



# DIOCESE OF OWENSBORO

McRaith Catholic Center

OFFICE OF THE BISHOP

2018-01 PL

## DECREE

Dear Priests, Religious and Laity:

I am delighted to inform you that a new edition of the Diocesan Policy Manual is available online at <https://owensborodiocese.org/diocesan-policies/>. As you know, we have had a policy manual for over 30 years. At the time of promulgating the policies in early 1987, it was stated that we would continue to evaluate them and develop new policies as pastoral needs demanded. A second edition of the policy manual was issued in 1997.

It is time to issue the third edition of this policy manual. Obviously, many of the policies remain the same while some have been changed and others added over the years. When new policies are developed and promulgated in the future, they will be added to the online policy manual on our diocesan website and you will be notified.

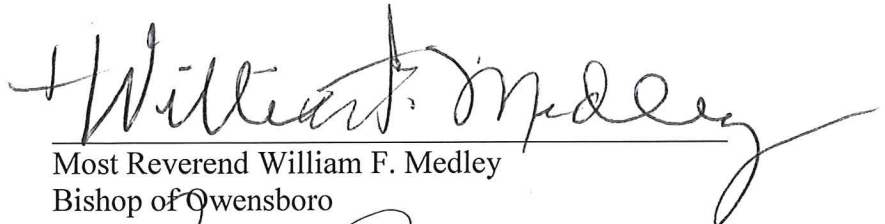
The Code of Canon Law contains laws for the universal church. The Code also calls for the diocesan bishop to make particular laws for the local diocese. While this policy manual contains some universal laws, it primarily speaks to those laws which have been promulgated for the governance of the Diocese of Owensboro.

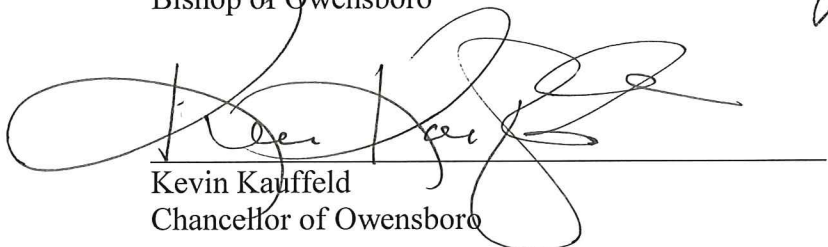
As in the past, we will constantly evaluate the policies. I am grateful for the great cooperation in the past in following diocesan policy and do expect that cooperation to continue in the future. Policies are important for the unity of the Diocesan Church, and that unity can only be achieved if we all follow the policies that are contained in this Diocese of Owensboro Policy Manual.

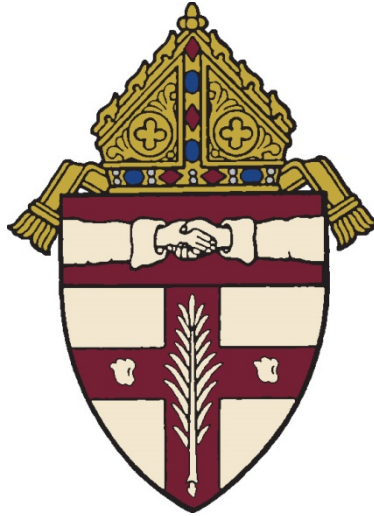
Having consulted many involved in the ministry of the diocese and, in particular, having heard the prudent counsel of the Priests' Council, I hereby decree these policies as particular law in the Diocese of Owensboro, effective immediately.

Given on this 2<sup>nd</sup> day of May, 2018  
at the McRaith Catholic Center  
in Owensboro, Kentucky



  
Most Reverend William F. Medley  
Bishop of Owensboro

  
Kevin Kauffeld  
Chancellor of Owensboro



# DIOCESE OF OWENSBORO POLICIES



Diocese of  
OWENSBORO

# ADMINISTRATION AND FINANCE



Diocese of  
OWENSBORO

## **ACCOUNTING SYSTEMS**

To provide a uniform method of accounting for the resources entrusted to the parish, the Diocese endorses and supports the following accounting systems: the manual bookkeeping method, Quick Books and PDS Ledgers Software system. These methods will:

1. Enable the parish to classify financial transactions consistently. This will in turn provide the parish with comparative financial reports, which can be used to monitor and evaluate the present, review the past, and plan for the future.
2. Provide a uniform method of accounting and reporting throughout the Diocese.
3. Provide for continuity in the event of a change in the pastor.

These systems assume that the person doing the bookkeeping for the parish understands the basic accounting principles, including double-entry bookkeeping. That is, all entries consist of debits to some accounts and credits to other accounts, and the total of all the debits equals the total of all the credits.

In general, the Diocese recommends that parishes use a “cash basis” accounting system as opposed to the accrual method. That is, income is recorded when it is received, and expenses are recorded when payments are made. However, if a parish has the expertise, the accrual method is acceptable.

For more information please refer to the [Diocesan Chart of Accounts](#).



## **ALCOHOLIC BEVERAGES**

### **Legal Requirements of Parishes:**

Based upon federal and state laws, all parishes with any type of liquor license allowing them to serve or sell alcohol at picnics, festivals, or any parish event must observe the following:

- Alcohol must not be served to someone who appears to be intoxicated.
- Alcohol may only be purchased by and served to adults 21 years of age and over. Beer servers must check for identification when beer is requested from someone who appears to be even remotely underage. Further, no person under the age of 21 may attempt to receive, possess, or drink alcoholic beverages. The parish and its employees, agents, volunteers, workers, and the minor can all be held responsible for the violations.
- Open containers of alcohol may never be carried off licensed premises.
- All ABC licensees must purchase their alcohol only from a Kentucky Beer Distributor or Kentucky Liquor Wholesaler.

### **Legal Requirements of the Alcohol Distributor:**

- Beer must be paid for before or at the time of delivery.
- Unused or unwanted alcohol may not be returned to a wholesaler or distributor.
- Distributors and wholesalers may never give licensees free alcohol.
- Draft beer equipment may be loaned free of charge to a holder of a temporary beer license. Holders of permanent retail beer licenses must pay the distributor a fee for using draft beer equipment.

### **Diocesan Policy**

Diocesan policy is based upon our moral and legal responsibilities to those who attend the picnic, festival, or parish event where alcohol is served and to the community at large. This policy requires parishes to strictly enforce all legal alcohol beverage control requirements. There should be no tolerance of underage drinking on the part of pastors, event chairpersons, and beer or liquor servers.



## **AUTOMOBILE/VEHICLE OWNERSHIP**

### **Ownership**

Information regarding the purchase of vehicles must be submitted to the Diocese's Office of Administration prior to the purchase. Information needed includes the following:

- Year, Make and Model of vehicle
- Purpose for its purchase
- Vehicle capacity
- Person responsible for the vehicle and records

Parish-owned vehicles cannot be borrowed for personal use by anyone without prior authorization of the pastor. Vehicles shall remain on parish property when not in use.

### **Vehicle Insurance**

The Diocese requires that insurance coverage on parish/location autos be obtained through Catholic Mutual and that minimum coverage of \$500,000 is secured for each of the following:

- Liability
- Uninsured motorist
- Underinsured

### **Volunteer Operators' Insurance**

Current insurance laws and regulations state that the insurance for a vehicle, no matter its purpose, owner or driver, is the primary insurance carrier for any accident. There is a policy within the diocese that could offer additional liability coverage should a claim exceed the limits of the private policy.

Recommended limits of liability on personal vehicles being driven on Diocesan/Parish business are \$100,000 per person/\$300,000 per accident.

### **All Operators**

When appropriate, employees and volunteers can be asked to drive on Church business. Often, employee and volunteer drivers are important in allowing the Church to fulfill its ministries. The diocesan insurance provider, Catholic Mutual, has developed an online training, *Church Transportation: Is It Necessary And Ministry-Based?*, which should be viewed by all Church and school personnel involved in the arrangement of transportation. This training can be accessed from Catholic Mutual's website, [www.catholicmutual.org](http://www.catholicmutual.org) and click on the [CMG Connect Online Training Hub](#) box.

In order to make sure employee and volunteer drivers are properly trained, employee and volunteer drivers must also take Catholic Mutual's defensive driving course, *Be Smart – Drive Safe*. This 18-minute training program educates drivers to avoid the seven most common causes of accidents. In addition, each driver completes a short questionnaire after the training to verify they have a valid driver's license and an acceptable driving record. Any volunteer driver must complete the volunteer Driver Form and the Private Vehicle Use Application.

### **Driver Selection and Training**

Care should be exercised in selecting individuals who are required or asked to operate a vehicle on behalf of the parish. Accordingly, the following steps should be followed and documented:

1. All operators of vehicles on behalf of the parish must be at least 21 years of age and must possess and submit to the Diocese's Office of Administration a current, a valid, non-probationary driver's license within three days of the event for the type of vehicle they will be operating.
2. A commercial driver's license will be required if the following types of vehicles are to be driven:
  - a. The vehicles manufacturer's weight rating is over 26,000 pounds
  - b. Vehicle is designed for 16 or more passengers, including the driver
  - c. When required by federal or state law
3. No one will be allowed to drive on behalf of the parish who has any of the following citations or convictions in the past three years:
  - a. Operating a vehicle during a period of license suspension, revocation or forfeiture
  - b. Driving under the influence of alcohol or drugs
  - c. Hit and run accident
  - d. Failure to report an accident
  - e. Negligent homicide arising out of the use of a motor vehicle
  - f. Using a motor vehicle without the owner's authority
  - g. Permitting an unlicensed person to drive
  - h. Reckless driving
  - i. Speed contest, accidents and/or moving violations which total three
  - j. A combined total of 3 or more accidents and/or moving violations
4. It is the responsibility of the driver to ensure that passengers adhere to the current Kentucky State safety belt laws and regulations.
5. All multi-passenger, parish-owned vehicles should be equipped with a first-aid kit.
6. Cell phones and other electronic devices are not permitted to be used while operating a motor vehicle.



7. Because of new U.S. Department of Transportation regulations, no parish-owned multi-passenger vehicle is to be driven across Kentucky State lines without parish approval.

## **Prohibited Vehicles**

The use of 11 - 15 (including driver) passenger vans to transport passengers is strictly prohibited. As early as 2001, the National Highway Traffic Safety Administration issued warnings on the serious rollover potential of these types of vans. This led to the federal prohibition of the sale or leasing of these vans to schools and churches by authorized dealerships. The following types of vehicles should be used instead:

- A school bus or a Multifunction School Activity Bus (MFSAB).
- A mini-van or a SUV that has a total capacity of no more than 8 people.
- Vehicles that have a rated capacity of 16 or more passengers, such as shuttle buses, must comply with the same safety standards as a multifunction school activity bus.
- Simply removing the seats to reduce the occupant capacity of the vans is not allowed.
- Any current vans owned by the locations can be converted for use as a maintenance or cargo van by permanent removal of the seats.

## **Accident Reporting**

1. Obtain medical assistance at the scene as soon as possible, if needed.
2. Contact local police, sheriff or highway patrol authorities as required.
3. Driver should make no comment regarding the fault of either party.
4. Exchange driver, vehicle and insurance information.
5. Report accident to insurance company using the information shown on the insurance card that is in the vehicle.
6. Report accident/moving violation to the parish and to the [Diocese's Office of Administration](#).





## **BANK ACCOUNTS/RECONCILIATIONS**

All parish funds must flow through the parish general checking account. The only exceptions to this policy are charitable gaming which must remain in separate checking accounts because of state reporting policies. Parishes and parish organizations may maintain checking accounts at a specified level, not to exceed three month's operating expenses. Parish checking accounts must be held in FDIC insured banks and credit union accounts must be insured by NCUA insured credit unions. The accounts should be registered in the name of the parish, such as "Parish Name General Checking Account," or "Parish Name Booster Club Checking Account."

### **Bank Accounts**

- All parish funds should flow through the operating account. The only exception is that charitable gaming funds must be in a separate checking account because of government policies.
- Limit the number of bank accounts (Operating account, Cemetery Fund if applicable, and School Account if applicable)
- Any and all checking, savings and investment accounts must be included in the general ledger and be a part of the year-end diocesan financial reports.
- Bank accounts must be opened in the name of the parish.
- The mailing address for the bank accounts should never be a personal address. Bank statements should be mailed to the parish office and should have a month end closing date.
- Surplus funds (excess of three months of operating cash) should be transferred to the Diocese's Deposit and Loan Account.
- Entities within the parish such as RCIA, youth group, etc. should not have a separate checking account from the parish.
- Mass stipend funds may be handled under the parish regular operating account as long as the Mass stipend transactions can be recorded and reported separately from the regular parish operating activity. Proper records should be kept and include: date when stipend was received, intention and name of giver, amount and number of masses, date when Mass is to be said, and name of priest who officiates the Mass.

## **Bank Statements**

- Bank Statements should be opened and reviewed by someone other than the bookkeeper or business manager. It is recommended that the pastor open, review and initial the bank statement monthly. If the bank statement is sent electronically, the business manager or bookkeeper should print the statement and give it to the Pastor before reconciling.
- Monthly all the bank statements should be reconciled and balanced to the general ledger. This should occur within 15 days after receiving the bank statement.
- The bank statement should be reconciled by someone other than a check signer. At least quarterly, it is recommended that someone from the finance committee compare the bank reconciliation to the general ledger.
- Completed bank reconciliations should be signed by the preparer and signed by the Pastor or appropriate reviewer.
- All electronic ACH fund transfers must be pre-authorized by the Pastor.
- All bank statements and the bank reconciliations should be retained and filed.



## **BENEFITS FOR EMPLOYEES**

Please refer to the following documents on the Diocese's website for information regarding parish/school employee benefits:

- [Employee Policy Handbook](#)
- [Summary of Diocese Benefits](#)
- [Anthem and Caremark Summary of Benefits](#)
- [Summary Plan Description from Christian Brothers](#)
- [Catholic Schools Handbook](#)

<https://owensborodiocese.org/human-resources/>

<https://owensborodiocese.org/catholic-schools/>



Diocese of  
**OWENSBORO**

## **BEQUESTS**

Bequests are considered revenue of the parish and are assessed 10% at the time they are received. If assessment is not paid at the time of receipt, the bequest will be assessed in accord with the regular assessment rate at the usual time. If the bequest is specifically designated for a capital project that is exempt from assessment and the Total Goal (amount exempted) has not yet been received, then that portion of the bequest that assists the parish in reaching its Total Goal is exempt from assessment.



## **BUDGET PLANNING**

All parishes and parish organizations are required to prepare an annual budget. The Finance Council and the Parish Council must approve the budget. This budget should forecast receipts and expenditures for the fiscal year beginning July 1<sup>st</sup>. The PDS Ledgers and Quick Books Programs should have a good budget preparation schedule. These forms should be used to assist the budget preparation process.

Deficit budgets should be avoided. However, if the parish approves a deficit budget, a letter of explanation as to how the deficit will be funded must be sent to the Diocese's Chief Financial Officer.



## **BUILDING PROJECTS**

### **Policy for Planning New Construction/Major Renovation**

Below are the approval steps for all major parish projects (new buildings, major renovations and building additions). A parish shall not enter into a contract or agreement (written or oral) with any contractor nor announce or commence a capital campaign until the Bishop gives written approval.

#### **Approval Steps:**

1. **Pastor submits Request For Expenditure over \$5,000 to Bishop:** Information to include:
  - Description of the project (i.e.; parish hall, church remodel)
  - Construction plans (general design, scope, time-line)
  - Estimated total cost of the project
  - Parish use of existing buildings
  - Projected frequency of use of the proposed building/project
  - Parish financial support/enthusiasm for project; include feasibility studies, if any
  - Campaign method(s) to solicit contributions
  - Current financial obligation(s) to the Diocese
  - Following the Bishop's review of the proposal, the Bishop advises the Pastor of his approval or disapproval to move forward through the process. **NOTE:** The Bishop is not giving approval for the project at this stage.
2. **Schedule meeting with Diocesan Building Committee:** If Bishop approves moving forward through the process, Pastor contacts CFO to schedule a meeting with the Building Committee.
3. **Diocesan Building Committee – meeting #1:** Pastor provides above info plus any updates.
4. **Diocesan Building Committee – meeting #2:** Pastor likely to have follow-up meeting with the Diocesan Building Committee to review the following additional information:
  - Follow-up questions, requests
  - Refined cost estimates
  - Contractor bids (2-3 recommended)
  - Construction drawings (i.e. complete set of final building plans, drawings, specs)
  - Project timeline
  - Current dollar amount secured for the project
  - Project approval requires a minimum of 40% of the total anticipated project cost upfront (secured and held in a parish account or with the Diocesan Deposit

and Loan) and documented commitments (individual donor name, amount, and timing of gift) for the remaining 60% of the total project cost.

5. **Projects impacting the sanctuary or permanent décor of the Church:** Art & Architecture Committee must approve before Building Committee gives recommendation to Priest Council.
6. **Diocesan Finance Council:** The standard Deposit & Loan provisions are 1) loans should be 60% or less of the total project cost and 2) repayment should occur over a 3-5 year time period. Terms outside of these standard terms require approval from the Diocesan Finance Council.
7. **Building Committee recommendation given to the Priest Council:**
8. **Priest Council makes recommendation to the Bishop:**
9. **Bishop's final approval for the project:** If approved, the Bishop will provide final written approval to move forward with the project and specify the total project cost.
10. **Contact Fr. Anthony Shonis (Holy Name of Jesus) for all approved projects:** Fr. Shonis serves as the Bishop's designated "Building with Dignity" appointee.
11. **Parish selects Contractor:** Submit contract to Building Committee for review/approval.
12. **Cost overruns:** If, at any time, the pastor anticipates the actual total project cost will exceed 10% of the approved total project cost, the pastor shall contact the CFO immediately; an additional meeting(s) with the Building Committee and/or the Bishop is likely.

Note: emergency situations and damage to existing parish structures (i.e.; storm damage, roof leaks, HVAC – electrical or plumbing malfunctions) shall be called to the attention of the Diocesan CFO immediately. As long as the repair is like for like and does not involve an upgrade in excess of \$5,000, the above process does not apply and, in many cases, such repairs may be covered by insurance.

**See the Building Projects forms below that are required to be submitted to the Diocesan Chief Financial Officer for review by the Diocesan Building Committee.**



## APPLICATION FOR A BUILDING PROJECT

Name of Parish \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

Name of Pastor \_\_\_\_\_

### **I. DESCRIPTION AND SCOPE OF PROPOSED PROJECT:**

A. Building Type: \_\_\_\_\_

\_\_\_\_\_

### **II. DESCRIPTION OF PROGRAM:**

A. This particular building will serve: \_\_\_\_\_

\_\_\_\_\_

B. Other Buildings - Describe: \_\_\_\_\_

\_\_\_\_\_

### **III. PROPOSED PLAN TO FINANCE CONSTRUCTION:**

#### **A. Estimated Cost:**

1.	Construction	\$ _____
2.	Architect and Engineering Fees	\$ _____
3.	Capitalized Interest	\$ _____
4.	Equipment	\$ _____
5.	Contingencies	\$ _____
6.	Site	\$ _____

**TOTAL** \$ \_\_\_\_\_

#### **B. Funds Available:**

1.	Cash	\$ _____
2.	Donations	\$ _____
3.	Other	\$ _____

**TOTAL** \$ \_\_\_\_\_



## TENTATIVE COST ESTIMATE

Parish \_\_\_\_\_ School \_\_\_\_\_ Church \_\_\_\_\_

Other \_\_\_\_\_

- |     |   |                 |
|-----|---|-----------------|
| 1.  | General Construction                          | \$ _____        |
| 2.  | Heating and Ventilation                       | \$ _____        |
| 3.  | Plumbing                                      | \$ _____        |
| 4.  | Electrical Work                               | \$ _____        |
| 5.  | Sewage Disposal System                        | \$ _____        |
| 6.  | Site Development                              | \$ _____        |
| 7.  | Total Construction Cost                       |                 |
|     | A. Number of Square Feet _____                |                 |
|     | B. Construction Cost per Square Feet \$ _____ |                 |
|     | <b>Total</b>                                  | <b>\$ _____</b> |
| 8.  | Site Cost (Purchase Price)                    | \$ _____        |
| 9.  | Legal Services                                | \$ _____        |
| 10. | Bonding Company's Fee                         | \$ _____        |
| 11. | Capitalized Interest during Construction      | \$ _____        |
| 12. | Architect and Engineer Fees                   | \$ _____        |
| 13. | Furniture and Equipment (not fixed)           | \$ _____        |
| 14. | Other Costs                                   | \$ _____        |
| 15. | Grand Total Cost                              |                 |
|     | A. Total Cost per Person \$ _____             |                 |
|     | B. Total Cost per Square Feet \$ _____        |                 |
|     | <b>Total</b>                                  | <b>\$ _____</b> |

Pastor Signature \_\_\_\_\_ Date \_\_\_\_\_

## ARCHITECT'S REPORT OF SUBSTANTIAL COMPLETION

Parish \_\_\_\_\_ Project \_\_\_\_\_

Description of Project \_\_\_\_\_

Contractor \_\_\_\_\_

A. Total cost of contract including all Change Orders: \$ \_\_\_\_\_

B. Required Approvals of the completed facility by other agencies:

1. Copy of Fire Marshall's letter approving completed construction or copy of a request for final approval. \_\_\_\_\_  
(Date)
2. Copy of certificate issued for heating plant operation or copy of a request for certification. \_\_\_\_\_  
(Date)
3. Copy of letter issued approving plumbing system or copy of a request for approval.  
\_\_\_\_\_  
(Date)
4. Copy of approval given for sewage disposal installation or copy of a request for approval. \_\_\_\_\_  
(Date)
5. Submit final as built drawings and specifications.

This building project has been substantially constructed according to plans and specifications approved by the bishop. It is virtually complete.

Architect \_\_\_\_\_ Date \_\_\_\_\_  
(Signature)

**NOTE:** Architect should complete in duplicate and submit both copies to the local parish and a copy of the cover letter to the Administration Office at the Catholic Pastoral Center. Upon receipt of Form 3, the local institution shall request the diocesan office to schedule a final inspection with the architect.



## **CEMETERIES**

Every request to establish a new cemetery is to be made to the Bishop in writing. Each case will be considered on its own merits and after consultation with the Priests' Council. The Bishop will make the final decision.



## **CHARITABLE EXEMPTION**

When a parish holds a fundraising event or takes up a special collection for a charitable need, which does not financially benefit the parish, and in which 100% of all profits from said event or proceeds from collection are given for a charitable need then the money given shall be exempted from Diocesan Assessment.

When filing a parish's yearly financial statements, money collected for charitable needs shall be included in Total Revenue and money given shall be claimed on the Other Deduction line of the [Calculation of Net Assessable Revenue form](#), with explanation. This new policy is effective for the fundraising event or special collection that occurs on or after July 1, 2017.



## **CHARITABLE GAMING**

All parishes operating a bingo or Charitable Gaming Event must be in compliance with House Bill #475 and the following Diocesan policies:

- Every bingo fund raising event with charitable gaming activities must be registered with the Department of Charitable Gaming Office, 132 Brighton Park Boulevard, Frankfort, Kentucky, 40601-3714. Call Tel: (800) 729-5672 or FAX to (502) 573-6625, for information to obtain a license.
- A separate checking account must be maintained for charitable gaming. This account must be under the pastor's authority and he must be a signer on the checks. Only expenses directly related to the operation of charitable gaming may be paid from the charitable gaming account. All expenditures from the account, including transfers to the parish must have supporting documentation.
- Gaming supplies and equipment should be purchased from a licensed distributor and invoices must be paid within 30 days.
- Quarterly reports must be submitted to the Department of Charitable Gaming within 30 days of the end of each quarter. Reporting of number of patrons, prizes, winnings, etc. must be detailed.
- Records of all bingo and other fund raising activities shall be maintained for a period of three plus the current year.
- Pastors and bingo administrators should receive a copy of House Bill #475 and be familiar with its content. Copies of House Bill #475 may be obtained from the Department of Charitable Gaming.
- Booster clubs, auxiliary groups, etc., who fall under the primary organization (e.g., use the parish tax number) MUST turn in funds to the parish; have the pastor as a signer on checks, and follow all rules of Bill #475.

### **Bingo**

- All bingos must be "on site," e.g., on parish grounds or at a designated approved facility.
- Permission for any NEW bingo must be obtained from the Diocese's Office of Administration. Requests must be made in writing.



- Bingo is to be administered, conducted and promoted exclusively by volunteer personnel. NO REMUNERATION of any kind, either direct or indirect (even tuition) may be received for these services. Bookkeepers and security may be paid a salary from charitable gaming account.
- No person under the age of 18 shall be permitted to play bingo or purchase bingo supplies.
- All bingos must fully comply with the IRS regulations pertaining to the reporting and recording of prizewinners.

### **Reporting of Bingo Winners**

Bingo winnings are not subject to the withholding of Federal or Kentucky income taxes. However, bingo winnings of \$1,200 or more are subject to information filing requirements. In the event a parish has a winner of \$1,200 or more, the parish must provide the winner with a Form W-2G (Statement for Recipients of Certain Gambling Winnings). This form must be completed with the winner's name, address, social security number and signature. A copy of Form W-2G must be filed with the IRS by using Form 1096 (Annual Summary and Transmittal of U.S. Information Returns).

If the winner refuses to give the necessary information to complete Form W-2G, the parish must withhold 31% of the winnings as backup Federal income tax withholdings. The withholding would then be reported on Form 945 (Annual Return of Withheld Federal Income Tax)

### **Reporting to IRS for Capital Prize Winnings**

#### **Gambling Winnings Exclusive of Bingo- \$600-\$5,000**

Parishes must withhold 4% Kentucky State income tax from raffle and gambling winnings of \$600 to \$5,000. In addition, the parish must provide the winner with a Form W-2G (Statement for Recipients of Certain Gambling Winnings). This form must be completed with the winner's name, address, social security number and signature. A copy of Form W-2G must be filed with the IRS by using Form 1096 (Annual Transmittal of U.S. Information Returns). If the winner refuses to give the necessary information to complete Form W-2G, the parish must withhold 31% of the winnings as backup Federal income tax withholdings.

#### **Gambling Winnings Exclusive to Bingo- Over \$5,000**

The parish is required to withhold 28% Federal and 4% State income taxes from the payment of raffle and gambling winnings over \$5,000. For this purpose, the amount of the prize is determined by reducing the amount received by the winner by the amount of the wager. For example, if a raffle ticket cost \$1 and the winner received \$5,000, taxes would be calculated on \$4,999. The parish must provide the winner with a Form W-2G (Statement for Recipients of Certain Gambling Winnings). This form must be completed with the winner's name, address,

social security number and signature. A copy of Form W-2G must be filed with the IRS by using Form 1096 (Annual Transmittal of U.S. Information Returns).

### **Non-Cash Winnings**

In the event the prize is property other than cash, e.g., a car, vacation, trip, etc., the amount of the prize is its fair market value (must be obtained from independent sources) less the amount of the wager. Even though this type of prize does not involve cash, withholding of Federal and State income tax is still required. For prizes valued over \$5,000 the parish must obtain the required withholding (28% Federal and 4% State) from the recipient of the prize at the time the prize is awarded. The parish must provide the winner with a Form W-2G (Statement for Recipients of Certain Gambling Winnings). This form must be completed with the winner's name, address, social security number and signature. A copy of Form W-2G must be filed with the IRS by using Form 1096 (Annual Transmittal of U.S. Information Returns).

### **Accounting Procedures for Fundraisers**

The income and expenses related to fund raising activities should not be recorded in "net" accounts. In other words, income and expense results should be posted to separate income and expense account so that only the "gross" results are reported.



## **CLERGY COMPENSATION AND TAX REPORTING**

The income taxation of Priests is unique compared to compensation reporting for lay employees. The primary differences for clergy are below.

1. Priests are self-employed for Social Security and Medicare tax purposes and the parish will not withhold and match the social security FICA tax as it does for a lay employee.
2. Priests may elect Federal and State payroll tax withholding through payroll but they must complete an IRS Form W-4 and a KY Form K-4.
3. Priests will receive an IRS Form W-2 by January 31<sup>st</sup>.

*Priest's wages are not subject to Social Security and Medicare withholding under any circumstances. They are subject to federal and state income tax withholding only when the Priests elect to have income tax withheld.*



## **COLLECTION PROCEDURES-SUNDAY AND HOLY DAYS**

Receipts from Saturday and Sunday masses, as well as Holy Day masses should be placed in a Tamper Proof bag, stored in a secure in a safe location, preferably a locked vault and always handled in the presence of at least two unrelated people. Parishes should have a "Counting Team" of two or three non-related individuals who count the collection. Members of the counting team should be rotated on a regular basis. Only those persons designated as members of the counting team should be in the room when the counting takes place. The counting team should prepare the deposit ticket and the parish collection count sheet; a copy of the deposit ticket and the parish collection count sheet should be given to the business manager or bookkeeper. The deposit ticket prepared by the count team and the money should be placed in a locked bank bag and taken to the bank by a representative from the counting team no later than the next business day. The bookkeeper should retrieve the deposit slip and bank bag from the bank and compare the deposit slip to the parish collection count sheet and deposit ticket.

