

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.

MATTHEW 28: 19-20

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PRIESTLY MINISTRY

I. INTRODUCTION

The Rite of Ordination of Priests reminds candidates that “presbyters are co-workers of the college of bishops since they are joined to bishops in the priestly office and are called to serve the people of God.” The priest is an ordained co-worker with the Archbishop in the carrying out of the Mission of the Church. As such there is a special relationship between the Archbishop and each priest as the entire presbyterate oversees the pastoral development of the Church.

Although the priesthood is like a profession that requires specific skills to fulfill pastoral duties, the life of the priest is primarily a vocation of loving service, which challenges the priest to grow as an icon—a likeness—of Christ the Good Shepherd through the practice of prayer and the evangelical counsels of obedience, celibacy, and apostolic simplicity of life. This vocation is both a gift from God and a sacrifice on the part of the priest. In addition to the free donation of his life, the priest has the responsibility to be true to his vocation, out of fidelity to both God and the people he serves. In return, the body of Christ has a responsibility to support the priest both spiritually and physically.

Because of his communion with the Archbishop as a member of the Presbyterium, the priest has the right to call upon the Archbishop and the church to assist him in being faithful to his call, and, both the priest and the Archbishop should feel free to open their minds to one another for the good of the church. “To ensure an increasingly effective apostolate, the bishop should be willing to engage in dialogue with his priests, individually and collectively, not merely occasionally, but if possible, regularly.” (*CD*, 28)

The Office of the Vicar for Clergy, consisting of the Vicar for Clergy and his staff, assists the Archbishop in supporting priests in their growth and ministry. In addition, the Archbishop has established councils and boards, which assist him in seeing to the spiritual and temporal needs of the priests and parishes of the Archdiocese. These include the following:

- The Presbyteral Council which makes recommendations to the Archbishop regarding the overall pastoral care of the ministers and faith communities in the Archdiocese, as well as the fulfillment of the mission and ministry of the Archdiocese of Seattle;
- The Priest Personnel Board which makes recommendations to the Archbishop concerning the well being of the priests, particularly their assignments, and the well being of parish communities, ensuring that they have strong pastoral leadership and that the Archdiocese has strong, vibrant parish communities;

- The Priest Health Board and a Priest Pension Board whose trustees respectively administer these plans and make recommendations to the Archbishop regarding necessary changes.

II. ASSIGNMENT PROCESS

The Office of the Vicar for Clergy, consisting of the Vicar for Clergy and appropriate support staff, assists the Archbishop in the ministry to priests and in their placement and helps him and the priests with any special needs or difficulties. The office works with the Priest Personnel Board in implementing the policies and guidelines governing priest assignments and supports priests with a spirit of *cura personalis* by working with them to identify and evaluate their needs, talents, interests, and any special considerations that ought to affect their assignments.

The Vicar for Clergy works with deaneries, parishes, and other institutions to identify their personnel needs.

PM 1. The Archbishop appoints all priests to their assignments.

The Archbishop assigns priests to ministerial assignments in consultation with the Priest Personnel Board and, in most cases, with the priest himself. In developing assignments, the following needs are considered:

- The needs of the Archdiocese as a whole;
- The needs of the local parish community; and
- The needs and gifts of the individual priest(s).

Role of the Priest Personnel Board

PM 2. The Priest Personnel Board assists the Archbishop in developing assignments for priests and other key pastoral leadership. During Board meetings, members will also listen to the needs of the priests and parishes, evaluate the five-year or eleven-year reviews of pastors, and assess the needs of parishes and other institutions with respect to the assignment of priests.

PM 3. The Priest Personnel Board is composed of members of the presbyterate whose number and composition is determined by the Archbishop.

- 3.a. The Vicar for Clergy and Auxiliary Bishop(s) are *ex officio* members of the Priest Personnel Board.
- 3.b. Incardinated priests of the Archdiocese elect two Archdiocesan priests annually. The Archbishop appoints one

priest. The term of office is three years with no elected member serving more than two consecutive terms. To ensure institutional memory, terms will be staggered.

- 3.c. The Priest Personnel Board has three elected officers, chosen by the Board and approved by the Archbishop, who serve for two years:
- The Chairperson, in collaboration with the Vicar for Clergy, conducts the business meeting, sets the meeting agenda, establishes the regular meeting schedules, and communicates the postponement or cancellation of meetings as needed.
 - The Vice Chair replaces the chair as necessary.
 - The Secretary records the proceedings of each meeting and sends minutes to the Vicar for Clergy and the Chair.
- 3.d. Each October the Vicar for Clergy holds an election to replace those members whose terms have expired.
- 3.e. The Vicar for Clergy receives items for the agenda from all members, reports results of periodic interviews with deans as they pertain to the meeting, and acts as spokesperson for the board.

PM 4. Confidentiality is required during the process of consultations concerning proposed assignments.

To ensure priests' right to privacy and a more successful process of consultation, the Personnel Board requires of its members the highest level of confidentiality.

Start of Term of Office

Normally, most assignments are effective July 1. When necessary, changes will be made at other times.

Open Listing

PM 5. Open listing is the most usual procedure whereby the Priest Personnel Board informs all diocesan priests of open positions.

- 5.a. The purpose of open listing is to give priests the opportunity to nominate themselves for a specific pastoral assignment, thereby broadening the process of nomination. The Priest Personnel Board can also nominate priests for pastoral assignments.

- 5.b. When a priest's name is put under discussion for an assignment, the Vicar for Clergy should inform the priest so that he may have more time to discern his openness to a new assignment.
- 5.c. Open listing does not imply that priests choose their own assignments. Some assignments, by their nature, may be reserved to the Archbishop. Some assignments, because of time or other special needs, may not be open-listed.

PM 6. Open listing is not used for assigning newly ordained priests (those ordained fewer than five years) or those in the process of incardination.

Meeting with the Archbishop

PM 7. As part of the process of assignment, the Archbishop strives to meet with each priest, especially those whose assignment will require discussion. Because of the close, collaborative relationship between a priest and his bishop, the conversation requires a frank manifestation of conscience and mutual respect.

Appointment of Pastors

PM 8. To ensure a suitable period of time for mentoring by senior and respected clergy, the Archbishop will not ordinarily assign a new priest as pastor within five years of his ordination. Exceptions will be discussed with the Priest Personnel Board and the priest prior to assignment.

PM 9. Newly ordained priests are required to participate in the five-year programs of mentoring and formation provided by the Archdiocese, which assist their successful transition into the pastorate.

PM 10. The ordinary term of office for a pastor is six years, renewable once.

- 10.a. A pastor is entrusted to a parish and exercises the pastoral care of the community committed to him under the authority of the diocesan bishop. Sharing in the ministry of Christ, the pastor carries out the functions of teaching, sanctifying, and governing, and with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law (*CIC*, c. 519).

- 10.b. The pastor, for personal or professional reasons, may nominate himself for another position, or request a transfer at any time.
- 10.c. The Archbishop, because of pastoral needs in another area of the Archdiocese, will, if possible, consult with the Priest Personnel Board and with the priest concerned and request the transfer of a pastor for the good of the church (*CIC*, c. 1748).
- 10.d. The Vicar for Clergy and the Priest Personnel Board use the following criteria for recommending appointments of pastors:
- *Commitment to Consultative Leadership:* In keeping with the Archdiocesan guidelines for shared responsibility between the priest and other ministries (see “Church Governance through Consultative Leadership: Policies and Guidelines”) the pastor is called to demonstrate a collaborative style of leadership and to develop the gifts of all the baptized.
 - *Spiritual Growth:* The pastor is recognized as a man of faith who is able to communicate that faith to others. He finds the ministry to his people a primary source of his spiritual growth.
 - *Liturgical Abilities:* The pastor is willing and able to plan and carry out liturgical celebrations of the Eucharist, Penance and other sacraments; to deliver prepared homilies on the Word of God; to assume a leadership role in forming the prayer life of the community. He faithfully discharges all liturgical norms and approved practices of the Archdiocese, accepts the responsibility to preach regularly, and faithfully fulfills all norms based on canon law and the universal law of the church.
 - *Education:* The pastor demonstrates suitable competence in leadership for all levels of faith formation. He has experience with the Rite of Christian Initiation of Adults (RCIA). He is committed to support the mission of Catholic schools and willing to work with the Catholic Schools Department (CSD). For further information on collaborating with the school, see CSD policies.
 - *Pastoral Abilities:* The pastor demonstrates concern for those preparing for marriage, for the sick, the dying, the poor, the alienated and the unchurched. He provides

opportunities for the private celebration of the sacrament of penance and is accessible to people in times of stress such as funerals. He offers leadership to, and cooperates with, the parish pastoral council, lay ecclesial ministers, parish commissions and committees.

- *Administrative Skills:* The pastor has the ability to organize and supervise parish work; to promote a spirit of teamwork and a coordinated staff effort; to ensure that the pastoral staff is properly qualified and certified; to ensure that the non-pastoral staff helps the spirit and ministry of the clergy and pastoral staff; to accept ultimate responsibility for property management, financial matters, and the hiring and firing of personnel.
- *Archdiocesan Support:* The pastor is particularly sensitive to Archdiocesan goals and supports Archdiocesan programs. He works with Archdiocesan agencies, is willing to serve on committees and councils as requested by the Archbishop, and assists in Archdiocesan efforts through personal involvement, especially in the annual appeal.
- *Initiative:* The pastor is willing to initiate and seek advice and help from other parishes and priests in the deanery, and from local and Archdiocesan persons, to achieve the goals and objectives of the parish.
- *Priestly Fraternity:* The pastor demonstrates an interest in working with other priests—within the household or in neighboring parishes—and with the clergy of other faiths in ecumenical efforts.
- *Experience:* The pastor has experienced at least five years as a priest or religious, and has served the Church in various capacities. Ordinarily, the pastor has experienced two successful assignments for a minimum of three years.

Appointment of Priest Moderators

PM 11. The term of appointment for a priest moderator is linked to the term of appointment for the pastoral leader he is moderating.

The priest moderator acts as the canonical pastor of the parish in which participation in its pastoral care is entrusted to others (*CIC*, c. 517 §2).

Appointment of Priest Administrators

PM 12. A priest administrator serves for the period of time designated by the Archbishop.

- 12.a. Priest administrator is an office held by a priest with responsibility for the administration and pastoral oversight of a parish. This office may be held, for example, by seasoned, newly arrived priests or by newly ordained priests who require more experience and formation before being assigned as pastors.
- 12.b. A priest administrator is bound by the same duties and possesses the same rights as a pastor, but by definition does not have stability of office; by nature his appointment is temporary (see *CIC*, c. 540).
- 12.c. In the assignment of priest administrators, primary consideration will be given to parishes which best prepare priest administrators for future pastorates.
- 12.d. The Archbishop, because of pastoral needs and, if possible, after appropriate consultation with the Priest Personnel Board, the Vicar for Clergy, and with the individual priest, may request that the priest accept a new assignment.

Appointed Offices and Positions

Priests may be selected for an office in place of or in addition to parish ministry on the basis of identified need for such positions, a desire on the part of the priest himself to pursue such a ministry, and a judgment on the part of the Archbishop, after appropriate consultation, that he is well suited for it. It is usually the case that priests will receive part of their preparation for these special ministries through one or more successful assignments in a parish.

Vicar General

The Archbishop appoints a Vicar General to assist him in the overall governance of the Archdiocese (*CIC*, cc. 475). The Vicar General's areas of responsibility, term of office, and other authority are outlined in his letter of appointment.

Episcopal Vicar

The Archbishop appoints Episcopal Vicar(s) to assist him in specific areas of governance of the Archdiocese (*CIC*, cc. 476). The Episcopal Vicars'

areas of responsibility, term of office, and other authority are outlined in each letter of appointment

Judicial Vicar

A Judicial Vicar is a priest appointed by the bishop who exercises ordinary power to judge cases in a diocese. He must hold a doctorate in canon law or at least a licentiate, and be not less than thirty years of age. The Judicial Vicar does not lose his function in the event of a vacant see.

Dean

The Archdiocese is divided into deaneries with specific geographical boundaries. Through an election, the priests of each deanery recommend a candidate as Dean by the Archbishop. The Dean, appointed by the Archbishop, represents his deanery for a three-year term, renewable once. Each Dean serves on the Presbyteral Council for the length of his term as dean (see also Church Governance through Consultative Leadership).

Presbyteral Council Member

The Archbishop convenes a group of priests representing the presbyterate of the Archdiocese including consultors to assist him in the governance of the archdiocese in promoting the pastoral good of the people of God entrusted to him (*CIC*, c. 495, §1). Membership on the Presbyteral Council consists of the deans and other priests at large appointed by the Archbishop.

Consultor

From among the members of the Presbyteral Council, the Archbishop appoints priests to the College of Consultors. A Consultor serves a five-year term, which is independent of the term of the priest on the Presbyteral council. The Archbishop within the bounds set by canon law determines the size of the College of Consultors. There must be at least six members but no more than twelve (*CIC*, c. 502 §§1-2).

