. A deacon requesting a change of assignment will send a letter to the Director for Deacons 6 months prior to expiration of his current assignment. The Director will then schedule a meeting for the deacon to meet with the Diaconate Personnel Board.

2.4.3.8. A pastor requesting the assignment of a deacon or the transfer of a deacon is to send a letter to the Director for Deacons. This request will be reviewed by the Diaconate Personnel Board.

2.4.3.9. The Director for Deacons, having met with the members of the Diaconate Personnel Board, will submit to the Archbishop the recommendation(s) of the Board for diaconal assignment.

2.4.3.10. The Archbishop alone can remove a deacon from an assignment. Assignments or changes in assignments become effective only upon receipt of the decree of appointment from the Archbishop.

2.4.3.11. There is no limit to the number of assignments a deacon may have in a parish.

2.4.4. **Obligations and Rights**

2.4.4.1. To receive an assignment to function within the Archdiocese, the deacon is required to satisfy the continuing education requirements as defined in the diaconate continuing formation policies. Failure to meet these requirements results in the diaconal assignment not being renewed. Pastors will be informed on an annual basis as to the status of the deacon's continuing education hours.

2.4.4.2. The deacon is to annually review his duties and responsibilities as defined in the decree of appointment with his pastor or supervisor.

2.4.4.3. The deacon is required to make an annual retreat. The parish to which the deacon is assigned provides total reimbursement for his annual retreat.

2.4.4.4. The parish of assignment is to provide up to \$300.00 annually for continuing education expenses of the deacon.

2.4.4.5. A deacon shall be reimbursed for all authorized expenses he incurs for the benefit of the parish or institution he serves. This shall include, but not be limited to: travel, meals, required materials, telephone, postage, and meeting fees. Parishes are expected to

provide necessary liturgical vestments and related items required by the deacon for diaconal ministry (Ref: Chapter 10 – Parish Business Practices within the Territory of the Archdiocese - Stewardship of Assets – 10.1.2.).

2.4.4.6. Every expense incurred by a deacon for which he expects reimbursement shall be approved by the pastor or his equivalent in advance of the expense.

2.4.4.7. A deacon is obliged to pray for the Universal Church and must include in his daily prayer those parts of the Liturgy of the Hours known as Morning and Evening Prayer. Whenever possible, he should lead these prayers within the community in which he has been assigned to minister.

2.4.5. **Diaconate Meetings**

A diaconate region is a small group of deacons and wives which meets on a regular basis for the purpose of sharing prayer, building spiritual fraternity, exchanging positive dialogue on relevant issues and receiving updates and information from the Archdiocesan offices. Deacons are assigned to a specific region based on the geography of their residence.

2.4.5.1. Deacons and their wives are encouraged to attend the meetings of their region. Meetings of the respective regions are not mandatory.

2.4.6. **Salary and Benefits**

A deacon is not compensated for exercising his ministry, except in those cases described in Canon 281§3. In such cases, the primary basis for negotiation between the contracting parties should be the salary and benefits package necessary to maintain the decent support of a deacon and of his family.

2.4.6.1. A deacon who is qualified for employment, such as youth minister, may apply for and hold such a position.

2.4.7. **Stole Fees**

A deacon is governed by the same policy that applies to priests in the Archdiocese. All stole fees go to the parish fund. This includes stole fees given for marriages, funerals, Baptisms, blessings and any other stole fee extended for sacraments or blessings, unless specifically stated otherwise by the giver (Ref: Mass and Stole Fees, 2.2.11.).

2.4.8. **Leave of Absence**

A deacon incardinated in the Archdiocese may request a leave of absence from ministerial responsibilities for reasons of health, personal or family obligations. Depending on the circumstances of the request, a leave of absence with or without faculties can be granted. After reviewing the request, the Diaconate Personnel Board will make a recommendation to the Archbishop. A leave of absence is not granted to a deacon who moves to another diocese

when he intends to continue his diaconal ministry.

2.4.8.1. A leave of absence may be granted to a deacon when a formal request is made in writing to the Director for Deacons. Upon the receipt of such a request, the Director will schedule a meeting between the deacon and the Diaconate Personnel Board. A leave of absence will be considered for a period of time designated by the Director for Deacons and the Diaconate Personnel Board based upon the particular need. Members of the Board will then submit a recommendation to the Archbishop who will make the final decision.