### **Suggested Money Counting Procedure**

1. Tamper Proof Bags are brought from a secure location. At least two non-related people "Counting Team" are always present during the counting process. There should be a rotation of counting teams.
2. Before opening the bags, the number on the bags should be compared to the numbers on the control sheet and the paper strip liners by the counting team. The bags should be opened by the counting team with scissors and should not be ripped open. After each bag is opened, a member of the counting team will sign off on the control log. The counters are to make sure the bags have not been altered. If the bags have been altered, the Pastor should be notified. The control log will then be given to the business manager or bookkeeper.
3. From the open bags, the counting team will put aside any miscellaneous envelopes and any non-collection items. The only items remaining should be collection envelopes, loose cash and checks.
4. The Counting Team will then start to complete the Parish Collection Count Report
  - Loose cash: Separate bills into stacks by denomination, count the cash/coins twice and log the count onto the Parish Collection Count Sheet.
  - Open the envelopes: Separate the envelopes with cash and the envelopes with checks.
  - Envelopes with cash:
    - Write the amount of the cash on the face of the envelope.
    - Cash in the envelope should stay with the envelope.

- A second person compares the cash in the envelope with the amount written on the envelopes.
- Separate the cash from the envelopes.
- Count the cash.
- Total the amounts written on the envelopes and compare it to the total of the cash.
- Log the count on the Parish Collection Count Sheet.
- Set the cash and envelopes aside.
- Envelopes with checks:
  - Write the amount of the check and the check number on the face of each envelope.
  - Separate the envelopes and the checks into two piles but keep in the same order in each pile.
  - Total the amount of the checks using an adding machine tape.
  - Total the amount written on the envelopes with an adding machine tape.
  - Make sure the totals from the envelopes and the checks are the same. If they don't agree, compare the adding machines tapes.
  - Stamp the checks with deposit only.
  - Log the count on the Parish Collection Count Sheet.
  - Set the checks and envelopes aside.
- Loose Checks:
  - Make a list which includes name, check # and check amount or photocopy the loose checks.
  - Stamp the checks with deposit only.
  - Log the count on the Parish Collection Count Sheet.
- Prepare Deposit Slip and Complete Parish Collection Count Sheet:
  - The counting team should prepare the deposit ticket and the parish collection count sheet; a copy of the deposit ticket and the parish collection count sheet should be given to the business manager or bookkeeper. The deposit ticket prepared by the count team and the money should be placed in a locked bank bag and taken to the bank by a representative from the counting team no later than the next business day. The bookkeeper should retrieve the deposit slip and bank bag from the bank and compare the deposit slip to the parish collection count sheet and deposit ticket.
  - No cash, currency or checks are to be removed from the collection by anyone for any purpose. All cash and checks must be deposited and should not be used to pay bills or other expenses.
  - The empty collection envelopes are used to key the amounts given into the Parish Data System (PDS). The PDS collection report is printed and it is reconciled to the bank deposit ticket, deposit slip and Parish Collection Count Report. The PDS collection report, the bank deposit ticket, the deposit slip and the Parish Collection Count Report is retained and filed in the parish records. Parish collection envelopes are retained until October 15th of the following year.

Parishes are required to provide parishioners with annual contribution statements which detail the amount contributed. The IRS requires that an individual should receive a receipt from an organization in order to take a charitable contribution for individual's gifts of \$250 or more. Non-cash contributions are normally deductible however it is the responsibility of the taxpayer to request an acknowledgement of non-cash contributions worth more than \$250. This acknowledgment should describe the gift of the contribution. Non-cash contributions amounts can be entered into PDS.



## **CONTRIBUTIONS**

Parishes must maintain a record-keeping system that tracks contributions by parishioner (e.g., PDS Church Office Program). The system should, at a minimum, provide the following information:

- Parishioner name, address, family members
- Weekly contribution amount
- Total annual contribution amount

Records should also be maintained for periodic contributions from non-parishioners and/or corporations.

### **Acknowledgement of Contributions**

Parishes are required to provide parishioners with annual contribution statements which detail the amount contributed and indicate whether the amounts are tax deductible. The revised section 170(0)(8) of the Internal Revenue Code requires that an individual receive a receipt from an organization in order to take a charitable deduction on their tax return for individual gifts of \$250 or more. This includes Mass collections, contributions, capital campaign contributions and special gifts. These statements should be mailed by January 31 for the previous year's contributions.

Following is a list of contributions, which are tax deductible, and a list of payments which are not tax deductible. Please keep in mind, while it is the parish's responsibility to report contributions, the ultimate responsibility of tax deductibility rests with the taxpayer and IRS.

### **Tax Deductible Contributions**

- Parish Tithing: Voluntary contributions received by a parish (e.g., Sunday mass contributions) are tax deductible and should be reported as such.
- Contributions for mass stipends are tax deductible and should be reported as such.
- Non-Cash Contributions: Non-cash contributions (e.g., property, stock) are normally deductible. However, it is the responsibility of the taxpayer to request an acknowledgement of any non-cash donation worth more than \$250. This acknowledgement should describe the gift and not set a value on the donation.



- Contributions for Fundraising Events: Normally, contributions for fundraising events include some sort of goods or service in return for the contribution. The value of the goods or service received is not tax deductible. For example, if a parish sells tickets for \$100 to attend a fundraising dinner and the contributor receives a dinner valued at \$25, only \$75 should be reported as tax deductible. For ease of reporting, announcements or tickets for fundraising events should contain a declaration informing the donor of the amount of contribution that is deductible. In the above example, the parish could print the following information on the ticket, "\$75 of Your Contribution is Tax Deductible."



## **DIOCESAN INTER-PARISH DEPOSIT & LOAN FUND**

The Diocesan Inter-parish Deposit & Loan Fund, Inc. is essentially an internal bank or depository for excess or reserve funds of parishes and institutions within the Diocese. The general recommendation of the Diocese is that funds in excess of three months' operating expenses should be placed on deposit with the Deposit & Loan Fund. The Fund was established so that parishes with excess funds could assist parishes that need money for construction and development needs. The Diocesan Office of Administration, under the supervision of the Diocesan Finance Council, administers the Fund.

### **Deposits**

Funds placed on deposit are guaranteed by the Bishop and earn a risk-free rate of return. The money placed on deposit is made available to parishes for low-interest loans. Interest rates on both deposits and loans may fluctuate according to economic conditions. Effective January 1, 2016, depositors earn a 2% return, while borrowers are charged a 4.5% interest rate. Funds generated by the rate spread are used to cover fluctuating market returns and administrative costs of the fund. The Diocesan Finance Council reviews the rates quarterly for possible changes.

### **Loans**

The Diocese makes loans to parishes through the Diocesan Inter-parish Deposit & Loan Fund. All requests for loans are reviewed by the Diocesan Office of Administration and approved by the Bishop or Chancellor. If the loan is for a renovation or new construction project, the parish must first follow guidelines set forth in the Diocese of Owensboro Policy Manual for [Building and Renovation](#). Additional guidelines pertaining to all loans can be found here: [Deposit and Loan Guidelines](#).

Loans requests for construction and renovation must be made directly to the Chief Financial Officer of the Diocese. Information which must be provided includes:

- Total expected/estimated/anticipated cost of the project
- Statement of cash on hand and pledges received for the project.
- Financial forecast demonstrating parish's ability to sustain ongoing operations.
- Minutes of the Parish Council and Finance Council expressing approval of the project.

Loans for major and new construction must be fully secured by parish savings and/or capital campaign pledges. All loans must fit within the financial ability of the parish to pay. In general, projected operating surpluses will not be considered as security for a loan. Loan repayment

periods cannot exceed five years without the approval of the Diocesan Finance Council and the Bishop.

A loan may not be approved for a parish that is not current in its obligations to the Diocese. These obligations include, but are not limited to:

- Filing of Annual Parish Financial Statements
- Payment of Parish Assessments
- Payment of Other Diocesan Obligations
- Payment of Special Collections
- Compliance with Financial Policies
- Compliance with Audit Findings

Parishes may not secure financing from outside commercial lenders without the permission of the Diocesan Finance Council and the Bishop.



## **DISBURSEMENTS**

Normally, all expenditures should be paid by check. Only in extreme circumstances should cash be used to pay bills and receipts for such expenditures are a must.

The parish checks/checkbooks should be stored on parish property in a locked safe or secure file cabinet.

Please refer to the form entitled [Request for Expenditure over \\$5000](#) for the approval process for extraordinary expenditures.

### **Check Signers**

- The Pastor, the Associate Pastor, or a finance committee member should be the only authorized check signers. The business manager or bookkeeper with access to the accounting system should not have signature authority.
- Checks over \$5,000 that are for an extraordinary expenditure require the written approval of the Bishop. Please see form [Request for Expenditure over \\$5000](#).
- Under no circumstances should blank checks be signed for future payments.
- A rubber stamped signature should not be utilized.

### **Petty Cash**

- It is encouraged that all parish expenditures be paid with a check.
- A petty cash fund is discouraged but can be set up with a \$100.00 limit to be used for small dollar purchases.
- The petty cash fund should only be used for situations where an immediate payment is essential.
- Petty cash is set up by writing a check to the custodian of the fund, with a note on the check indicating petty cash.
- Petty cash is a balance sheet item.
- The petty cash is an impress fund, which means the petty cash balance plus the receipts are always the same amount.
- One person should be in charge of petty cash. It should always be locked in a secure location.
- Petty cash receipts should always reflect an approval signature and the reason for expenditure.
- Replenishment of petty cash should be supported with proper receipts and reconciliation. The check written should be coded to the appropriate expense accounts.

- Periodically the petty cash should be reviewed by the Pastor or finance committee member.
- Stipends or any type of compensation should not be paid through petty cash.
- All purchases must be properly approved; there must be evidence of a receipt and an original invoice must support the payment.

#### Accounts Payable Checks

- All invoices shall be reviewed for accuracy and proper approval. If applicable a packing slip should be attached to the invoice indicating a good has been received.
- The business manager or bookkeeper should assign a general ledger account number to the invoice before posting the invoice in the accounting system.
- It is recommended that the parish use a computer generated check for disbursements. If possible a parish should use a three part check.
- Once a check is written the original invoice should be stamped paid with the check # identified or a check stub should be attached to the original invoice if using a three part check.
- The Pastor should review and initial invoices at the time that the checks are signed. There should be careful examination of the supporting documentation by the check signer. Supporting documentation includes a proper original invoice, evidence the good or services were received and evidence that the purchase transaction was properly authorized.
- The Pastor, the Associate Pastor, or a finance committee member should be the only authorized check signers.
- Checks should never be written to cash.
- If there is a mistake on the check, it should be marked void and the voided check should be retained and filed in a voided check file. Voided checks should not be destroyed.
- The stack of unused checks should be safeguarded in a locked safe or file cabinet.
- All checks should be properly and timely mailed directly to the payee.
- It is recommended that the invoice and all supporting documentation be filed by check order # by month or by vendor.
- If checks are needed immediately there should be a process in place to insure that the disbursement is recorded accurately and timely into the accounting system.

#### Credit Cards

- The preferred payment method is through vendor invoices and parish checks. This method allows for budget compliance and insures that the parish gets certain discounts and does not pay sales tax. However, in some cases, this is not feasible for a variety of reasons.
- The number of credit cards maintained at a parish should be kept to a minimum.
- A parish credit card should not be used for personal use.
- For internet purchases, care should be taken to purchase only from secure and reputable sites.
- For every credit card transaction, a receipt must be obtained. The receipt must contain a detailed breakdown of what items were purchased. The signed receipt must include a written description of the purpose and the appropriate general ledger account number (if

known). The receipts must be returned to the bookkeeper, business manager or Pastor. If the receipt is not detailed, a check request form should be completed and attached to the receipt.

- Cardholders should make every effort to ensure that purchases do not include sales tax. Tax-exempt certificates are available via the parish business Manager or bookkeeper. Sales tax may be paid for minimal expenditures from one-time vendors who refuse the exemption, but sales tax should not be paid where purchases are for more substantial expenditures or are repetitively incurred.
- A log should be maintained to record when the credit card is removed from the storage location. Each log entry should indicate the date the card is checked out, the name of the person checking out the card, the initials of the person checking out the card, the initials of the person who released the card to be checked out, the date the card was returned and the initials of the person receiving the card when returned. A log should be maintained for each individual credit card along with the original receipt for the purchase.
- Credit cards at each site should be stored in a secure location, such as a lockable cabinet. Access to this storage location should be limited. The business manager, bookkeeper or the Pastor should be the only individuals with access to the credit card storage location.
- All receipts from credit cards should be reconciled and attached to the monthly credit card statement.

#### SCRIP Cards

- SCRIP card purchases and activity should be logged. (see illustration below)
- Each SCRIP card log should show the SCRIP card purchased and list any purchases used against the SCRIP card. All receipts should be attached to the log.

SCRIP Vendor :				
Date Purchased:				
Face Value:				
Date	Description	Account	Amount	Balance

#### Employee Expense Reimbursements

- In general all purchases should be paid directly from the operating cash account.
- All payments are to be submitted and processed in the fiscal year incurred.
- Purchases made by individuals must be pre-approved prior to the purchase and a check request form should be completed.
- The original invoice or the written receipt for the purchases with proper approval must be presented for payment. The receipt must contain the purpose for the expenditure.
- Payments to individuals for the business use of their automobile must be documented. Reimbursement must be made at the IRS established rate. The individual is required to

submit supporting documentation noting the date, purpose, destination and total business miles. The Diocese of Owensboro Travel Voucher form can be completed to show the documentation.

- The payment must be written to the individual making the purchase.

### Fundraising Activities

- Fundraising events generate a significant amount of additional funds needed by the parish to meet financial needs. It is important that each parish take special care to insure the adequate safeguarding and monitoring of these funds.
- Certain fundraising events may require prior approval of licensing with a state or local agency and in addition certain events may require the submission of activity reports with state or local agencies.
- The financial activity for special fundraising events should be monitored separately but included in the parish accounting records. All purchases and expenses for fundraising activities should be paid for by check. Cash generated from the fundraiser should not be used to pay for fund raising expenses.
- All money received should be handled in a safe manner. This includes money from bingo, church picnics, fish fry, scrip, etc.
- Cash should never be left unattended.
- Proceeds from the fundraiser accompanied by a fundraiser tracking sheet should be submitted to the business manager or bookkeeper at the conclusion of the fundraiser. The worksheet should detail the income and expense generated by the fundraiser (see illustration below).
- Deposits should be made as soon as feasible.
- Sales generated by a fundraiser including food sales are subject to Kentucky sales tax which can be included in the price of an item or added at the completion of the sale. Forms for remitting sales tax can be obtained from the Kentucky Revenue Cabinet.
- Keeping accurate records of income and expenses generated by a fundraiser will provide valuable information for future fundraisers as well as insure the Pastor and the parish that the event was handled in responsible manner. All fundraising tracking sheets should be presented to the finance committee or the parish council for review.

### **Fund Raising Tracking Sheet (Illustration)**

**Event** \_\_\_\_\_

**Event Date** \_\_\_\_\_

**Funds being raised**

**for** \_\_\_\_\_

**Fund Raiser**

**Chairperson** \_\_\_\_\_

**Chairperson phone # and email**

**address** \_\_\_\_\_



## Event Income and Expense Financial Tracking

## ***Income***

Date	Event	Deposit Amount

**Total Income** \_\_\_\_\_

## Expenses

Date	Expense Purpose	Amount

**Total Expenses** \_\_\_\_\_  
**Net** \_\_\_\_\_



## **ELECTRONIC RECEIPTS and ELECTRONIC DISBURSEMENTS**

### **Electronic Receipts**

The Diocese encourages parishes to offer electronic payment methods to their parishioners. Different methods include third party merchant services, local bank set-up, and personal online banking.

All donor credit card information must be handled in compliance with current PCI (Payment Card Industry) regulations. Any parishioner bank or credit card information submitted to the parish must be stored in a secure (locked) file or password protected computer.

### **Electronic Disbursements**

Parishes and schools are allowed to pay recurring and routine expenses through automated payments only if an adequate paper trail is maintained. Once the payment is made online the payment receipt is attached to the invoice as you would a check copy and held in the parish and school files. Parishes and schools must have adequate computer safeguards and software to protect financial information.

Online back statements must be accessed and printed monthly and the Pastor or the Finance Chairman (a person not involved in the check writing process) should review and initial it prior to reconciliation.

E-mailed invoices are treated the same as invoices received through the mail. Online invoices and statements must be printed, reviewed, approved and processed the same as any mailed invoices.



Diocese of  
**OWENSBORO**

## **EMPLOYEE VERSUS A NON-EMPLOYEE**

When a parish makes a new hire, the first determination that must be made is whether that new hire is an employee or a non-employee (i.e. independent contractor). The IRS has promulgated regulations that are to be used to make a proper determination. While the regulations do not provide an absolutely clear distinction between the two statuses, they do provide direction to make a proper and defensible determination. Whether a worker is an employee or an independent contractor depends upon the amount of control and direction the employer can exert over the individual performing the service(s). If the parish has difficulty in, or needs assistance with, making a determination the Diocesan Office of Administration should be consulted.

### **MAKING A PROPER DETERMINATION**

Facts that provide evidence of the degree of control and independence fall into three categories:

1. Behavioral: Does the parish control or have the right to control what the worker does and how the worker performs his/her job?
2. Financial: Are the business aspects of the worker's job controlled by the parish? These include matters such as how the worker is paid, whether the expenses are reimbursed, who provides tools/supplies, etc.?
3. Type of Relationship: Are there written contracts or employee-type benefits provided; i.e. pension plan, insurance, vacation pay, etc.? Will the relationship continue beyond the completion of one project? Is the work performed a key aspect of the business?

Parishes must carefully weigh all of the above factors when determining whether a worker is an employee or independent contractor. Some factors may indicate that the worker is an employee, while other factors may indicate just the opposite. There is no 'magic' or set number that 'makes' the worker an employee or independent contractor and no single factor can make the determination. The key is to look at the entire relationship, consider the degree or extent of the right to direct and control, and finally, to document each of the factors used in making the determination.

### **CONSEQUENCES OF AN IMPROPER DETERMINATION**

If a parish treats an employee as an independent contractor and has no reasonable basis for doing so, the parish can be held liable for all employment taxes for that worker plus interest and penalties. See Internal Revenue Code §3509 for more information.

### **Payment for services of employees vs. independent contractors**

The method used to compensate employees versus independent contractors is significant. As mentioned above, improper classification can have a negative financial impact on the parish.

Employees are subject to income and social security tax withholding, employer matching of social security tax as well as other payroll taxes and may be, depending on their eligibility, entitled to benefits. Employees must be paid through the Paycor payroll system.

See: [Policy on Diocesan Standardized Payroll System](#)

Independent contractors are not subject to tax withholdings or employment taxes. However, their payments must be reported to the IRS on a Form 1099-MISC if the total amount paid to them for the calendar year exceeds \$600. It is the parish's responsibility to ensure that all independent contractors that are paid in excess of the \$600 limit are properly reported to the IRS through a Form 1099.

Lastly, the table on the following page may be helpful to a parish to determine the proper status of a worker: employee or independent contractor.

## DETERMINATION TEST QUESTIONS

EMPLOYEE vs. NON- EMPLOYEE NO.	CONDITION	EMPLOYEE	INDEPENDENT CONTRACTOR
1.	Who instructs as to when, where and how the work/service is performed?	Parish	Worker
2.	Training is provided by?	Parish	Worker
3.	Do services need to be integrated into parish operations?	Yes	No
4.	If work/services must be performed only by worker, is there a presumption that you are highly interested in methods used to accomplish the work?	Yes	No or slight
5.	Who hires, supervises and pays assistants, if any?	Parish	Worker
6.	Is work/services performed at frequently recurring, though irregular, intervals?	Yes	No
7.	Are set hours of work established?	Yes	No
8.	Is the worker substantially full-time?	Yes	No
9.	Where is work/service performed?	Parish	Elsewhere
10.	Who controls the order of sequence of the work/services?	Parish	Worker
11.	Are regular or written reports required from worker?	Yes	No
12.	Is payment by the hour, week, etc. rather than by the job?	Yes	No
13.	Are worker's travel and work-related expenses paid by the parish?	Yes	No
14.	Who provides the tools, materials and equipment?	Parish	Worker
15.	Does worker have an investment in tools and/or equipment needed to perform the	No	Yes

	work/services?		
16.	Can worker realize a profit/loss on the work/services?	No	Yes
17.	Does worker perform more than <i>deminimis</i> work/service for more than one customer or client at a time?	No	Yes
18.	Are worker's services available to the general public on a regular and consistent basis?	No	Yes
19.	Does the parish have a right to discharge the worker without regard to honoring provisions of the contract?	Yes	No
20.	Can the worker terminate the relationship at will without incurring liability?	Yes	No



## **ENDOWMENTS**

One of the primary reasons that the CATHOLIC FOUNDATION OF WESTERN KENTUCKY (CFWKY) was established, was to become the stewards of permanent funds, including endowed and trust funds. There are strict government regulations and reporting requirements for funds that are called or classified as “endowments.” These types of permanent funds also require documented guidelines for investments, distributions, spending and gift acceptance. Because of their complexity and the liability that comes with acting as a fiduciary for these types of funds, no parish or school entity should initiate action without consultation from the CFWKY Executive Director or Diocesan Chancellor.

In addition to accepting liability as the Fiduciary, the CFWKY is audited on an annual basis and the size of the Foundation allows significant purchasing power.

It is important that any parish, school or other Diocesan sponsored ministry understand the characteristics of these funds that make them unique charitable giving instruments.

An “endowment,” by law, can NOT be used as a savings or checking account. By law, the corpus of the funds that go into the account are not accessible. Beneficiaries can ONLY receive an annual income from the account that would be in a 4-5% range of an average balance of the corpus.

These are some of the unique characteristics of an endowed account.

- Deposits can NOT be accessed or withdrawn. Distributions to a beneficiary are made quarterly or annually and are based on a percentage of the balance in the account. The range is usually in a 4-5% range, depending on investment performance, and they are usually calculated on a three-year account balance average, or are dictated by the terms of the supporting documents.
- Earnings on endowment investments are based on the performance of those investments over time.
- The Catholic Diocese of Owensboro does NOT charge a fee for these services. However, there are usual and customary discounted brokerage fees applied to the investments.
- Some charters specify that a certain balance threshold must be achieved before allowing withdrawals from the fund.
- Summary endowment statements are mailed semi-annually.



Diocese of  
**OWENSBORO**

## **EXTRAORDINARY EXPENDITURES**

Extraordinary expenditures refers to the expenditures made for goods or services outside normal operating expenses, such as the purchase of new equipment, renovations, or major repair work.

The following approval policies must be followed for extraordinary expenditures:

### Parish Expenditures

- Any extraordinary expenditure amounting to the sum of \$5,000 or more require the written approval of the Bishop (see: [Request for Expenditure over \\$5000](#)); may require completion of the [Building Projects forms](#); and/or may require the completion of the [Request for Exemption of Assessment form](#).

### Parish Organization Expenditures

- Parish organizations must consult with the pastors on any proposed extraordinary expenditure over \$1,000.

In addition to these policies, each parish may develop more stringent policies if desired.



## **FINANCE COUNCIL**

Canon Law requires each parish to have a Finance Council. The role of the Finance Council is to advise the pastor and Parish Council in matters of finance and in decisions involving the temporal goods of the parish. It is separate from the Parish Council. The Parish Council is a consultative body to the pastor in deciding how to meet the needs of the parish as a whole. Both councils are directly accountable to the pastor.

### **Membership of the Finance Council**

The pastor, or his representative from the pastoral staff, should be present for Finance Council meetings. The Finance Council should consist of at least three members who are skilled in financial affairs or civil law (see Guidelines and Policies for Parish Pastoral Council).

To minimize the possibility of conflicts of interest, it is recommended that Finance Council members not hold office in parish organizations or serve on the Parish Council at the same time.

### **Meetings**

Meetings of the Finance Council should be held at least quarterly. Each member is required to maintain confidentiality on those matters designated as confidential.

It is recommended that the pastor select a secretary of the Council who is responsible for recording minutes of the meetings. These minutes should be forwarded to the pastor for approval and for distribution to the other members. Copies should be maintained in a permanent file in the parish office.

### **Duties and Responsibilities**

The basic functions that are to be performed by the Parish Finance Council are as follows:

- Ensure adherence to Diocesan financial policies and procedures.
- Review parish and parish organization monthly financial reports compared to budget.
- Review and sign year end reports that are submitted to the Diocesan Office of Administration for the year.
- Review fundraising and charitable gaming reports.



- Periodically, or on a regular basis, request presentation of reports from representatives of other committees such as building and maintenance, special projects, school board, cemetery board, etc.
- One member of the Parish Finance Council should serve on the Parish Council.
- Ensure communication of financial information to all parish members at least on an annual basis.
- Prepare parish annual budget in collaboration with the pastor, Parish Council, and other appropriate parties.
- Be involved in long-range planning, including making recommendations based upon economic climate and financial trends with regard to parish investments, insurance, or other fiscal matters.
- Assist in the ongoing maintenance of all physical plant facilities and all expansion and reconstruction or demolition.
- Ensure inventory of parish goods is up-to-date and that insurance coverage is adequate.
- Review all unbudgeted expenditures over \$1,000.
- Ensure that bequests/gifts with restricted purposes that are received by the parish are administered in accordance with the donor's wishes. Ensure that a permanent file on such gifts is maintained.
- Ensure that parish tax-exempt status is maintained through compliance with federal, state and local laws, statutes, and regulations. The parish listing in the Official Catholic Directory is often used as proof of parish being a 501(c)(3) entity.
- Ensure that employment and personnel policies conform to Church and civil law.
- Ensure that collections mandated by the diocese are announced in advance in the parish bulletin or advertised in other ways, taken up and forwarded to the diocese within two weeks of the collections.

The Finance Council must be kept informed by the pastor and bookkeeper of all parish financial matters and be provided with copies of the Diocesan Financial Policies and Procedures Manual.



Diocese of  
OWENSBORO

## **INSURANCE COVERAGE**

All parishes have property and liability and workers compensation insurance coverage through the Dioceses policies with Catholic Mutual.

Please note the following policies and limitations:

1. Each parish and institution operated by the Diocese has liability coverage for property damage and bodily injury.
2. If alcoholic beverages are served on parish property at a parish-sponsored event, the parish needs to follow the [Alcoholic Beverages and Liquor Liability Policies](#). If the event is not parish sponsored, the parish must be provided with a liability certificate including "host liquor liability" and must purchase special event coverage as described below.
3. [Special event coverage forms](#) are available for non-parish events through Catholic Mutual. Forms for this coverage can be found on the Diocesan Website <https://owensborodiocese.org/diocesan-forms/>. These forms need to be filled out and sent to the McRaith Catholic Center with a \$95 check fifteen days before the event. The McRaith Catholic Center will file this form with Catholic Mutual. Any accident at this event needs to be reported to the Diocesan Office of Administration ASAP.
4. Any outside contractor who is providing a service to the parish must provide certificates of Worker's Compensation and Liability Coverage before any work is authorized. The limit must be a minimum of \$1,000,000.
5. All accidents must be reported to the McRaith Catholic Center without delay.
6. Each priest must have a minimum automobile coverage of \$500,000 for each of the following: liability, bodily injury, uninsured motorist, and underinsured.



## **INTERNAL CONTROL**

Internal control refers to the policies and procedures that the parish establishes to provide reasonable assurance that assets are safeguarded, that accountability is achieved, and that errors are held to a minimum. In order to obtain optimum internal control, the following issues must be addressed:

### **1. Healthy Financial Environment**

The pastor and parish leadership, including the Parish Council and Finance Council, must commit to establishing and monitoring effective financial policies and procedures. All persons, either volunteers or paid employees, who accept responsibility for the raising of funds, the spending of funds, or custody of the material goods of the parish also accept responsibility to abide by the internal financial controls established by the parish. However, it should be clearly understood that the pastor is ultimately responsible for the sound fiscal management of the parish. Delegation of fiscal procedures to others does not mean that the pastor's responsibility has been removed. It does make it easier for him to effectively and efficiently carry out his responsibilities.

### **2. Organizational Structure**

The proper allocation of responsibilities and authorization of transactions is essential to good internal control. In general, no one person should be responsible for handling all phases of a transaction. For example, a person who authorizes a transaction should not record the transaction nor should that person have custody or control over that asset.