Mentor

A mentor is a seasoned priest, designated by the Archbishop, who provides guidance and moral support to newly-ordained priests in at least the first three years of their continuing formation and to first-time priest administrators in at least their first year.

Appointment of Parochial Vicars

PM 13. The ordinary term of office for a parochial vicar is three years.

- 13.a. A parochial vicar is a priest assigned by the Archbishop to assist a pastor in pastoral ministry in one or several parishes (*CIC*, c. 545). The parochial vicar is accountable to the pastor and shares in pastoral ministry under his authority.
- 13.b. In the assignment of parochial vicars, primary consideration will be given to pastors who have shown pastoral skills and fidelity to the criteria in 10.d and who can best prepare parochial vicars for future pastorates. Consideration will be given to parishes that provide a rectory setting where meals can be shared, prayer can be said in common, and there is close contact with the pastor.
- 13.c. When there is the possibility of close cooperation, mentoring, and rectory living with a resident pastor, a newly ordained priest may be assigned to a cluster of parishes.
- 13.d. Because of pastoral needs and after appropriate consultation with the Priest Personnel Board, Vicar for Clergy, and with the individual priest, the Archbishop may request that the priest take a new assignment.

Appointment of Chaplains

PM 14. The term for chaplain is ordinarily three years, renewable indefinitely.

- 14.a. A chaplain is a priest appointed by the Archbishop to some community or particular group of Christian faithful (*CIC*, cc. 564-572).
- 14.b. Chaplains of high schools, hospitals, prisons/jails, or seaports, may be required by that institution to undergo an interview with the agency in which he will work. Before interviewing, priests must obtain permission from the Archbishop or the Vicar for Clergy.
- 14.c. Because of pastoral needs and after appropriate consultation with the Priest Personnel Board, Vicar for Clergy, and with the individual priest, the Archbishop may request that the priest take a new assignment.

PM 15. Chaplains in healthcare and criminal justice ministries must observe the archdiocesan policies for chaplains as defined for those ministries.

Special Assignments

PM 16. Priests serving in non-parochial ministries without an assigned regular parish or faith community are expected to provide regular service in a parish at least on weekends as assigned by the Vicar for Clergy.

PM 17. Priests who receive a special assignment from the Archbishop, which may include a ministry outside the Archdiocese of Seattle, must contribute to the priests' retirement program from their source of salary.

PM 18. Priests on special assignment must clarify their obligation, if any, to contribute to the archdiocesan benefit plan for priests.

On a case-by-case basis, the Archbishop will determine whether the priest's source of salary is sufficient to cover his benefits or whether archdiocesan coverage is required.

PM 19. A priest's source of salary is responsible for the costs of Priest Days and the Priest Retreat.

Appointment of Newly Ordained Priests (First Assignment)

PM 20. Because of the pastoral considerations to be observed, the appointments of newly ordained priests (those ordained five years or less) to their first assignments follow a special process.

20.a. Newly-ordained priests are viewed as interns. In identifying an appropriate placement for them, the capacity of pastor and parish staff to provide a good learning experience for them must, in some cases, take precedence even over the need a parish may have for a parochial vicar. Because of the importance of this first assignment for the future satisfaction and success in ministry of the newly ordained, the Priest Personnel Board has always seen these assignments as taking precedence over the assignments of other parochial vicars.

20.b. In developing the assignment for the newly ordained, the Associate Director for Seminarians, Deacon Candidates, and Vocations serves as a consultant to the Archbishop, the Vicar for Clergy and the Personnel Board. This consultation involves the following process:

- The Archbishop's calling of the seminarian to orders. With the call of the Archbishop, the process begins.
- Arranging for an interview between the Archbishop, Vicar for Clergy, and the candidate for ordination. This

interview will normally take place prior to ordination to the diaconate.

- Sharing with the Vicar for Clergy a copy of the candidate's most recent seminary evaluation, along with the formal evaluation prepared by the Associate Director for Seminarians, Deacon Candidates, and Vocations; and
- Consultations among the Archbishop, the Vicar for Clergy, and Personnel Board to provide a list of possible placements of the newly ordained. This list will be compiled on the basis of the suitability of the pastor and parish staff to provide a good mentoring experience for the newly ordained as well as on the need of that parish for the services of a parochial vicar.

20.c. Based on the information gained from this process, the Personnel Board will finalize its recommendation to the Archbishop regarding the assignment of the newly ordained.

20.d. After the assignment, the newly ordained meets with the pastor to discuss the parish assignment.

Review of Ministry and Pastoral Needs

The purpose of pastoral assessment is to review the ministry of the priest in a spirit of discernment in order to affirm the strengths of a priest's ministry and to help him identify areas for continuing development.

PM 21. The ministry of each priest shall be formally reviewed in written and oral manner and at regular intervals.

The Office of the Vicar for Clergy will provide an appropriate instrument and oversee the process to ensure that a formal review is prepared.

21.a. A newly ordained priest (first five years) shall be reviewed by the pastor or priest moderator in collaboration with the Vicar of Clergy's Office.

21.b. Parochial vicars shall be reviewed once during the term of assignment by the pastor or priest moderator in collaboration with the Vicar of Clergy's Office.

21.c. Priest Administrators shall be reviewed once by the Office of the Vicar for Clergy during the term of assignment.

- Self evaluation written;
- Staff input (oral or written);
- Parishioner survey;
- Leadership survey (written);
- Liturgy visit;
- Chancery input on the skills, gifts and challenges of the priest. To include review of:
 - Human resources;
 - Administration and finance;
 - Schools;
 - Stewardship.

21.d. Pastors shall be reviewed in the next to last year of their term of Office by the Office of the Vicar for Clergy. The pastor, at his discretion, may authorize an annual review of his ministry for the purpose of growing in pastoral effectiveness.

21.e. Priests on special assignment shall be reviewed by the Archbishop as necessary.

Parish Review (Conducted in sixth year of pastor term, third year of Priest Administrator term, or when a change of leader is anticipated)

PM 22. In anticipation of the assignment of a new pastor, a detailed review of the parish will be conducted by the Office of the Vicar for Clergy with the assistance of the incumbent pastor, parish leadership and staff.

- Leadership gathering (SWOT) oriented questions and Appreciative Inquiry;
- Statistical data;
- Financial data;
- Parish life overview;
- Assessment of staff structure, issues (landscape)
- Chancery input on the parish, to include review of:
 - Human resources;
 - Administration and finance;
 - Schools.

Parish review data is to be provided to the current parish leader, Vicar for Clergy, Priest Personnel Board, incoming parish leader, and Archbishop.

PM 23. Transition services are given to those accepting new assignments and a transition review will be conducted to assist both the priest and the community involved in the transition.

III. FACULTIES

The *Code of Canon Law* establishes rights and privileges for priests, deacons and other Church ministers. The “faculties” granted to clergy by the Archbishop contribute to the good order of the church. See Appendix A for the *pagella* or list of faculties for priests who minister in the Archdiocese or have received pastoral assignment from the Archbishop.

IV. CONDUCT REQUIRED OF PRIESTS

The Church expects the ministry of the priest to be informed by prayer and characterized by a spirit of community, obedience to lawful authority, and simplicity of life. As a person whose vocation also has professional implications, the priest is expected to uphold the high level of trust accorded to him. In his ministry, vulnerable people will be entrusted to his care, with whom he must maintain appropriate boundaries while serving them with compassion. The Archdiocese of Seattle is committed to assisting priests and people with ensuring the highest standards of ethical and professional conduct.

PM 24. Priests are to strive to build up the bond of brotherhood among themselves and to acknowledge and promote the mission of the laity in the church (*CIC*, c. 275).

PM 25. Priests should associate with others in order to foster their exercise of priestly ministry and to promote unity among themselves (*CIC*, c. 278).

PM 26. Common life is highly recommended; where it already exists, it is to be preserved (*CIC*, c. 280).

PM 27. Priests are to strive for a life of holiness through fulfilling their duties in pastoral ministry, nourishing their spiritual life through the sacred scripture and the Eucharist, and through carrying out the liturgy of the hours and other forms of prayer (*CIC*, c. 276 §§1-2).

PM 28. Priests must observe perpetual continence through a life of celibacy (*CIC*, c. 277) and in all situations avoid any appearance of impropriety that could cause scandal.

- PM 29. Because their ministry is intended to be available equally to all, priests must not adopt children or take foster children into their homes.**
- PM 30. Minors are not permitted to be present in a priest's residence without adult supervision.**
- PM 31. As a witness to the spirit of the gospel, priests should exemplify simplicity of life (*CIC*, c. 282) and avoid commercial undertakings and the acceptance of major gifts that profit themselves or others without the express permission of the Archbishop (see *CIC*, c. 285 and 286; and AF 64).**
- PM 32. In addition to observing norms promulgated by USCCB, priests should wear clerical garb in accordance with legitimate local custom (*CIC*, c. 284).**
- PM 33. In keeping with the spirit of communion, priests should observe reverence to the Holy Father and the Archbishop (see *CIC*, c. 273).**
- PM 34. Priests must be familiar with and abide by the Archdiocesan Professional Ethics policy and the Ministerial Responsibilities Requirements for all clergy, employees and volunteers of the Archdiocese of Seattle and the *Code of Canon Law* as it applies to conduct (see *CIC*, cc. 273-278).**
- PM 35. Priests must complete a criminal background check. No priest will be allowed to minister in the archdiocese without successfully completing a criminal background check.**
- PM 36. Priests must participate in training in order to understand the requirements for responding to the suspected abuse of minors or vulnerable adults.**
- PM 37. All diocesan priests and priests with an assignment in the Archdiocese of Seattle must follow the policies on sexual abuse, misconduct and harassment that are in effect at the time.**
- PM 38. Priests must not apply for any position in a governmental or public agency, sign a contract with such an agency, or volunteer for military service, or take active part in political parties or governing labor unions without first obtaining express permission from the Archbishop (*CIC*, c. 285 §§1-3).**

V. COMPENSATION

Priests assigned by the Archbishop to ecclesiastical ministry deserve remuneration to provide them with decent support (*CIC*, c. 281, §1).

“Completely devoted as they are to the service of God in the fulfillment of

the office entrusted to them, priests are entitled to receive a just remuneration. For ‘the laborer deserves his wages’ (Lk 10, 7), and ‘the Lord commanded that those who proclaim the gospel should get their living by the Gospel’ (1 Cor 9, 14).” (PO, 20)

Salary and Other Benefits

- PM 39. All priests incardinated in the Archdiocese of Seattle must participate in Social Security (see also AF, “Parish Receipts and Disbursements”).**
- PM 40. Priests incardinated in the Archdiocese of Seattle, with a full time assignment from the Archbishop within the Archdiocese, are compensated according to the salary scale published and distributed annually.**
- PM 41. Each priest is entitled to one day off of the pastor’s choosing. Parochial vicars must consult with the pastor to determine the day off that best serves the needs of the parish.**
- PM 42. The source of salary will provide additional compensation as follows according to the current rate set by the Archbishop (see Appendix C):**
- 42.a. Housing provision or housing allowance;
 - 42.b. Mileage allowance: The Vicar for Clergy, with the assistance of the subcommittee of the Presbyteral Council for priests’ compensation, will assess inequities arising from differences among geographical placements and will recommend equitable adjustments to the Archbishop;
 - 42.c. Continuing Formation Allowance;
 - 42.d. Health Insurance Premium;
 - 42.e. Priests' Pension Plan Contribution;
 - 42.f. Reasonable costs of required retreats that have been approved (*CIC*, c. 276, §2, 4°);
 - 42.g. Costs of participation at institutes required by the Archbishop (*CIC*, c. 279, §2).
- PM 43. Priests incardinated in the Archdiocese are entitled to receive pension benefits according to the provisions of the pension plan. A priest who is fully vested begins receiving benefits at age sixty-five.**

PM 44. Priests assigned on a part time basis are eligible for a pro-rated portion of the salary and benefits, consistent with the terms of the assignment.

PM 45. The cost of compensating priests who serve multiple parishes or ministries is shared equitably among the communities served.

PM 46. The salary for archdiocesan priests also applies to those priests of religious orders who are directly assigned by the Archbishop to pastoral ministry in the Archdiocese after being nominated by the Provincial or Major Superior of the Order.

The parish or source of salary is to pay the priest's religious community the appropriate salary according to the current published salary scale.

PM 47. Extern priests are compensated according to the published salary scale.

Mass Stipends

PM 48. Priests must decide annually if they choose to keep Mass Stipends by observing the provisions of canons 945-958 (for new commentary, see *CIC*, cc. 1129-1136). If a priest decides to keep Mass Stipends, he must reduce his salary by the amount designated each year. If a priest decides not to keep Mass Stipends, he must return them to the parish or source of salary (see Appendix C).

48.a. A stipend is an offering given to a priest for celebrating the Eucharist for a specific intention.

48.b. The salary scale and the policy for Mass stipends for priests ministering the Archdiocese of Seattle have been established to ensure equitable remuneration for priests who serve in diverse parishes and ministries throughout western Washington.

Stole Fees

PM 49. Stole fees must be returned to the parish or source of salary (see Appendix C).