2.4.8.2. Leaves of absence are to be reviewed annually.

2.4.9. **Title, Liturgical Vesture and Clerical Attire**

2.4.9.1. The authorized title for a deacon is *Deacon* that precedes the name, e.g.: Deacon Paul Smith.

2.4.9.2. The dalmatic, worn over the alb and stole, is the vestment proper to the deacon. However, there are other ministerial situations where, because of pastoral necessity, the deacon should communicate his presence as an ordained minister through clerical attire.

- a. The situations include, but are not limited to: catechetical situations; visitations in hospitals, prisons/jails, hospices, and nursing homes.
- b. The proper clerical attire for the deacon is: black shirt; Roman collar; deacon cross ornament worn around the neck.
- c. In the above situations he is to use proper judgment, recognizing that priests and laity of the Archdiocese may not be accustomed to this mode of dress for a deacon.

2.4.10. **Incardination**

A deacon who has spent 3 years in diaconal ministry and who is not incardinated into the Archdiocese (extern deacon) may initiate the process of incardination by following the incardination/excardination protocol.

2.4.10.1. An extern deacon's request for diaconal assignment and faculties will be considered after a recommendation from his ordinary and receipt of the necessary documentation. A background check, meeting the criteria for the Archdiocesan Code of Conduct, and completion of Archdiocesan documentation will support the recommendation. The Personnel Board will review the deacon's request prior to making its formal recommendation to the Archbishop.

2.4.10.2. Upon the recommendation of the Personnel Board and approval of the Archbishop, an extern deacon will receive a three-year supervised assignment that will be coordinated by the Director for Deacons. At the end of the three-year assignment, the extern

deacon can request incardination. The extern deacon will remain in a supervised temporary assignment until he is granted incardination.

2.4.10.3. Deacons are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and to their own ordinary (Canon 273). A deacon receives his diaconal assignment and faculties from the Archbishop to whom he is accountable. If a deacon incardinated in the Archdiocese moves to another diocese, he is still accountable to the Archbishop until he is excardinated. The deacon who moves to another diocese does not possess faculties until the bishop of the new diocese grants them.

2.4.11. **Retirement**

The term “retirement,” when applied to a deacon, refers to the cessation of formal, assigned ministry.

2.4.11.1. A deacon may request retirement status from the Archbishop for reasons of age, health, or long-term inhibiting family responsibilities. The request for retirement does not assure retirement status.

- a. If, because of health or long-term inhibiting family responsibilities, it is discerned that the deacon is unable to perform his diaconal duties, the Archbishop may suggest or direct the deacon to serve in a retired status.
- b. The deacon should address his letter of request for retirement to the Archbishop and submit it to the Director for Deacons. This request should be made three months prior to reaching his seventy-fifth birthday.
- c. If the reason for seeking retirement involves an issue other than age, the deacon should discuss the matter with the Director for Deacons.
- d. All decisions regarding retirement of deacons are made by the Archbishop.

2.4.11.2. The retired deacon is encouraged to remain active in ministry as far as circumstances permit. He will continue to possess the faculties of the Archdiocese unless they are explicitly revoked. The pastor of the parish in which the retired deacon serves will grant the needed special delegations for each instance of sacramental ministry.

2.4.11.3. The retired deacon will be invited to remain active in his regional programs, be invited to attend any and all educational and liturgical programs, and be asked to make his annual retreat with his brother deacons. If the cost of this retreat would present a burden to the retired deacon, he should contact the Director for Deacons for assistance prior to his retreat.

2.4.11.4. The retired deacon is excused from his continuing education requirements.

2.4.12. **Substance Abuse**

The Archdiocese, in accordance with the counsel of professional authorities, recognizes alcoholism and other substance dependencies as treatable illnesses, which in justice and charity demand our enlightened concern.