Other examples of transactions which should be segregated include:

- Handling cash receipts and recording cash receipts.
- Authorizing payment of wages and preparing payrolls.
- Authorizing expenditures, verifying invoices and preparing checks in payment of invoices.
- Preparing and signing checks.
- Counting the collection and recording the deposit in the records or posting to the individual donor's account.

Staff size may limit a parish's ability to separate duties in practice. In some smaller parishes, the bookkeeper may perform most of the procedures on a monthly basis. In those instances, the ability of the bookkeeper to authorize and execute transactions

should be limited to the greatest extent practicable. To the extent that otherwise appropriate separation of functions is not practical, a member of the Finance Council should be involved in the Separation of Duties.

### **3. Parish Accounting System**

Most financial information needed by the parish comes from the accounting records. The information, to be of maximum value, must be reliable, complete, and available as quickly as possible. The policy entitled [Accounting System](#) should be used for specific information regarding acceptable accounting practices for the Diocese of Owensboro.



## **INVESTMENTS**

Parishes are asked to invest excess funds in the [Diocesan Inter-parish Deposit & Loan Fund](#). Any other investments should be held by the Diocese, unless advance written approval is received from the Bishop. All investments must be listed on the parish's balance sheet at fair market value.

### **Securities**

If a parish receives donated securities, it is the recommendation of the Diocese that these securities should be sold immediately upon receipt to maintain the integrity of the gift. This is the policy for donated securities received by the Diocese. If the parish does not have a brokerage account of its own the Diocesan brokerage account can be used. Contact the Office of Administration for more information.

The pastor must retain custody of any bank safety deposit box keys and be present whenever the box is entered. The pastor must also retain an inventory of the contents of a safety deposit box.



Diocese of  
OWENSBORO

## **LOANS**

The Diocese makes loans to parishes through the Diocesan Inter-parish Deposit-Loan Fund. This fund is essentially an internal bank or depository for excess or reserve funds of parishes and institutions within the Diocese of Owensboro. Funds placed on deposit are available to parishes for low interest loans. All parish loan requests must be made through the Diocesan Inter-parish Deposit Loan Fund. Parishes are not allowed to secure financing from outside commercial lenders without the permission of the Bishop. The fund is administered by the Office of Administration at the McRaith Catholic Center under the supervision of the Diocesan Finance Council (DFC). All loan applications are reviewed by the Chief Financial Officer and approved by the Bishop or Chancellor.

If the loan is for a renovation or new construction project, the parish must first follow guidelines set forth in [Diocese of Owensboro Policy Manual for Building and Renovation](#).

Loan applications must be made directly to the Chief Financial Officer of the Diocese. Applications must include, but are not limited to:

- Total cost of project
- Statement of cash and pledges on hand
- Cash forecast demonstrating ability to repay the loan
- History of previous loans and explanation of any unpaid loans

Loans for major renovations and new construction must be fully secured by parish savings and/or capital campaign pledges. All loans must fit within the financial ability of the parish to pay. In general, projected operating surpluses will not be considered as security for a loan and loan repayment periods cannot extend five years without the approval of the DFC and the Bishop.

If a capital campaign is done for a major renovations or new construction a [Request for Exemption from the Assessment Form](#) must be completed, returned to the Chief Financial Officer and signed by the Bishop in order for the monies to be exempted from the parish assessment.

A loan may not be approved for a parish that is not current in its obligations to the Diocese. These obligations include, but are not limited to:

- Filing of Parish Financial Statements
- Payment of Parish Assessments
- Payment of Special Collections
- Compliance with Personnel Policies
- Compliance with Financial Policies
- Compliance with Audit Findings

The Bishop and Diocesan Finance Council may, at their own discretion, direct parishes to secure financing from outside commercial lenders.



## **MASS STIPENDS**

Mass stipends are to be recorded in the parish's liability account on the balance sheet. Following is a list of the various Mass stipends and an explanation of each:

### **1. Stipends Restricted to an Individual Priest**

Priests may receive stipends that require that the individual priest fulfill the mass obligation (c.f., 945). These stipends and mass intentions are the responsibility of the priest.

### **2. Stipends given to a Parish for Mass Intentions**

Stipends which are given to the parish for the celebration of mass are the responsibility of the pastor of the parish. The pastor must maintain a special book in which he lists the number of masses to be celebrated, the intention, and the date the mass was celebrated (c.f., c. 958, §1). Should the pastor leave the parish, the intentions remain with the parish and become the responsibility of the new pastor. Upon receipt, mass stipends are to be recorded in a liability account on the parish's balance sheet.

- If an offering is made without an indication as to the number of masses to be celebrated, the number is to be computed according to the amount set by the Diocese, which is \$5.00 (c.f., c. 952).
- If an offering is made for less than the \$5.00 amount set by the Diocese, the Mass must be celebrated for that reduced amount.

### **3. Stipends paid to priests through payroll**

Priests may choose to receive a monthly total of \$130 for mass stipends on their monthly paycheck. This should be charged (debited) to the Mass Stipends liability account when paid. If this method of payment is chosen then any additional stipends offered to the priest should be given to the parish for deposit in the Mass Stipends account and their related intentions recorded in the mass intentions book.

### **4. Mass intentions sent to the McRaith Catholic Center, missions, or other parishes/priests**

Mass intentions that cannot be satisfied within one year should be transferred to the McRaith Catholic Center for distribution to other priests (c.f., cc. 953, 956). In every case, the intention of the donor must be respected (c.f., c. 954). This is accomplished by issuing a check with an accompanying list of the intentions and offering amounts to the McRaith Catholic Center.



## **5. Mass for the People**

Pastors are obligated to celebrate one mass each Sunday and holy day of obligation for the people of the parish (c.f., c. 534).

Mass stipends should not be confused with stole fees, which are fees charged for baptisms, weddings, funerals, etc. If stole fees are collected, they belong to the individual priest for performing the service and should be recorded as income annually on the priest's individual tax return.

### **Compensation for Substitute Help**

Weekend substitutes will receive a minimum of \$75.00 for the first Mass and \$25.00 for each additional Mass plus the current IRS rate for mileage (over ten miles) plus Mass stipends. The parish pays the fees in all cases.



## **PARISH ASSESSMENTS**

According to Canon Law, it is the moral obligation of the parishes to support their Bishop in his work. It states that a diocesan bishop has the right to assess parishes for diocesan needs. As a result, the Priest Council with the advice of the Diocesan Administration agreed to the following method of setting the assessments for all parishes within the Diocese of Owensboro:

All parish assessments are determined by taking the calculated percentage times the parishes' Net Assessable Revenue. Net Assessable Revenue is defined as all of the income taken in by the parish, minus the school subsidy, Religious Education expenses, and other funds EXEMPTED from the Assessment.

While a parish may receive certain exemptions, it is expected not to look for loopholes, but to consider the intent of the policy and record income in the spirit of the policy. Refer to the document in the back of the Policy and Procedure Manual for the [Net Assessable Revenue Guidelines](#) and the [Revenue/Deduction Item Clarification List](#).

The Diocesan Office of Administration will compute assessments based on parish financial statements for the preceding fiscal year. Assessments are billed in early July and are to be paid over the course of the fiscal year, with payment in full by mid-June unless other arrangements are made.

Unless already exempted in accord with [Exemption of Monies Used to Build, Renovate or Retire Debt](#), bequests, special gifts and large donations are to be assessed 10% at the time they are received. If assessment is not paid at the time of receipts, such donations will be assessed in accord with the regular assessment rate at the usual time.

Exceptions to this policy must be requested in writing to the Chief Financial Officer.



## **PARISH FINANCIAL OPERATIONS REVIEW**

The Diocese of Owensboro will conduct a Parish Financial Operations Review at each parish when there is a change in pastor, priest administrator, pastoral coordinator, or other appointed pastoral leader or every three years, whichever comes first.

A review may also be completed at the direction of the Bishop or request from the pastor.

Each year the Administration Office will send an *ANNUAL PARISH FINANCIAL SELF REVIEW* for completion.



## **PARISH PICNIC/FESTIVALS**

Good planning and supervision are the foundation for holding a successful parish picnic/festival. Parishes should have a picnic/festival chairperson who is responsible for communicating all policies and procedures to all workers. The chairperson should report to a staff person at the parish/school. In addition to a chairperson, each operational area of a picnic/festival should have a supervisor, who also has responsibility to alert workers of policies and procedures. It is strongly recommended that parishes develop written guidelines for the operation of their picnic/festivals which are handed out to all volunteer supervisors and workers. By having formalized policies and procedures in place that are communicated to the proper individuals, many problems can be avoided. See: [A Picnic/Festival Best Practices checklist](#).

### **Certificates of Insurance and Vender Agreements**

The [Parish Festival Vendor Hold Harmless/Indemnity Agreement](#) should be signed by vendors who provide services at parish festivals/picnics. The Parish Festival Vendor Agreement must be signed by the following types of parish festival vendors:

1. Ride and game vendors
2. Tent companies
3. Security companies
4. Suppliers of large quantities of food
5. Vendors who provide medical services
6. Bands/Entertainers
7. Other vendors

The [Parish Festival Vendor Hold Harmless/Indemnity Agreement](#) requires the festival vendor to provide the parish with a certificate of insurance documenting general liability coverage in the amount of two million (\$2,000,000) dollars per occurrence. The certificate of insurance must name the parish and the Diocese as an additional insured. It is not adequate to obtain a certificate of insurance from a parish festival vendor which names the parish as a "certificate holder." Certificates of insurance obtained by festival vendors should be reviewed by the Diocese or Catholic Mutual prior to the event.

## **What is an Additional Insured?**

Many parish festival/picnic chairpersons have a difficult time determining whether or not a parish vendor has actually added the parish and the Diocese as an additional insured. See document entitled [How Do I Know If My Parish Has Been Named as an Additional Insured?](#) This will provide you with the criteria to determine whether or not a parish festival vendor has provided you with a certificate of insurance, which actually names the parish as an additional insured.

## **Do Not Sign Contracts without Approval**

It is very important to read a contract before signing and equally important to understand what the contract says. For this reason, Catholic Mutual and your Diocese have a contract review policy. Contracts should only be signed by the Pastor, Principal or Business Manager.

In the past, there have been many contracts relating to parish picnics/festivals that were signed by the parish, which contained very unfavorable wording. Most of the unfavorable contracts contained hold harmless and indemnity wording that required the parish to pay for any type of claim which happened during the parish event. Since the insurance program does not cover any type of claim that ever happens, parishes that signed these types of contracts were actually risking parish assets.

Another type of unfavorable contract commonly signed by parishes is a contract requiring the parish to be responsible for any damage that occurs to equipment which is rented. In these instances, the parish agrees to pay for damage to the equipment regardless of how it happened, even if the damage was due to natural causes such as wind or lightning. The insurance program does not provide automatic insurance coverage for another organization's property. Considering this, the parish would be responsible for the damaged equipment.

A Pastor, Principal or Business Manager should never sign a contract which contains wording as described above. It is only acceptable to assume responsibility for claims or property damage which the parish would be legally responsible for in the absence of the contract. Remember, no matter how small a contract may be, if it contains unfavorable hold harmless, indemnity or reimbursement language, the parish is risking severe financial burden if a liability claim or property damage occurs. To ensure that Catholic Mutual has adequate time to review a contract, please allow at least fifteen (15) business days for review and be sure to provide the entire contract. When signing of a contract before it has been approved is a necessity, write on the contract, "This contract is contingent upon the approval of our insurance company representative." This will allow you to void the contract, if necessary.



## **PARISH PROPERTY**

All parishes are separately incorporated under civil law, with the Bishop as president, the pastor as Vice President and the Chancellor as Secretary/Treasurer. All property needs to be registered in the name of “Roman Catholic Bishop of Owensboro and his successors” in office for **Name of the Parish.**

All parishes must maintain the following information in order to safeguard parish property from theft and to provide for insurance recovery in the event of fire or other destruction or disappearance.

- Parishes should maintain a complete inventory list of parish property and equipment with a replacement cost of over \$1000 regardless of the accounting treatment of the item. The inventory records should include a description, date of purchase or acquisition, original cost, location, and estimated useful life. The inventory list should be updated annually and include the date of the inventory inspection.
- List of items owned by the pastor and associate pastor. A copy of this list and pictures should be maintained and submitted to the Office of the Chancellor at the McRaith Catholic Center.
- Copies of paid invoices for major purchases should be kept in a file.
- Valuables, such as those in the church, should be photographed and periodically reviewed and updated as changes occur.
- List of all persons who have keys to the premises should be maintained.

The above information should be kept in a safe or fire-resistant cabinet.

The Parish Finance Council is responsible for ensuring that the information is up-to-date and that adequate insurance coverage is being maintained.

Parish property should be recorded on the balance sheet as follows:

Land: Land should be recorded at cost as an asset. If the cost is not available or if the land was donated, it should be recorded at fair market value.

Land Improvements: Long-term land improvements such as sidewalks, roadways or major landscaping projects should be recorded as an asset.

Buildings and Building Improvements: Buildings and Building Improvements currently owned by the parish should be recorded at cost for anything over \$5,000. If the cost is not available, use the insured value. The cost of new buildings, construction of buildings or substantial improvements to buildings should be recorded as an asset.

### **Facility Usage:**

It is strongly suggested that the Parish Council and Pastor establish a uniform policy to state the position of the parish using the [Catholic Mutual Facility Usage/Indemnity Agreement and Policy](#) as a guideline. The policy should address insurance, security, building access, hours of operation, responsibility of requesting party and the parish responsibility. Parishes should be using the [Catholic Mutual Facility Usage Agreement](#) as the written contract prior to allowing usage of facilities by outside parish entities



## **PARISH RECTORY**

All priests are expected to be good stewards of parish property, and as such are responsible for any damages caused to the rectory or its contents by the priest himself or his pets.

An inspection of the rectory will be conducted prior to moving in by the incoming priest and three people, (such as a members of the Parish Pastoral Council, Finance Committee, or Buildings & Grounds Committee), to establish a written record of the condition of the rectory and contents.

Any damage to the rectory and/or contents caused by the priest (smoking, etc, or his pets), that occurred between the two inspections, above normal wear and tear or acts of God, is the responsibility of the priest.

The priest is to pay for the cost of repair/cleaning or reimburse the parish.

Personal household pets should not infringe upon the privacy or well-being of other priests in the rectory.





## **PAYROLL ISSUES**

### **Personnel Administration**

- Personnel administration includes interviewing candidates, checking references, and hiring qualified employees. This process then produces personnel records and wage information. One of the most important internal controls in personnel administration involves the authorization of initial and periodic changes in pay rates.
- New or prospective employees must be screened which includes completing all diocesan background checks, checking employee references and checking with former employers.
- Changes in an employee's wages or payroll deductions must be authorized and documented in the employee's personnel file.
- Vacations, sick leave, days off etc. should follow proper policy and procedure.
- Personnel files should include the following: Signed acknowledgment of the employee policy handbook, employee application, W-4, K-4, direct deposit information, current benefit retirement and health forms, job description, time off requests, I-9s, etc., (I-9s should be filed in a separate folder)
- The current health insurance deduction, the federal withholding W-4 form and the state withholding K-4 form must agree to the employee's records in Paycor.
- Employees who work 20 hours or more per week should be enrolled in the diocesan retirement plan and eligible for all employee benefits.
- Individuals that perform services for the parish and related entities are considered to be employees unless in general they perform the same service for other customers. If the individual performs services for other customers then they are independent contractors and are subject to the IRS Form 1099 reporting. A 1099 MISC should be issued to all independent contractors when total payments for the calendar year exceed \$600 or more. Independent contractors are required to complete an IRS form W-9 and it should be kept in the parish files. The parish should require that the independent contractor submit an invoice as evidence of work performed or service provided. Refer to Employee versus Non-Employee Policy.

### **Payroll**

- Time and attendance records should be maintained to enable the business manager or bookkeeper to process payroll for all hourly and salaried staff.
- Payroll is to be processed in the Paycor payroll system according to the determined parish pay dates.
- The Paycor payroll journal report and the Paycor cash requirement report should be approved and initialed by the Pastor.

- Payroll processed thru Paycor is to be paid to the employees by direct deposit.
- Any manual payroll checks should be approved by the pastor.
- Payroll journal entries from Paycor should be downloaded and recorded into the accounting system.
- Paycor payroll reports should be downloaded, printed and filed in a secure filing cabinet.



## **PERSONNEL FILES/PERSONNEL POLICIES**

### **Personnel Files**

A personnel file must be maintained for each employee. This should include the following information:

- Completed and signed W-4 form
- Completed and signed K-4 form
- Completed and signed I-9 form (Maintained separately)
- Completed Paycor forms
- Completed Benefit and Retirement Enrollment and Beneficiary Forms
- Current salary and salary history
- Signed current acknowledgement form that the employee has received and reviewed the Employee Policy Manual
- Signed Job description
- Record of time used for time off, such as vacation, sick days, personal days, etc.
- Phone number of contact in case of emergency

These personnel files must be safeguarded from unauthorized review. However, any employee may review the contents of his/her file upon request.

Please refer to the Catholic Schools Office for any additional information required for the maintenance of teachers' personnel files.

### **Personnel Policies**

Separate publications have been issued regarding the following policies:

- Employee Policy Handbook
- Catholic Schools Handbook
- Safe Environment Policy and Procedures
- Job Descriptions and Salary scales for priests and lay ministers

Parish and Diocesan employees should review and sign the employee acknowledgement form in the Employee Policy Handbook and Catholic School staff should review the Catholic Schools Handbook. All Diocese employees must review Safe Environment Policy and Procedures.



## **POOR BOX/VOTIVE OFFERINGS**

The funds are to be collected at least weekly. At the time collected, the funds are to be counted and the amount documented, signed, and dated by the person(s) performing the count. Funds are to be placed in a non-portable secure area until deposited in bank.



## **POSTAGE**

Postage stamps must be locked in a safe and secure location and access to postage meters should be monitored.

Parishes sending out regular mailings should consider the purchase and use of a third class bulk mailing permit. Bulk mailing permits require a minimum pre-deposit at the post office. However, the savings could be substantial. Please contact the U.S. Post Office for information regarding the details of purchasing these permits.

The use of bulk mailing permits and/or regular postage stamps should be allocated to the organizations according to use.



## **REAL ESTATE TRANSACTIONS**

The Bishop must approve and sign all real estate transactions. This includes all contracts and deeds for the purchase, sale or lease of parish property, and the purchase, sale or lease of property by the parish for parish use. After the purchase or the sale of any piece of church property, a copy of the deed or transaction is to be sent to the Chancellor at the McRaith Catholic Center.



Diocese of  
**OWENSBORO**

## **POLICY REGARDING REIMBURSABLE TRANSPORTATION**

Parishes will pay the current IRS rate for reimbursable transportation per mile when an employee's vehicle is used for parish work. The individual will furnish the car and insurance. (This includes up-keep and gas.) The IRS rate will be sent out annually from the Office of Administration on or around January 2 each year.

A parish is also free to provide the car and cover the expenses. If this is the case, it should be worked out with the individual.



Diocese of  
OWENSBORO

## **REQUEST FOR EXEMPTION FROM ASSESSMENT**

### **POLICY FOR EXEMPTION OF MONIES USED TO BUILD OR RENOVATE**

*Please read this page before completing application below.*

#### **Special Fund Drive**

- A. Routine maintenance projects (roofs, heating/air conditioning systems, parking lots, carpets) will not be considered for exemption unless they are part of a major renovation or addition, which would warrant a special campaign or fund drive (brochures, pledge cards, pledges periods, etc.).
- B. The exempted project must have specific beginning and ending dates for collection of the money, not to exceed five years.
- C. The exemption requested for the special fund drive must be stated in advance and cannot exceed the cost of the project.
- D. All exempted monies collected for the special drive must be used for the specified project. *If a parish chooses to use interest gained from an Exempted Project Fund for the “Fund”, the said interest is not to be assessed. (3-22-2016)*
- E. The amount to be exempted will be the lesser of the amount actually collected within the funding period or the amount specified as the total fund drive, whichever occurs first.
- F. Exempted money must be *new revenue*, accounted for in the revenue of the Operating Fund #1. Money will be exempted only in the year it is collected. Money collected prior to beginning the project must be deposited with the Diocese until needed for the project expenditures.
- G. Exemption will NOT be considered once work has begun or is completed.
- H. See [Building Projects](#) for the construction approval process.

#### **EXAMPLES OF REVENUES WHICH WOULD BE CONSIDERED FOR EXEMPTION FROM ASSESSMENT:**

- Proceeds from a fund drive for an approved building or major renovation project
- In order for a project to have a campaign, the parish will have published brochures, letters, and have pledge cards for the project, and a pledge period of three to five years to cover the debt.

#### **EXAMPLES OF REVENUES WHICH WOULD NOT BE CONSIDERED FOR EXEMPTION FROM ASSESSMENT:**

- Revenues for maintenance activities, roof replacements, parking lot maintenance, etc., will not typically be considered for exemption.
- Revenues for projects which have not been approved in advance by the bishop will not typically be considered for exemption.
- Requests for exemptions filed “after the fact” for noncapital projects will not typically be considered for exemption.



# Request for Exemption from Assessment

Please complete this page EVEN IF YOU HAVE ATTACHMENTS!

## PARISH REQUESTING EXEMPTION:

---

Name

Address

## CHECK WHICH CRITERIA THIS REQUEST FOR EXEMPTION MEETS:

☐ New Building Project

☐ Major Renovation or Building Addition

## CHECK WHICH CRITERIA THIS REQUEST FOR EXEMPTION MEETS:

☐ Campaign has a three year pledge period

☐ Campaign has a five year pledge period

## CHECK WHAT CAMPAIGN METHODS WILL BE USED TO SOLICIT CONTRIBUTIONS:

☐ Mailing with a letter, brochure, and pledge card

☐ In Pew

☐ Consultant

☐ Phonathon

☐ Door to Door

☐ Special dinners or gatherings

## GENERAL DESCRIPTION OF PROJECT (OR ATTACHED DESCRIPTION):

---

---

---

TOTAL GOAL (AMOUNT OF DOLLARS TO BE EXEMPTED):

\$ \_\_\_\_\_

PROJECTED COST OF PROJECT:

\$ \_\_\_\_\_

STARTING DATE FOR COLLECTION OF FUNDS:

\_\_\_\_/\_\_\_\_/\_\_\_\_

ENDING DATE FOR COLLECTION OF FUNDS: (NOT TO EXCEED FIVE YEARS)

\_\_\_\_/\_\_\_\_/\_\_\_\_

*This request must clearly fit the policy set forth on the front of this form.*

*No adjustment to assessment will be considered unless this exemption is on file and approved by the Parish Finance Council and the Bishop at the time the assessment is computed.*

---

PASTOR SIGNATURE

DATE

---

PARISH BUSINESS MANAGER SIGNATURE

DATE

Reviewed by Parish Finance Council:

---

PARISH FINANCE COUNCIL CHAIR SIGNATURE

DATE

APPROVED BY:

---

BISHOP'S SIGNATURE

DATE



## **SALES TAX**

### **Purchasing from vendors**

Parishes and schools in the Diocese of Owensboro are religious corporations and therefore are exempt from paying sales tax on purchases in the state of Kentucky. Parishes and schools should provide vendors with their sales tax exemption number prior to making purchases and should be alert to sales tax charges.

### **Sales tax from fundraisers, rental and concessions**

Information and consideration regarding sales tax to be collected at parishes and schools is as follows:

#### **State Sales Tax Regulations:**

- All Fundraising dollars raised by a 501 (c) (3) organization are only exempt for the first \$1,000 in gross sales; once the entity exceeds the \$1,000 threshold they must begin to collect and pay Kentucky sales tax if more than 2 fundraising events are held.
- An application (Form 10A100) may be obtained by mail, or from the DOR's website at <http://revenue.ky.gov/business/register>. Applications must be signed, dated and mailed to the address on the bottom of the application. Applications may also be taken to a DOR Taxpayer Service Center for immediate processing.
- The gross receipts of an event are subject to sales tax.
- You can have (2) two fund raising events in a twelve month period and you do not have to collect sales tax for those events, even if the \$1,000 threshold is reached. This is called an occasional sale.
- However if you do have (3) three fund raising events in a twelve month period you will have to collect sales tax. The first \$1,000 of each calendar year is exempt from sales tax.
- The Kentucky sales tax \$1,000 exemption is per calendar year per entity.

#### **Parishes:**

- Gross proceeds of charitable gaming events that are games of skill and not chance, such as corn-hole booths at picnics, are not subject to sales tax.

- Sales tax would be due once the gross sales of prepared food such as dinners and fish fries exceed the \$1,000 threshold in any given year, pursuant to KRS 139.496, if more than 2 fundraising events are held.
- Concessions at athletic events at parishes without schools are subject to sales tax since it is considered prepared food. Sales tax would be due once the gross sales exceed the \$1,000 threshold in any given year, pursuant to KRS 139.496, if more than 2 fundraising events are held.
- When a parish receives booth rental income for events such as a Christmas Bazaar this income is not subject to Kentucky sales tax.

Schools:

- All fundraising sales by a school would be exempt from Kentucky sales tax, provided the proceeds from the sales are used for the benefit of the students.
- Concessions at athletic events at parishes with schools are not subject to sales tax if the sale is made by the school-sponsored organization for support of the school. Sales tax does not apply pursuant to KRS 139.495 (4).
- If a parish with a school has a dinner and/or fish fry run by the PTO for the benefit of the school and the sales made by the school-sponsored organization for support of the school, the sales tax does not apply pursuant to KRS 139.495 (4).



## **SCRIP**

- A SCRIP program may only be started with permission from the pastor.
- A minimum of 85% of SCRIP hours must be accomplished by uncompensated volunteers.
- A separate bank account must be maintained for all SCRIP activity.
- SCRIP must be treated as cash and stored in a secure facility.
- SCRIP inventory will be accounted for and reconciled regularly (at least monthly).
- SCRIP volunteers who have individual access to inventory must successfully complete a background check.
- Volunteers should not take SCRIP home for delivery. Parishioners participating in the program should pick up SCRIP at the parish or school in a centralized location.
- SCRIP inventory must be maintained at a reasonable level.
- Financial Reports for the SCRIP program must be generated monthly and reviewed by the pastor and /or his delegate.



## **SPECIAL COLLECTIONS**

Annually special collection appeals may be authorized by the Bishop. Each year parishes will receive a notice from the Diocese of the special collections for the upcoming year.

Special collection envelopes are to be used for special collections. All money in those envelopes should be counted as part of that special collection.

Any parish may choose to make a donation in place of having a second collection as long as parishioners are informed of the purpose of the collection.

All proceeds and/or parish donations for each special collection should be forwarded to the Diocese no later than 30 days following the collection date.

Special collections are **not** subject to the diocesan parish assessment.



Diocese of  
**OWENSBORO**

## **STANDARDIZED PAYROLL SYSTEM**

All parishes, schools and diocesan locations that issue payroll will adopt the Diocesan Standardized Payroll System, by July 1, 2014.

As a matter of justice to all employees, including priests, this implementation will properly compensate employees and insure that locations do not inadvertently deprive them of entitlements relating to issues of compensation, benefits, or taxes.

This new policy will function as a true benefit to all parishes. It will prevent common errors in compliance that not all local parishes and schools were able to provide for consistently. This policy represents an attempt to correct many problems and will better serve the common good of the diocese.

The Diocesan Office of Administration will be a source of information for those needing assistance in this transition.



Diocese of  
OWENSBORO

## **WORKERS COMPENSATION**

Workers Compensation coverage is provided in compliance with the requirements of the Kentucky Workers Compensation Commission through our coverage with Catholic Mutual. As Catholic Mutual does not underwrite workers compensation directly, the actual insurer may vary year-to-year.

The policy is written and billed on a fiscal year basis to parishes, schools and agencies based on the payroll of each entity. At June 1st of each year an estimate of each location's total payroll cost is made and a bill is issued. After the end of that year, each location submits a report of their actual payroll for that year to the Diocese using the [Workers' Comp Payroll Audit Form](#). An adjustment to the workers compensation bill is issued based on the actual payroll. This is referred to as a workers compensation and premiums audit. All bills are to be paid to Diocese of Owensboro immediately upon receipt.

### **WORKERS COMPENSATION REPORTING REQUIREMENTS**

Any time that an employee is injured on the job, the parish, school or agency must file a [First Report of Injury or Illness](#) form with Vericlim. This form is also posted on the Diocesan Human Resources website.

#### **Please note the following when completing the form:**

It is mandatory that the form be received by Vericlim within 7 days of the injury. Failure to meet this deadline may result in being fined by the Commonwealth of Kentucky.

Every question must be answered. Contact Vericlim if you are unsure of how to complete the form.

If available, the employee should sign the form at the bottom of the second page. If the employee is not available, submit the form to Vericlim without the employee's signature.