49.a. A stole fee is an offering given voluntarily or by custom for the administration of a sacrament.

49.b. The salary scale and the policy for stole fees for priests ministering the Archdiocese of Seattle have been established

to ensure equitable remuneration for priests who serve in diverse parishes and ministries throughout western Washington.

Weekend Help/Daily Mass

PM 50. Weekend Help and the celebration of Daily Mass are to be compensated according to the published scale for remuneration and mileage in effect at the time.

Substitute Priests

PM 51. A priest not assigned to a parish but substituting temporarily for a pastor or a parochial vicar (who may be on vacation or sabbatical, for example), is to receive the salary of a first-year parochial vicar according to the current salary scale and the current mileage allowance.

51.a. If the priest is not working in the parish for a full month, his salary shall be calculated according to the appropriate pro-rated percentage of the month's salary.

51.b. If the priest provides only part-time help for the time in question, his salary shall be the appropriate pro-rated percentage of the month's salary.

51.c. Extern and religious priests who substitute on a temporary basis are not eligible for participation in the Archdiocesan priest health, welfare and retirement plans.

Priests Assigned Outside the Archdiocese

PM 52. A priest assigned outside the Archdiocese must take the initiative to arrange for his own financial support and have this plan approved by the Archbishop.

Additional policies concerning compensation for priests assigned outside the Archdiocese may be found in PM 16-19.

VI. HOUSING

The housing policies and guidelines for priests in the Archdiocese of Seattle are based upon the values contained in the *Presbyterorum Ordinis (PO)*, the *Code of Canon Law*, and the *Clergy Procedural Handbook (CLSA)*. The housing policy balances the individual circumstances of the priest with the

needs of the community, and remains sensitive to priests with special needs and circumstances.

In exchange for his lifelong dedication to service in the Church, the priest receives the pledge of support from the community that gives him “that liberty” which allows him to devote himself primarily to his apostolate (*PO*, 17).

A positive living environment allows priests to be totally dedicated to the work for which the Lord has raised them up (*PO*, 3). Living arrangements that support the spiritual and emotional well being of our priests have positive effects on the quality of ministry.

The priest is ordained for service of the entire people of God in this local Church. In a special way [priests] form one presbyterate in one diocese to whose service they are committed under their own bishop. For even though priests are assigned different duties, they still carry on one priestly ministry on behalf of God's people (*PO*, 8).

Priests are encouraged to live in environments that support their commitment to prayer and service, that encourage opportunities for friendship and promote a balanced lifestyle. “[The priest] will therefore make every effort to avoid living his own priesthood in an isolated and subjectivist way, and must try to enhance fraternal communion in the giving and receiving from priest to priest of the warmth of friendship, of affectionate help, of acceptance, of fraternal correction, well aware that the grace of Orders ‘assumes and elevates human relations, psychologically, affectionately, cordially and spiritually’” (*Directory for the Life and Ministry of Priests*, 27).

Of special concern is a need to provide careful stewardship of parish resources so that inordinate demands are not placed upon the parish community each time a new priest is assigned.

The priest, although not having assumed poverty as a public promise, is encouraged to lead a simple life and “avoid anything that could have an air of vanity, voluntarily embracing poverty to follow Christ more closely” (*Directory for the Life and Ministry of Priests*, 67).

Remembering, moreover, that the gift he has received is gratuitous, [the priest] must be disposed to give in like manner (Mt 10:8; Acts 8:18-25), and to use what he receives from the exercise of his office for the good of the Church and works of charity, after having provided for his honest sustenance (*Directory for the Life and Ministry of Priests*, 67).

The Archdiocese of Seattle supports priests in their dedication to ministry, commitment to quality of ministry, availability for assignment to the Archdiocese and its parishes and faith communities, presence to the parish or faith community, wholeness of life, stewardship of parish financial resources, simplicity of life, and care of the poor.

PM 53. The obligation of residency applies to pastors and parochial vicars in accord with canons 533 and 550, §1 respectively. The

pastor is obliged to reside in a parish house close to the church, and the parochial vicar is to reside in the parish or, if appointed for different parishes jointly, in one of them.

The Archbishop can permit the pastor or parochial vicar to live elsewhere, especially in a house shared by several priests, provided there is a just cause and suitable and due provision is made for the performance of parochial functions (*CIC*, c. 533 §1).

PM 54. Pastors and parochial vicars are to be provided dedicated housing by the parish community to which they have been assigned. Dedicated housing is a residence owned, rented, or leased by the parish community free from office and meeting space, within parish boundaries and in close proximity to the parish church and offices. The Office of the Vicar for Clergy will assist priests in special assignment to find appropriate housing on a case-by-case basis.

The guiding principles for the application of this policy are the needs of the Archdiocese, the needs of the parish or faith community being served, and the needs of the priest for the development of his personal well being. This includes an environment where a strong spiritual life can be nourished, a committed sense of dedication to priestly service can grow, and the priest can be in close proximity to his assignment.

PM 55. Only priests are allowed to live in on-site or off-site rectories unless the Archbishop allows a written exception in a specific case.

55.a. Seminarians assigned to a parish are assumed to have received permission to live in the rectory.

55.b. In all circumstances, the priest must avoid any appearance of impropriety that may cause scandal.

55.c. Rectories are parish property. Therefore, any rental income belongs to the parish.

PM 56. Pastors assigned to a parish community without dedicated housing separate from office space are to work with parish consultative groups to draft a plan to address this need. The plan will be reviewed by the Archbishop and the Archdiocesan Building Commission. The Commission will utilize this policy during their review of building and renovation proposals.

PM 57. Priests assigned to parishes who request to live outside the parish's dedicated housing are required to gain permission from the Archbishop (*CIC*, c. 533, §1).

- 57.a. The pastor is to consult with the parish finance and pastoral councils before a request is submitted in writing to the Archbishop. If permission is granted, a letter of understanding between the Archbishop and the priest is created in order to ensure that the alternative housing will not serve as an impediment to accepting future archdiocesan assignments.
- 57.b. Priests who have attained senior status from the Archbishop may rent, lease, or purchase housing for retirement on their own. The purchase of such property is not supported by any of the parish communities to which the priest has been assigned.

PM 58. Priests not assigned to parish ministry are to obtain permission from the Archbishop when purchasing housing.

If permission is granted, a letter of understanding between the Archbishop and the priest is created in order to ensure that the alternative housing will not serve as an impediment to accepting future archdiocesan assignments.

PM 59. The priest's outgoing parish is responsible for the costs of moving.

VII. HEALTH, WELFARE, AND RETIREMENT PLANS

Priests incardinated in the Archdiocese of Seattle are eligible to participate in the Archdiocesan priests' health, welfare and retirement plans designed to provide suitably for their needs should they suffer from illness, incapacity or old age (*CIC*, c. 281, §2). The Archbishop of Seattle is the administrator of the plans and is assisted in oversight by the Priest Health Board and the Priest Pension Board. In coordination with social security and other available support and benefits, the Archdiocesan health, welfare and retirement plans seek to assure adequate provision of preventive and remedial treatment as well as proper care of priests afflicted by ill health, disability or old age. (*PO*, 21)

PM 60. All incardinated priests participate in the health, welfare and retirement plans of the Archdiocese according to the provisions of the plans in effect at the time.

PM 61. Religious priests assigned by the Archbishop to a ministry of the Archdiocese participate in the health, welfare, and retirement plans of their communities. The premiums are paid to the religious order in the amount equivalent to the cost to the religious community or the amount for archdiocesan priests, whichever is less.

PM 62. If a religious community does not have a plan, religious priests participate in the same plan as secular extern priests.

PM 63. Secular extern priests participate in the lay health and welfare plan for medical, dental, vision, and long-term disability benefits. Contributions toward the retirement plans of secular extern priests are made on a case-by-case basis in consultations between the Office of the Vicar for Clergy and Human Resources.

Priests in Need of Counseling

PM 64. The Archdiocese of Seattle provides professional, therapeutic counseling opportunities for priests who are in need of counseling. Such counseling may be initiated by the priest while in ministry, offered or requested by the Archbishop while in ministry, and offered or requested by the Archbishop while on temporary leave from ministry.

Individual priests may seek counseling assistance at any time from a certified counseling professional whose services are covered by the current priests' health plan.

PM 65. Priests who, as a result of an assessment by the Archbishop, are required to receive therapeutic counseling but are able to continue working in their assignments are responsible for ensuring that the counseling begins. The certified counselor and/or accredited counseling institution must be approved by the Vicar for Clergy.

Every three to six months a review of these arrangements will be made by the Vicar for Clergy and report made to him by the counselor or counseling institution.

PM 66. The Vicar for Clergy will approve the individual counselor and/or counseling institution for priests who require a temporary absence from their assignment. The Office of the Vicar for Clergy will ensure that arrangements are made for the counseling to begin.

VIII. LEAVE TIME

As a vocation, priestly ministry places great demands on the time, talent, and resources of the priest. It is therefore important that the priest seek to maintain his mental and physical health by taking his day off and vacation time and by using the resources of the Continuing Formation program and other means of support. From time to time, however, the priest may need to

request a temporary leave from full-time ministry, as provided for in the following policies (see *CIC*, c. 283).

Sick Leave

PM 67. Priests are paid for sick time at the same rate as their regular salary. If the sick time is extended, the priest's compensation is determined in accord with the policies for priests who are physically, emotionally, and mentally disabled.

Vacation

PM 68. Pastors, parochial vicars and other priests with full time archdiocesan assignments may take up to thirty days of vacation per year, which may be continuous. The priest is responsible for ensuring that coverage is provided in his parish with the understanding that communion services are not to replace regularly scheduled Sunday or weekend Masses.

The Office of the Vicar for Clergy will assist in finding a replacement.

PM 69. The Parochial Vicar must coordinate his vacation schedule in consultation with the pastor.

PM 70. Before traveling outside the Archdiocese, a priest should obtain a "celebret" from the Office of the Archbishop or testimony of good standing from the Office of the Vicar for Clergy.

Leave of Absence: Discernment

PM 71. A priest may request a leave of absence for a period of discernment regarding his ministry or for determining whether he should leave the active ministry.

71.a. A priest must be incardinated in the Archdiocese of Seattle to be eligible for a leave of absence. Leaves of absence for individuals who are not incardinated, or who are in the process of incardination, are to be handled on an ad hoc basis by the Archbishop and the Vicar for Clergy.

71.b. In connection with a leave of absence, any matter related to an official archdiocesan assignment remains the responsibility of the Archbishop.

71.c. A request for a leave of absence is to be made in consultation with the Archbishop and with others whom the

Archbishop may ask the priest to consult. Approval for a leave of absence is at the sole discretion of the Archbishop. The agreement outlining expectations of the leave will be in writing.

PM 72. Once a leave of absence has been approved, financial assistance, if needed, will be provided to the priest from the Priests' Support Fund at his current rate of compensation for the first six months.

- 72.a. The Archbishop shall determine in consultation with the priest compensation for living expenses, including room and board. Such compensation shall usually be calculated using the base salary scale in effect at the time and last up to a period of six months.
- 72.b. In exceptional circumstances, to be determined by the Archbishop, this period may be extended up to a maximum of another six months. In no case are these arrangements to continue beyond one full year.
- 72.c. Tuition and/or fees which may be involved in a particular program undertaken by the priest (e.g.: a course of studies, a prolonged retreat, a special institute of some kind), will be funded by the Archdiocese, provided that the Archbishop has given approval prior to the beginning of the program.
- 72.d. The priest's medical and pension premiums shall be paid if the bills fall due during the leave of absence. All other expenses are to be taken care of by the priest himself.
- 72.e. At the end of the approved time for Leave of Absence, if the priest chooses to leave active ministry, all compensation and benefits from the Archdiocese cease, except for vested pension benefits.

Administrative Leave

Administrative leave is a process used in the Archdiocese of Seattle which allows the Archbishop or his delegate to ascertain if there are solid grounds for judging whether an ecclesiastical offense has been committed, whether a priest has failed to follow archdiocesan policies and guidelines, or if a formal judicial process is to be set in motion at a later time.

PM 73. During the inquiry process, extreme care is to be taken to ensure that a person's good name and reputation are not endangered. During this time, the Archbishop may restrict the cleric from the public exercise of office, including the public

celebration of Eucharist, and also may place restrictions on residence.

PM 74. Until an accusation is found to be credible or until failure to follow archdiocesan policies and guidelines is found to be plausible, a priest is to be compensated at his current rate.

PM 75. The process of administrative leave is to be applied in accord with the norms of canon law:

- 75.a. The Archbishop shall seek out the necessary information and proofs and may consult with the Promoter of Justice before applying administrative leave.
- 75.b. The terms of leave must be clearly defined and appropriate to the situation.
- 75.c. The questioned must be heard, and his rights protected. He must be informed, at least in summary fashion, of the reasons for the investigation and/or the administrative leave.
- 75.d. When a decree is warranted, it must be in writing.
- 75.e. Recourse against the decree to the next highest ecclesiastical authority is permitted.
- 75.f. When the investigation is complete, if no further administrative or penal action is taken, the accused must be reinstated immediately.