2.4.12.1. A deacon may not perform his ministry under the influence of alcohol or substance abuse.

2.4.12.2. The Archdiocese will assist the deacon to seek treatment for alcohol and substance abuse.

2.4.12.3. Present or future assignment(s) will not be affected upon satisfactory completion of treatment as long as the assignment would not jeopardize maintenance of beneficial results. If treatment is refused or the problem is aggravated, further therapy or some appropriate other action will be considered as a condition for continued ministry.

2.2.12.4. Should time away from one's assignment be needed to facilitate treatment, the Archdiocese will assist in coverage and financial arrangements.

2.2.12.5. Proper treatment will depend on such factors as duration of onset, degree of impairment, physical and psychological complications, and social and vocational complications. Effective treatment may take place in three ways:

- a. Care which consists of detoxification and, if needed, physical stabilization and continued counseling sessions, group sessions, e.g. AA meetings.
- b. Inpatient rehabilitation, probably for a longer period of time, wherein the patient is helped to embrace a new value system and lifestyle enabling him to live peacefully and productively without chemicals.
- c. A diagnostic work-up either on an outpatient or inpatient basis.

2.2.12.6. The Vicar for Clergy maintains current lists of persons, programs and resources to aid persons who have an addiction. These resources shall be made available to those who have identified an addiction in their lives and who seek help with addiction.

Part 5: Consultative Organizations for Deacons

2.5.1. Diaconate Personnel Board

The Diaconate Personnel Board is composed of six Deacons and the Director for Deacons. Members are appointed by the Archbishop and serve a term of three years, not to exceed two terms consecutively. The Chairman of the Personnel Board is the Director for Deacons.

2.5.1.1. The Personnel Board is responsible to the Archbishop. The Personnel Board is consultative, with its principal function being the recommendation of deacons' personnel appointments to the Archbishop.

2.5.1.2. The Archbishop is free to make appointments without consulting the Personnel Board and deacons may approach the Archbishop personally regarding assignments.

2.5.1.3. All members of the Personnel Board are bound to the strictest confidentiality regarding matters discussed during board meetings. This confidentiality prevails after a deacon leaves the Personnel Board.

2.5.1.4. Members are accountable to the Archbishop regarding confidentiality. If it is certain that a member of the Personnel Board is breaching confidentiality, the Archbishop and/or the Director for Deacons may ask him to resign his position.

2.5.1.5. It is the function of the Personnel Board to study the needs of a parish and the deacon. This may be done by meeting personally with the deacon and/or his wife.

2.5.1.6. The Personnel Board meets monthly to address deacons' issues and the diaconal ministry needs of the Archdiocese

2.5.1.7. Pastors' requests for deacons are discussed at each Personnel Board meeting.

2.5.1.8. Deacon's assignments are scheduled to end on either the first of June or the first of December. The Personnel Board begins meeting in January to consider those assignments that are due the first of June. During the period of January through May the Coordinator for Continuing Education submits continuing education reports to the Personnel Board. When the Personnel Board has received a report that the deacon has completed his required hours of continuing education, the Personnel Board will make a recommendation to the Archbishop. The same process is followed for deacons whose assignments expire the first of December. Recommendations for this group are made to the Archbishop after the November meeting.

2.5.1.9. In making a recommendation for assignment, the Personnel Board first considers the needs of the Archdiocese, then the deacon's personal preference.

2.5.1.10. The Director for Deacons meets with the Vicar for Clergy to discuss

Diaconate Personnel Board recommendations and priest personnel assignments to assure that recommended deacon assignments be made in the best interests of the Church.

2.5.2 **Diaconate Council**

The Diaconate Council exists to provide a source of guidance and support to deacons and their wives in their mission of service to God and His Church. The chairman of the Council is the Associate Director For Deacons. Members of the Diaconate Council are deacons who are appointed as Region Coordinators by the Archbishop. Their wives act as representatives of all the wives in the specific region. One region coordinator's wife is elected from among the council wives to represent all council wives.

2.5.3. **Continuing Formation Committee**

A program for continuing education and formation is provided annually for the entire diaconal community. The preparation, implementation, and evaluation of this program are coordinated by the Director for Deacons.

2.5.3.1. A continuing formation coordinator appointed by the Director for Deacons records the continuing formation hours for each deacon and reports them to the Personnel Board annually.