It is very important that the form be completed in its entirety and submitted to Vericlim within the 7 day timeframe.

All questions or inquiries should be directed to the Workers Compensation Claims Department at Vericlim.

**Employee Notice posting**

Catholic Mutual will provide the required Employee Notice posting to all locations on an annual basis. This notice must be posted in a conspicuous place so that all employees are properly notified of the coverage in place.





Diocese of  
OWENSBORO

# CLERGY



## **CARE AND SALARY FOR RETIRED PRIESTS**

The following policy is applicable only to our officially retired priests of the Diocese of Owensboro as defined in the Diocese of Owensboro Policy Manual, Clergy Section, Personnel Guidelines:

1. Out of pocket medication will be paid out of the Charitable Trust Fund.
2. Retired priests will receive a gift of \$1,650 (effective 2011) per month out of the Charitable Trust Fund and adjusted annually by the Diocesan Finance Council. Priests will be expected to provide for their own food and housing except as provided for below in 4 B&C.
3. Retired priests with special needs are asked to please express those needs to the bishop. They will be met on an individual basis.
4. Retired priests will have the following "living arrangement" options upon retirement:
  - A. A priest may provide for his own living arrangements in a private home and receive from the Charitable Trust fund a monthly stipend as allowed for in paragraph 2 (above).
  - B. A priest may take residence in the Bishop Cotton Apartments and receive from the Charitable Trust Fund a monthly stipend of as allowed for in paragraph 2 (above) less a \$300 allowance for room and board. (Meals will be provided in the Carmel Home)
  - C. A priest may take residence in the Carmel Home (or comparably priced personal care facility). A priest may elect to pay his own expenses from the care facility or forgo his monthly stipend while authorizing the Charitable Trust Fund to pay said expenses. While in the Carmel Home the Charitable Trust Fund will provide \$500 per month as a personal spending allowance.
  - D. A priest, who has reached retirement age, may continue to work in a parish (or other Diocesan institution) assignment of his own volition. In such cases, the parish/institution will pay the priest's salary and benefits (car and education allowance, medical premiums, etc.) into the Charitable Trust Fund each month. The Charitable Trust Fund will dispense the same amount to the priest.
  - E. A retired priest who is asked to return to parish work on a temporary basis will also be paid the comparable salary and benefits (as described in paragraph D) from the Charitable Trust Fund. The parish/institution will then reimburse the CTF that same amount. If the priest is not performing all pastoral functions/duties, then the reimbursement will be pro-rated based on the duties assumed.

5. If option C (above) is the operative case for a priest's long –term care, the Charitable Trust Fund will pay for whatever level of skilled care is required in the personal care facility. The amount will generally exceed the monthly allowance provided for in paragraph 2 above. The Charitable Trust Fund will seek reimbursement for the excess of funds expended (in excess of paragraph 2) for long-term care from the priest's estate. This paragraph (5) will become effective as of October 1, 2011 and any priest currently receiving benefit under paragraph C, will be grandfathered under the previous policy (i.e. the CTF will not seek reimbursement from the priest's estate)



Diocese of  
**OWENSBORO**

## **DEANERY COUNCILS**

1. The deanery council shall be the body wherein representatives from each parish in each deanery come together to promote greater understanding and cooperation through exchange of ideas and resources pertaining to the pastoral life of the Church and the mission of the people of God in Western Kentucky. The pastor and the parish pastoral council of each parish appoint one lay representative to serve on the deanery council.
2. Specifically, the competence of the deanery council shall extend to all matters of pastoral concern within the parishes of the particular deanery, including those matters which should be brought to the attention of the diocesan pastoral council and the diocesan bishop. The deanery council members report from the parish pastoral council to the deanery council and from the deanery council to the parish pastoral council.
3. The deanery council shall elect from its membership two persons to serve as deanery representative so the diocesan pastoral council in accord with election processes of the diocesan pastoral council statutes. The diocesan pastoral council representatives from the deanery council report from the deanery council to the diocesan pastoral council and from the diocesan pastoral council to the deanery council.
4. The deanery council shall recommend deanery membership to other diocesan committees.



## **FACULTIES**

In addition to the rights and privileges granted to priests by reason of the universal law of the Church, the following faculties are granted to priests serving the Diocese of Owensboro:

- 1. The faculty is granted to pastors and parochial vicars (associate pastors) to baptize one who has completed the fourteenth year, without previously referring the matter to the diocesan bishop.**

Canon 863 requires that the baptism of persons fourteen years of age and older be referred to the diocesan bishop so that he himself may confer Baptism. This faculty allows pastors and parochial vicars to baptize such a person without previous recourse to the diocesan bishop.

- 2. The faculty is granted to parochial vicars to administer the sacrament of Confirmation to those persons who have attained the use of reason and whom they baptize.**

**Pastors and parochial vicars are also given the faculty to confirm those persons who have attained the use of reason and are already baptized in another church or ecclesial communion, when they are received by them in full communion with the Church.**

**Pastors and parochial vicars also enjoy the faculty to confirm Catholics, who, although baptized earlier, have not been reared in the Church, on the occasion of their being reconciled to the Church.**

Canon 883, #2, gives by law the faculty to confirm to the priest, who, by virtue of office or episcopal mandate, baptizes an adult or admits a baptized adult into full communion with the Church. Canon 530, #1, says pastors have, by office, the right to baptize. Canon 866 says that when an adult is baptized, unless a grave reason prevents it, the person should be immediately confirmed. Thus pastors have the right to confirm those adults whom they baptize. The above faculty gives pastors and parochial vicars the mandate to confirm those baptized persons with the use of reason whom they baptize or receive into full communion. It also gives pastors and parochial vicars the faculty to administer Confirmation to an individual who was baptized a Catholic as an infant but was never reared in the Faith when such individual is reconciled to the Church. (Canon 884, #1)

- 3. The faculty is granted to priests, for a good reason, to celebrate the Eucharist twice on weekdays and, if a pastoral necessity requires it, three times on Sundays and Holydays of obligation.**

Canon 905 #1 states that a priest may not celebrate the Eucharist more than once a day, except on those occasions when the law permits him to celebrate or concelebrate a number of times on the same day. Canon 905 #2 adds that if there is a shortage of priests, the local ordinary may permit a priest for a just cause to celebrate two times on weekdays and, if pastoral need requires it three times on Sundays and Holydays of obligation.

Canon 1248 #1 says that the faithful fulfill their obligation of assisting at Mass on a day of precept by attending Mass either on the day itself or on the evening to the preceding day. Since the obligation is fulfilled on the evening preceding the day of precept, and since Canon 905 #2 is a disciplinary law of the church, in view of Canon 87 #1, the diocesan bishop may permit priests to celebrate Mass three times on the day preceding a day of precept, provided the third Mass that day is for the day of precept.

**4. The habitual faculty to hear confession is granted to priests.**

Canon 968 #1 says that by virtue of his office and within the confines of his territory, the faculty to hear confessions is granted by law to the local ordinary, the canon penitentiary, the pastor, and those who take the place of the pastor. Canon 969 #1 says that all other priests must receive the faculty to hear confessions from the local ordinary.

The faculty to hear confessions may be granted by the local ordinary either temporarily or habitually. In the latter case, the grant must be made in writing (Canon 973) as is done here.

Canon 976 #2 states that those who have the habitual faculty to hear confessions from the local ordinary, either of the place of incardination or of the place of domicile, may exercise that faculty anywhere in the world, unless in a particular case the local ordinary has refused, without prejudice to the provisions of Canons 974 #2 and #3.

The above faculty gives the habitual faculty to hear confessions to priest's incardinated in the diocese or having a domicile in the diocese to whom the faculty is not given by law.

**5. The faculty is granted to confessors to remit in the internal (or external forum) a latae sententiae penalty established by the law but not yet declared, provided the remission is not reserved to the Apostolic See. This faculty may be exercised only within the confines of the diocese, and on behalf of any person regardless of the person's residence or the place where the penalty was incurred.**

Canon 1355 #2 states: If it has not been reserved to the Apostolic See, a latae sententiae penalty established by the law but not yet declared can be remitted by the ordinary on behalf of his own subjects, of those who are actually within his territory and of those who committed the crime in his territory. Any bishop has this power within the act of sacramental confession. The above faculty gives the confessor the ability to absolve from the same sort of penalties. This faculty may be exercised only within the confines of the diocese. As an example, this canon gives to the individual priest confessor the year-round faculty to absolve a penitent from the penalty attached to the sin of abortion.

Should a person leave the Catholic Church by a formal act and thereby enter a state of apostasy, heresy, or schism, a latae sententiae excommunication, not reserved to the Apostolic See is incurred. Should this person seek to be reconciled with the Church by reason of the remission of the latae sententiae excommunication, it would seem appropriate that the remission of the latae sententiae excommunication from apostasy, heresy, or schism be given in the external forum, because such a person on leaving the Church would not be bound by the canonical form for a subsequent marriage, but on returning would again be bound by the canonical form of marriage.

**6. The faculty is granted to parochial vicars to assist at marriages within the boundaries of the parish to which they are assigned.**

**The faculty is granted to parochial vicars to grant other priests the faculty to assist, in individual instances, at marriages within the boundaries of the parish to which the**

**parochial vicar is assigned.**

Canon 1111 #1 says that the local ordinary and the pastor, as long as they validly hold office, can delegate priests the faculty, even in a general fashion, to assist at marriages within the confines of their territory; Canon 1111 #2 requires that general delegation be in writing. This faculty giving such written general delegation to parochial vicars may be exercised within the confines of the parish to which they are assigned.

Parochial vicars are given the faculty to grant other priests the ability to assist at marriages, in individual instances, within the boundaries of the parish to which the parochial vicars are assigned.

- 7. The faculty is granted to those able to assist at marriages to dispense from the canonical form for marriage and from all the impediments to marriage which may be dispensed by the local ordinary, when everything has been prepared for the marriage and when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the competent authority.**

Canon 1080 #1 says that whenever an impediment is discovered after everything is prepared for the wedding and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from competent authority, the local ordinary may dispense from all impediments of ecclesiastical origin except the impediment arising from sacred orders and the impediment coming from a public perpetual vow of chastity in a religious institute of pontifical right. This faculty gives to those able to assist at marriages the ability to dispense from the canonical form of marriage and from all ecclesiastical impediments which can be dispensed by the local ordinary when the marriage cannot be delayed and when everything has been prepared for the marriage.

- 8. The faculty is granted to pastors and parochial vicars assigned to a parish, to permit the marriage between two baptized persons, one of whom has baptized in the Catholic Church or received into it after Baptism and ~~who has not departed from the Church by a formal act~~, and the other of whom belongs to a church or ecclesial community not in full communion with the Catholic Church. This permission is not to be given unless the conditions mentioned in Canon 1125 are fulfilled.**

Canon 1124 says that without the express permission of the competent authority, marriage is prohibited between two baptized persons, one of whom was baptized in the Catholic Church or received into it after Baptism and who has not departed from the Church by a formal act and the other of whom belongs to a church or ecclesial community not in full communion with the Catholic church.

The above faculty gives the ability to permit such mixed marriages to pastors and parochial vicars assigned to a parish. Before the permission is given the conditions mentioned in Canon 1125 concerning the affirmation and promises by the Catholic and the education of both parties concerning marriage must be fulfilled.

- 9. In virtue of Canon 1111,1 the faculty is granted to diocesan priests to witness validly all marriages celebrated within the territorial limits of the diocese.**

This faculty does not apply to priests and deacons of religious orders who serve in the diocese. They must still obtain delegation to assist validly at marriages celebrated beyond the limits of their particular assignment.

- 10. The faculty is given to pastors and parochial vicars to certify that a marriage of a Catholic**

**was nonexistent in the eyes of the Catholic Church because of a lack of canonical form.**

Canon 1108 defines canonical form as those marriage contracted in the presence of a priest or deacon and two witnesses. According to Canon 1117, canonical form is to be observed whenever at least one of the contractants was baptized in the Catholic Church or was received into it and has not left it by a formal act. (Leaving the church by a formal act applies only to marriages celebrated since November 27, 1983.) Before certifying that a marriage is invalid because of lack of canonical form the priest must ascertain that no subsequent convalidation or sanation has occurred.

A reply from the Pontifical Council for the Interpretation of Legal Texts dated June 26, 1984, stated that the normal pre-nuptial investigation (Canons 1066-1067) is sufficient to prove the state of freedom to marry of those who attempted marriage without the proper canonical form.

- 11. The faculty is granted to pastors and parochial vicars assigned to a parish to allow church funeral rites for an unbaptized child if the parents had intended to have the child baptized.**

Canon 1183 #2 states that the local ordinary may allow church funeral rites celebrated for children whose parents had intended to have them baptized but who died before Baptism. This faculty gives the ability to permit such funerals to pastors and parochial vicars assigned to a parish.

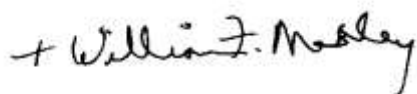
**12.**

- A. The faculty is granted to pastors and parochial vicars assigned to a parish to allow church funeral rites for a baptized person belonging to a non-Catholic church ecclesial community, provided this is not clearly contrary to the wishes of the deceased and provided a minister of the faith of the deceased is not available.**
- B. Keeping in mind the Church's recommendation that cremation take place after the Funeral Liturgy (*Order of Christian Funerals, Appendix 2: Cremation, #418*), the faculty is granted to pastors and parochial vicars assigned to a parish to allow church funeral rites in the presence of cremated remains of the body of a deceased person after making a prudent judgment regarding this matter in each case. (01-18-02)**

This faculty gives the ability to allow such funerals to pastors and parochial vicars assigned to a parish, who must first make a prudent judgment concerning the matter.

- 13. The faculty is given to priests to dispense, in individual cases, and for a just reason, from the Eucharistic abstinence.**
- 14. The faculty is given to parochial vicars, assigned to a parish to dispense, in individual cases and for a just reason, from the obligation of observing a day of precept or a day of penance, or to commute the obligation into other pious works. This faculty may be exercised on behalf of a parishioner and a person visiting within the boundaries of the parish.**

Canon 1245 gives the faculty to pastors.





*Effective 7/1/2017*

Most Reverend William F. Medley  
Bishop of Owensboro

Very Reverend J. Patrick Reynolds  
Vicar General



## **USE OF THE INTERNET AND EMAIL GUIDELINES**

### **Overview**

These guidelines pertain to the access and use of the Internet and email **on computers belonging to the diocese or parishes, and connected to internet providers paid for by church funds.** In addition, all existing laws and policies apply to conduct on the Internet, especially those that deal with intellectual property protection, privacy, pornography, sexual harassment, information and data security, and confidentiality.

While internet access has the potential for priests and deacons to do their work faster or smarter, there is justifiable concern that it can also be misused. Such misuse can waste time, potentially violate government laws or church policies, garner negative publicity for the church and potentially expose it to significant legal liabilities. This policy is designed to facilitate understanding of the expectations for the proper use of these resources.

The Internet is a worldwide network of computers that contains millions of pages of information, and as a form of modern technology and communication the Internet is effective in the performance of business and a valuable method of research for information.

However, users are cautioned that many of the pages accessible through the internet include offensive, sexually explicit, and inappropriate material. In general, it is difficult to avoid at least some contact with this material while using the internet. Even common search requests may lead to sites with highly offensive content. Additionally, having an e-mail address on the internet may lead to receipt of unsolicited e-mail containing offensive content. The ease of access and the availability of information can also result in violation of copyright or entitlement laws. Users accessing the internet do so at their own risk and the diocese or parish is not responsible for material viewed or downloaded by users from the internet, or illegal behavior or conduct by users.

To minimize these risks, use of the internet and email by priests and deacons of the Diocese of Owensboro is guided by the following:

### **Permitted Use of Computers, Networks, Internet and Email**

Computers and networks that are the property of the diocese or parish are to be used for legitimate church business purposes. Priests and deacons have a responsibility to use computers and networks belonging to the diocese or parish, the Internet, and email in a professional, lawful and ethical manner. Users are cautioned that the same appropriate behavior should be used for their personal computers and internet access.

## **Unacceptable Use**

In particular, the following is deemed unacceptable use or behavior by priests and deacons:

- deliberately visiting Internet sites that contain obscene, hateful or pornographic material
- posting, storing, transmitting or disseminating unlawful material, including without limitation, child or other pornography, any content, data or other material which is libelous, obscene, hateful, unlawful, threatening, or ethnically offensive, defamatory or which in any way constitute a criminal offense
- using the computer to perpetrate any form of fraud; or software or music piracy
- using the Internet or email to send offensive or harassing material to other users
- downloading commercial software or any copyrighted materials belonging to third parties, unless this download is covered or permitted under a commercial agreement or other such license
- hacking into unauthorized areas
- creating or transmitting defamatory material
- undertaking deliberate activities that waste time or network resources
- introducing any form of computer virus into the computer or network

Improper use of the computer, network, or the Internet has the potential to result in disciplinary action, and civil and/or criminal liability.

## **Summary**

These guidelines do not contain all of the “do’s and don’ts” of internet usage. While these guidelines list examples of improper usage; morality, good judgment and common sense are essential to the appropriate use of the Internet. Use of the internet and email must ensure that it complies with current legislation, and does not create a risk or scandal to the church through misuse and inappropriate behavior.

Priests or deacons who have concerns about any form of internet addiction or improper use thereof are encouraged to contact the Bishop or Vicar of Clergy for counseling referral, or seek counseling on their own.



## **PERMANENT WITHDRAWAL FROM MINISTRY**

Ordination brings with it a special relationship between the priest and diocese. Until death, excommunication or loss of the clerical state, one remains in this special relationship. The diocese requests anyone who wishes to permanently depart from clerical life to speak with the bishop, and to present a formal letter of departure to him. If the priest foresees the need of any assistance beyond what is available for a Personal Leave of Absence, he is asked to address the issue with the bishop.

The priest will be encouraged to petition for dispensation from the obligations of the sacrament of Holy Orders through the Judicial Vicar or Vicar General of our diocese or of the diocese where one has domicile.



## **PERSONAL LEAVE OF ABSENCE**

A leave of absence from active ministry for personal reasons may be requested by a priest. In such cases the following diocesan policy will be in effect. Any modifications to the policy will be considered by the bishop on an individual basis.

1. A request for a leave of absence with the statement of its specific purpose is to be directed to the bishop personally and in writing.
2. A leave of absence may be granted for a period of one year. After six months and again at the end of the year the priest and bishop will meet to discuss the discernment of the priest. A leave of absence may be renewed with additional time in accord with a mutual agreement between the bishop and the priest. At the end of the extended time period, another meeting with the bishop is to be scheduled.
3. The following terms will be in effect during a leave of absence:
  - A. The diocese will provide the priest's current salary for a period of up to three months. If employment is achieved prior to this time the salary from the diocese will cease at the time of employment. Date of employment is to be reported to the bishop. If employment is not secured after three months, the bishop is to be notified and negotiated support may be continued. An initial stipend and any additional considerations may be requested and negotiated with the bishop to assist in the transition.
  - B. Medical and dental insurance will continue until covered by new employment. Variations may be negotiated.
  - C. Since a leave of absence is most often used as a time for discernment of one's vocation, the priest will be encouraged to participate in spiritual direction throughout the leave and to make a retreat prior to meeting with the bishop at the end of the first year. With approval of the bishop the diocese will financially assist the priest for any reasonable expenses incurred for spiritual direction and the retreat. If counseling is desired, this must be done in accord with the individual's medical insurance. Any additional expenses on this line must be presented and pre-approved by the bishop.
  - D. Since this is a leave of absence from *active ministry*, all faculties for the active ministry of a priest will be withdrawn by the bishop as of the day the leave begins. This is done to assist the priest in his discernment and to prevent confusion among the faithful. In an exceptional circumstance the priest may request of the bishop the reinstatement of a faculty. Canon 976, however, grants the priest the faculty to hear confessions for those in danger of death. The following faculties will be withdrawn:

- ☐ the faculties given by the bishop
- ☐ to preach (canon 764);
- ☐ to hear confessions (canons 967, 92; 974, 92).

The priest will be asked not to publically celebrate any sacraments including:

- ☐ Mass;
- ☐ Baptism (canon 862);
- ☐ and to assist at Marriages (canon 1111).

- E.** The bishop and the priest requesting a leave will mutually agree on the manner and timing of the publication of the priest's leave. Notification of a leave of absence will be made by the bishop in the same manner as other assignments in the diocese are announced. The priest who will be taking the leave will inform those people at his place of assignment.
  - F.** Throughout the period of the leave of absence the priest will keep the bishop and/or his appointed representative informed of his address and phone number and any change thereof.
  - G.** The terms of the agreement for the leave of absence from active ministry will be put in writing and signed by both the bishop and the priest. Any modifications made by the bishop to the diocesan policy will be included. Extensions to the leave will also be put in writing.
  - H.** Return to active ministry will include the granting of faculties and the reinstatement of diocesan support as found in the Diocesan Policy. The bishop will encourage the priest to obtain a spiritual director and contact a pastor for ongoing support upon his return. In consultation with the bishop and personnel committee an appropriate assignment will be determined. If the bishop determines that additional refresher courses or preparation is needed, a written plan of action will be established with the priest. Appropriate notification will be made to the priests of the diocese.
4. If the priest should no longer abide by the agreement for the leave of absence or if the priest commits a delict found in The Code of Canon Law he will then be on an Unauthorized Leave of Absence incurring the penalties attached to such.

**MEMORANDUM OF AGREEMENT FOR  
CLERGY PERSONAL LEAVE**

Reverend \_\_\_\_\_ will be released from service in the Diocese of Owensboro on \_\_\_\_\_ for a personal leave of absence for one (1) year. During that time, he will receive his current salary until employed but not to exceed three months, unless the Bishop is notified of further need. The Diocese will continue to pay his health and dental insurance until he is covered by his new employer. A stipend of \$\_\_\_\_\_ will be given to Reverend \_\_\_\_\_ to assist in his transition.

While on leave, Reverend \_\_\_\_\_ voluntarily agrees not to exercise priestly functions except in danger of death situations (c. 976). Reverend \_\_\_\_\_ will schedule an appointment with the Bishop of Owensboro six months into the leave during the week of \_\_\_\_\_ and at the end of the leave year in the week of \_\_\_\_\_ to discuss the discernment he has reached during his leave.

When he leaves his parish, Reverend \_\_\_\_\_ will tell his people he is taking a personal leave of absence for prayer and discernment. Only this information will be communicated to the presbyterate and to others who inquire.

Failure to fulfill this agreement will place Reverend \_\_\_\_\_ on an Unauthorized Leave of Absence. Reverend \_\_\_\_\_ would then be subject to the Diocesan Policy for an Unauthorized Leave of Absence and liable to a canonical penal process.

\_\_\_\_\_  
Reverend

McRaith Catholic Center  
Owensboro, Kentucky

Date \_\_\_\_\_

\_\_\_\_\_  
Most Reverend William F. Medley  
Bishop of Owensboro

\_\_\_\_\_  
Chancellor/Ecclesiastical Notary (*note: must be a cleric*)



Diocese of  
**OWENSBORO**

## **PERSONNEL GUIDELINES**

### **I. INTRODUCTION**

- A.** The bishop himself has the primary responsibility for the placement of the clergy personnel within the diocese, seeing that each priest is placed in a position where he can best serve the needs of the Church, while, at the same time, develop his own potential and talents.
- B.** All assignments of priests in the Diocese of Owensboro are made by the bishop.
- C.** All priests of the diocese share in the ministry of the bishop and therefore share in his responsibility to provide for the needs of the people of God.
- D.** The Personnel Committee is the agency whereby the priests of the diocese make recommendations to the bishop as he carries out his responsibility of clergy appointments.
- E.** All priests have the right to deal directly with the bishop in matters regarding their assignments.
- F.** The dignity of each priest demands the confidentiality of the Personnel Committee. Therefore:
  - 1.** The Personnel Committee is bound to secrecy in the personal matters of all priests. The individual's natural right to privacy must be carefully respected.
  - 2.** During all consultation in regard to possible changes in appointments, all priests of the diocese are exhorted to observe due reticence in discussing these consultations and all possible changes.
- G.** In order to determine whether there might exist a valid reason why an appointment should not be made, each priest involved in a potential change is to be consulted by the bishop or a member of the Personnel Committee before an appointment is actually made.

### **II. PLACEMENT POLICIES**

- A.** Any personnel policy must always seek a balance between the needs of the individual priest, the local community, the diocese, and the total Church.
- B.** Appointments will be made whenever circumstances require them, but generally, they will become effective in June, with a minimal two-week notice beforehand



### **III. TERM OF OFFICE**

- A. It is the general policy of the diocese that the term of assignment be a limited term of office.
- B. For pastors, the norm is six years.
- C. For associates, the norm is up to three years.
- D. Any priest may request a transfer, or be asked to move, before the term of office has been completed.
- E. Ordinarily, pastors whose term of office expires after the age of sixty-five will not be asked to move unless they request it or the people request it.

### **IV. INITIATIVE FOR CHANGE OF ASSIGNMENT**

- A. The bishop may ask an individual to consider a change before his term expires if it is deemed necessary for the good of the priest, the community, or the diocese.
- B. Any priest may approach the Personnel Committee or the bishop and request a transfer at any time.

### **V. SPECIAL POLICIES**

- A. Ordinarily, newly-ordained priests will be placed in parochial assignments for at least three years before being considered for any specialized apostolate (e.g., full-time teaching or study.)
- B. Ordinarily, a priest must have had two different assignments before being assigned as pastor.

### **VI. RETIREMENT FROM ROLE AS PASTOR**

- A. When a pastor has completed seventy-five years of age, he is requested to submit his resignation from office to the diocesan bishop who is to decide to accept or defer it after he has considered all the circumstances of the person and place, as per Canon 538, par. 3.



## **CONSTITUTION OF THE PRIESTS' COUNCIL**

**PREAMBLE:** "Priests, prudent cooperators with the episcopal order as well as its aids and instruments, are called to serve the people of God. They constitute one priesthood with their bishop, although that priesthood is comprised of different functions. Associated with their bishop in a spirit of trust and generosity, priests make him present in a certain sense in the individual local congregations of the faithful, and take upon themselves, as far as they are able, his duties and concerns, discharging them with daily care. As they sanctify and govern under the bishop's authority that part of the Lord's flock entrusted to them, they make the universal Church visible in their own locality and lend powerful assistance to the up-building of the whole body of Christ (cf. Eph. 4:12). Intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole diocese, and even of the entire Church." (Art. 28--Constitution of the Church--Second Vatican Council)

**Canon 495 #1:** A Presbyteral council is to be established in each diocese, that is, a body of priests who are to be like a senate of the bishop, representing the presbyterate; this council is to aid the bishop in the governance of the diocese according to the norm of law, in order that the pastoral welfare of the portion of the people of God entrusted to him may be promoted as effectively as possible.

**Canon 500 #1:** It pertains to the diocesan bishop to convoke the Presbyteral council, to preside over it, and to determine the questions to be treated by it or to receive proposals from its members.

**Canon 500 #2:** The Presbyteral council enjoys only a consultative vote; the bishop is to listen to it in matters of greater moment, but he needs its consent only in cases expressly defined by law.

**ARTICLE I:** The name of this body shall be "**The Priests' Council of the Diocese of Owensboro.**"

**ARTICLE II:** The purpose of the Priests' Council shall be:

1. To provide a forum for the full and free discussion of all issues of pastoral concern in the diocese;
2. To aid the diocesan bishop in the governance of the diocese according to the norm of the law;
3. To search for and to propose ways and means for effective pastoral ministry;
4. To be representative of the unity and diversity of the priests of the diocese.

**ARTICLE III: Membership:** All incardinated priests working in the diocese, religious priests who live and work in the diocese, and secular priests not incardinated but working in the diocese, are eligible for membership in the Priests' Council.

## **ARTICLE IV: Elections:**

**Section 1** - All priests living and working in the diocese unless retired have the right to vote and to be elected members of the Priests' Council.

**Section 2** - The membership shall consist of the diocesan bishop, five priests representative of each of five age groupings, a dean from each of the deaneries, the vicar general as an ex officio member, together with two members appointed by the bishop at his pleasure. Computation of the five groups shall be according to year of ordination beginning with the most recently ordained.

**Section 3** - The five age group representatives, elected for a term of five years (see Canon 502), and two priests appointed by the Bishop shall serve as Consultors. The election for the five priest representatives to serve as Consultors shall be by mail ballot.

Only the priests in each deanery are eligible to recommend to the Bishop and Personnel Committee a candidate for dean. After this consultative process, deans will be appointed to that office by the bishop for a term of three years.

Elections for vacant offices shall be held by mail ballot in the third week of June each year and terms shall begin at the first meeting following the election. A majority of votes cast shall elect. Terms shall be staggered so that not more than three terms of deans expire each year. (The members of the Priests' Council shall determine how their terms will be staggered.) The vacancy of any elected member's seat shall be filled by a special election in his constituency for the unexpired term.