PM 76. When a priest is placed on administrative leave, the following financial assistance may be provided from the Priests' Support Fund.

- 76.a. A priest on Administrative Leave shall be compensated according to the Base Support Scale determined by the Archbishop and in effect at the time. An additional sum of up to one half (1/2) of the current housing allowance may be provided to assist with the costs of living expenses and transportation at the discretion of the Archbishop. As an alternative to providing compensation and housing, the Archbishop may provide the priest with suitable housing and the cost of approved living expenses.
- 76.b. In some cases, the Archbishop may determine a different level of support for the priest on Administrative Leave in consultation with his advisers.

- 76.c. The Archdiocese shall pay the priest's medical and pension premiums if the bills fall due during the leave of absence.

IX. UNASSIGNED AND/OR DISABLED PRIESTS

As provided for in the assignment process, the Archbishop seeks to assign priests to pastoral ministry that is suitable to their talents and personal interests. On occasion, however, for the good of the church or of the priest himself, no suitable assignment is available. In those cases, provision has been made so that the priest is not deprived of a reasonable means of support.

PM 77. In consultation with the Priest Personnel Board, the Archbishop may determine that a suitable assignment is not available for a priest. The Archdiocese will provide a different level of support to priests who are unassigned in each of the following categories.

77.a. Priests who are approved for assignment but for good reason are temporarily without a regular assignment.

- The assignment of priests is determined by the Archbishop. Financial support for a priest temporarily without an assignment will be determined on a case-by-case basis.
- The amount of financial support will normally be calculated based on either the Base Support Scale or the Special Ministry Scale in effect at that time, at the discretion of the Archbishop. If necessary, and with prior approval from the Archbishop, an amount may be paid for mileage and room and board, plus retreat and education benefits.
- Upon assignment, the source of salary will be asked to pay a prorated share of the health and pension premiums.
- Any revenue earned by the priest during this time, including stipends and stole fees, will be turned into the Priests' Support Fund up to the amount of support supplied by the Fund.

77.b. Priests who are permanently but partially disabled.

- The determination not to give an assignment to a priest is made by the Archbishop. The Archbishop and the priest will agree to whatever priestly duties the priest may perform.

- Financial support for a priest who is unassigned due to permanent partial disability will be provided from the source appropriate to the situation (e.g., the self insured workers compensation plan, the long term disability plan, or the Priests' Support Fund).
- As an alternative to providing compensation and housing, the Archbishop may provide the priest with suitable housing and may pay for approved living expenses.
- If the support is provided by the Priests' Support Fund, it will be calculated based on the Base Support Scale in effect at the time.
- Auto and housing allowance will be determined according to the specific situation.
- If approved by the Archbishop, the Priests' Support Fund will pay premiums for Health and Pension Plans during the leave.
- During this time, the Archbishop may also authorize payment for approved Career Development/Job Re-Training Programs.
- Any revenue earned by the priest during this time, up to the amount paid to the priest by the Priests' Support Fund, will be turned into the same fund. Any revenue earned by a priest receiving benefits from the workers compensation or long term disability plan will be subject to the provisions of the plans in effect at the time.
- Financial support for a priest who is given a part-time assignment will be provided to the priest from the source of compensation according to a prorated basis. The amount of financial support from the source of salary will be according to the scale appropriate to the assignment.
- To assist with the costs of living expenses and transportation, auto and housing allowances will also be determined.
- Premiums for Health and Pension Plans are due and payable from the Source of Salary according to the same percentage.
- During this time, the Archbishop may authorize payment for approved Career Development/Job Re-Training Programs.

77.c. Priests who are physically, emotionally, or mentally disabled to the extent that they require a temporary absence from their assignment.

- Having consulted appropriate experts, the Archbishop will approve the priest's absence from his assignment. Funding for treatment of disability will be to the extent covered by the contract provisions of the Priests' Health and Welfare plans in effect at the time.
- In these cases, there are often room and board and other expenses that exceed the provisions of the Priests' Health Plan. Additionally, there may be travel expenses involved.
- Should the priest have these types of expenses during this time of treatment, he may petition the Archbishop and the Vicar for Clergy for partial or full reimbursement.
- Funding Limits:
 - For the first three months, the source of salary continues paying the priest's salary, mileage, and benefits according to the existing policy and scale.
 - During the second three months, the source of salary will pay one half of the priest's salary, mileage and benefits according to the existing policy and scale and the Priests Support Fund will pay for the other half.
 - Beginning with the seventh month the Priests Support Fund will pay financial support to the priest according to the Base Support Scale in effect at the time.
- At the Archbishop's discretion, and according to the circumstances, an additional sum of up to one half (1/2) of the current housing allowance may be provided to assist with the costs of living expenses and transportation.
- The source(s) of salary according to PM 41 pay(s) the pension and medical premiums when they fall due.

77.d. Priests who are physically, emotionally, or mentally disabled to the extent that they require a permanent removal from their assignment.

- Having consulted appropriate health care professionals, the Archbishop will approve the priest's absence from his assignment.
- Funding for treatment of disability will be to the extent covered by the contract provisions of the Priests Health and Welfare Plans in effect at the time.
- The priest will be responsible to pay all additional expenses from his own resources.
 - If the priest has reached age sixty-five, he is entitled to his pension check.
 - If the priest has been granted senior priest status, he is entitled to financial support from the Base Support Scale.
- As an alternative to providing compensation and housing, the Archbishop may provide the priest with suitable housing and may pay for approved living expenses.
- During this time, the Archbishop may authorize payment for approved Career Development/Job Re-Training Programs.
- Any revenue earned by the priest during this time, up to the amount paid to the priest by the Priests' Support Fund, will be turned into the same fund. Any revenue earned by a priest receiving benefits from the workers compensation or long-term disability plan will be subject to the provisions of the plans in effect at the time.

77.e. Priests who refuse an assignment will be compensated according to the same scale as a priest for whom there is no available assignment.

X. CONTINUING FORMATION

The Importance of Continuing Formation

Because of the unique demands placed on them by their vocation, priests have learned from the professional community the value of updating themselves through continuing formation. By going to a "place apart," they gain perspective on the context of their ministry in today's world, learn valuable skills, enjoy discussions and times for prayer with one another,

and consider how they might minister differently. They return to the ministry better informed, more confident, and better able to serve.

A complete program of ongoing formation includes all dimensions of a person: human and spiritual, intellectual and pastoral. All dimensions should be developed regularly, at least over a three-year period, if not each year.

Priests with full time parochial assignments are encouraged to make one day each week available for their continuing formation through a regular schedule of study, prayer, and attendance at formational events. If Parochial Vicars choose to use this benefit they are to coordinate their day of study with the pastor.

Requirements for Continuing Formation

PM 78. Priests are required to participate in the archdiocesan programs of continuing priestly formation and other educational programs and to engage in private study.

78.a. The Assistant to the Vicar for Clergy for Continuing Formation of Clergy plans continuing formation events for clergy according to a three-year calendar keyed to the liturgical calendar in consultation with the Continuing Formation Advisory Board. The Archbishop approves the proposed programs and speakers.

78.b. Policies for continuing formation of clergy and a schedule of each year's events are published annually in a document called *The Whetstone* and in its "Update."

PM 79. As a minimum requirement, priests in the Archdiocese of Seattle under the age of sixty-five must complete at least forty-five documented hours of continuing formation averaged over three years; priests over sixty-five must complete thirty documented hours averaged over three years. Senior Priests are exempt from the requirement but are encouraged to continue their ongoing formation as a significant means of personal development.

PM 80. The Continuing Formation of Clergy Advisory Board, with the approval of the Archbishop, identifies and publishes events that qualify for continuing formation.

Events which are part of one's pastoral duties—including prayer services and retreats with parish staff—do not qualify as ongoing formation because, to be effective, ongoing formation should occur, in the spirit of the Gospel, in a "place apart"—where there is

the chance for refreshment and reflection outside the pressing context of the ministry.

PM 81. The Continuing Formation of Clergy Advisory Board is composed of priests, deacons, spouses of deacons, and lay people with expertise in theology and education. Members of the Advisory Board, four of whom are appointed by the Archbishop and three of whom are elected by the presbyterate and diaconate community, usually in the Spring, serve for staggered three-year terms.

PM 82. The Archbishop approves the programs and speakers proposed by the Assistant to the Vicar for Continuing Formation of Clergy (see FF, “General Applications for Parishes,” regarding speakers).

Continuing Formation Units (CFU)

Events or programs are assigned a certain number of CFUs. Priests should consult *The Whetstone* for the information that will help them complete their annual report.

Procedures for Documenting Continuing Formation

Priests document ongoing formation by filling out the annual report sent to them by the Vicar for Clergy each year, by discussing it with their spiritual director as part of their annual personal evaluation, and by returning the form to the Office of the Vicar for Clergy by June 30.

PM 83. All priests are entitled to a stipend for continuing formation, approved by the Archbishop in consultation with the Advisory Board. This stipend is provided by the source of salary, if the priest is assigned by the Archdiocese of Seattle to work within the Archdiocese on July 1 of any given year.

- 83.a. Funds for continuing formation may be used for classes, workshops, books, periodicals, convocations, sabbaticals, software programs that will support ministry, and other expenses directly related to professional development and ministry.
- 83.b. Continuing formation funds are not to be used to pay for the annual retreat or for expenses associated with Priest Days, which is already paid for by the source of salary, nor for workshops or seminars in which parish staff participate.
- 83.c. Continuing formation funds should not be used to purchase computer hardware.

PM 84. When the fiscal year ends (June 30 of any given year), any unused portion of the priest's continuing formation funds will be remitted to the Office of the Vicar for Clergy to be deposited into a separate bank account. The amount accrued in the priest's account shall not exceed the maximum allowed. The Office of the Vicar for Clergy will provide a statement of the account balance to each priest annually.

PM 85. Attendance at all sessions of the program for Newly Ordained/Newly Arrived Priests fulfills the ongoing formation requirement for the year.

XI. ARCHDIOCESAN PROGRAMS

New Priest Program

PM 86. All newly ordained priests in the Archdiocese of Seattle must complete a five-year post-ordination program, described in detail in *The Whetstone*.

The first year of the program is a year for mentoring and integration of the priest's seminary formation and first assignment, followed by a year that focuses on pastoral administration, which equips the new priest with information on Archdiocesan policies and practices in a variety of areas that are key to the life of a parish. The third, fourth, and fifth years, which are scheduled on a rotating basis, are named "Holistic Year (Priestly Spirituality)"; "Pastoral Year (Priestly Ministry)"; and "Intellectual Year (Priestly Faith)." At any time during this five-year program there will be a one-day session for a priest who is appointed for the first time as priest administrator.

Special Events, Seminars and Workshops

Priests should consult the annual publication of *The Whetstone* and "The Update" for current information on continuing formation opportunities within and beyond the Archdiocese.

Priest Days

PM 87. All priests of the Archdiocese are entitled and expected to attend Priest Days. They are to be reimbursed separately for this purpose by their source of compensation as determined by the annual notification. In the case of priests with senior status,

costs exclusive of housing are borne by the Office of the Vicar for Clergy.

Annual Retreat

PM 88. As part of his responsibility for spiritual development, each priest is required to make an annual retreat of up to five days. To assist him, the Archdiocese offers an annual retreat for priests. A priest may also arrange his own retreat, provided it is truly a time of prayer and reflection.

PM 89. Priests wishing to receive CFUs for their personal retreat must submit a summary description of the retreat along with place and time for approval by the Office of the Vicar for Clergy by June 30.

PM 90. The cost of the retreat is borne by the priest's source of salary, except in the case of senior status priests who are reimbursed by the Office of the Vicar for Clergy.

Post Graduate Education

PM 91. When the Archbishop determines that the needs of the Archdiocese require a priest with a specific advanced degree, e.g., Canon Law or Moral Theology, the priest is assigned to post graduate work. The cost of the degree is paid by the Archdiocese according to the agreement outlined between the priest and the Vicar for Clergy and approved by the Archbishop.

The parish will be reimbursed by the Office of the Vicar for Clergy for the costs of replacing clergy that are incurred when a priest goes on approved post-graduate education.

Sabbaticals

A sabbatical is an extended period of time away from the normal assignment of a priest incardinated in the Archdiocese of Seattle under a planned and approved program of study and reflection for the purpose of increasing his theological understanding, his pastoral skills, or his spiritual development. A sabbatical means interrupting one's normal priestly duties for a period of extended reflection and renewal. A sabbatical is a time and opportunity for grace.

A sabbatical is not considered an extended vacation or period devoted primarily to relaxation or recreation; a personal leave or a leave of absence for purposes of health; a relatively short workshop or conference for priests; a post-graduate studies program or a "special studies" program

which prepares one for special ministry within the Archdiocese, for example, obtaining a degree in Canon Law, counseling, or the like, or a program of language studies.

PM 92. The granting of a sabbatical is not automatic. For each six years of full time assigned ministry, a diocesan priest becomes eligible for three months of sabbatical study, if he has completed an average of fifteen CFUs per year and provisions can be made to replace him and to provide for the responsibilities assigned to him.

- 92.a. "Service" is defined as full-time, satisfactory ministry on behalf of the Archdiocese of Seattle.
- 92.b. Priority for requests will normally be given to those who have never gone on a sabbatical before and then to those who have the most years of service since ordination or their last sabbatical. Special circumstances will be considered by the Archbishop.
- 92.c. The deadline for sabbatical applications is on or before January 1 of the year before the fiscal year in which the sabbatical will be taken. See current *The Whetstone* for approval steps. Final approval will be given by the Archbishop. Those applying will be notified by April 1 regarding the status of their request.
- 92.d. The individual applying for the sabbatical, with the assistance of the office of the Vicar for Clergy, will ensure that the people with whom and for whom he ministers are adequately served during the sabbatical. Arrangements for such coverage must be detailed in the application form. There are no exceptions to this requirement
- 92.e. Tuition, room and board, i.e., costs directly related to an approved sabbatical program, are funded by the Continuing Formation Program of the Office of the Vicar for Clergy.
- 92.f. Travel/transportation costs are paid by the priest going on sabbatical, who may use for this purpose any continuing formation funds that have accrued to his credit.
- 92.g. Salary, mileage, and housing allowances and health and welfare premiums due during the priest's sabbatical come from the priest's usual source of salary previous to the sabbatical. The salary paid to the priest while on sabbatical will be the same as his salary in his current or previous assignment.

- 92.h. Ordinarily, salary and car allowance, and if necessary housing allowance for the person replacing a priest on sabbatical come from the source of salary of the priest who is going on sabbatical. Special circumstances should be brought to the attention of the Vicar for Clergy.
- 92.i. Because of the extra expenses added to a priest's usual source of salary when a sabbatical occurs, pre-planning these expenses into a reserve fund or within the salary-source budget is required.
- 92.j. In applying for the sabbatical, the priest shall make clear to the Vicar for Clergy what personal and professional needs are being addressed by the proposed sabbatical and what resources (people, programs, events, etc.) the sabbatical will provide to address those needs. These are considered part of the approval process.
- 92.k. Upon his return, he shall make a written report to the Vicar for Clergy describing in detail what he has learned and how he can implement what he has learned.

XII. EXTERN PRIESTS

The Archdiocese of Seattle has traditionally welcomed priests from other dioceses or who are affiliated with religious institutes or societies to further the good of the Catholic Church and to minister to the Christian faithful in the Archdiocese. The Archdiocese of Seattle receives inquiries from religious priests (or their institute/society), from priests of other dioceses in the United States (or their bishops), and from priests of other dioceses throughout the world (or their bishops), who are interested in exercising priestly ministry within the Archdiocese. The assistance that non-incardinated priests may provide to the Archdiocese and the process of applying for incardination continues the long custom of mission provided by priests who have sought to minister and serve here.

Non-incardinated priests (commonly referred to as externs) are those visiting or traveling through the Archdiocese, or who have assumed residency in the Archdiocese for purposes of study, pastoral work, special ministry, or to meet other pastoral needs in the Church. Non-incardinated priests may be affiliated with religious institutes or societies or may be secular priests from other dioceses. Non-incardinated priests may also be from other countries.

Non-incardinated priests in the diocese for less than three months or who have no intention of staying for more than three months are considered “travelers” (*peregrini*, *CIC*, c. 100). Non-incardinated priests without

domicile are transient (*vagi*, *CIC*, c. 100). Non-incardinated priests in the diocese for three months or more, or those who express a desire to remain for three months obtain a quasi-domicile (see *CIC*, c. 102, §2).

To receive the support they need as newcomers to the Archdiocese, non-incardinated priests are expected to attend all programs of orientation intended for them and all programs required for priests of the Archdiocese. A non-incardinated priest should consult with the Office of the Vicar for Clergy if he is uncertain whether a program is intended for him.

Testimonial Process

PM 93. All non-incardinated priests are subject to and will act consistently with all church law and all local laws and policies of the Archdiocese of Seattle, with due respect for universal norms and specific conditions of residence.

PM 94. Non-incardinated priests who enter the Archdiocese for “single events” (e.g., to celebrate a Mass or witness a particular wedding) are required to have their bishop or religious superior complete the Archdiocesan Testimonial Form. The pastor where the priest is visiting should request the Testimonial Form from the Office of the Vicar for Clergy. There are no exceptions to this policy.

PM 95. Non-incardinated priests who enter the Archdiocese to speak at a special one-time event, to conduct a retreat, or who have been invited to assist at a parish or faith community because a priest is on vacation, sabbatical, or away for some other type of temporary absence are required to have their bishop or religious superior complete the Archdiocesan Testimonial Form. The pastor where the priest is visiting should request the Testimonial Form from the Office of the Vicar for Clergy. Without the proper testimonial and without faculties granted, extern priests are not allowed to minister in the Archdiocese of Seattle.

Non-incardinated priests may receive a temporary assignment of pastoral ministry in the Archdiocese. A temporary assignment is an assignment to an ecclesiastical office or other stable position granted at the discretion of the Archbishop for a particular period of time. In addition to the decree of assignment, the ministry of a priest who has been accepted for temporary transfer or has established quasi-domicile is regulated by a letter of agreement between the Archbishop and the diocesan bishop or superior of the extern and require a formal act of appointment as well as archdiocesan faculties.

Temporary Assignment

PM 96. The Archdiocese of Seattle allows non-incardinated priests to minister within the Archdiocese as long as there is a need, the priest is in good standing, the appropriate documentation has been gathered (including the completion of the Archdiocesan Testimonial Form and an Archdiocesan Criminal Background Check Form) and these guidelines, procedures, and the requirements of Canon Law are followed and faculties have been granted. Should an extern desire to apply to the Archdiocese of Seattle with the intent of a permanent transfer, the process for incardination is to be followed.

- 96.a. The extern must write a letter to the Archbishop requesting to enter into the process of incardination. All inquiries from religious priests, from priests of other dioceses in the U. S., or from priests of other dioceses throughout the world are processed through the Office of the Vicar for Clergy.
- 96.b. Non-incardinated priests are responsible for complying with federal and local requirements regarding immigration. Costs related to immigration legal counsel are generally borne by the priest. Extern priests from foreign countries are to be adequately prepared to minister in the area or region where they propose to move, establish a quasi-domicile, or undertake a temporary transfer (*CIC*, c. 271 §1).
- 96.c. Non-incardinated priests are responsible for providing proof of their good standing, and the Office of the Vicar for Clergy verifies the priest's status from legitimate authority. This is accomplished by obtaining appropriate documentation from the diocesan bishop/superior. In addition to obtaining the necessary permissions, the potential ministerial needs and source(s) of salary and benefits are identified, and an interview with the Vicar for Clergy takes place.
- 96.d. General archdiocesan faculties may be granted to a non-incardinated priest in good standing only if his presence is made known to the Office of the Vicar for Clergy and all of the requirements in this section are fulfilled. Specific archdiocesan faculties are granted to those exercising a particular ministry within the Archdiocese or to those with quasi-domicile or by virtue of a formal pastoral assignment or as required by canon law and determined by the Archbishop.
- 96.e. Pastors and leadership of parishes and faith communities who share ministry with extern priests are to receive

formation regarding externs. Pastors accepting externs (particularly international priests) are to be aware that an investment of time and energy is necessary in helping externs make a smooth transition into the community. That is, pastors are to make a commitment to include ministry to externs as part of their own pastoral ministry.

PM 97. Documentation required before a temporary assignment is granted includes the following:

- A letter to the Archbishop requesting permission to be considered for ministerial assignments in the Archdiocese;
- A letter of permission from the diocesan bishop/superior;
- A completed “Testimonial of Suitability for Ministry” from the diocesan bishop/superior;
- A completed Criminal Background Check form (either domestic or international as appropriate);
- A letter of agreement between the Archbishop and the diocesan bishop/superior outlining their mutual understanding regarding compensation;
- A copy of the visa or other immigration documentation for international priests;
- A current black and white photograph and a current color photograph;
- Additional required documentation for foreign extern priests is found in Appendix B.

PM 98. Before assignment, the Office of the Vicar for Clergy will review and assess language abilities, international experience (or experience of cross-cultural ministry), financial status, and immigration status of international non-incardinated priests in order to determine an appropriate program of orientation to the Archdiocese.

PM 99. The Archbishop will determine the ministry assignment of non-incardinated priests. Temporary assignments and placement decisions may not be made outside the approved process.

The Archbishop may consult with the Office of the Vicar for Clergy, the Priest Personnel Board, and local pastors as appropriate for placement options.

PM 100. Non-incardinated priests with a temporary assignment must attend the current program for newly arrived priests as outlined in the current edition of the archdiocesan publication *The Whetstone*, as well as other archdiocesan

events such as Priests' Days, Deanery meetings, and other required formation and education programs and workshops, and must make an annual retreat.

Included in the orientation will be the sharing of local church policies and practices with particular attention to remuneration, stipends and the salary scale for extern priests.

PM 101. Non-incardinated priests who have received a temporary assignment are to take part in a ministerial evaluation process that includes meeting with a representative from the Office of the Vicar for Clergy on a regular basis.

The process provides the priest with support and feedback about how he is functioning in his ministry within the Archdiocese.

XIII. INCARDINATION/EXCARDINATION

Incardination is a prescribed process that allows a priest from one diocese or religious institute/society to formally transfer into another diocese. The time to be taken and the requirements of the process are intended to give the Archdiocese and the priest the ability to discern the wisdom of the priest's transferring to a new presbyterate and, in some cases, to a new region of the world. The benefits and obligations arising from a new and profound relationship with the Archdiocese underscore the importance of the incardination process. Likewise, excardination requires a similar process and time of discernment.

PM 102. Priests with quasi-domicile or who have been accepted for temporary transfer must declare their intentions regarding incardination. A pastoral assignment is not an agreement to incardinate a non-incardinated priest.

102.a. Priests requesting incardination must write a letter to the Archbishop requesting to enter into the process of incardination. All inquiries from religious priests, from priests of other dioceses in the United States, or from priests of other dioceses throughout the world are processed through the Office of the Vicar for Clergy.

102.b. Priests seeking incardination are to participate in a probationary program of evaluation under the direction of the Office of the Vicar for Clergy. Preparation will usually take at least four years, unless the Archbishop determines otherwise. Normally, priests seeking incardination are to serve and be evaluated in at least two pastoral settings—one of which must be a parish

assignment—before the final stages of the incardination process begins.

PM 103. Only those priests capable of being assigned to pastoral ministry, preferably as pastor, with a demonstrated competency in English, and with U.S. citizenship or resident alien status are considered for incardination. The norms of canon law (*CIC*, cc. 265-269) are to be followed in responding to the requests of priests seeking incardination.

103.a. The Office of the Vicar for Clergy oversees the process of incardinating priests into the Archdiocese of Seattle, and ensures that archdiocesan policies and procedures are followed.

103.b. The Office of the Vicar for Clergy in collaboration with the Department of Human Resources reviews the benefits and retirement status of the candidate as carried over from the originating diocese or religious institute/society. The ability of the Archdiocese to provide appropriate support and remuneration for the candidates is also addressed.

103.c. The Priest Personnel Board makes recommendations to the Archbishop regarding candidates for incardination.

103.d. When a priest expresses an interest in seeking incardination in the Archdiocese of Seattle, the appropriate documentation as required by Canon Law will be gathered. This includes:

- A letter from the diocesan bishop/superior of the candidate confirming that permission for the candidate to minister outside the candidate's diocese/religious institute is granted (this document may already be on file as a result of the temporary assignment process);
- A letter from the candidate to the Archbishop requesting incardination and stating that he is dedicated to ministry (*CIC*, cc. 268 §1 and 269, 3°);
- A letter from the Archbishop to the candidate acknowledging the candidate's intention to incardinate and activating the process;
- A letter from the diocesan bishop/superior of the candidate to the Archbishop confirming that permission to seek incardination in the Archdiocese of Seattle is granted;

- A letter from the candidate of a religious institute/society to his superior requesting an Indult of Exclaustration;
- A letter from the Holy See or the religious superior granting exclaustration;
- Testimonials from the excardinating diocesan bishop/superior regarding the formation and life of the candidate. This includes copies of his personnel file, seminary records, and other relevant documentation.
- Within three months of the candidate's first meeting with the Vicar for Clergy, the information gathering process begins and all documentation is to be received within one year. The candidate:
 - Provides appropriate releases for all information required by the Archdiocese;
 - Writes a personal history of his priestly vocation, as well as his reasons for coming to the Archdiocese of Seattle;
 - Provides letters of recommendation from at least six people, three of whom have worked closely with the candidate since his arrival in the Archdiocese and three from his diocese or religious institute/society. This list includes a minimum of two priests—at least one from the diocese or religious institute/society and one from the Archdiocese of Seattle—and individuals from each of the candidate's significant assignments.

103.e. The candidate is to undergo the following assessments:

- An assessment of theological competency by an evaluator appointed by the Office of the Vicar for Clergy;
- A medical examination by a physician appointed by the Office of the Vicar for Clergy;
- A psychological assessment by an evaluator appointed by the Office of the Vicar for Clergy.