## **ARTICLE V: Officers:**

**Section 1** - The officers of the Priests' Council shall be: president (the bishop--Canon 500 §1), chairperson, vice-chairperson and secretary.

**Section 2** - Except for the president, the officers are elected by the members of the Priests' Council and shall serve for two years. The officers shall be elected at the first meeting of the Council following the election of the new members to the Council. No member shall hold more than one office, or be elected to the same office for more than two consecutive terms.

**Section 3** - The duties of the chairperson shall be:

- A. To convene the meetings;
- B. To prepare the agenda for the meetings;
- C. To preside at the meetings;
- D. To appoint members to committees to carry out the functions of the Council;
- E. To perform the duties prescribed for this office by the parliamentary authority and by such standing rules as the Council shall adopt.

**Section 4** - The vice-chairperson and the secretary shall have the duties prescribed by their respective offices by the parliamentary authority and by such standing rules as the Council shall adopt.

**Section 5** - In the event of a vacancy in an elected office, the Council shall elect an officer to fill the unexpired portion of the term.

**ARTICLES VI: Meetings:**

**Section 1** - The Council shall meet monthly, on an annual schedule to be adopted by the Council. It may also meet at the call of the bishop, the chairperson, or any four members.

**Section 2** - A simple majority of the Council members shall constitute a quorum.

**Section 3** - The rules contained in the current edition of Robert's Rules of Order Newly Revised shall govern the Council in all cases to which they are applicable and in which they are not inconsistent with Canon Law, this Constitution, and any special rules of order the Council may adopt.

**ARTICLE VII: Voting:**

**Section 1** - Any motion is carried by a simple majority of the votes cast.

**Section 2** - Upon request of any member there shall be a secret ballot.

**ARTICLE VIII: Committees:** To provide for efficiency in its operation, the Council may form standing and ad hoc committees.

**ARTICLE IX: Finances:** The operating expenses for the Council shall covered by the Bishop's office budget.

**ARTICLE X: Amendments:**

**Section 1** - This Constitution may be amended by a vote of two-thirds members of the Council, provided the amendment has been submitted in writing at the previous meeting of the Council and subject to the concurrence of a majority vote by mail ballot of all those eligible to vote in Council membership elections and to the approval of the diocesan bishop.

**Section 2** - This Constitution shall be adopted by a mail ballot majority vote of the presbyterate of the diocese and the subsequent approval of the diocesan bishop and shall become effective ten days after the date of such approval.



## **CONSTITUTION FOR THE PRIEST PERSONNEL COMMITTEE**

### **ARTICLE I. NAME**

The name of the organization shall be “**Priest Personnel Committee of the Diocese of Owensboro.**”

### **ARTICLE II. PURPOSE**

**Section 1: Appointments:** To assist the bishop in the appointment of priests in a way that best serves the diocese. In its work the Committee must consider both the community to be served, the individual and the diverse talents of each individual to be appointed.

**Section 2: Forum:** To provide a recognized forum for personnel matters of all the clergy working in the diocese in areas pertaining to their work and welfare.

**Section 3: Policy:** To develop guidelines for clergy appointments.

**Section 4: Implementation:** To implement personnel policies and to be sensitively aware of the need to seek out the suggestions and views of the clergy.

**Section 5: New Ministry:** To authorize and approve ongoing research of new roles for the clergy in the mission of the Church, and to advise and assist the bishop in the establishment of the same.

### **ARTICLE III. FUNCTION**

**Section 1:** The Committee is consultative and directly responsible to the bishop. The Committee's recommendations are always subject to the approval of the bishop in the making of appointments.

**Section 2:** Each priest retains complete freedom to communicate with any member of the Committee, with the Committee as a whole, or directly with the bishop.

### **ARTICLE IV. MEMBERSHIP AND TERM OF OFFICE**

#### **MEMBERSHIP:**

**Section 1:** All active incardinated priests serving within the Diocese of Owensboro are eligible for membership on the Committee.

**Section 2:** All active incardinated priests of the Diocese of Owensboro are eligible to elect Committee members.

**Section 3:** The Committee will consist of five elected members (one from each age group by ordination) and one member appointed by the bishop.

**TERM OF OFFICE:**

The term of office for all members shall be three years. A Committee member may not serve more than two consecutive terms.

**ARTICLE V. DUTIES OF MEMBERS**

It will be the responsibility of the Committee:

1. To obtain accurate assessment of personnel needs and vacancies within the diocese, and to assess the available personnel for every situation;
2. To gather and to supervise compiling of information files on parishes, institutions, and clergy;
3. To suggest dates for assignments of priests;
4. To communicate the recommendation of the Committee to the bishop;
5. To maintain contact with and to be sensitive to the needs of the priests in the member's own age group.

**ARTICLE VI. ELECTIONS**

**Section 1:** Members of the Committee shall be elected from five nearly equal ordination class peer groups. Such groupings will be the same as those used by the Priests' Council. All active incardinated priests shall vote for each age group.

**Section 2:** The elections will be held in the third week of June.

**Section 3:** Beginning in August of 1992 and each third year thereafter, the Chairman of the Priests' Council or his delegate will send ballots, including the names of those eligible to be elected in each category. The two persons receiving the highest number of votes in each category will be nominees of that age grouping. All eligible voting members will vote for one candidate from each age category. A simple majority of votes is necessary for a member to be elected. The runner-up will serve as the alternate in the case of vacancy from the Committee.

**Section 4:** The newly-elected members will take office at the first meeting following the completed election, upon approval by the bishop.

## **ARTICLE VII. OFFICERS OF THE COMMITTEE AND THEIR DUTIES**

**Section 1:** The officers of the Committee shall consist of a Chairman and a Secretary. They will be elected by the members of the Committee at the first meeting following the election of the new members to the Committee.

### **Section 2: Duties**

- A. **Chairman:** The chairman is responsible for chairing the meetings and for preparing the agenda of each meeting, in conjunction with the bishop. He makes available any pertinent information needed by the Committee in the fulfillment of its responsibilities as outlined in **Article V**.
- B. **Secretary:** The secretary is to take minutes at each meeting of the Committee and mail them to the Committee members with the agenda of the next meeting of the Committee.

## **ARTICLE VIII. MEETINGS**

**Section 1:** The members of the Committee are to attend meetings and keep fully informed on issues and current activities.

**Section 2:** To coordinate the work of the Committee:

- A. The Committee shall, as a rule, meet monthly.
- B. The meetings of the Committee shall be closed unless a majority of the Committee decides otherwise.
- C. A special meeting may be called by the bishop.
- D. A simple majority of members shall constitute a quorum.
- E. Unless otherwise provided, no absentee voting is valid at any meeting.
- F. Confidentiality shall be maintained in all Committee work.

## **ARTICLE IX. AMENDMENTS**

**Section 1:** Amendments to any articles or sections of this document may be proposed at any time by any member of the Committee, by the Bishop, or by the Priests' Council.

**Section 2:** Amendments require an affirmative vote of a simple majority of the total Committee and the approval of the Bishop.



## **PRIESTS RECEIVING FINANCIAL SUPPORT**

1. In order to be eligible to receive financial support from the Charitable Trust Fund a priest on Leave of Absence or seeking withdrawal from ministry must submit to the Diocesan Finance Officer, for each calendar year he receives CTF support, a copy of his FORM 1040 as filed with the IRS on or before April 15<sup>th</sup> of each calendar year. Failure to comply with this directive, will release the diocese from further obligation of supporting funds until the required form is submitted.
  
2. In order to be eligible to receive financial support from the Charitable Trust Fund a priest on suspension or with another long term need must submit to the Diocesan Finance Officer, for each calendar year he receives CTF support, a copy of his FORM 1040 as filed with the IRS on or before April 15<sup>th</sup> of each calendar year. Failure to comply with this directive, will release the diocese from further obligation of supporting funds until the required form is submitted.





Diocese of  
**OWENSBORO**

## **PRIESTS WHO NEED SPECIAL ASSISTANCE**

1. The Charitable Trust Fund, Inc., is liable for costs of priests who need special assistance. This Charitable Trust Fund shall receive income from:
  - a. Special "Infirm Priest Collection"
  - b. Extra stipend money sent by priests
  - c. Wills and bequests
  - d. The ordinary budgeting process
2. This fund then shall be administered by the Personnel Committee, which, in this instance, will function as a full committee of the Priests' Council.
3. The distribution of special financial help shall be given according to the following guidelines. All cases not fitting the guidelines shall be taken to the Priest Personnel Committee and a recommendation made to the bishop concerning the case.
4. The bishop retains the right to this fund in support of a priest without use of guidelines or consultation, but this will only be in cases where confidentiality is essential.

### **GUIDELINES ARE AS FOLLOWS**

#### **PRIESTS SICK AND UNABLE TO WORK:**

1. Any priest who is unable to work and not retirement age shall be paid for one month by the parish or institution.
2. After the first month, the priest will then be paid out of the "Charitable Trust Fund." This payment will include regular salary and car allowance. If a place to live is needed, the diocese will provide adequate housing and food.

3. If this condition lasts over six months, then special arrangements will be recommended by the Priest Personnel Committee and determined by the bishop.

### **PRIESTS WHO HAVE SPECIAL MEDICAL BILLS**

1. Each priest is expected to pay up to \$750 (July 1, 2003) personally for medical bills in any given year.  
**N.B.** These medical expenses shall be understood to include:
  - a. Medical doctors
  - b. Psychiatrists
  - c. Psychologists
  - d. Medicine (prescription drugs)
  - e. Dentists (necessary work)
  - f. Physical therapy
  - g. Chiropractors
  - h. Lab fees



## **REALIGNMENT OF A DEANERY**

Those pastors and/or parishes wishing to change alignment with a particular deanery should adhere to the following process:

After reaching a consensus with the parish pastoral council, the pastor and/or parish representative to the deanery should consult with the deanery council of their present deanery. After an understanding and consensus is reached as to the feasibility and wisdom of changing to another deanery, a recommendation is to be made to the Priests' Council and Diocesan Pastoral Council. The recommendation of the Priests' Council and Diocesan Pastoral Council will then be made to the bishop.



## **RECTORY RESPONSIBILITIES**

All priests are expected to be good stewards of parish property, and as such are responsible for any damages caused to the rectory or its contents by the priest himself or his pets.

An inspection of the rectory will be conducted prior to moving in by the incoming priest and three people, (such as a members of the Parish Pastoral Council, Finance Committee, or Buildings & Grounds Committee), to establish a written record of the condition of the rectory and contents.

Any damage to the rectory and/or contents caused by the priest (smoking, etc, or his pets), that occurred between the two inspections, above normal wear and tear or acts of God, is the responsibility of the priest.

The priest is to pay for the cost of repair/cleaning or reimburse the parish.

Personal household pets should not infringe upon the privacy or well-being of other priests in the rectory.



## **THE ROLE OF THE DEAN**

The dean is elected for a two or three-year term (depending on the deanery) of office by the priests in the deanery. The bishop then finalizes the appointment.

The first priority of a dean is to be familiar with the policies of the diocese and to encourage the fulfillment of these policies by word and example. The dean acts out his accountability to the bishop by participating in the regular and/or called meetings of the presbyteral council.

He is responsible for chairing regular meetings of the deanery. At such meetings, the agenda reflects both the concerns of the priests' council and the needs and concerns of the deanery.

The dean is charged with the exercise of some pastoral care in the deanery, seeing that the needs of the people are being cared for. His role is that of a contact person in certain situations that might arise; e.g., if a priest becomes ill or is unable to perform his duties, the dean should make this fact known to the bishop.



Diocese of  
OWENSBORO

## **PRIESTS' SALARY, CAR ALLOWANCE, MASS OFFERINGS AND STOLE FEES**

1. Each priest is to be provided with a monthly salary in the amount established by the diocese annually. This salary is to be paid by the parish (or other institution) at or near the end of the month in whole to the priest.
2. Each priest will receive \$750.00 a month car allowance from the parish or institution which he serves. To cover the cost of travel from one location to another, a priest who serves more than one parish may receive mileage reimbursement according to the current IRS standard.
3. A pastor who has the obligation of the Pro Populo Mass on Sundays and Holydays (c. 534) may accept an offering (stipend) for a second Mass celebrated on that day. If he does not receive an offering for a second Mass, he may increase his salary by five dollars (\$5.00) for each Pro Populo Mass celebrated.
4. In accord with canon 945 a priest who celebrates Mass for a specific intention is entitled to accept an offering. Priests have the option of turning all such offerings into the parish or institution which they serve and in lieu of such offerings, receiving an additional \$130.00 a month in salary. Offerings turned into the parish or institution will then be considered as income in the general account.

The decision whether or not to accept Mass offerings is to be made annually. That is, a priest may not accept offerings one month and receive an additional \$130.00 the next month, etc. At the beginning of each fiscal year, priests are to communicate their preference to the person responsible for the payroll of the parish or institution to which they are assigned.

This policy applies only to those priests assigned to an institution or parish.

5. Bination offerings will continue to be sent to the diocese for the care of sick and elderly priests.
6. "Fees should not be required for the celebration of the Sacraments. Any free-will offerings given may be kept by the priest performing the sacrament unless it is clear that the offering was made to the Church." (c. 531)
7. Other benefits are as follows:
  - A. Medical and dental insurance. The medical insurance deductible is \$500.00 per year. The Parish or institution reimburses \$250.00 of the deductible to the priest upon submitted receipt of bill. Each priest is responsible for \$250.00 of deductible, as well as \$500.00 out-of-pocket medical expenses for a total of \$750.00 per year.
  - B. \$1,800.00 for continuing education annually.
  - D. Room, board, laundry and utilities, including basic cable.
  - E. Personal property coverage (\$25,000.00) and comprehensive personal liability coverage

(\$300,000.00) is provided through the parish insurance premiums.

8. Any priest who feels he receives too much salary may refund some of it to the parish or contribute it to the Charitable Trust Fund of the Diocese of Owensboro or any charity of his choice.
9. Salaries will be reviewed by the Administration Committee each year in January.
10. Household expenses, board, room, laundry, etc., shall be paid by the parish. The amount is not determined by diocesan statute but is left to the good judgment and discretion of the pastor who will enter this amount in the annual financial report.
11. The salary of a housekeeper or cook is paid by the parish. The amount of the salary is to be determined by the pastor and is to be included in the annual financial report.
12. Offices, institutions, and parishes having the full-time service of a priest shall pay annually the set amount for retirement to the Christian Brothers Retirement fund, or in the case of religious priests, to their community retirement fund.
13. Parishes, offices, and institutions having full-time service of a priest shall pay the priest's hospital, medical, and dental insurance premiums as specified by the diocesan group insurance program, or in the case of religious priests, as specified by their communities.
14. Each diocesan priest shall pay his own social security tax. In reporting the value of his room, board, utilities, furnished him by the parish or institution, he shall value this at a minimum of \$500.00 per month. Newly ordained may not elect out of Social Security.
15. All priests are to pay for their personal long-distance telephone calls and personal long-distance cell phone calls and other personal amenities, e.g., pay-per-view movies, etc.
16. All priests must carry at least \$500,000 liability insurance on their automobiles and have adequate coverage for property damage.



## **UNAUTHORIZED LEAVE OF ABSENCE**

A priest will be considered on an unauthorized leave of absence when he:

1. leaves active ministry without informing the bishop;
2. refuses to accept an assignment from the bishop;
3. absents himself from the diocese without at least the presumed permission of the bishop;
4. does not follow through with the agreement for a Personal Leave of Absence.

The bishop will use the investigative process as found in canons 1717 - 1719 to validate an Unauthorized Leave of Absence. If it is proven that a priest is on an Unauthorized Leave of Absence then:

- The priest will lose his faculties and will be prohibited to act as an agent for the diocese or to present himself as a priest in good standing.
- The priest will cease to have any financial support and will no longer receive medical and dental insurance or any other benefit from the diocese.
- The priest will also be liable to a canonical penal process which could lead to suspension or possible dismissal from the clerical state.





## **PRIESTS' VACATION ALLOWANCE**

1. Vacations: All priests working in the diocese have a right to a four-week vacation. (c.533,2)
2. A priest planning to be absent from his assignment for more than a week is to notify the bishop or vicar general.
3. Under ordinary circumstances, each priest is responsible for obtaining his own substitute.
4. A priest away from his assignment for more than a day should always leave contact information where he may be reached in case of emergencies. When away from the assignment, it is important that priests have their essential duties covered.
5. Days off: Other than the four-week vacation, all priests are entitled to take a day off each week.



## **CONTINUING EDUCATION**

1. The Diocese of Owensboro is committed to the promotion and support of the continuing education of all ordained ministers.
2. Continuing education and formation is “not a luxury, but a necessity for effective priestly ministry.” (Program for the Continuing Education of Priests, NCCB, 1972.) Further, “every priest has a right and an obligation to continue his spiritual growth and education. He has a right to strong support from his superiors, peers, and the people he serves. He also has an obligation to his superiors and peers, but, above all, to his people, to continue to grow in grace and in knowledge (PCEP,2).”
3. Human and ministerial growth is a life-long process of intentional change toward maturity. While that perfection to which Jesus calls us will remain essentially incomplete in this life, nevertheless, our responsibility as ministers is to strive for an ever greater personal integration and ministerial competence.
4. Adult learning and growth best take place in an atmosphere of personal responsibility, freedom, and accountability, and these policies and procedures are intended to promote and foster such an atmosphere.
5. Growth, learning, and formation for ministry are “holistic.” Programs and opportunities for continuing education and formation should look to the intellectual, emotional (affective), physical, and spiritual needs of the priests.

### **POLICIES**

1. The diocese, through the Director of Ongoing Formation for Priests, will help each priest ascertain his personal and professional growth needs and will encourage and assist each priest to develop a flexible plan for meeting his short- and long-term continuing education and formation needs.
2. The Director of Ongoing Formation for Priests will develop a generalized profile of the continuing and formation needs of the presbyterate. In cooperation with other bodies, he will work to provide the kinds of continuing education and formation experiences that will meet these needs.
3. Continuing education and formation opportunities and experiences for priests will

be coordinated with those for other pastoral ministers in the diocese and vice versa when appropriate.

### **POLICIES - SPECIFIC**

1. Each priest is entitled and expected to take up to two weeks a year away from his normal ministerial setting for continuing education and formation.
2. Up to \$1,500.00 per year shall be allotted in the budget of each parish or institution to finance up to two weeks of continuing education and formation. The time and the funds allotted are not cumulative. The year shall be considered the fiscal year.
3. In case a parish or institution cannot provide the allotted funds, application should be made to the Director of Ongoing Formation for Priests, and supplementary funds will be made available by the diocese. The Director of Ongoing Formation for Priests will include a certain amount in the office's budget each year for this purpose.
4. The Director of Ongoing Formation for Priests shall make available twice a year a list of selected continuing education and formation opportunities.
5. Once a year there will be held a Clergy Convocation lasting four days. Every third year the convocation will be a priest retreat. All priests will be expected to attend. This can be included as one of the weeks of education mentioned above and funds for it taken from the parish allotment.
6. The Director of Ongoing Formation for Priests, in cooperation with appropriate diocesan offices, will provide resources and facilitators for groups of priests and other ministers who request workshops in specific areas of concentration or other continuing education and formation opportunities.

### **RETREATS**

Each priest is expected to make an annual retreat of one week, the cost of which is to be born by his parish or institution. The cost of the retreat is not to exceed \$300.00.

### **SPECIALIZED PROGRAMS**

Specialized programs shall be offered for the priests. These programs shall be considered part of the general continuing education and formation program and shall be paid for out of allotted funds. These programs may include: entry into priesthood, prepastorate, pre-retirement program, programs for transition in ministry.

## **EXTENDED STUDY AND SPECIALIZED TRAINING**

The diocese regularly has need for priests trained in specialized areas. In selecting and training men for these ministerial positions, both the needs of the Church and the personal inclinations and abilities of the priests should be considered. The bishop will make this decision based on the recommendation of the Priest Personnel Board and in consultation with the Director of Ongoing Formation for Priests.

## **SABBATICALS**

### **Definition:**

1. For our purposes, sabbatical is defined as an extended time (four months to a year) away from one's normal assignment for the purpose of personal and professional growth and renewal through an approved program of study, work, prayer, and rest.
2. A sabbatical is not considered leave from ministry, but a time of personal and professional renewal for ministry.
3. A sabbatical is further distinguished from: special studies to meet diocesan needs, extended vacation, therapeutic leave, leave of absence from ministry.
4. A "normal sabbatical" is four months or an academic semester. An "extended sabbatical" is more than an academic semester.

### **Eligibility:**

1. After ten years of ordination and every ten years thereafter, every priest is expected to take a normal sabbatical.
2. The diocese will budget for four normal sabbaticals a year.
3. In promotion and approving sabbatical applications, priority will be given to those priests with seniority. When a choice must be made among applicants or when a sabbatical must be deferred due to the number of applicants or the needs of the diocese, a priest's personal needs as well as his age will be considered.

### **Process of Application and Approval:**

1. The priest shall make application in writing to the Director of Ongoing Formation for Priests, who shall immediately inform the bishop and the personnel committee of the application.
2. This initial application for a normal sabbatical shall be made no later than January 1 before the fiscal year during which the sabbatical will be taken. This will allow for budgeting and replacement planning. (To illustrate: those wishing to take a sabbatical during the fiscal year 2016-2017 must make application before November 1, 2016.) This does not mean that final planning for the sabbatical must be completed at this time, but only application for the time away.
3. The Director of Ongoing Formation for Priests will assist the applicant in choosing the program most suitable to his personal needs and inclinations.
4. When the applicant has chosen a program and has made concrete plans, he shall consult with the bishop who will give final approval.
5. The priest shall make known to the parish council and pastoral co-workers the diocesan policy on sabbaticals and discuss with them the pastoral and ministerial implications of his proposed sabbatical.
6. After the bishop's approval, the priest finalizes his plans and makes arrangements for covering his pastoral responsibilities with the assistance of the personnel committee and the Director of Ongoing Formation for Priests.
7. Plans should be final, including acceptance into the program of choice, no later than six months, but preferably one year prior to the time of the desired sabbatical.
8. Sabbaticals shall generally be considered during pastoral assignments. A "normal" sabbatical between assignments will be considered on request and the necessary arrangements are to be made between the priest applicant, the bishop, and the personnel committee.

### **Financing:**

1. The Director of Ongoing Formation for Priests shall be responsible for budgeting and administration of funds for "normal sabbaticals."
2. Funding and support for "extended sabbaticals" shall be administered by the bishop from funds at his discretion since he is solely responsible for the approval of extended sabbaticals.
3. The parish to which the priest is assigned shall make the following contribution to the cost of a normal sabbatical: normal benefits and expense of supply priest if required.

4. The diocese shall provide the cost of the program, salary and car allowance.

**Extended Sabbaticals:**

1. Since a priest on extended sabbatical will presumably not have an official parish assignment, no funding will be available from parish sources.
2. Extended sabbatical are considered exceptions, and application for approval of an extended sabbatical shall be made exclusively to and by the ordinary.
3. Financial arrangements shall be negotiated with the diocese.



## **GOALS OF THE PRESBYTERATE**

### **Cultivating Unity For the Sake Of Our Ministry With And For the People of God and the World**

A bishop is designated by the Holy Spirit as a successor of the apostles and in union with the Holy Father and the College of Bishops is consecrated to continue the work of Christ in a particular church.

Through the gift of the Holy Spirit received at baptism, all the faithful share in the priesthood of Christ. Within this common priesthood is the ordained ministry of service conferred by the Sacrament of Holy Orders. A priest, called by God from among the faithful and found to be worthy, serves the people of God in the name of and in the person of Christ by preaching, presiding over the sacraments and leading the communities of faith. Priests share in the bishop's priesthood and mission, and are co-workers with him in the presbyteral order.

"The Church continues to deepen her understanding of priestly ministry and life that emerged in the Second Vatican Council; namely, priests are not priests simply one by one, but they are priests and serve the mission of the Church in a presbyterate in union with the bishop. The corporate sense of priestly identity and mission, although not fully developed even in official documents, is clearly emerging as an important direction for the future." (*Basic Plan for the Ongoing Formation of Priests*, pg. 93)

"A presbyterate with a "cooperate sense of priestly identity and mission" does not happen automatically. It must be intentional. Intentional presbyterates must be willed into existence by those individual members who are concerned enough to make the commitment to see that it happens." (*Intentional Presbyterates*, pg. 16)

### **Presbyteral Unity: The Goal of Ongoing Formation**

Presbyteral unity is a response to God's grace for the sake of the mission and ministry to the People of God entrusted to our care. Presbyteral unity is the goal of the ongoing formation of presbyterates. God has formed us into the Presbyterate of the Diocese of Owensboro through the Sacrament of Holy Orders. The ongoing formation of the presbyterate is our responsibility and is advanced through the *deliberate cultivation of the unity* with our bishop and each other.

The *Basic Plan for the Ongoing Formation of Priests*, states that the ongoing formation of presbyteral unity has a three-fold purpose:

**Missionary and Ministerial** - “The ongoing formation of a presbyterate aims to forge a *collective sense of study and prayer* among the priests of the presbyterate for the sake of their service to the people of God entrusted to their care.”

**Promoting Pastoral Charity** - “The ongoing formation of a presbyterate’s unity cultivates the bonds of *fraternal connection, support, and challenge*.”

**Sacramental Purpose** - “The ongoing formation of a presbyterate’s unity makes the very presbyterate *a more transparent sacramental sign*. “This unity among priests...makes [them] witnesses of Jesus Christ, who prayed to the Father ‘that they may all be one’” (*Pastores Dabo Vobis*, no. 74), to draw others into faith: “that the world may believe that you sent me” (*John* 17:21). (*Basic Plan for the Ongoing Formation of Priests*, pg. 93)

## **Our Response to God’s Grace**

We, the bishop and clergy of the Diocese of Owensboro, aware of our bond to Christ the High Priest through the Sacrament of Holy Orders, and having been formed by God’s grace into a presbyterate, commit ourselves to the deliberate cultivation of our unity for the sake of our ministry with and for the People of God and the world.

As bishop, I commit to share regularly with the presbyterate the mission of the local church of the Diocese of Owensboro. Further, in communion with the presbyterate, I will encourage ongoing formation, and establish and support the necessary means and guidance to ensure that we are faithful to the ministry we have received.

As clergy, we commit to our personal ongoing human, intellectual, pastoral, and spiritual formation at every age and all conditions of life so as to grow in and with our presbyterate in union with our bishop.

Collectively, we commit ourselves to the three-fold purpose of ongoing formation of our presbyterate and the deliberate cultivation of unity in the following ways:

### **To forge a collective sense of prayer we commit ourselves:**

- To respond to the bishop’s call to assemble as a presbyterate for gatherings such as: Chrism Mass, ordinations, funerals of clergy, annual retreats, and days of reflection and study.
- To faithfully pray the Liturgy of the Hours.
- To intentionally remember each other in daily prayer.
- To foster personal spiritual growth through our individual ongoing formation in discipleship, celibacy, obedience, and simplicity of life.
- To explore the possibility of periodically offering opportunities for days of reflection or mini-retreats.
- To providing resources and encouragement for those presently in or interested in the formation of support or prayer groups.

### **To forge a collective sense of study we commit ourselves:**

- To attend the annual Convocation and other programs of continuing education and formation.
- To promote study and dialogue on current issues facing priests today.
- To continue to provide the means and resources for sabbaticals.



- To develop a process to collectively identify the needs of the diocese and strategies of response through dialogue with one another and the faithful.
- To continue to identify factors that contribute to division among us, and to encourage reconciliation and healing.
- To provide ongoing formation in the areas of preaching, presiding, and the leadership of our faith communities.
- To identify and respond to the fears of the newly ordained and seminarians.
- To continue our intellectual and pastoral growth through our individual ongoing formation to increase our skills and competency in ministry.

**To cultivate the bond of fraternal connection we commit ourselves:**

- To provide periodic opportunities for honest and direct communication between bishop and priests.
- To take the initiative to be an active member of the presbyterate by being present at gatherings and meetings.
- To continue to develop ways to connect to each other across formational generations.
- To provide more informal organized opportunities to gather with other priests for recreation and support.
- To take the initiative to invite other priests for lunch or social activities.
- To develop a form of written communication to share information with each other.
- To develop ways to more effectively welcome priests back to the diocese, and to introduce and welcome international priests and the newly ordained into the presbyterate.
- To our human development through ongoing formation so as to care for our physical well-being; to sustain an active and invested life; and the integration of our sexuality and celibacy.

**To cultivate the bond of fraternal support we commit ourselves:**

- To keep faithful to our promise of respect and obedience to the bishop.
- To the awareness of the necessity to attend to group maintenance.
- To provide education and resources on health and wellness.
- To continue to develop ways to welcome and support the younger clergy, and to keep in contact with the retired priests and those on leave.
- To continue to develop the “mentor” program for the newly ordained and new pastors.
- To identify and make known people willing to serve as Spiritual Directors and encourage active participation in spiritual direction.
- To periodically provide opportunities for conversation about our aspirations, concerns, fears, hopes, and issues directly related to priests, and to work towards concrete solutions for problems that are articulated.
- To continue to call and empower the faithful to use their gifts of ministry.
- To stop downward spiraling talk and be attentive to God’s grace in the present and future events of our lives.
- To avoid any behavior that would cause scandal.

**To cultivate the bond of fraternal challenge we commit ourselves:**

- To faithfully adhere to the law, policies and procedures of the universal church and diocese.

- To listen to the Holy Spirit speaking to us through each other and if brought to our attention, to seek help and guidance to address personal issues, addictions or problems.
- To work collaboratively with each other, diocesan and parish staffs, and the faithful.
- To hold ourselves accountable for our individual ongoing formation and ministry.
- To strive for competence and professionalism in ministry, appearance, and behavior.

May God who formed us, loves us, forgives us, and who began the good work in us, bring it to fulfillment.



**Diocese of Owensboro**

# **PERMANENT DIACONATE**

# **DIRECTORY OF POLICIES AND PROCEDURES**

*This is at the heart of the diaconate . . .  
to be a servant of the mysteries  
of Christ and, at one and the same time,  
to be a servant to your brothers and sisters.  
(Pope John Paul II)*

***May 2014***

# TABLE OF CONTENTS

<b>1.0</b>	<b><u>Introduction</u></b>	<b>5</b>
1.1	Issuing Authority	5
1.2	Applicability	5
1.3	Background	5
<b>2.0</b>	<b><u>Mission Statement of the Diaconate</u></b>	
	<b>of the Roman Catholic Diocese of Owensboro</b>	<b>7</b>
2.1	Mission Statement	7
2.2	Implementation	7
<b>3.0</b>	<b><u>Structure of the Diaconate</u> in the Diocese of Owensboro</b>	<b>8</b>
3.1	<b><u>Organization Chart</u></b>	<b>8</b>
3.2	<b><u>Office of the Permanent Diaconate</u></b>	<b>9</b>
3.2.1	Introduction	9
3.2.2	Governance	9
3.2.3	Administration	10
3.2.4	Deacon Advisory Council	10
3.2.5	Committees	11
	a. Vocation	11
	b. Selection	11
	c. Deacon Personnel	12
	d. Post-ordination	12
	(Assembly Day and Deacon Community Retreat)	
	e. Coordinator for Senior Deacons	12
3.2.6	Budget and Funding	12
3.3	<b><u>The Deacon</u></b>	<b>13</b>
3.3.1	Duties	13
3.3.2	Not Incardinated (Extern) Deacons	13
3.3.3	Bi-Ritual Deacons	13
<b>4.0</b>	<b><u>Deacon Policies</u></b>	<b>14</b>
4.1	<b><u>Professional Code of Ethics for Permanent Deacons</u></b>	<b>14</b>
4.1.1	Commitment to God	14
4.1.2	Commitment to Family	14
4.1.3	Commitment to Church	14
4.1.4	Commitment to Others	14
4.1.5	Commitment to Self	14
4.2	<b><u>Evaluation of Deacons</u></b>	<b>15</b>
4.2.1	Objectives	15
4.2.2	Method: Statement of Ministerial Objectives and Accountability Process	15

4.3	<b><u>Post-Ordination Formation and Education</u></b>	<b>16</b>
4.3.1	Post-ordination Formation	16
4.3.2	Post-ordination Continuing Education	17
4.4	<b><u>Faculties, Assignments, Obligations and Rights</u></b>	<b>19</b>
4.4.1	Faculties and Duties	19
4.4.2	Assignments	20
4.4.3	Diaconate Regional Assignments and Meetings	22
4.4.4	Obligations and Rights	22
4.5	<b><u>Salary and Benefits</u></b>	<b>23</b>
4.5.1	Salary	23
4.5.2	Stole Fees/Stipends	24
4.6	<b><u>Title, Liturgical Vesture, and Clerical Attire</u></b>	<b>24</b>
4.6.1	Title	24
4.6.2	Liturgical Vesture	24
4.6.3	Clerical Attire	24
4.7	<b><u>Senior Deacon</u></b>	<b>25</b>
4.8	<b><u>Retirement</u></b>	<b>25</b>
4.9	<b><u>Extern Deacons: Incardination and Assignment</u></b>	<b>26</b>
4.10	<b><u>Pastoral Leave from Assignment or Diaconal Duties</u></b>	<b>27</b>
4.11	<b><u>Alcohol and Substance Abuse</u></b>	<b>28</b>
4.12	<b><u>Death of a Deacon</u></b>	<b>29</b>
4.12.1	Introduction	29
4.12.2	Funeral Planning	29
4.12.3	Death Notification	30
4.12.4	Post Burial	30
<b>5.0</b>	<b><u>Appendices</u></b>	<b>31</b>
5.1	<b><u>Diaconal Relationships</u></b>	<b>31</b>
5.1.1	Relationship with Family	31
5.1.2	Relationship with the Bishop	31
5.1.3	Relationship with the Diocese	31
5.1.4	Relationship with Priesthood	32
5.1.5	Relationship with Supervisor	33
5.1.6	Relationship Among Deacons and Those in Formation	33
5.1.7	Relationship with Women and Men Religious	33
5.1.8	Relationship with the Laity	33
5.1.9	Relationship with Society	34
5.1.10	Unity in Pastoral Activity	34
5.2	<b><u>A Post-Ordination Path of Formation for the Newly Ordained</u></b>	<b>35</b>
5.2.1	Introduction	35
5.2.2	Program Foundation for the Newly Ordained	35
5.2.3	Program Outline	36

5.2.4	The Path Begins, the Ministry of the Newly-Ordained Deacon	38
5.3	<a href="#"><u>Diaconal Status</u></a> (definitions)	39
5.4	<a href="#"><u>Women of the Diaconate</u></a>	41
5.5	<a href="#"><u>Application and Selection Process for Diaconate Formation</u></a>	43
5.6	<a href="#"><u>Application/Selection Process for Screening Applicants</u></a> to the Diaconate	44
5.7	<a href="#"><u>Diaconal Formation</u></a>	46
5.7.1	Academic Formation	46
5.7.2	Spiritual Formation	46
5.8	<a href="#"><u>Minimum Entry Criteria for Diaconate Formation</u></a>	48
5.8.1	Standards of Eligibility for Permanent Diaconate Formation	48
5.9	<a href="#"><u>Liturgical Guidelines for Deacons</u></a>	49
5.10	<a href="#"><u>Constitution and By-Laws - Deacon Advisory Council</u></a>	57
5.11	<a href="#"><u>Annual Assessment Review Form</u></a>	59
5.12	<a href="#"><u>Deacon Ministry Agreement</u></a>	61
5.13	<a href="#"><u>Diaconate Regions</u></a>	64

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*National Directory*

[National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States](#), USCCB, 2004

<http://www.nccbuscc.org/beliefs-and-teachings/vocations/diaconate/index.cfm>

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[Directory of Policies and Procedures, Ver. 2.0 Archdiocese of Atlanta, GA,](#)  
*October 2012*

## **1.0 INTRODUCTION**

### **1.1 ISSUING AUTHORITY**

This *Directory of Policies and Procedures* for Permanent Deacons is issued under the authority of the Bishop of the Roman Catholic Diocese of Owensboro.

### **1.2 APPLICABILITY**

This *Directory* applies to all deacons (and deacon candidates) actively engaged in ministry in the Roman Catholic Diocese of Owensboro.

For information on the selection of candidates and formation [see 5.5.-5.8 below.](#)

### **1.3 BACKGROUND**

Jesus the Christ, on the night He was betrayed, established the sacramental and communal Church with the First Eucharist. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men, deacons, who could free the bishops of their more secular and temporal duties. Historical testimony of the generations that followed shows that the deacon at all times had a special link with the bishop, as the diaconate quickly became a recognized and important office in the Church.

In the centuries that followed, the Church continued to grow under the guidance of the Holy Spirit. Likewise, the work of the deacons evolved into three major areas: Sacrament, Word, and Service. In regard to liturgy, they fulfilled such roles as proclaiming the Gospel at Holy Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, and distributing Holy Communion. In regard to doctrine, teaching duties for deacons included giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the deacons' work consisted of reporting the needs of the community to the bishop and bringing his response and assistance to those in need and want.

Over the centuries, the diaconate was displaced by seminarians in their final year of preparation for the priesthood. These were termed “transitional” deacons.

In Rome, in 1959, Caritas International requested that the “permanent” diaconate be restored and from 4-16 October 1963, the subject was discussed during the deliberations of the Second Vatican Council. On 29 September 1964, in five separate votes, the Council Fathers approved the

restoration of the diaconate as a permanent Order, in its own right, a full part of the three-fold hierarchy of Holy Orders: bishop, priest, and deacon.

On 18 June 1967, Pope Paul VI issued “*Sacrum Diaconatus Ordinem*,” a document that re-established the permanent diaconate for the Western Church. In May of 1968, the Roman Catholic bishops of the United States petitioned the Holy See for permission to restore the diaconate in our country. The Apostolic Delegate informed our bishops on 30 August 1968 that Pope Paul VI had acceded to their request.

Following the direction of the Second Vatican Council, the Diocese of Owensboro began the process of re-establishing the diaconate in 2006 under the direction of Bishop John J. McRaith, third Bishop of Owensboro. The process was continued under the fourth Bishop of Owensboro, Bishop William F. Medley and the re-establishment was finalized with the ordination of its first permanent deacons on 15 September 2012. This *Directory* was created to bring into compliance a diaconate that reflects the *General Instruction of the Roman Missal* (24 July 2010) and the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (26 December 2004). This *Directory* is a living document, to be revised as the diaconate continues to evolve in our Diocese and continues to strengthen the ministerial life of the universal Church.



## **2.0 MISSION STATEMENT OF THE DIACONATE OF THE DIOCESE OF OWENSBORO**

### **2.1 MISSION STATEMENT**

We, the deacons of the Diocese of Owensboro, called by the Holy Spirit to be the Sacramental presence of Christ in our world and empowered by the grace of ordination, strive to fulfill our calling by proclaiming and witnessing to the Gospel and by responding generously and compassionately to the human and spiritual needs of others, especially the poor and the oppressed.

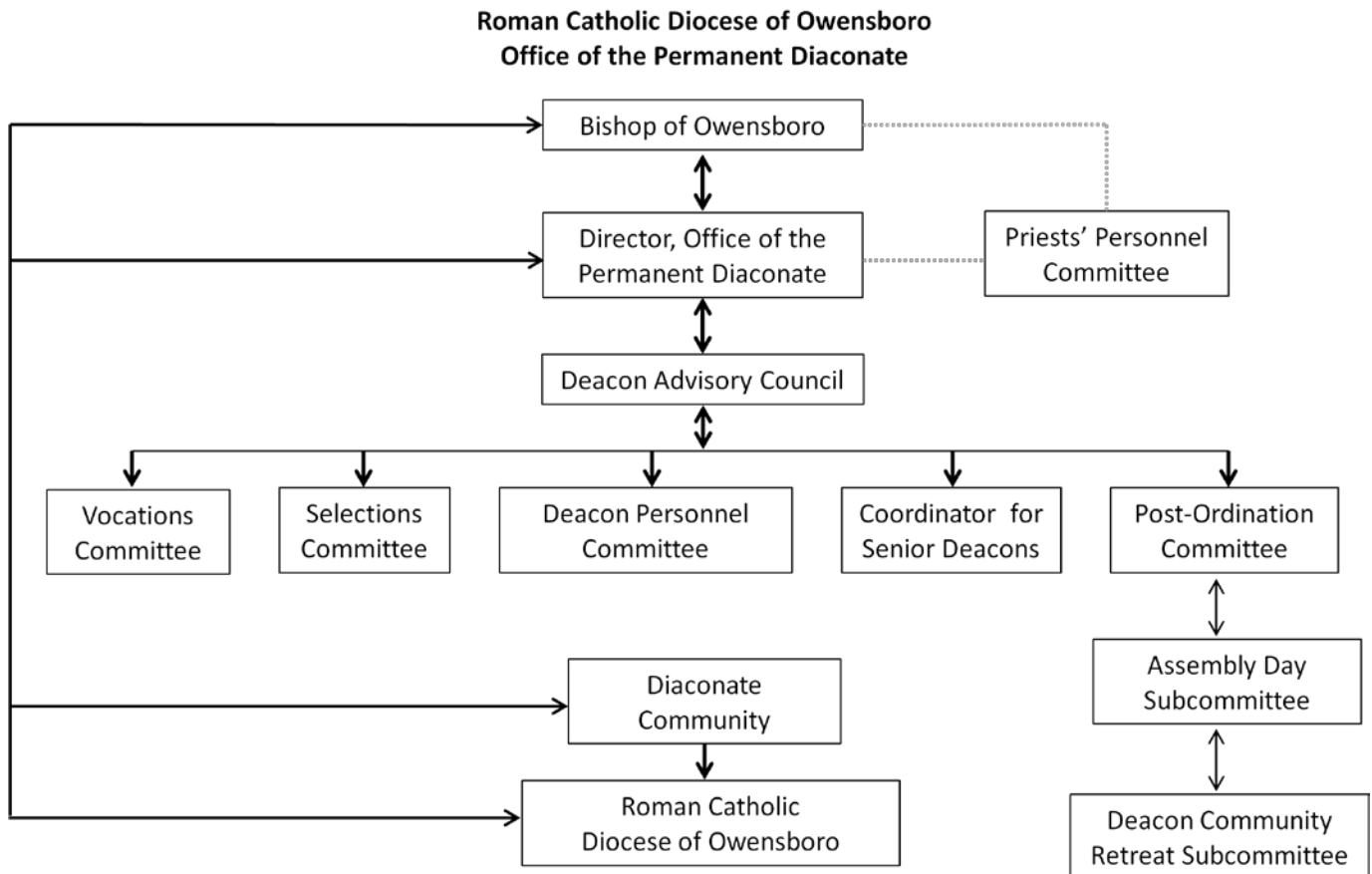
Under the leadership of our bishop and in partnership with the Presbyterate, religious communities, laity, and the gifted women of the Diaconate Community, we humbly commit ourselves to the mission and ministry of Jesus Christ and His Sacred Church through the diaconal ministries of Service, Worship and proclamation of the Gospel in word and deed.

### **2.2 IMPLEMENTATION**

1. A deacon in the Roman Catholic Diocese of Owensboro will serve at the will of the Bishop according to the pastoral needs of the Diocese.
2. It will be the privilege and duty of the pastors of the Diocese (and other ministers in leadership roles) to request the service of the deacon through the Office of the Permanent Diaconate.
3. Each deacon will be assigned a supervisor to whom he will be accountable.
4. A Letter of Appointment will be issued by the Bishop, after consultation with the deacon and the deacon's pastor/supervisor.
5. The ministry of the deacon will be performed according to the gifts of the individual deacon and his state of life.

### 3.0 STRUCTURE OF THE DIACONATE IN THE DIOCESE OF OWENSBORO

#### 3.1 ORGANIZATION CHART



## **3.2 OFFICE OF THE PERMANENT DIACONATE**

### **3.2.1 Introduction**

- Purpose: To provide a structural framework and environment in which the permanent diaconate can grow and thrive in the Diocese.
- Office Mission: To provide a supportive and governing presence to diaconal ministry by awareness of and response to the needs of the diaconate community (deacons, their wives and families, widows, and those men and their wives in formation); to promote diaconal vocations; to listen and respond to the concerns of the diaconate community; to provide for the continued post-ordination formation of the diaconate.
- Staff: The office consists of the Diaconate Director and the Director of Formation.
- Location: The Diaconate Office is located in the parish church of St. Susan, PO Box 788, 221 Allensville St., Elkton, KY 42220-0788
- Contact Information: Office: 270/265-5263; Fax: 270/265-5263  
Email [heribtorodriguez77@msn.com](mailto:heribtorodriguez77@msn.com)

### **3.2.2 Governance**

- The Diaconate Director and the Director of Formation are members of the Diocesan staff. The Diaconate Director and the Director of Formation are either deacons or priests selected by the Bishop. They are directly responsible to the Bishop. In matters of daily operations and budget they report to the Diocesan Chancellor.
- The Diaconate Director is responsible for:
  - coordination with the director of formation
  - dissemination of information about the diaconate to the diocesan congregation
  - soliciting diaconal vocations in cooperation with the diocesan vocation directors
  - selection process of applicants for Diaconate Formation
  - assignments and personnel actions (submission of recommendations to the Priests' Personnel Committee and the Bishop)
  - communication with the diaconate community
  - coordination of diaconal matters with pastors and the Diocesan Staff
  - budget development and management
  - management of the Diaconate Office
- The Director of Formation is responsible for:
  - pre-ordination formation classes and retreats (Aspirancy & Candidacy – a four-year program)

- soliciting diaconal vocations in cooperation with the Diocesan Vocation Director
- selection process of applicants for Diaconate Formation
- post-ordination formation retreats
- ongoing formation of deacons (educational)
- communication with the diaconate community
- diaconal community building events and activities

### **3.2.3 Administration**

- The Diaconate Office provides the following services:
  - retention and maintenance of personnel files for deacons, candidates, aspirants, and applicants
  - records of continuing education and personal retreats
  - pre-ordination formation records
  - scheduling formation classes and retreats
  - acquiring and scheduling formation instructors
  - annual Deacon Assembly Day
  - annual Deacon Community Retreat
  - Deacon funeral planning (as requested)
  - Email and voicemail announcements
  - monthly communication
  - Diaconate ordination planning and administration (in collaboration with the Office of Worship)
  - coordination of Women of the Diaconate activities
  - coordination of Senior Deacon activities
  - supervision of the Diaconate website
- The Diaconate Director is assisted in the performance of his duties by:
  - Deacon Advisory Council
    - Vocations Committee
    - Selection Committee
    - Deacon Personnel Committee
    - Post-Ordination Committee
      - (Assembly Day and Deacon Community Retreat Subcommittees)
    - Coordinator for Senior Deacons
  - Priests' Personnel Committee

NOTE: The committee structure above, can be adapted as needed.

### **3.2.4 Deacon Advisory Council: Purpose and Structure**

The Deacon Advisory Council exists to advise the Bishop and Diaconate

Director concerning all matters pertinent to the functioning of the diaconate in the Diocese ([see 5.10 for its Constitution and By-Laws](#))

### **3.2.5 Committees: Purpose and Structure**

Committees are appointed, as required, to conduct particular projects or tasks. They may be formed by order of the Diaconate Director or the Deacon Advisory Council.

- a. **Vocations Committee:** Its purpose is to present informational sessions for persons who are interested in learning more about the diaconate formation program, usually those considering the submission of an application for diaconal formation. This committee consists of two to three deacon couples or single deacons, and one couple each in the Aspirant and Candidate formation period. This committee meets at the call of the chairperson/s during the 18-month period preceding the start of a new deacon formation Aspirancy class. Members are volunteers solicited by the Diaconate Director and committee chairperson/s. Term of service is for one vocation cycle (approximately 2 years). This committee usually presents six or more information sessions during a vocation discernment period of 6-8 months.
- b. **Selection Committee:** The purpose is to administer the selection and evaluation process to applicants for diaconate formation, evaluate the results of this process, and recommend applicants who successfully complete the process to the Bishop for acceptance into the Aspirancy Program. The committee also monitors the progress of Aspirants and upon successful completion, recommends Aspirants to the Bishop for acceptance into the Candidacy Formation Program. The committee will also monitor the progress of Candidates in the Candidacy Formation Program, evaluate the results of this process, and recommend Candidates who successfully complete the process to the Bishop for ordination. This committee consists of three deacon couples, two priests, one laywoman, and one layperson (man or woman, preferably of a religious order). The Diaconate Director, and wife if married, are members of this committee.
- c. **Deacon Personnel Committee:** The purpose of this committee is to consider all deacon personnel actions referred to it by the Diaconate Director and/or the Bishop, evaluate the personnel issue, and submit recommendations for action to the Bishop through the deacon office. The committee membership consists of three deacons and one priest

appointed by the Bishop upon the recommendation of the Diaconate Director. The Diaconate Director is the Chairperson of the Committee. The Vicar of Clergy is an ex-officio member of the Committee. The normal business of the Committee is conducted by email, telephone, or in written form. The Committee physically meets only on the call of the Bishop or Diaconate Director.

- d. **Post-Ordination Committee:** The purpose of this committee is to provide the deacon with opportunities to continue to develop and integrate the dimensions of formation (human, spiritual, intellectual, and pastoral) into his life and ministry. The Assembly Day subcommittee will develop and coordinate ongoing formation of deacons considering the two distinct but closely related levels of formation: the diocesan level, in reference to the bishop, and the community level, in reference to the parish priest. Also recognizing the importance of the ongoing formation for wives and families of deacons, the Deacon Community Retreat subcommittee will develop and coordinate retreat days for formation of deacons, their wives, and their families as a distinct community.
- e. **Coordinator for Senior Deacons:** The Coordinator is the main point of contact and advocate between the Senior Deacons, the Diaconate Director, and the Bishop. He is charged with maintaining contact with Senior Deacons, planning Senior Deacon activities, and bringing the needs of Senior Deacons to the Diaconate Director and the Bishop. The Coordinator for Senior Deacons is himself, a senior deacon, and is appointed by the Bishop upon the recommendation of the Deacon Council and Diaconate Director.

### **3.2.6 Budget and Funding**

- a. The Diaconate Office prepares the budget for funding all diaconal activities throughout the year. The budget is approved by the Chancellor, Administrative Council, and the Bishop.
- b. The following general guidelines apply:
  - 1. All pre-ordination formation is paid by the Diaconate Office. This includes instructor stipends and expenses, tuition, and fees. The office does not fund aspirant or candidate travel expenses, expendable supplies for class, or lodging, except for formation retreats where lodging is included.
  - 2. The fiscal year is from July 1 to June 30.

3. Continuing education funds are to be budgeted by the parish to which the deacon is assigned and is not available in the diocesan diaconate budget at this time.
4. Women of the Diaconate activities and Senior Deacon activities are funded to the extent possible in the diocesan diaconate budget.

### **3.3 The Deacon**

*The deacon exercises his ministry within a specific pastoral context – the communication and mission of a diocesan church. He is in direct relationship with the diocesan bishop with whom he is in communication and under whose authority he exercises his ministry. In making the promise of respect and obedience to his bishop, the deacon takes as his model Jesus the Christ, who became the servant of His Father. The diocesan bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's people. It is, therefore, a particular responsibility of the bishop to provide for the pastoral care of the deacons of his diocese. The bishop discharges this responsibility both personally and through the director of deacon personnel. (National Directory, 41)*

#### **3.3.1 Duties** ([see 4.1 - 4.6](#))

#### **3.3.2 Not Incardinated Deacons**

Not incardinated (also called Extern) deacons are defined as those deacons who are incardinated in another diocese and are seeking faculties within the Diocese of Owensboro ([see 4.9](#)).

#### **3.3.3 Bi-ritual Deacons**

1. The bi-ritual indult of faculties is not granted by Rome to deacons, but by mutual consent of the proper ordinaries.
2. When a deacon of the Eastern Catholic Churches is granted bi-ritual faculties to assist in the Roman Catholic Church, the theological understanding of the Holy Sacraments and the Order of the Diaconate in the Eastern Catholic Churches is to be respected. Practically, a deacon of the Eastern Catholic Churches is not to be allowed to solemnize marriages in the Roman Catholic Church.
3. A deacon of another ritual Catholic Church receives faculties from the Bishop of Owensboro after that deacon's proper ordinary has granted him permission to serve as a deacon in this Diocese.
4. Bi-ritual deacons are obligated by all the norms and directives of the Roman Catholic Diocese of Owensboro while functioning within this ecclesiastical jurisdiction.

## **4.0 DEACON POLICES**

### **4.1 PROFESSIONAL CODE OF ETHICS FOR PERMANENT DEACONS**

*By our Baptism and Ordination we are called to Service*

#### **4.1.1 Commitment to God**

To be the herald of Christ: To believe scripture that I read, teach what I believe, and practice what I teach. Trust in the Lord. Pray without ceasing. To wonder at God's creation and to be a steward of that creation.

#### **4.1.2 Commitment to Family**

To remember my responsibility to my family: To be loving, caring and supportive, and to give priority to my family's needs.

#### **4.1.3 Commitment to Church**

To be a faithful and professional representative of the church: To be faithful to church teaching, and to honor my pledge of obedience to the bishop. To serve with integrity, and to lead by example, in action as well as word.

#### **4.1.4 Commitment to Others**

To remember that I have been called to serve: To respond generously and compassionately to the spiritual and human needs of others. To be present to those to whom I am serving.

#### **4.1.5 Commitment to Self**

To care for myself: To take the time to ensure my own spiritual, physical, intellectual, and emotional well-being. To always be true to myself, my Catholic identity, and to my calling as a deacon. To know and accept my limitations and to remain centered in Christ as I live my life.

[Credits: Deacon Chuck Bent (2006) prepared this Code of Ethics in its original form. It has been edited to suit circumstances.]



## 4.2 EVALUATION OF DEACONS

### 4.2.1 Objectives

The ultimate goal of all ministry is to assist the People of God in their quest to live fully their baptismal calling. The deacon is ordained to minister to the People of God through a life of service designed to assist them on their journey. Authentic ministry, however, requires accountability. Accountability serves the minister, aiding the minister in the quest to serve the People of God. Accountability makes true service possible. The following accountability process is designed to assist the deacons of the Diocese of Owensboro in their service to the People of God.

### 4.2.2 Method: Statement of Ministerial Objectives and Accountability Process

- a. **Deacon Ministry Agreement (annually):** Upon the acceptance of an assignment, the deacon, the deacon's spouse, and the deacon's pastor/supervisor will establish a statement of ministerial objectives through the completion of the Deacon Ministry Agreement, stating the duties and ministerial objectives of the deacon in that assignment ([see Appendix 5.12 for the Deacon Ministry Agreement](#)).

Deacons serving in dual ministries are to follow this procedure in both assignments. Deacons serving a parish cluster under one pastor or administrator need only process and submit one deacon ministry agreement.

The deacon will meet with the pastor/supervisor annually to evaluate how the ministerial objectives of the deacon have been accomplished in the previous year. This meeting will provide an opportunity to assist the deacon in better serving the people. This will also provide an opportunity to update, as needed, the Deacon Ministry Agreement. The updated Deacon Ministry Agreement is to be forwarded to the Diaconate Director and the Vicar of Clergy.

**Agreement to this accountability process must be a part of the Deacon Ministry Agreement.**

Should any problems be brought to light by this accountability process, the deacon, the deacon's spouse, and the pastor/supervisor are to establish a plan to address these problems. The Diaconate Director or his representative will serve in assisting the deacon and the pastor/supervisor in establishing this plan. **Any plan must, as its first consideration, assist the deacon in living out the diaconal ministry to which he is called.**

NOTE: While the above paragraphs stipulate time frames for review and assessment, issues that require immediate attention should be addressed to the Deacon Director by the pastor, deacon, or spouse as soon as possible.

- b. **Annual Assessment Form (annually):** Annually, due by November 15, the deacon and the deacon's spouse (if applicable), will complete assessment forms to be evaluated by the Diaconate Director or his representative ([see Appendix 5.11 for Annual Assessment Review Form](#)).

This assessment is in addition to the required Deacon Ministry Agreement in the deacon's evaluation ([see 4.2.2 a. above](#)).

- c. **Issues that arise from these assessments are to be handled in the following manner:**

Problem issues that surface in either the deacon's self-assessment or the assessment completed by the deacon's spouse, require the deacon and his spouse meet with the Diaconate Director or his representative. The problem is to be defined in this meeting and a plan of assistance is to be established. **Any plan must, as its first consideration, assist the deacon in living out the diaconal ministry to which he is called.** Referrals to any necessary outside assistance will be made at this time. It is the responsibility of the deacon to follow through with the plan of action.

## 4.3 POST-ORDINATION FORMATION AND EDUCATION

### 4.3.1 Post-ordination Formation

The National Directory calls for a post-ordination formation program to be established for the newly ordained for the first three years after ordination (National Directory #46). The Diocese of Owensboro has chosen to expand this requirement to all permanent deacons in active ministry. An evaluation process is an important component of these programs.

- a. **Assembly Day (annual):** Deacons in active ministry will meet as a group each year on the 2<sup>nd</sup> Saturday in June. This meeting is to be conducted by the Diaconate Director or his representative. In the course of this meeting, the deacons will discuss with the Director or his representative any issues that may have arisen during the previous twelve months regarding their ministry or their life as deacons. Should major issues arise, the Diaconate Director or his representative

in consultation with the Director, will advise the deacon and assist in directing that individual to the proper resources needed to address the issue.