Results of these assessments are to be reported in writing to the Archbishop and are the property of the Archdiocese of Seattle.

PM 104. The candidate must attend the appropriate portion of the current program for newly arrived priests (as determined by the Office of the Vicar for Clergy) as well as other archdiocesan events such as Priest Days, Deanery meetings, and other required formation and education programs and workshops, and must make an annual retreat.

The Office of the Vicar for Clergy is to be in regular communication with the candidate throughout the process. The candidate's progress is to be annually reviewed by the Archbishop and the Vicar for Clergy.

PM 105. When the candidate has not demonstrated the ability to be assigned to pastoral ministry, the Vicar for Clergy presents and reviews specific evaluation data regarding the areas of concern as determined by the Priest Personnel Board and the Office of the Vicar for Clergy. The candidate must respond by:

105.a. Working with the learning goals and objectives as determined by the Priest Personnel Board and the Office of the Vicar for Clergy;

105.b. Meeting regularly with a representative of the Vicar for Clergy and participating in the review process as determined by the Office of the Vicar for Clergy;

105.c. Adequately addressing the areas of concern raised by the Priest Personnel Board and the Office of the Vicar for Clergy during the review period.

At the end of the review period, the Vicar for Clergy presents a recommendation regarding the candidate to the Priest Personnel Board, which confirms the steps taken in the process.

PM 106. When the candidate has completed all the requirements of the probationary program for incardination, the Priest Personnel Board reviews his candidacy. Upon completion of the review, the Priest Personnel Board makes a recommendation to the Archbishop through the Vicar for Clergy, and the Archbishop requests a recommendation from the Curia. After receiving the recommendation, the Archbishop meets with the candidate.

If the Archbishop accepts the candidate, a letter is written to the diocesan bishop/superior indicating willingness to incardinate the candidate into the Archdiocese of Seattle. A notification is also sent to the candidate. If the candidate is not accepted, a letter is written to his diocesan bishop/superior indicating the

reasons for refusal. The Vicar for Clergy informs the priest that he has not been accepted and that the Archbishop in consultation with the Priest Personnel Board, will determine his future status in the Archdiocese.

PM 107. At the time the candidate is accepted, the Office of the Vicar for Clergy will clarify in writing the benefits and pension package.

PM 108. If the accepted candidate belongs to a religious institute/society, he is to ask his superior to request an Indult of Departure from the Holy See (*CIC*, c. 691, §2) or an Indult of Departure from the Institute (*CIC*, c. 691, §1).

PM 109. The candidate receives formal notice of incardination and a letter of acceptance from the Archbishop and the Archbishop communicates to the presbyterate his decision and provides a sign of welcome.

XIV. RESIGNATION FROM ECCLESIAL OFFICE

PM 110. Prior to the expiration of his term of office, a priest may request a change of assignment.

PM 111. A pastor must submit his resignation to the Archbishop at age seventy-five (see *CIC*, c. 538 §3).

After discussion with the priest, the Archbishop will decide whether to accept or to defer the resignation.

XV. SENIOR PRIEST STATUS

According to USCCB's *The Basic Plan for the Ongoing Formation of Priests*, "recent studies and reflections on aging speak of 'the third age,' the period that spans from ages sixty-five to ninety-five and, sometimes, beyond that... The season of advanced age for clergy raises a set of three questions about the future: (1) What do I do with the time remaining to me in this life? (2) In what way do I want to contribute to the future of the Church? (3) How shall I move toward eternal life?"

The period of transition into the status of senior clergy is a sensitive time for both the priest and the Church that he serves. It requires that time be taken and attention paid so that the priest is able to continue his ministry in ways appropriate to his changing circumstances.

PM 112. At any time, a priest may request a discussion with the Archbishop concerning his future ministry.

For the good of the church and with respect for the priest's circumstances, the Archbishop will discuss the priest's options for continuing his ministry, for example:

- 112.a. Continuing his present assignment;
- 112.b. Continuing his present assignment with reduced workload;
- 112.c. Accepting another assignment, such as a chaplaincy, an assignment as a parochial vicar, or a position in the chancery;
- 112.d. Accepting the status of senior priest, with an assignment suitable to his changing circumstances.

XVI. RESIGNATION FROM ACTIVE MINISTRY

Priests who choose to resign from active priestly affiliation and ministry on their own initiative do so for a variety of reasons. Whatever the cause, such a person is likely to be in special need of assistance during the period immediately following resignation. Because of the specialized nature of priestly training, life and ministry, the change to another way of life may be particularly difficult. The priest's relationship with, and past service to, the Archdiocese suggests the appropriateness of special assistance at such a time. In keeping with the spirit of the Gospel, the people and priests of the Archdiocese of Seattle should willingly offer support for a brother in transition.

PM 113. The priest who intends to resign must submit a letter of resignation to the Archbishop indicating his intention to resign from priestly ministry and the effective date of the resignation.

PM 114. A priest who has resigned from active ministry may no longer present himself as a cleric or as an agent of the Archdiocese of Seattle.

PM 115. The Archbishop will determine financial assistance on a case-by-case basis for incardinated priests who resign following an official leave of absence:

- 115.a. The equivalent of six months' salary in accord with his scale of payment at the time of resignation, whether disbursed in one payment or six monthly payments.

115.b. When authorized, an additional amount up to one half (1/2) the current housing allowance for six months to assist with living expenses.

115.c. Reimbursement for the cost of medical insurance for six months.

PM 116. The Archbishop will determine financial assistance on a case by case basis for non-incardinated priests who have been directly involved in archdiocesan ministry for five or more years prior to their decision to resign.

XVII. THE FUNERAL OF A PRIEST

A priest's funeral is an occasion for people and clergy to recognize and honor the priest's service to the Church and his collaboration with the Archbishop.

PM 117. In the event of a priest's death, the following steps should be taken:

117.a. Notify the Vicar for Clergy.

117.b. The Vicar for Clergy notifies the Archbishop. The ordinary normally presides at the funeral Mass of a priest.

117.c. A Vigil is normally celebrated by other priests previously indicated by the deceased priest.

117.d. The Office of the Vicar for Clergy will assist in coordination and will notify the Presbyterate of the funeral service.

XVIII. RECORDS

The Archdiocese of Seattle maintains files regarding every priest in active ministry in the Archdiocese. These files are considered private, and access is limited to those who create and manage the files, as well as to the priest himself.

PM 118. Every priest incardinated in the Archdiocese of Seattle, or assigned to pastoral ministry, is required to inform the Archbishop and the Vicar for Clergy of his cell phone number, his home address and phone number (other than the rectory), any other pertinent addresses and phone numbers, and emergency contact information.

PM 119. Every priest incardinated in the Archdiocese of Seattle is required to send a sealed Last Will and Testament to the Vicar for Clergy, which includes funeral arrangements.

It is recommended that priests' wills be updated every seven years.

APPENDIX A: CANONICAL FACULTIES FOR CLERGY IN THE ARCHDIOCESE OF SEATTLE

The *Code of Canon Law* establishes certain rights and privileges to priests, deacons, and other Church ministers (Clerical Faculties by Law). In addition, the Archbishop may grant limited faculties to clergy lacking a specific assignment (General Archdiocesan Faculties) or broader faculties to clergy with a specific assignment (General Archdiocesan Faculties and Specific Archdiocesan Faculties). Archdiocesan faculties are granted only by the Archbishop of Seattle to those he permits to serve in pastoral ministry in the Archdiocese of Seattle.

I. GENERAL ARCHDIOCESAN FACULTIES GRANTED TO PRIESTS AUTHORIZED TO MINISTER IN THE ARCHDIOCESE OF SEATTLE OR BY MANDATE OF THE ARCHBISHOP

Multiple Celebrations of the Eucharist: Priests may celebrate the Eucharist twice on weekdays and, if required by pastoral necessity, three times on Sunday and other days of obligation (see *CIC*, c. 905, §2).

Confessions and Church Penalties: Priests have the habitual faculty to hear the confessions of any of the faithful. Included is the faculty to remit in the internal or external forum a *latae sententiae* penalty established by law but not yet declared, provided its remission is not reserved to the Apostolic See. This faculty can be exercised only within the boundaries of the Archdiocese of Seattle and on behalf of any person, regardless of the person's residence or the place where the penalty was incurred (see *CIC*, c. 1355, §2).

The most common experience of this involves the remission of the automatic (*latae sententiae*) excommunication connected with procured abortion (*CIC*, c. 1398). Priests with faculties in the Archdiocese of Seattle may remit this penalty in the act of sacramental confession.

II. SPECIFIC ARCHDIOCESAN FACULTIES GRANTED TO ALL PASTORS AND PAROCHIAL VICARS OR BY MANDATE OF THE ARCHBISHOP

Baptism of Adults: Priests and deacons with parish faculties may baptize adults without previously referring the matter to the Archbishop (see *CIC*, c. 863).

Confirmation of Adults: Priests who have canonical faculties in the Archdiocese of Seattle may confirm those who are baptized and from other

ecclesial communities and are being received into the Catholic Church or those who are being baptized. Priests must seek permission of the Archbishop of Seattle when confirming adults who have been baptized Catholic but who have not been reared in the Church and are being reconciled with the Catholic Church (see *CIC*, c. 883, 2°).

Marriages

Assistance at Marriages: All Pastors, by virtue of their office, have the right to assist at marriages within the boundaries of their parish (see *CIC*, c. 1108, §1). Parochial Vicars also enjoy this right within their parish boundaries.

Marriages Between Catholics and Baptized non-Catholics: For marriages taking place within the boundaries of the Archdiocese of Seattle, Pastors and Parochial Vicars may permit the marriage of one of their Catholic parishioners to a baptized non-Catholic (see *CIC*, cc. 1124-1125).

This permission is only valid for six months and should be issued near the time of the scheduled marriage. If the local Catholic party is marrying outside the Archdiocese, permission is granted by the Archbishop or his delegate.

Marriages Between Catholics and non-Baptized Persons: For marriages taking place within the boundaries of the Archdiocese of Seattle, Pastors and Parochial Vicars may dispense from the impediment of Disparity of Worship, so that one of their Catholic parishioners may enter marriage with an unbaptized person (see *CIC*, c. 1086, §1).

This dispensation is only valid for six months and should be issued near the time of the scheduled marriage. If the local Catholic party is marrying outside the Archdiocese, dispensation is granted by the Archbishop or his delegate.

Catholic Marriages not Celebrated in the Parish Church: Pastors and Parochial Vicars may permit a marriage between Catholics or between a Catholic and a non-Catholic to take place in a church or oratory (even of another ecclesial communion), provided that the Catholic ritual is used and the priest or deacon of the ceremony has the proper delegation (see *CIC*, c. 1118).

Pastors and Parochial Vicars do not have the authority to dispense from canonical form; that is, when a Catholic is permitted to marry before someone other than a Catholic priest or deacon. This dispensation is granted by the Archbishop or his delegate.

The appropriate place for marriage is the parish church. Marriages held outdoors or other secular places require the express permission of the Archbishop or his delegate. It is recommended that Deaneries adopt a

consistent practice on the celebration of marriages outside of a Church building so that there is no confusion among couples in their region.

III. FACULTIES GRANTED TO PRIEST BY CANON LAW

Eucharist: To celebrate the Eucharist unless canonically impeded (*CIC*, c. 900).

Preaching: Priests have the authority to preach the word of God everywhere, with at least the presumed permission of the rector of the church, or unless restricted or taken away by competent authority or unless express permission is required by particular law (*CIC*, c. 764).

Danger of Death: Priests have the authority to confirm those in danger of death (*CIC*, c. 883, 2°). Priests have the authority to absolve any penitent who is in danger of death from any kind of censures and sins, even if an approved priest is present (*CIC*, c. 976). Confessors and priests who are able to assist at marriages have the authority to dispense those in danger of death all impediments of ecclesiastical law, except the impediments arising from Sacred Orders, and provided the impediment is occult and the Archbishop or other Ordinary cannot be reached (*CIC*, c. 1079, §§2-3).

Marriages: Confessors and priests who are able to assist at marriages have the authority to dispense those about to be married from all impediments except those arising from Sacred Orders, public perpetual vows of chastity, or crime (*CIC*, c. 1090), provided the impediment is occult and the marriage cannot be deferred without danger of serious harm until a dispensation can be obtained from the competent authority (*CIC*, c. 1080).

Obligations and Vows: Pastors have the authority to dispense (for a just reason) from private vows made by a person belonging to the parish and also a visitor within the parish boundaries, provided the dispensation does not injure a right acquired by others (*CIC*, c. 1196, 1°) or changes a private vow to a lesser good (*CIC*, c. 1197). Pastors have the authority to dispense, suspend, or commute a promissory oath made by a person belonging to the parish and also a visitor within the parish boundaries, provided it does not prejudice others who refuse to remit its obligation (*CIC*, c. 1203).

Blessings: Priests have the authority to impart any blessing not otherwise reserved to the Roman Pontiff or to Bishops (*CIC*, c. 1169, §2).