- b. **Retreat (annual, mandatory):** Deacons in active ministry will meet as a group each year on the 2<sup>nd</sup> weekend in November. This meeting is for the purpose of spiritual formation in the format of a retreat. This retreat is mandatory; exceptions approved by the Diaconate Director only.

#### **4.3.2 Post-ordination Continuing Education**

The National Directory mandates ongoing continuing education and formation for deacons (National Directory, 47, 97, 125). A requirement for such education and formation is to be established by each diocese, with the approval of the diocesan bishop.

Each diocese is to establish a basic minimum of continuing education hours to be fulfilled on an annual basis by all deacons. This requirement is in addition to time allocated for spiritual direction and the annual retreat (National Directory, 254).

**The Diocese of Owensboro has established the following continuing education and formation requirements for all deacons in active service.** (Note: Retired deacons, deacons on “Pastoral Leave”, deacons on “Leave of Absence”, may be relieved of these requirements.)

1. Each deacon is required to obtain sixty (60) hours of continuing education every three (3) years, with a minimum of ten (10) hours in any year.
2. The three-year cycle begins January 1<sup>st</sup> following the year of ordination, or arrival into the diocese and the granting of faculties by the Bishop.
3. In each three-year cycle, at least thirty (30) of the sixty (60) hours must be in the form of attendance and participation in live seminars, courses, or workshops. The remaining thirty (30) hours can be any combination of live presentations and instructional books, DVDs, CDs, computer modules, or programs offered by way of the internet.
4. The following programs qualify for continuing education hours:
  - a. Attendance and participation at the annual National Diaconate Institute for Continuing Education (NDICE) = 20

CEUs

- b. Seminars, workshops and programs offered by Diocesan agencies. These include classes given in the pre-ordination formation program (a class equals the Saturday and Sunday components of the weekend or weekends of the class).
  - c. Courses offered by seminaries, colleges and universities designed specifically to further the education and/or formation of deacons.
  - d. Courses offered by seminaries, colleges and universities, subject to the approval of the Diaconate Director.
  - e. Books, DVDs, CDs, computer modules, or programs offered by way of the internet, subject to approval by the Diaconate Director.
  - f. Miscellaneous activities with the approval of the Diaconate Director.
5. Annually, each deacon in active service shall submit to the Diaconate Director a record of continuing education and formation hours ([see Appendix 5.11 for Annual Assessment Review Form](#)). Such record shall be submitted by November 15 of the year following the continuing education efforts.
6. The Diaconate Director shall maintain records of the continuing education hours of each deacon and shall notify deacons who have not fulfilled the annual and three-year continuing education requirements. A copy of this notice will be provided to the Vicar of Clergy.
7. In the event that a deacon in active service fails to fulfill the annual and/or three-year continuing education requirements, he may, at the discretion of the Bishop, be subject to suspension of assignment and faculties until such time as the requirements are fulfilled.
8. It is suggested that each deacon request reimbursement from the parish, agency, or other ministry to which the deacon is assigned.
9. Wives of deacons are not required, but encouraged, to participate in continuing education. Parishes, agencies, and other special ministries should be very supportive of wives in ministry and should allocate funds for the wives of deacons.

## **4.4 FACULTIES, ASSIGNMENTS, OBLIGATIONS AND RIGHTS**

### **4.4.1 Faculties and Duties**

Within the confines of a canonical assignment approved for them by the Bishop, with the presumed consent of the local pastor, and in accord with the norms of law, deacons may be permitted to:

- Perform all the roles in liturgical rites that the ritual book rubrics attribute to them.
- Proclaim the Scriptures and give the homily with consent of the celebrant.
- Distribute Holy Communion at Mass. The deacon is the ordinary minister of the cup.
- Preside at the rite of distributing Holy Communion outside of Mass pursuant to the liturgical books.
- Celebrate the rite of Viaticum, distribute Holy Communion to the sick and infirmed, and share in the pastoral obligation to care for the sick.
- Administer the Sacrament of Baptism to infants and those lacking the use of reason.
- Preside and/or assist at Marriages within the boundaries of the parish to which they are assigned where at least one party is a Catholic of the Latin Church.

Only when everything has been prepared for the marriage and when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the Bishop or his delegate, the faculty is granted to those able to assist at marriages to dispense from the canonical form for marriage and from all impediments to marriage which may be dispensed by the local ordinary.

- Officiate at funerals, vigils, wake services and burial rites when a priest is unavailable.
- Perform an ecclesiastical funeral rite for an un-baptized child if the parents had intended to have the child baptized (Canon 1183§2).

The faculty is granted to Permanent Deacons assigned to a parish to allow church funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community, provided this is not clearly

contrary to the wishes of the deceased and provided a minister of his or her own faith is not available.

- Preside at Benediction of the Blessed Sacrament.
- Preside over religious worship, prayers and the Liturgy of the Word.
- Administer the sacramentals of the Church and impart blessings pursuant to the ritual books (*Book of Blessings*).
- Teach and preach to the faithful apart from the liturgy and at the liturgies at which the Deacon presides.

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

- Proclaim the Word and preach
- Administer Infant Baptisms.
- Preside and/or assist at Marriages provided permission has been secured in each individual case.
- Preside at wakes, funerals, and burial rites according to the approved ritual.

If a deacon wishes to exercise his diaconal ministry outside the Diocese of Owensboro, he should contact his own pastor and the Bishop's Office of Diocese of Owensboro for instructions.

#### **4.4.2 Assignments**

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

1. The deacon functions within the Diocese according to the terms of the assignment and faculties granted by the Bishop.
2. The deacon's assignment is promulgated by a decree of appointment from the Bishop. The decree will contain the place and effective date of the appointment. The decree will stipulate a requirement that a covenant agreement (i.e. the Deacon Ministry Agreement) be prepared specifically stating the deacon's supervisor and specifying the duties, obligations and responsibilities of both the deacon and the parish or agency of assignment within a reasonable amount of time [usually 60 days]. This agreement is to

be signed by the deacon and, if married, his wife, and the pastor/supervisor.  
[See also section 4.2.2 a. above.](#)

3. The decree of appointment grants provisional assignment of the deacon to a parish and/or non-parochial ministry by the Bishop and contains the delineation of the deacon's duties and responsibilities.
4. A newly ordained deacon will receive a three-year "Post Ordination Formation" parish assignment [and possibly a secondary functional ministry]. During this program, his ministry will be supervised by the Diaconate Director and his pastor or supervisor ([see Appendix 5.2](#)).
5. Deacon assignments are normally for a six-year period. Extensions may be granted by the Bishop to meet the needs of the Diocese, the welfare of the deacon and his family, and/or the needs of the faith community.
6. In his ministry, the deacon is accountable to the Bishop, the Diaconate Director, the pastor and/or other appropriate supervisor.
7. A deacon requesting a change of or renewal of assignment at the end of a current assignment [3 or 6 years], will send a letter addressed to the Bishop, through the Diaconate Director, approximately 2 months prior to expiration of his current assignment. The Director will coordinate the request with the Deacon Personnel Committee, the concerned pastor, and the Priests' Personnel Committee. *[NOTE: unless circumstances dictate otherwise it is expected that the deacon will have informed his pastor of the request prior to forwarding to the Diaconate Director.]* A consensus recommendation will be presented to the Bishop by the Diaconate Director for his consideration.
8. A pastor requesting the assignment of a deacon or the transfer of a deacon will send a letter of request addressed to the Bishop through the Diaconate Director. This request will be coordinated by the Diaconate Director with the concerned deacon, the Deacon Personnel Committee and the Priests' Personnel Committee. *[NOTE: unless circumstances dictate otherwise it is expected that the pastor will have informed the deacon of the request prior to forwarding to the Diaconate Director.]* A consensus recommendation will be presented to the Bishop for his consideration.
9. Deacons whose primary assignments are non-parochial in nature will also routinely be appointed to a parochial liturgical base as a secondary assignment. Exceptions to this policy may be granted by the Bishop in the interests of the needs of the Diocese and the deacon and his family.
10. The Bishop alone can install and/or remove a deacon from an assignment.



Assignments or changes in assignments become effective only upon receipt of the decree of appointment or change from the Bishop.

#### **4.4.3 Diaconate Regional Assignments and Meetings**

1. A diaconate region is a small group of deacons and wives that meets on a regular basis for the purpose of sharing prayer, building spiritual fraternity, exchanging positive dialogue on relevant issues and receiving updates and information from the Diocesan offices.
2. A deacon is assigned to a specific region based on his assignment location.
3. Deacons and their wives are encouraged to attend the meetings of their region.
4. Diaconate regions correspond with the boundaries of the Deaneries of the Diocese of Owensboro. See [Appendix 5.13](#) for a delineation of the diaconate regions.

#### **4.4.4 Obligations and Rights**

1. The receipt of an appointment/assignment to diaconal ministry in the Diocese includes the obligation and responsibility for the deacon to remain in a formative mode by continuing his education and spiritual development in accord with the guidelines established by the Diocese.
2. Annually, the deacon and pastor will review the Deacon Ministry Agreement and revise it if necessary, to reflect the actual duties of the deacon. If married, the deacon's wife should review and concur with any revision of duties or increase in time commitments ([see 4.2.2 a.](#) for more information).
3. Annually, near the anniversary date of ordination, the deacon and the deacon's spouse (if applicable), will complete the Annual Assessment Review form to be evaluated by the Diaconate Director or his representative ([see Appendix 5.11](#) for Annual Assessment Review Form).
4. The deacon is required to make an annual personal retreat. This retreat need not be private. It can be the Community Retreat, a husband/wife retreat, an organized group retreat, etc. The parish or institution to which the deacon is assigned will provide full or partial reimbursement for this annual retreat. Full reimbursement is the goal. [NOTE: Wives of deacons are strongly encouraged to make an annual personal retreat. The parish is encouraged to help defray expenses of the wife's retreat.]



5. The parish of assignment, because it enjoys the fruits of the deacon's ministry, is encouraged and expected to contribute a minimum of \$750.00 annually for the deacon's continuing education expenses. This money should be used for the expenses incurred by participating in the mandatory retreat on the 2<sup>nd</sup> weekend of November each year and participation in continuing education conferences.

This financial support for education is subject to future adjustment based on the financial dynamics affecting the parish and the deacon. Parish clusters are encouraged to pool their resources so each pays a part of continuing education.

[NOTE: Wives of deacons are also encouraged to attend continuing education classes. The parish is encouraged to help defray the expenses of the wife's continuing education]

6. A deacon shall be reimbursed for all related appropriate expenses he incurs in the performance of duties for his assigned parish and/or ministry. This shall include, but not be limited to: travel, meals, required materials, telephone, postage, and meeting fees. Parishes are expected to provide necessary liturgical vestments and related items required by the deacon for diaconal ministry. Deacons are expected to own at least one alb (white) and one stole (white).
7. All expenses incurred by a deacon (for which he expects reimbursement) should be (under normal circumstances) approved by the pastor/supervisor or his designated representative in advance of the expense being incurred.
8. A deacon is obliged to pray for the Universal Church and must include in his daily prayer those parts of the Liturgy of the Hours known as Morning (Lauds) and Evening (Vespers) Prayer (National Directory, 247c).

## **4.5 SALARY AND BENEFITS**

### **4.5.1 Salary**

1. A deacon is not compensated for exercising his ministry, except in those cases described in Canon 281§3. In such cases, the primary basis for negotiation between the contracting parties should be the salary and benefits package necessary to maintain the decent support of a deacon and of his family.
2. A deacon who is qualified for employment, such as youth minister, parish administrator, pastoral associate, DRE, etc. may apply for and hold such a position with the approval of the Bishop. He is to be compensated in accord

with Diocesan guidelines.

#### **4.5.2 Stole Fees/Stipends**

1. A deacon is governed by the same policy that applies to priests in the Diocese. With approval of the pastor, a deacon may retain stipends given to him personally. This includes fees/stipends given for marriages, funerals, Baptisms, blessings and any other fee/stipend extended for sacraments or blessings, unless specifically stated otherwise by the giver.
2. In cases of the deacon being called outside his assigned parish or functional ministry for diaconal duties, the deacon is to receive the customary stole fee/stipend from that parish. Guidelines are the same for a deacon as for a priest (see Diocese of Owensboro Policy Manual)

NOTE: Stole fees and stipends are taxable income.

### **4.6 TITLE, LITURGICAL VESTURE, AND CLERICAL ATTIRE**

#### **4.6.1 Title**

The authorized title [oral and written] for a deacon is *Deacon* that precedes the name, e.g.: Deacon Paul Smith. Use of the former customary title “Reverend Mr.” will be avoided.

#### **4.6.2 Liturgical Vesture**

The dalmatic, worn over the alb and stole, is the vestment proper to the deacon, with the dalmatic typically being worn only at the more solemn liturgical celebrations. However, there are other ministerial situations where, because of pastoral necessity, the deacon should communicate his presence as an ordained minister.

#### **4.6.3 Clerical Attire**

The normal dress for deacons is the same as the laity. However, the Deacon may wear clerical garb when ministering to the People of God where pastoral circumstances indicate the need for such. The circumstances include, but are not limited to: liturgies, catechetical situations; visitations in hospitals, prisons/jails, hospices, and nursing homes. The decision to wear clerics is the decision of the bishop. If clerical dress is worn in a parish setting, the pastor’s permission should be sought.

A. The proper clerical attire for the deacon is: “...black or dark suit

with a clerical shirt [gray, blue, or white, BUT NOT black] with a Roman collar. The deacon is also to wear a distinguishing nameplate [the standard deacon nameplate issued by the Bishop's Office is preferred] that identifies him as a deacon rather than a priest.

- B. A symbol not universally recognized is an unacceptable substitute for this nameplate. Finally, a pendant pectoral cross should not be worn with clerical dress.”

NOTE: Required ID badges such as at prisons and hospitals may be worn as a pendant or attached to the outer garment according to the custom of the place. Such badges and ID are not a suitable substitute for the required nameplate unless the institution requires otherwise.

## **4.7 SENIOR DEACON**

A deacon (active or retired) automatically becomes a “Senior Deacon” at age 70 years. This designation is conferred by letter from the Diaconate Director. The status of Senior Deacon does not imply retirement or a change in ministerial duties.

- This status provides to the deacon the opportunity of reducing his diaconal duties in coordination with his pastor or supervisor. The deacon is responsible for initiating such change in his duties.
- The Coordinator of Senior Deacons will ensure that all Senior Deacons are included in special activities and events. The Coordinator of Senior Deacons is appointed by the Bishop and may serve at the pleasure of the Bishop until the Coordinator retires from ministry.

## **4.8 RETIREMENT**

1. A deacon who has completed his seventy-fifth year of age is to offer his resignation from his assignment to the Bishop who, after considering all the circumstances will decide whether or not to accept it or to defer it.
  - A deacon may request retirement status for reasons of age, health, or any long-term condition that will inhibit or prevent the performance of diaconal ministry. A request for early retirement may be accepted or denied by the Bishop.

- If, because of any long-term inhibiting condition observed by others such as the Pastor, supervisor, or Diaconate Director, a decision may be made that the deacon is unable to continue to perform his diaconal ministerial duties. In such a case the Bishop may suggest or direct the deacon serve in a retired status.
2. When a deacon seeks voluntary retirement he should address his letter of request to the Bishop and submit it through the Diaconate Director. This request should be made three months prior to the requested date of retirement. The deacon should inform his pastor of his request.
    - If the reason for seeking retirement involves an issue other than age, the deacon should first discuss the matter with his pastor or supervisor, Diaconate Director and Region Representative.
  3. All decisions regarding retirement of deacons are made by the Bishop.
    - The retired deacon is encouraged to assist in ministry as requested and as far as circumstances permit. He will continue to possess the faculties of the Diocese unless they are explicitly revoked. The pastor of the parish in which the retired deacon is registered or resides will grant the needed special delegations for each instance of sacramental ministry.
    - The retired deacon will be invited to remain active in his regional programs, be invited to attend any and all educational and liturgical programs, and be asked to make an annual retreat privately with his brother deacons. If the cost of this retreat would present a burden to the retired deacon, he should contact the Diaconate Director for assistance prior to his retreat. The retired deacon is eligible to receive retreat funds from the Deacon Office.
    - The retired deacon is encouraged to participate in continuing education but this is not a requirement. He is eligible to receive CEU funds on the same basis as any active deacon.

#### **4.9 EXTERN DEACONS: INCARDINATION AND ASSIGNMENT**

1. Extern (not incardinated) deacons are defined as those deacons who are incardinated in another diocese and are seeking faculties within the Diocese of Owensboro. An Extern deacon who has been officially assigned for 3 years in diaconal ministry within the Diocese and who is not incardinated into the Diocese, may initiate the process of incardination by following the

incardination/ excardination protocol as established by the USCCB's Committee on Clergy, Consecrated Life, and Vocations. [NOTE: These instructions are available under separate cover at the Diaconate Office.]

2. Upon arrival in the Diocese, the Extern Deacon should contact the Diaconate Office within 30 days.
3. An Extern Deacon's request for an initial diaconal assignment and faculties will be made to the Bishop through the Diaconate Office as soon as practical after arrival.
4. Upon receipt of the assignment request, the Diaconate Office will initiate standard protocol for the assignment. Additionally, an endorsement of ordination, permission for foreign assignment, and certification of good standing will be requested from the Extern Deacon's Ordinary [his former diocese of assignment].
5. The Deacon Personnel Board will review the deacon's request and all required documentation prior to making an assignment recommendation to the Bishop.
6. Upon the decree of appointment from the Bishop, an Extern Deacon will begin a three-year period of supervision within his assignment that will be coordinated by the Diaconate Director. This supervision protocol will include mentorship, observation, and periodic evaluations. At the end of the three-year assignment, the Extern Deacon may request incardination. The Extern Deacon will remain in a supervised status until he is granted incardination.
7. Deacons are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and to their own Ordinary (Canon 273). A deacon receives his diaconal assignment and faculties from the (Arch) bishop to whom he is accountable. If a deacon incardinated in the Diocese moves to another diocese, he is still accountable to the Bishop until he is excardinated. The deacon who moves to another diocese does not possess faculties until the bishop of the new diocese grants them.

#### **4.10 PASTORAL LEAVE FROM ASSIGNMENT OR DIACONAL DUTIES**

1. Only the Bishop may grant a Pastoral Leave [PL]. [Pastoral Leave refers to a temporary period of time wherein the deacon is relieved of ministerial obligations to be able to facilitate personal health and wholeness. Any deacon may request a PL and present the reasons to the Bishop, at whose discretion any PL is granted.]

2. A deacon on assignment in the Diocese may request a PL from ministerial responsibilities for reasons of health, personal or family obligations. Depending on the circumstances of the request, a PL with or without faculties can be granted.
3. The deacon requesting a PL will address a letter of request to the Bishop outlining the circumstances for the request and send it through the Diaconate Director. The Diaconate Director will coordinate the request with the Deacon Personnel Board, Priests' Personnel Committee, and the concerned pastor/supervisor. A consensus recommendation will be presented to the Bishop for his consideration.
4. A PL is not granted to a deacon who moves to another diocese when he intends to continue his diaconal ministry in his new diocese or in this Diocese. In such a case, a relief from assignment is granted by the Bishop.
5. A PL will be considered for the period of time requested by the deacon. As a guide, a PL should be requested if a deacon will be away from his assigned duties for 30 days or more.
6. A suspension from ministry may be imposed on a deacon without his request or consent for suitable reasons as determined by the Bishop

#### **4.11 ALCOHOL AND SUBSTANCE ABUSE**

1. The Diocese, in harmony with the counsel of professional authorities, recognizes alcoholism and other substance dependencies as treatable illnesses that, in justice and charity, demand our concern.
  - A deacon may not perform his ministry under the influence of alcohol, illegal substances or drugs, or prescribed drugs that significantly inhibit judgment or cause significant physical impairment.
  - The Diocese will require and assist the deacon in seeking treatment for alcohol and substance abuse and/or addiction.
  - Upon the determination that the deacon is abusing or is addicted to alcohol or drugs, his diaconal assignment and faculties will be suspended or he will be placed on Pastoral Leave by the Bishop. This status will remain in effect until it is determined that the deacon has received successful treatment for his condition and has satisfactorily completed an observed period of post-treatment recovery.

- When the deacon is no longer impaired by his condition, he may be returned to his original assignment or, if that is not practical, he may be offered a new assignment.
- If the deacon refuses treatment for any abusive or addictive behavior and the problem condition continues, the suspension from assignment will continue and the matter will be referred to the Deacon Personnel Board. The Deacon may be suspended in accord with the norm of law and could result in further administrative or judicial processes.

## **4.12 DEATH OF A DEACON**

### **4.12.1 Introduction**

Since the deacon is an ordained cleric of the Holy Catholic Church, procedures for the funeral of a deacon are necessarily different than those for the laity. The death of a deacon is a significant event, not only in the life of his family, but also in the community of deacons, the Diocese, his parish, and the Universal Church. His life, by its very nature, assumes a public dimension, and both personal and community considerations must be made part of the planning of his funeral. It is the policy of the Diocese of Owensboro to give the highest priority to the wishes of the family of the deceased deacon within the boundaries set by liturgical norms. For those configured to Christ's ministry of diaconal service through the Sacrament of Holy Orders, the funeral rite demonstrates the respect and honor for the servant in the image of Christ.

This Policy attempts to provide guidance to the family and to the parish regarding the death and funeral of a deacon.

### **4.12.2 Funeral Planning**

Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Catholic-Christian burial. To recognize death not as a tragic finality, but the proclamation of the fullness of life – this is our participation in the victory of Christ.

### **4.12.3 Death Notification**

1. In the event of a deacon's death, a member of the family should

notify the Director of Deacon Personnel, as well as the pastor of the parish the deacon was assigned to.

2. The Director of Deacon Personnel will ensure the Bishop, Vicar General, and all members of the clergy of the Diocese are notified of the death of the deacon.
3. From the beginning, the Director of Deacon Personnel and the family of the deacon have the key role in planning for the funeral with the deacon's pastor. The role of the Office of the Diaconate and the diaconal community is to be one of prayer, support, and assistance.
4. The Office of the Diaconate is responsible for providing the Diocesan officials with the pertinent details of the funeral for the deacon.

#### **4.12.4 Post Burial**

1. The Office of the Diaconate will provide a bereavement companion for the surviving spouse and offers ongoing community support.
2. The Office of the Diaconate will arrange for the Holy Mass offered for the deceased, through diaconal community offerings.
3. Periodically, a communal liturgy shall be celebrated in memory of all deacons who have died since the renewal of the diaconate in the Diocese of Owensboro. The diaconal community is urged to pray for its deceased members.



## **5.0 APPENDICES**

### **5.1 DIACONAL RELATIONSHIPS**

#### **5.1.1 Relationship with Family**

The primary relationship of a married deacon is that of deacon and wife along with the relationship with their children. The National Directory stresses the importance of the ongoing formation of wives and families after ordination and the need to provide formation resources and opportunities for them. The primary relationship of an unmarried deacon is also to his immediate family and whatever family obligations he may have. The strong desire of deacons to exercise their diaconal ministry must never disrupt their family relationship nor their civil job or profession.

#### **5.1.2 Relationship with the Bishop**

The deacon exercises his ministry within a specific pastoral context - the communion and mission of the Diocesan Church. He is in direct relationship with the Bishop under whose authority he exercises his ministry. In making his promise of respect and obedience to the Bishop, the deacon takes as his model Christ, who became the servant of his Father. The Bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People. It is therefore, a particular responsibility of the Bishop to provide for the pastoral care of the deacons of his diocese. The Bishop discharges this responsibility both personally and through the Diaconate Director.

The Bishop appoints the deacon to a specific assignment normally by means of an official letter of appointment. The principal criteria for the assignment are the pastoral needs of the Diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. The assignment also acknowledges the deacon's family and occupational responsibilities.

The Bishop promotes a suitable catechesis throughout the Diocesan Church to assist the lay faithful, religious, and clergy to have a richer and firmer sense about the deacon's identity, function, and role within the Church's ministry.

#### **5.1.3 Relationship with the Diocese**

While assuming different forms of diaconal ministry, a deacon exercises his service in both an Diocesan setting and in an individual assignment. Therefore, he may be given specific responsibility, if he meets the necessary requirements, in an administrative position at an Diocesan or parochial level. However, in discharging these administrative responsibilities, the deacon should recall that every action in the Church should be informed by charity and service to all. Those deacons who are called to exercise such offices should be placed so as to discharge duties which are proper to the diaconate, in order to preserve the integrity of the diaconal ministry.

Deacons who possess the necessary requirements, experience, and talent may be

appointed members of Diocesan pastoral council, finance council, or commissions. They may be assigned to Diocesan pastoral work in specific social contexts; e.g., the pastoral care of the family or the pastoral needs of ethnic minorities. They may also participate in an Diocesan synod. They may exercise the offices of chancellor, judge, advocate, assessor, auditor, promoter of justice, defender of the bond, and notary or may serve as an Diocesan finance officer. However, deacons do not act as members of the council of priests, since this body exclusively represents the presbyterate. Deacons may not be constituted judicial vicars, adjunct judicial vicars, or vicars forane, since these offices are reserved for priests. To strengthen the diaconal character of the Diocesan Church, care is to be taken, therefore to include, as much as possible a diaconal presence within Diocesan structures, as well as within parish communities. Deacons who have parochial administrative training and experience may be entrusted, under a canonically appointed pastor or priest supervisor, to assist in the pastoral care of a parish or to temporarily guide a parish that lacks, because of a shortage, the immediate benefit of a resident pastor. In these extraordinary situations, deacons who are otherwise qualified to the position should have precedence over the non-ordained faithful and their authority and responsibility should always be clearly specified in writing when they are assigned office.

### **5.1.4 Relationship with the Priesthood**

Deacons exercise their ministry in communion not only with their Bishop but also with the priests who serve the Diocesan Church. As collaborators in ministry, priests and deacons are two complementary but subordinate participants in the one apostolic ministry bestowed by Christ upon the apostle and their successors. The diaconate is not an abridged or substitute form of the priesthood, but is a full order in its own right. Permanent Deacons ought to foster fraternal bonds with transitional deacons. Through formal contacts arranged by the Diocesan Diaconate and Vocation Offices with the seminary program, the Order of Deacons can more clearly be understood and appreciated among those to be ordained to the Order of Priests.

The Bishop may assign a deacon to parish ministry. In parish ministry, the Bishop has entrusted the *curae animarum*, the care of souls, to the Pastor. The law specifically entrusts the Pastor with the administration of baptism, the administration of Viaticum, the assistance at marriages, the conducting of funerals (c.f., Canon 530). The Pastor is obliged to ensure that the Word of God is proclaimed, that social justice is fostered, that catholic education is provided, and that the Eucharist is the center of the parish life (c.f., Canon 528). He is to prudently correct what is found wanting, charitably help the sick and dying, diligent in seeking out the burdened, and sustain parents (c.f., Canon 529). In these obligations, the Deacon is to respect the office of Pastor and to assist him in parochial ministry. In turn, the Pastor should receive the Deacon as a collaborator in the one priesthood and ministry of Jesus Christ, appointed by the Bishop for the good of the parish and the salvation of souls.

The Bishop may assign a deacon to assist a priest entrusted with the pastoral care of one or several parishes. Deacons who possess administrative experience and have received pastoral theological training also may be called to guide Christian communities that do not have the immediate benefit of a resident priest. While it is a duty of deacons to respect the office of parish priest and to work in communion with all who share in his pastoral care, they also have the right to be accepted and fully recognized by all. When a deacon is entrusted to guide a parish community, it is necessary to specify that the sacramental moderator of the parish is a priest and

that he is its proper pastor. When deacons function in places where there is a shortage of priests, they do so by ecclesial mandate. It is they who preside at Sunday celebrations in the absence of the priest. In dioceses where parish pastoral councils are constituted, these deacons are members of such councils by law.

### **5.1.5 Relationship with Supervisor**

It is important that the method of supervision of the deacon is clearly understood by all. If the assignment is to an agency, the agency director will ordinarily be the supervisor and will provide the deacon with the method of supervision. If the deacon is assigned to a parish, the pastor is ultimately the supervisor.

### **5.1.6 Relationship Among Deacons and Those in Formation**

By virtue of their ordination, a sacramental fraternity unites deacons. They form a community that witnesses to Christ, the Deacon-Servant. Each deacon should have a sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to their Bishop, ministerial zeal and collaboration. Therefore, as directed by the Bishop, deacons will periodically meet to discuss their ministry, exchange experiences, advance formation and encourage each other in fidelity. Finally, the diaconal community should be, for those in the aspirant and candidate oaths in formation, a precious support in the discernment of their vocation, in human growth, in the initiation to the spiritual life, in theological study and pastoral experience.