Feast Days: Pastors have the authority to dispense (with just reason and in accord with the requirements of the Archbishop) a person belonging to the parish and also a visitor within the parish boundaries, from the obligation to observe a feast day or day of penance, or to commute this to other pious works (*CIC*, c. 1245).

APPENDIX B: DOCUMENTATION REQUIREMENTS FOR FOREIGN EXTERN PRIESTS, SISTERS AND LAITY SERVING IN THE ARCHDIOCESE OF SEATTLE

At the invitation of the Archbishop, foreign extern priests, sisters, and laity may be accepted to serve as missionaries in the Archdiocese of Seattle. The following is critical information regarding how the Archdiocese works with the requirements of the United States Citizenship and Immigration Services (USCIS), formerly known as the United States Immigration and Naturalization Service (INS), as well as the Internal Revenue Service (IRS).

Visa Information

The archdiocesan immigration attorney handles all passport and visa documentation. Generally, the payment for this service comes directly from your place of ministry, which is either the local parish, faith community, or the archdiocesan social service agency or ministerial department where you serve.

The archdiocesan attorney must process all immigration documentation. Visiting clergy, religious and lay missionaries are not allowed to retain their own attorneys or process legal paper work on their own.

Types of Immigration Documents

There are a several types of USCIS documents utilized by the Archdiocese of Seattle. The Archbishop or his delegate signs all documentation submitted to the USCIS.

R1 VISA: The most common type of visa for visiting missionaries is the multiple-entry R1 visa. This is temporary nonimmigrant visa renewable for up to a total of five years by the USCIS. The R1 does not allow any kind of compensated or salaried employment outside the mission of the Church. Only ministry supervised and directly related to the mission activity of the Church is allowed under the R1 visa. Persons receiving an R1 visa may be compensated.

F1 VISA: Sometimes clergy, religious and lay missionaries come into the Archdiocese of Seattle as students. This means they are carrying more than nine academic credits at an accredited college or university. Since the intent is study, the individual may not accept employment in any capacity under the terms of this visa. However, practice of one's religious commitment is allowed. Often visiting clergy do celebrate Eucharist in local parishes and

are thus allowed room and board in order to maintain their religious way of life.

I-360 "SPECIAL IMMIGRANT"/PERMANENT RESIDENT: For those permitted to stay longer than five years, the Archdiocese considers the possibility of permanent resident status through the procurement of the I-360 Special Immigrant Visa and adjustment of status to Permanent Residency, commonly referred to as a "green card." This extension of a five-year stay and the undersigning of an I-360 and adjustment of status is handled on a case by case basis.

Transfers

It sometimes happens that a cleric, religious or lay missionary leaves the diocese due to a change in study status or a different need of the archbishop or religious order. At such times, the Archdiocese of Seattle will file paperwork with the USCIS withdrawing its signature and sponsorship. It is the responsibility of the individual and his or her diocese or religious order to ensure that the new diocese provides sponsorship of the visa.

Health Insurance

All clergy, religious and lay missionaries must obtain health insurance or provide a certificate showing health insurance coverage. Those holding an R1 may obtain health insurance from the sponsoring parish or diocesan agency. Those holding an F1 visa often have the opportunity to purchase student health insurance through their institution of higher learning. Health insurance documentation must be given to the Archdiocesan immigration attorney.

Compensation and Housing

While there are severe restrictions on financial support for those not holding a Permanent Resident Card (i.e. "green card"), every attempt is made by the Church and her agencies to ensure a just and commensurate compensation for assistance given to the local Church. The source of this compensation is always the parish or diocesan agency where the priest, religious or lay missionary is serving.

Financial and Legal Requirements

Like all others serving in parishes and diocesan agencies, visiting priests, religious and laity are required to follow the policies of the Archdiocese of Seattle for reporting donations, gifts and contributions. They are also expected to follow the terms outlined in this brochure regarding legal

documentation. Failure to follow policies endangers all visiting missionaries both with the USCIS and the IRS and thus may result in immediate dismissal.

APPENDIX C: STIPENDS AND STOLE FEES

SCENARIO	STIPENDS (STIPS*) EUCCHARIST/INTENTION	STOLE FEES**	REMUNERATION INCL. MILEAGE***	GIFTS
When a priest receives money from his place(s) of assignment	Priest turns in to source of salary or accepts a reduced salary	Priest turns in to source of salary	n/a	Gifts are retained by the priest
When a priest receives money from another parish outside of his place(s) of assignment	Priest turns in to source of salary or accepts a reduced salary	Priest turns in to source of salary	n/a	Gifts are retained by the priest
When a priest receives money for services outside of his place(s) of assignment during his scheduled vacation or time away	Priest keeps unless he is remunerated then the stipend goes to parish giving the remuneration.	Priest keeps it unless he is remunerated, then the stole fees go to the parish giving remuneration.	Remuneration is retained by the priest	Gifts are retained by the priest

* A stipend (stips) is an offering given to a priest for applying the celebration of the Eucharist for a specific intention

** A stole fee is an offering (oblatio) given voluntarily or by custom for the administration of a sacrament.

*** Remuneration including mileage is amount paid according to current schedule for weekend help, daily Mass, weddings, funerals, etc.

Note: In cases of doubt, please call the Vicar for Clergy office: 206-382-4839

APPENDIX D: CARE FOR COMPLAINTS AND ALLEGATIONS RECEIVED BY THE ARCHBISHOP

(For all complaints regarding sexual abuse of a minor or vulnerable adult refer to Appendix E)

The Directory on the Life and Ministry of Priests notes that Obedience, Prayer, Celibacy and Simplicity of Life are four characteristics in the life and ministry of priests. These qualities help conform the priest into an “icon of Christ.” Similarly, Church documents on the Deacon suggest that the deacons are to be “icons of Christ’s service” and therefore are called to same degree of holiness. Bishops are not only called to this same level of holiness, but they also hold the responsibility for the holiness of the clerics in their charge.

Bishops, priests and deacons (clerics) can be challenged by the faithful on their conduct. Because each situation differs so greatly, this appendix cannot cover all the contingent situations. This appendix is meant to outline the administrative steps when a complaint or allegation is received by the Archbishop against a cleric.

Letters in General:

Anonymous Letters (not regarding sexual misconduct or potentially criminal activity):

Anonymous or unsigned allegations against a priest or deacon are not given individual consideration or retained.

- If the letter deals with a specific matter of a serious nature, the cleric may be contacted by the Archbishop for input.

Signed Letters (not regarding sexual misconduct or potentially criminal activity):

When the Archbishop receives a complaint without a “confidential” restriction, the Archbishop will normally share the correspondence with the cleric.

- Normally the correspondence is photocopied to the cleric with a request to assist the Archbishop in responding to the person writing the complaint.
- The Archbishop responds to the complainant as appropriate.

When the Archbishop receives a complaint with a “confidential” restriction, the Archbishop seeks the permission of the complainant to share the contents of the letter with the cleric.

- If the complainant gives permission then the correspondence is shared with the cleric with a request that he assist the Archbishop in addressing the complaint.
- The Archbishop responds to the complainant as appropriate.
- If the complainant withholds permission then the Archbishop writes the complainant again asking for reconsideration and indicating that nothing can be done unless a release is given.
- If the complainant continues to withhold permission and the complaint is of a serious nature, the complainant will be informed that the Archbishop will address the matter with the priest while making every effort to not reveal the identity of the complainant. *(In the case of an allegation of sexual abuse, refer to the procedures outlined in Appendix E.)*

Complaints from Specific Groups or Individuals:

Complaints from Parish Leadership:

When the Archbishop receives a complaint from canonically approved parish leaders (i.e. pastoral or finance council) the following steps will be followed:

- The cleric will be informed of the complaint and the applicable policies involved, and the cleric will be invited to comment.
- The Vicar for Clergy will engage the cleric on the topic of the complaint when assisting the Archbishop in responding to the complaint and resolving the issue.
- The Archbishop will take appropriate measures to determine whether archdiocesan policies have been followed by the cleric and the parish leadership.
- The Vicar for Clergy Office will assist the Archbishop in determining the credibility of the complaint.
- The Archbishop will respond to the complainant as appropriate.

Complaints from Parish Employees:

When the Archbishop receives a complaint from compensated parish staff, the Archbishop will share the complaint with the Vicar for Clergy and / or the Human Resource Office.

- The Office of Human Resources will assist the Archbishop in determining the credibility of the complaint and what, if any, policy violations may be involved.
- The cleric will be informed of the nature of the complaint, any policies issues involved and will be invited to comment.

- The cleric may elect to have another cleric, therapist or other representative present for meetings about the complaint.
- In the case of serious allegations, the cleric and/or the involved parish employee may be placed on administrative leave while an investigation is conducted.
- The Archbishop or his delegate will respond to the complainant as appropriate.
- The Office of Human Resources will assure that resources are provided to the pastor and/or parish employees(s) as appropriate.

Serious Moral or Ethical Misconduct including Potential Criminal Activity:

When the Archbishop receives a complaint regarding violations of moral or ethical behavior outside of criminal misconduct the Archbishop may take any combination of the following administrative actions.

- The Archbishop will make an initial determination as to whether there is reasonable cause to believe the allegation occurred (e.g. was the cleric assigned to the geographic area where the alleged acts took place, were there mitigating factors that preclude the acts from taking place as described, etc.).
- The Archbishop may conduct an investigation to measure the allegations against the norms and policies of the local Church as well as the Church' code of canon law.
- At an appropriate time, the cleric is informed both in person and in writing of the nature of the complaint along with his canonical status, his canonical rights and the material and spiritual supports available to him during the investigation should this be necessary.
- The cleric may be asked to go on administrative leave with written notice of what this means for the cleric canonically and what financial, housing and material and spiritual support may be made available during the period of the investigation.
- No bishop or priest involved in the investigation may hear the sacramental confession of the accused.
- The cleric may elect to have another cleric, therapist, or canonical representative at meetings between the Archbishop and the cleric. The cleric may be asked to sign written meeting notes and is free to make a written statement sharing his own perspective regarding the content and outcomes of the meeting.

APPENDIX E: ON ALLEGATIONS OF CLERGY SEXUAL ABUSE AGAINST A MINOR

Receiving an Allegation

An allegation of sexual abuse of a minor against a member of the clergy may be received from a person coming forward through a letter, phone call, e-mail or a message to the Archdiocesan Hotline. It may also come through an attorney. Allegations coming from third parties, such as relatives or friends, cannot be acted upon and such persons are encouraged to have alleged victims come forward directly or through an attorney. *Allegations received through a plaintiff's attorney may impact how the process outlined below precedes.*

Criminal Investigation

If the allegation falls within the Washington State guidelines for mandatory reporting or archdiocesan reporting policy, the Archdiocese contacts the civil authorities. If the authorities initiate a criminal investigation, the Archdiocese of Seattle cooperates fully with their investigation. The Archdiocese does not initiate any investigation of its own until authorized to do so by the civil authorities. During a criminal investigation, it is the prerogative of the civil authorities as to when the cleric is notified of the allegation. It is also the discretion of the civil authorities as to what documents become public record and when. A cleric undergoing a criminal investigation is encouraged to obtain representation by a civil attorney. The cost of civil legal defense is borne by the accused. The Archdiocese of Seattle reimburses incardinated clergy for reasonable legal fees if the allegations are not clearly established after the criminal investigation concludes and there is a determination that the accused cleric complied with applicable policies of ministerial conduct.

Initial Determination by the Archbishop

If the allegation does not fall under the state mandatory reporting guidelines or archdiocesan reporting policy, or if the civil authorities choose not to investigate or do not press charges following an investigation then the Archbishop makes one of two determinations:

1. He may determine the allegation is manifestly false or frivolous (e.g. the purported incident took place at a time or location where the cleric clearly could not have been present) in which case he informs the complainant and offers appropriate pastoral care. If the allegation becomes public through disclosure by the civil authorities, the complainant or the media, the Archbishop works closely with the accused cleric and the faith community if there is a

need to restore trust and re-establish the pastoral and ministerial relationships. Particular attention is given to the concerns of the accused cleric. The Archdiocese provides a supportive environment and counseling or therapy to the accused to help mitigate the effects of the false accusation. The Archdiocese of Seattle works with the falsely accused cleric to protect or, if necessary, restore his good name.

2. The Archbishop may determine that the allegation is not manifestly false or frivolous in which case, he initiates a preliminary investigation in accordance with the Archdiocesan Safe Environment policies and the *Charter for the Protection of Children and Young People* and its accompanying Norms, as well as the Church's code of canon law.

Initial Meeting with the Archbishop

If the Archbishop determines the allegation is not manifestly false or frivolous, prior to the initiation of a preliminary investigation, the Archbishop meets with the cleric to inform him of the allegation and its nature, requests that the cleric accept voluntary administrative leave, suggests that the cleric obtain canonical counsel, and provides an overview of the process. Specific details of the allegation cannot be shared with the cleric at this time in order to maintain the integrity of the canonical preliminary investigation.

Voluntary Administrative Leave

Voluntary administrative leave promotes the protection of the rights of all involved and neutrality of the investigation. The length of time of administrative leave will be dependent upon the course of the investigation and its outcome. During administrative leave, the cleric continues to receive any compensation and benefits that had been regularly received prior to the investigation. The Vicar for Clergy is available to support and assist any cleric on administrative leave.* While on administrative leave, the cleric is instructed as to what personal contacts are appropriate and what limitations there may be in terms of physical presence at his current and past assignments.

** The Archdiocese of Seattle recognizes that if a permanent deacon is accused of sexual misconduct, his spouse and family will face enormous strain. The Archdiocese is committed to the spiritual and therapeutic support of the deacon's spouse and family.*

Preliminary Investigation

A preliminary investigation includes the appointment of a canonical investigator in accord with canon 1717. The canonical investigator is an impartial licensed professional experienced in investigations of sexual abuse of minors. The investigator is charged with gathering the facts of the allegation, interviewing all the principal parties and any witnesses, reviewing files, and taking whatever steps are necessary to ensure a thorough but prudent investigation regarding all aspects of the allegation and the cleric's responsibility. The investigator prepares a report of his findings to the Archbishop and the Archdiocesan Review Board.

During the investigation, the Archdiocese takes appropriate steps to protect and support the parish communit(ies) involved, if any. The Archdiocese also takes appropriate steps to protect the reputation of the accused whose guilt has not been admitted or clearly established and who is presumed innocent until otherwise established.

Accused clergy may be asked to undergo voluntarily an assessment, a forensic evaluation and/or treatment. If an accused cleric chooses not to cooperate, he shall state his intention to the Archbishop, who may take this decision into account in determining the cleric's suitability for ministry.

When appropriate, the person making the allegation may also be invited to participate in assessments or sign releases for personal information that might be pertinent to his/her allegation. If the individual chooses not to participate, the Archbishop and Archdiocesan Review Board may take this decision into account in evaluating the allegation.

As part of the preliminary investigation, the person making the allegation is invited to meet with and address the Archdiocesan Review Board. The accused cleric is also invited to meet with and address the Review Board. Both the alleged victim and the cleric may bring a support person or canonical advisor to this meeting. No civil attorneys are allowed to attend as this is a canonical process.

The Archdiocesan Review Board members review relevant files and reports, meet with the investigator and Pastoral Outreach Coordinator, and after receiving instructions from the Promoter of Justice, deliberate in order to reach a recommendation to the Archbishop. Following their deliberations, they issue a report to the Archbishop and meet with him to share their perspectives and recommendations.

No bishop or priest involved in the investigation may hear the sacramental confession of the accused during the preliminary investigation.

Canonical Advisor during the Preliminary Investigation

The accused clergy will be advised to seek a canonical advisor during the preliminary investigation. The Archbishop provides the cleric with a list of canon lawyers who have demonstrated experience as canonical advisors in these situations and therefore have been approved by the bishops of Region XII. When a canon lawyer is chosen from this list, the Archdiocese pays the costs associated with the cleric's canonical representation. However, the cleric is free to select any licensed canon lawyer. In this case, the costs of representation are the responsibility of the cleric unless some other agreement is made with the Archbishop.

While the cleric is free to select his own canonical advisor during the preliminary investigation, if the preliminary investigation and Review Board recommendations result in further canonical actions by the Archbishop warranting the need for a canonical advocate, the advocate must be approved by the Archbishop, in accord with canon 1483 of the Code of Canon Law. This should be kept in mind in selecting a canonical advisor at the outset.

CONCLUDING THE PRELIMINARY INVESTIGATION

False Accusations

When allegations are determined to be false by the Archbishop in consultation with the Archdiocesan Review Board, the Archdiocese of Seattle works closely with the accused cleric and if necessary the faith community to restore trust and re-establish the pastoral and ministerial relationships. Particular attention is given to the concerns of the accused cleric. The Archdiocese provides a supportive environment and counseling or therapy to the accused to help mitigate the effects of the false accusation. The Archdiocese of Seattle works with the falsely accused cleric to protect or, if necessary, restore his good name and reputation.

Unsubstantiated Accusations

When allegations are determined to be unsubstantiated by the Archdiocesan Review Board, which is the allegation can neither be proven nor disproven; the Archbishop will close the preliminary investigation. However, reassignment and further canonical action will depend on the following factors:

- The findings from the investigation report;
- The assessment of the Archdiocesan Review Board as to suitability for continued ministry;

- The spiritual, emotional and psychological well-being of the cleric;
- The judgment, recommendation and advice of trained mental health professionals;
- The well-being of the faith community and all those ministered to by the Church;
- The ability of the cleric to provide effective ministry in light of the circumstances;
- The best interests of the Archdiocese and its entire people.

If the Archdiocesan Review Board recommends that a cleric return to ministry, the recommendation may include whether ministry should be unrestricted or restricted and it may recommend monitoring and support of the cleric.

If the Archdiocesan Review Board recommends that a cleric not be permitted to return to ministry, the Archbishop may pursue any and all actions which canon law permits and as directed by the Congregation for the Doctrine of the Faith (CDF).

Admitted or Established Accusations of Abuse

If allegations of sexual abuse of a minor are admitted or established through the preliminary investigation and the recommendations of the Archdiocesan Review Board, the Archbishop will send his *Votum* to the Congregation for the Doctrine of the Faith per the process outlined in the *Charter for the Protection of Children and Young People* and the accompanying *Norms*. The *Votum* consists of:

- A letter summarizing the allegation(s) made, the results of the investigation, the recommendation of the Archdiocesan Review Board and any additional findings by the Archbishop;
- Appendices of all supporting documentation relevant to the allegation including a chronology, correspondence, investigative reports, prior allegation documentation if such information is pertinent, and any other relevant information such as police reports, etc.

Generally, the defense comments of the accused also accompany the *Votum*. In preparation for the defense, the accused cleric and his canonical representative are afforded an opportunity to review the Appendices. If the cleric or his canonical representative does not prepare the defense in a timely manner, the *Votum* may be sent to the CDF with an explanation of the delay and the estimated timeline for forwarding the defense. Once the defense is completed, the Archbishop may prepare a response. If any new information is included in the response, the cleric and his canonical representative are informed.

Response from the Congregation for the Doctrine of the Faith

The Congregation may respond in the following ways:

- It may find that the allegation was not established and therefore directs the cleric be returned to ministry unless the Archbishop determines there are other factors which mitigate against a return to ministry;
- It may call for a judicial trial to be conducted either in Rome or in the archdiocesan tribunal. The location of the trial is the prerogative of the CDF;
- It may find the allegation was established and imposes dismissal from the clerical state;
- It may find the allegation was established but because of special circumstances, particularly if the cleric is aged, that the cleric lead a life of prayer and penance, be restricted from any public celebration of the sacraments, and be prohibited from wearing clerical garb or using the title of “Father.”
- It may suggest a solution other than one of the four options listed above.

No priest or deacon who has engaged in admitted or established sexual activities with a minor shall be allowed to return to any ministry.

A Delegate for Clergy may be designated by the Archbishop to provide pastoral support for the cleric throughout the transition from ministry. In all instances, the action of the Archbishop is carried out in accordance with the applicable provisions of canon law, including *CIC*, c. 1348.

Conclusion

The Archdiocese of Seattle is committed to the ongoing evaluation and updating of these procedures by professional community experts as well as archdiocesan leaders. As a result, this appendix is reviewed regularly along with the policies of the Archdiocese by both presbyteral leadership and the Archdiocesan Review Board. Such a review ensures that archdiocesan practices help enforce the underlying values regarding prevention of sexual abuse. These values include:

- Assuring the safety of the communities served, particularly children and vulnerable adults;
- Extending the pastoral care of the Church and providing professional resources to assist those who have been victimized;

- Extending pastoral support for the accused cleric;
- Due process for all parties; and
- Full cooperation with civil authorities.

APPENDIX F: POLICY FOR FUNERALS FOR PRIESTS REMOVED
FROM MINISTRY (BUT NOT LAICIZED), ACCORDING
TO THE NORMS OF THE DALLAS CHARTER

REVISED 4-3-13

Acknowledging the difficult experience that has occurred in the life of the Church as the Body of Christ, the following policy has been developed at the request of the Archbishop of Seattle. Through the consultative efforts of the Presbyteral Council and the Archdiocesan Review Board, we wish to express the need to focus on God's healing love and mercy. Through these efforts, we express our prayerful support to the victims of clergy sexual abuse. And, in sympathy to the families of priests removed from the active ministry, in particular, parents and siblings, the desire to provide assistance at the time of death. It is with compassion for those who have been hurt, with prayerful desire for God's mercy on those removed from ministry, that this policy has been implemented for the benefit of the people of God of the Archdiocese of Seattle.

As Christian faithful, we gather at the time of death to affirm our hope in the Lord's promise of resurrection. Through baptism, the Christian person has been marked for eternal life (*Ordo Exsequiarum*, 10), and so, the body, a temple of the Holy Spirit, is honored with Christian burial. As the Christian community gathers, it does so trusting in the mercy of God.

This can be a difficult time for victims and their families and the Archdiocese, through the Pastoral Outreach Coordinator, will make a reasonable effort to contact them and offer pastoral support.

This is also a difficult time for the priest's family members who may have very uneven knowledge of the priest's history. While family members are entitled to make decisions regarding any private service(s), in regard to any and all public Catholic services or liturgy, as well as worship aids, the Archdiocese will be the primary decision maker.

The following are funeral policies for priests removed from ministry, yet not laicized, thrusting in God's mercy and forgiveness.

1. Upon the death of a priest removed from the active ministry, but not laicized, the responsible party for the deceased is invited to contact the Office of the Archbishop. The Archbishop's secretary is then to notify the Office of the Vicar for Clergy of the death.

- a. Because a priest's funeral is considered a diocesan liturgy, the Office of the Vicar for Clergy will contact the priest assigned to coordinate priest funerals so as to provide guidance to the pastor of the host parish in the planning of the funeral liturgy. Arrangements are to be finalized through the Office of the Vicar for Clergy, jointly with the Archbishop's Office for Liturgy.
 - b. The Office of the Vicar for Clergy is to contact the family of the decedent to assist them in making arrangements with a funeral director and to establish the date, time, and place of the Mass of Christian Burial and interment. When possible, the Archbishop or his delegate will meet with the family to provide pastoral support.
 - c. The Office of the Vicar for Clergy can assist the family in determining an appropriate location for the Mass of Christian Burial. The Funeral Mass may not be held in any parish to which the deceased had been assigned or in which he was in residence during his years of priestly ministry.
2. The Office of the Archbishop, or his designate, will assign a celebrant and/or homilist. The Archbishop will neither preside nor preach. If the decedent has specified a presider and/or homilist in his Last Will and Testament, such testimonials will be honored to the degree it is possible or deemed appropriate. As instructed by *Order of Christian Funerals (OCF)*, the music selected is to reflect a simple beauty and reverence (*OCF*, 21). As in the case of all Funeral Masses, care is to be taken that the tone of all aspects of the Mass be one of celebrating the Paschal Mystery and trusting in God's mercy and forgiveness.
 3. In keeping with the *OCF*, the homilist is asked to "dwell on God's compassionate love and on the Paschal Mystery of the Lord" in the homily (*OCF*, 27). The *OCF* further reminds us that the Church intercedes on behalf of the deceased, while at the same time, bringing consolation to the sorrowful through the Eucharist and the Word of God (*OCF*, 4). The homilist must keep in mind the responsibility of bringing comfort to the sorrowing while being sensitive to victims who must carry the burden of their experience. Therefore, as is required in the *OCF*, "there is never to be a eulogy." (*OCF*, 27)
 4. The deceased may not be vested in Mass vestments if there were canonical restrictions prohibiting the decedent from the public celebration of the Eucharist unless there is no public viewing or open casket.
 5. Public viewing of the decedent is to take place at a funeral home. Public viewing on the day of the Mass of Christian Burial may take

place at the designated church; however, the body is to be reposed in an area separate from the center aisle of the church.

6. The death notice from the Office of the Archbishop, sent to all priests, may list the date, time, and location of the Mass of Christian Burial and the place of interment. The use of the term “Father” or “Reverend” is not permitted. The decedent’s ministerial assignments may be listed and must include the statement “removed from active ministry according to the norms of the *Dallas Charter for the Protection of Children and Young People*.”
7. The obituary in *The Catholic Northwest Progress* newspaper may list the date and location of the Mass of Christian Burial and the place of interment. The use of the term “Father” or “Reverend” is not permitted. The decedents ministerial assignments may be listed and must include the statement “removed from active ministry according to the norms of the *Dallas Charter for the Protection of Children and Young People*.” Testimonial quotes and/or anecdotes about the decedent should be avoided. A photo of the priest in clerical garb may not be used. The decedent’s family, in preparing an obituary for the secular press, is encouraged to follow this particular aspect of policy.
8. In notorious cases or where there is a grave concern for public scandal, the Archbishop reserves the right to make the final decisions regarding all public funeral arrangements.
9. If the burial is in an Archdiocesan or parish cemetery, the grave may not be in the priests section. In addition, the grave marker may not make reference to “Father” or “Reverend.”

Adapted with permission from the Archdiocese of Detroit.