### **5.1.7 Relationship with Women and Men Religious**

Deacons should promote collaboration between themselves and religious women or men who also have dedicated their lives to the service of the Church. Pastoral sensitivity between deacons and religious should be carefully nurtured. Opportunities for dialogue among deacons and religious serve the Church well in developing and maintaining mutual understanding and support of each other's unique vocation, each of which accomplishes in its own way the common mission of service to the Church.

### **5.1.8 Relationship with the Laity**

By ordination, deacons are members of the clergy. The vast majority of deacons in the United States, married or celibate, have secular employment and do not engage exclusively in specific church-related ministries. This combination of an ordained minister with a secular occupation and personal and family obligations can be a great strength, opportunity, and witness to the laity on how they too might integrate their baptismal call and state in life in living their Christian faith in society.

### **5.1.9 Relationship with Society**

The diaconate is lived in a particularly powerful way in the manner in which a deacon fulfills his obligations to his secular occupation, to his civic and public responsibilities, and among his family and neighbors. This, in turn, enables the deacon to bring back to the Church an appreciation of the meaning and value of the Gospel as he discerns it in the lives and questions of the people he has encountered. In his preaching and teaching, the deacon

articulates the need and hopes of the people he has encountered thereby animating, motivating, and facilitating a commitment among the lay faithful to evangelical service in the world.

Specifically, in the third Christian millennium, the whole Church is called to greater apostolic commitment which is both personal and communitarian, renewed and generous. At the heart of this call is an awareness of a new evangelization: to rekindle the faith in the Christian conscience of many and cause the joyful proclamation of salvation to resound in society. The deacon, as herald of the Gospel, has an important pastoral responsibility in evangelization. Pope John Paul II reminds the Church “that which moves me even more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual . . . in the modern world.” The deacon is ordained precisely for service in both the sanctuary and the marketplace.

#### **5.1.10 Unity in Pastoral Activity**

Under the Bishop’s authority, joint meetings and cooperative action arranged between priest, deacons, religious, and laity involved in pastoral work can avoid compartmentalization or the development of isolated groups and guarantee coordinated unity for different pastoral activities.

## **5.2 A POST-ORDINATION PATH OF FORMATION FOR THE NEWLY ORDAINED (Building on a Foundation)**

### **5.2.1 Introduction**

The post-ordination path in diaconal formation “is first and foremost a process of continual conversion.” And, for the newly-ordained, special care, guidance, and administration is essential in the ecclesiastical and ministerial growth of new deacons.

1. The diaconal ministry requires that ongoing formation strengthen in each deacon the consciousness and willingness to live in intelligent, active and mature communion with Bishop and priests of the diocese, and with the Supreme Pontiff who is the visible foundation of the entire Church’s unity. When formed in this way, deacons become effective promoters of communion in ministry.
2. The goal for this path of formation is to responsibly address the various aspects of the deacon’s ministry, the development of his ministerial personality, and, his commitment to spiritual growth. Ongoing formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus, it should be complete, systematic and personalized in its *human, spiritual, intellectual and pastoral dimensions*.
3. The transition from candidate formation into an active diaconal ministry requires sensitivity. Introducing the deacon to those in charge of the community (the parish priest, or the representative of an Diocesan office or agency), and the community to the deacon, helps them not only to come to know each other but contributes to a collaboration based on mutual respect and dialogue, in a spirit of faith and fraternal charity. Newly ordained deacons, therefore, are to be appointed to and supervised by a priest or a representative of an Diocesan office or agency. This pastoral care of a newly ordained deacon, coordinated by the Diaconate Director, extends for the first three years after ordination. This time would include opportunities for ongoing formation, with an initial emphasis upon the issues and concerns voiced by the newly ordained as he gains ministerial experience.

### **5.2.2 Program Foundation for the Newly Ordained**

1. As a new deacon begins to focus on more specific ministries as he responds to the people he serves, it will be necessary to provide a more tailored program designed to address his personal needs, talents, and ministry. However, his initial training should still deepen his understanding and skills in the ministries of the Word, liturgy, charity and individual faculties. This, therefore, becomes the focus of the post-ordination program.
2. For the first three years of diaconate ministry there are particular matters relevant to the newly-ordained. It is important, therefore, that the newly ordained begin their diaconate ministry in a positive and supportive manner.

Thus, a program is planned for the first three years of the new deacon's ministry, and coordinated by the Diaconate Director or designated personnel.

In the early phase of their ministry, ongoing formation will largely reinforce the basic training and its application in ministerial practice. Later formation will entail a more in-depth study of the various components proposed in the dimensions in diaconal formation.

In their initial pastoral assignments, newly-ordained deacons should be carefully supervised by their pastor and continually appraised by the Diaconate Director or designated personnel.

3. The program for the ongoing formation of newly-ordained deacons will be reviewed annually. The review must take into consideration the demands made upon the deacons by their pastoral ministry, distances to be traveled, the frequency of gatherings, their time commitments to their families and secular employment, as well as the differing ages and needs of the deacons.

### **5.2.3 Program Outline**

1. The current formation structure previously encountered by the newly-ordained deacons during aspirant and candidate formation lends itself to a post-ordination formation methodology. However, the need to provide enhanced training in specific areas, while providing ongoing support, is the driving force behind this plan.
2. Norms
  - This program is planned for the first three years of diaconal ministry. Each deacon should be supervised by his appointed pastor, and carefully coordinated by the Diaconate Director or designated personnel.
  - This post-ordination program fulfills the continuing education requirements for ordained deacons ([see 4.3.2 above](#))
3. In addition to the newly-ordained deacon committing to a personal and continuing formation program, the Diaconate Director or designated personnel will supervise additional ongoing formation in an effort to provide support, and enhance the personal experience of newly-ordained deacons.
4. Personal tools to enhance continuing formation include the reading and study of books, journals, training guides, periodicals, articles and documents concerning the ministry of the deacon. Many ordained, both priests and deacons, can provide assistance and support for questions and concerns. Spiritual direction and the study of Scripture will enhance continued formation and growth.

The newly-ordained must unveil, as well as experience the power of their new faculties in a supported and supervised environment. New deacons must understand the importance of such pastoral ministries as preaching, baptizing,

- presiding at weddings, and leading funeral vigils and interments. These roles, often administered by priests, will now fall upon deacons more frequently. It is important for the newly-ordained to experience each ministry first hand. It is also important for them to understand the extraordinary significance their presence and performance creates for those in attendance.
5. The post-ordination path of formation will include additional training in the following critical subject areas. The Diaconate Director or designated personnel will coordinate scheduling, support, and critique. The Diaconate Director will request that the deacon's pastor/sacramental moderator/administrator provide adequate opportunities for the new deacon to practice and demonstrate his abilities in the subject areas. In each area, the Diaconate Director or diaconate personnel will work with the pastor and new deacon on approach, content, knowledge and presentation of material, and liturgical presence. If required, additional classes, reading material, and tutoring will be provided.
- Homiletics  
The new deacon should be scheduled to preach at least once per month, preferably, at Sunday/Vigil masses. His homily should be critiqued on his approach, content, knowledge of material, and presentation. Additional class time, reading, or tutoring may be required to assist him in his presentation and delivery.
  - Baptism  
The new deacon should be permitted to baptize in order to gain experience in performing this rite. His performance should be observed so that he may grow and learn from these experiences.
  - Weddings  
The pastor should provide the new deacon the opportunity to preside at weddings [homily included] at least once annually. Usually, these will be weddings when a Mass is not celebrated [mixed marriages]. His performance should be observed and critiqued.
  - Funeral Vigil and/or Interment  
The pastor should assign the new deacon as many funeral vigils as possible. At least one vigil per year should be observed and critiqued. The new deacon should be assigned at least one funeral per year outside the context of a Eucharistic celebration which should be observed and critiqued. The deacon should be assigned all the interments possible. At least one interment per year should be observed and critiqued.
  - Canon Law  
The Diaconate Director may schedule additional class time for special review of Canon Law as it pertains to general topics often encountered by the deacons in the course of their pastoral ministry work.

- Overview  
Post-ordination requirements will be scheduled periodically by the Diaconate Director throughout the three years of post-ordination formation. Such requirements are mandatory for the new deacon.

#### **5.2.4 The Path Begins, the Ministry of the Newly-Ordained Deacon**

1. Newly-ordained deacons need to be recognized and included within the overall diocesan plan as an integral component in addressing pastoral needs. In this way, deacons, gain a richer and firmer sense of their identity and purpose, as will those who collaborate in ministry with them.

It is the nature of post-ordination formation to provide sufficient training and assistance in the areas of pastoral ministry for the newly-ordained. Additional training may be considered if the newly-ordained discover a specific need as it relates to their pastoral ministry.



### **5.3 DIACONAL STATUS (definitions)**

#### **ACTIVE:**

An active deacon is one who is functioning within the Diocese according to the terms of the assignment and faculties granted by the Bishop.

#### **SENIOR:**

A Senior Deacon is the automatic designation for all deacons (active and retired) who have reached the age of 70. He may continue at a full ministry level and schedule, but he has the permission of the Bishop to negotiate a reduced activity level with his parish or assigned ministry. The Bishop appoints one senior deacon to the status of Coordinator of Senior Deacons. His role is to keep in contact with all senior deacons and plan senior deacon activities. A Senior Deacon is considered as “Active” unless otherwise indicated.

#### **RETIRED:**

A deacon, who because of age or infirmity, has resigned from a ministerial assignment. His retired status is conferred by the Bishop. He is not assigned to a parish or other ministry. He retains his faculties, but the permission of the Bishop and/or pastor is needed to exercise his faculties.

#### **PASTORAL LEAVE:**

A deacon who has been granted absence from his assignment for a specific period of time. This may be requested by an active or senior deacon, for good cause, and is granted by the Bishop.

#### **LEAVE OF ABSENCE:**

A deacon who has been relieved of all formal diaconal ministry by the Bishop to include any ecclesiastical office or function. This timeframe is decided by the Bishop in communication with the deacon and Diaconate Office. The deacon may not function or represent himself as a deacon during this period.

#### **SUSPENDED:**

A deacon whose faculties have been suspended by the Bishop. He may not function as a deacon. Any assignment or ministerial function is terminated. The lifting of the suspension is determined by the Bishop. The deacon may not represent himself as a deacon during this period.

#### **UNASSIGNED:**

A deacon who, for various reasons, is not assigned or is not assignable. He may only exercise his faculties with the approval of the Bishop and the pastor concerned. If the unassigned period appears to be indefinite, the Bishop may choose to place the deacon in a retired status.

**LAICIZED:**

A deacon who voluntarily or involuntarily is returned to the lay state by an indult of the Holy Father upon the request of the Bishop.

**INCARDINATED:**

For deacons ordained in the Diocese of Owensboro this is automatic. It is the state of embracing a cleric into the jurisdiction of the Ordinary. Deacons moving into the Diocese of Owensboro may request incardination in accord with Canon Law and the incardination/excardination guidelines published by the USCCB. Arriving retired deacons are not usually incardinated.

**EXCARDINATION:**

When a deacon leaves the Diocese of Owensboro and moves to a new diocese, he may request excardination from the Diocese as he simultaneously requests incardination in his new diocese. This also follows Canon Law and the guidelines published by the USCCB.

NOTE: An excardinated deacon who returns to the Diocese for any reason (i.e. wedding), must request from the Bishop and pastor concerned, permission to utilize his faculties in each and every instance.

## 5.4 WOMEN OF THE DIACONATE

One of the characteristics that distinguishes the majority of Permanent Deacons from other members of the ordained clergy is the Sacrament of Matrimony and the unique gifts the deacon and his wife bring to the Sacrament of Holy Orders from the marriage experience. "By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole of society. They also show how the obligations of family life, work, and ministry can be harmonized in the service of the Church's mission" (National Directory #67).

Thus, the wife who is already a vital partner in the marriage is recognized as a vital partner in the diaconal call as well. The connection, therefore, between her support and her husband's call is so crucial that her spouse will not be accepted into the Diaconate without her approval ([see 5.8.1](#), #3 under "Requirements: [may not be waived]").

The wife's willingness to accompany her spouse in the formation process is also crucial to the diaconal journey. Sharing this process enriches their marriage and faith lives and strengthens their love for the Church and their fidelity to its mission.

In the early stages of discerning the call to the Permanent Diaconate, wives and husbands must consider the possible effects of ordination on their personal lives and marriage, and if they have children, on their children's lives as well. A wife must also consider if family or other circumstances will accommodate her participation in her husband's ministry or one of her own choosing. Many wives work part or full time in jobs outside the home; many are mothers, grandmothers and possibly care givers of aging or infirm parents, all of which can affect the amount of time and energy they can devote to the formation process and to ministry as well. Thus the need for thoughtful discernment and a realistic approach when affirming a husband's call to serve God and the mission of the Church in the diaconal role. Thus the need also for confidence and trust in the Holy Spirit when a "yes" decision is made to accept the challenges, joys, and blessings of the diaconal life.

Among the blessing and joys of diaconal life, many wives discover that their marriage union is enriched by sharing in their husbands' call to diaconal service. Many grow personally, spiritually, intellectually, and ministerially because of opportunities provided by the Diaconate. Others discover inner resources and strengths heretofore unrecognized. And, in communion with the widows of deceased deacons, women of the Diaconate are permanent beneficiaries of a continuing network of support, encouragement, and companionship as they continue the process of becoming all that God is calling them to be.

By virtue of accompanying their husband's call, the wives are equally formed for ministry. Her ministry may be alongside her deacon husband or in an independent ministry using the tools she has learned in the formation process. With this in mind, the Diaconate Office equally supports both the deacon and his spouse in the service of ministry.

Shortly after ordination, the Diaconate Office will send a letter to the pastor of the assigned parish noting that the deacon's wife has also been formed and should be utilized in the parish if she so desires. Some of the specific ministries include, but are not limited to:

1. Leading prayer or facilitating retreats
2. Continuation of liturgical roles (as lector, cantor or acolyte)
3. Service on parish, diaconate or Diocese committees and offices where qualified
4. Care for the sick and taking viaticum to those who are in need
5. Instruct or assist those in formation for baptism, confirmation or marriage.

## 5.5 APPLICATION AND SELECTION PROCESS FOR DIACONATE FORMATION

1. The application process for diaconate formation is preceded by a period of vocational discernment. The duration and extent of this process depends upon the individual. The involvement of the deacon office and the deacon community in this process is both active and passive. All deacons become both symbol of and promoter of diaconal vocations. Experience has shown that interest in the diaconate is primarily aroused by the visible example of the deacon performing his ministry and evangelizing about vocations to the diaconate. Also effective, is the deacon telling his “story” in the public forum. The deacon and priest, as clergy, have a duty to be observant of the faithful with an eye toward those that express through words, actions, or ministerial involvement, a propensity for ordained ministry.
2. The Vocations Committee sponsors a series of Diaconate Information Sessions during the 18-month period preceding the start of a new aspirancy class. The date and location of these sessions are published in *The Western Kentucky Catholic*, Diaconate Newsletter, a direct letter to each deacon, and a letter to each pastor and parish administrator. Persons interested in learning more about the diaconate and those contemplating application are strongly encouraged to attend one of these sessions. Wives are strongly encouraged to attend.
3. The Diaconate Office has a Diaconate Information Packet that is mailed to all inquirers or clergy who want to provide it directly to a prospect.
4. An Eligibility Form is the first document submitted by an applicant. The purpose of this form is to initiate the application/selection process and to assess if the applicant meets the criteria for the diaconate such as age, residency, etc. In addition, this form discloses if there are any canonical impediments to ordination.
5. The application/selection process consists of several elements. These elements are presided over by the Selection Committee. [See Appendix 5.6](#) for more information.

## **5.6 APPLICATION/SELECTION PROCESS FOR SCREENING APPLICANTS TO THE DIACONATE (a four- to eight-month process)**

When an inquirer requests information about the Diaconate, the following process is followed:

1. Information is sent about the diaconate, with the explanation and expectations of the formation program.
2. If requested, an Eligibility Form is mailed after a period of discernment from the initial information.
3. Upon receipt of the completed Eligibility Form, a background check, which is to include but not be limited to the Safe Environment program, will be conducted.  
If the information provided on the Eligibility Form and the background check are reviewed favorably by the Selection Committee, a formal Application is mailed to the applicant.
4. Documents required for the applicant (and wife) are:
  - Birth Certificate
  - Baptismal Certificate (applicant & wife, if married)
  - Proof of Confirmation (applicant & wife, if married)
  - Proof of current Marriage  
If there have been previous marriage(s) of either party, it will be necessary to have copies of the civil divorce and the Declaration of Nullity (annulment) documents.
  - Proof of High School Diploma or GED (applicant only)
  - A current college transcript is considered proof of high school/GED accomplishment since same is needed for college entry.
  - Medical Certificate
  - Name and address of Pastor and two other references
5. Letters are sent to the Pastor and the two other references. Once received, the Selection Committee meets to discuss the applicant's potential for diaconal ministry.
6. The next step is the Home Interview usually conducted by two deacon couples and/or a priest.
7. Review of material by the Selection Committee. Steps 8 through 10 are dependent upon a favorable response to the previous step by the Screening Committee.
8. Psychological testing by a licensed clinical psychologist for both applicant and wife (if married).
9. Personal Interview with the Bishop
10. Final selection or non-selection
  - a. An applicant can be non-selected at any step based upon data accumulated. Full selection, however, is contingent upon successful completion of all steps.
  - b. The only financial cost to an applicant is 50% of the psychological testing fee. If

this is a burden, assistance is available from the Diaconate Office. (No one is non-selected based on financial need.)

## **5.7 DIACONAL FORMATION**

### **5.7.1 Academic Formation**

Diaconal Formation is a lifelong process beginning with acceptance into the aspirancy program. Formation has several stages:

1. Pre-ordination formation consists of an aspirancy (discernment) period of one year and a candidacy period of three years.
2. Post-ordination formation is a three-year period following ordination during which the deacon is coached on his homiletics and liturgical functions such as weddings, baptisms, funerals, etc.
3. On-going formation continues until the deacon enters retirement. It includes continuing Education Units (CEU) such as seminars, workshops, formal classes in the Diocese or academic institutions, personal reading and study, etc. The Deacon is required to accumulate a designated number of hours of CEU each year or other defined period of time.
4. The National Diaconate Institute for Continuing Education (NDICE) provides a three-day series of seminars & workshops each year in July. Attendance at this event (Sunday afternoon until Wednesday afternoon) fulfills the annual CEU requirements. The Diaconate Office encourages parishes to assist the deacon with the expenses of obtaining required CEU's.
5. Opportunities for continuing education abound throughout the Diocese. Such classes and events are regularly published in *The Western Kentucky Catholic*, and the diaconate newsletter.
6. The deacon is responsible for reporting his CEUs to the Diaconate Office where they will be recorded in the Continuing Education database.

### **5.7.2 Spiritual Formation**

1. Spiritual Formation is an on-going and lifelong process. It does not stop with retirement as does academic formation.
2. The deacon is a person of prayer. He is expected to develop a daily routine of prayer, reflection, and contemplation as a constitutive element of his diaconal character.
3. Spiritual formation is characterized by regular attendance at retreats, daily personal prayer, regularly meeting with a qualified Spiritual Director, the required daily Morning Prayer (Lauds) and Evening Prayer (Vespers) from the Liturgy of the Hours, Scripture reading and study, and reading books and periodicals devoted to spiritual formation.
4. Retreats
  - a. The National Directory for the Formation Ministry and Life of Permanent



Deacons in the United States recommends various spiritual exercises to assist the deacon in developing and promoting his spiritual life. Included among these recommendations is participation in an annual retreat.

- b. Therefore, in the Diocese of Owensboro, each deacon is to set aside time for an annual retreat. The mandatory, annual retreat on the 2<sup>nd</sup> weekend in November, will be a two-day retreat.
- c. It is strongly recommended, but not required, that a married deacon will attend a two-day retreat with his wife every other year.
- d. Annually, each deacon in active service will submit to the Diaconate Director a record of his annual retreat. Such record will be submitted by February 1st of the following year.
- e. The Diaconate Director will maintain records of the annual retreats of each deacon and will notify deacons who have not fulfilled the annual requirement. In addition, the Vicar of Clergy and pastor will be provided the names of the deacons who have not fulfilled the annual requirement.
- f. In the event that a deacon in active service fails to fulfill the annual retreat requirement, he may, at the discretion of the Bishop, be subject to suspension of faculties until such time the requirement is fulfilled.
- g. Wives of deacons are not required, but are strongly encouraged, to participate in an annual retreat.

## **5.8 MINIMUM ENTRY CRITERIA FOR DIACONATE FORMATION**

### **5.8.1 Standards of Eligibility for Permanent Diaconate Formation**

#### **Requirements: [may not be waived]**

1. Male
2. Roman Catholic in full communion with the Catholic Church.
3. If married, have wife's consent/permission to enter the formation program.
4. Be at least 35 years of age at the date of ordination [The Bishop can dispense to age 34 under extraordinary circumstances (Canon 1031:3; 1983 Code)]
5. Single or, if married, be in a marriage recognized and blessed by the Catholic Church.
6. If divorced and remarried, have appropriate final Declaration of Nullity (annulment) papers for both applicant & wife if necessary.
7. High School Diploma or G.E.D. Certificate
8. Have no impediment or irregularity to ordination as set forth in the 1983 Code of Canon Law: CC 1040-1049, unless dispensed by the Bishop or, where required, the Holy See.

#### **Requirements: [may be waived by the Bishop]**

1. Not have reached the 60th birth date for program entry and not have reached the 66th birth date for ordination. [See #4 above for minimum ordination age requirements].
2. A practicing Catholic in full communion with the Church for at least 5 years – NOTE: An applicant's wife need not be of the Catholic tradition, nor need she intend to be in the future.
3. If married, be in a stable spousal relationship for at least 5 years.
4. Be financially self-supporting.
5. Be a U.S. citizen or a properly documented legal immigrant (Green Card).
6. Have the intent to remain and serve in the Diocese for at least 4 years after date of ordination.
7. Be a registered and participating member of a parish within the Diocese for at least 2 years.
8. Have a history of both church, and community service.
9. Be supported and endorsed for formation by the pastor of the parish where registered.
10. Be capable of college level academic study.
11. If married, the wife must be willing to accompany her husband through all aspects of diaconate formation.
12. Successfully complete all aspects of the selection process [Perceiver interview; home interview; psychological evaluation for both applicant/wife; background checks]

## 5.9 LITURGICAL GUIDELINES FOR DEACONS

### Diocese of Owensboro

The following information has been compiled from the following sources: *The General Instruction of the Roman Missal* (GIRM 2010), *The Ceremonial of Bishops* (CB), *Sunday Celebrations in the Absence of a Priest* (SCAP), and the *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* (NDRHC). This information is offered to assist priests and deacons to better understand the particular liturgical roles and functions of the deacon at Mass for clarity and uniformity.

### **PART 1: GENERAL INFORMATION**

#### **THE MINISTRY OF DEACON**

1. After the Priest, the Deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the celebration of the Eucharist. For the sacred Order of the Diaconate has been held in high honor in the Church even from the early time of the Apostles. At Mass the Deacon has his own part in proclaiming the Gospel, from time to time in preaching God's Word, in announcing the intentions of the Universal Prayer, in ministering to the Priest, in preparing the altar and in serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and from time to time in giving instructions regarding the people's gestures and posture (GIRM no. 94).

#### **VESTURE**

2. The vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity. The stole is worn by the Priest around his neck and hanging down in front of his chest, while it is worn by the Deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened (GIRM nos. 338, 340).

#### **SIGNS OF REVERENCE**

3. A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body.  
A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated, and before receiving the Sacred Host and the Precious Blood.

A bow of the body, that is to say, a profound bow, is made to the altar; during the prayers *Munda cor meum* (Cleanse my heart) and *In spiritu humilitatis*

(With humble spirit); in the Creed at the words *et incarnatus est* (and by the Holy Spirit . . . and became man); in the Roman Canon at the *Supplices te rogamus* (In humble prayer we ask you, almighty God). The same kind of bow is made by the Deacon when he asks for a blessing before the proclamation of the Gospel (GIRM nos. 160, 275).

4. A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.

Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting. (Cf. GIRM 274).

5. Carrying the Book of the Gospels slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest's side. When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the Book of the Gospels on the altar, after which, together with the Priest, he venerates the altar with a kiss. If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss. It is particularly appropriate for the deacon to place the Book of the Gospels on the altar, after which, together with the priest, he venerates the altar with a kiss (GIRM nos. 172, 173).

## INCENSATION

6. Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2; Rev 8:3). Incense may be used optionally in any form of Mass:
  - a. during the Entrance Procession;
  - b. at the beginning of Mass, to incense the cross and the altar;
  - c. at the procession before the Gospel and the proclamation of the Gospel itself;
  - d. after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
  - e. at the elevation of the host and the chalice after the Consecration (GIRM no. 276).
7. How does a person incense?

Before and after an incensation, a profound bow is made to the person or object

that is incensed, except for the altar and the offerings for the Sacrifice of the Mass.

Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the Book of the Gospels, the paschal candle, the Priest, and the people.

Two swings of the thurible are used to incense relics and images of the Saints exposed for public veneration; this should be done, however, only at the beginning of the celebration, following the incensation of the altar (GIRM no. 277).

The altar is incensed with single swings of the thurible in this way:

- a) if the altar is freestanding with respect to the wall, the Priest incenses walking around it;
- b) if the altar is not freestanding, the Priest incenses it while walking first to the right hand side, then to the left.

The cross, if situated on the altar or near it, is incensed by the Priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The Priest incenses the offerings with three swings of the thurible or by making the Sign of the Cross over the offerings with the thurible before going on to incense the cross and the altar (GIRM no. 274).

To begin the process of incensation, the deacon, assisted by a server(s), brings the censer and the incense boat to the bishop/priest. The deacon holds the incense boat as the bishop/priest places three scoops of incense onto the coals and blesses the incense. After the blessing, the deacon returns the boat to a server, and then presents the censer to the bishop/priest to begin incensation (Cf. CB no. 90). For the Gospel procession the censerbearer with the censer precedes the deacon to the ambo. After the opening dialogue for the Gospel, the censerbearer presents the censer to the deacon for the incensation of the Book of the Gospels (Cf. CB no. 74).

## **SEATING**

8. The traditional place for the seating of the deacon is to the right of the bishop/priest celebrant. A second deacon may sit to the left of the bishop or priest. Even when the deacon serves as leader of prayer, he never sits in the priest's chair (SCAP no. 24).

## ***PART 2: THE ROLE OF THE DEACON AT MASS***

9. When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry, wearing sacred vestments. In fact, the Deacon:
- a) assists the Priest and walks at his side;
  - b) ministers at the altar, both as regards the chalice and the book;
  - c) proclaims the Gospel and may, at the direction of the Priest Celebrant, give the Homily (cf. GIRM no. 66);
  - d) guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer;
  - e) assists the Priest Celebrant in distributing Communion, and purifies and arranges the sacred vessels;
  - f) carries out the duties of other ministers himself, if necessary, when none of them is present (GIRM no. 171).

### **THE INTRODUCTORY RITES**

10. **Entrance Procession:** Carrying the Book of the Gospels slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest's side. When there are other deacons and/or concelebrants in procession, the deacon carrying the Book of the Gospels precedes the other deacons and concelebrating priests (GIRM no. 172; CB no. 128).
11. When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the Book of the Gospels on the altar, after which, together with the Priest, he venerates the altar with a kiss.  
If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss.  
Lastly, if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar (GIRM no. 173, cf. no. 49).
12. **Introduction:** After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day (GIRM no. 50).
13. **Sprinkling Rite [Option A]:** From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. The deacon hands the sprinkler to the bishop/priest and accompanies the bishop/priest if he goes through the church sprinkling the assembly (GIRM no. 51; CB no. 133).
14. **Penitential Act [Option B]:** If the third form "C" of the Penitential Act is used, the invocations can be said or sung by the deacon or other suitable minister (CB no. 132). There are eight options given for these invocations in the Order of Mass Penitential Act C. Even though the present missal also permits other invocations to be used as well, early drafts of the new Roman Missal indicate that the option to compose or substitute other invocations will most likely be eliminated.

**NOTE:** If the deacon is called upon to compose these penitential invocations, it is important to keep in mind that the penitential act focuses on the all-embracing mercy of God. “The people are not called to make an ‘examination of conscience’ but rather to make a proclamation of faith in a God who is loving, kind, and the source of all reconciliation and healing. The focus is not on us but on the merciful God” (Johnson, *Mystery of Faith*. 2003).

## THE LITURGY OF THE WORD

15. **The Gospel Procession:** During the singing of the Alleluia or other chant, if incense is being used, the Deacon ministers to the Priest as he puts incense into the thurible. Then, bowing profoundly before the Priest, he asks for the blessing, saying in a low voice, “Your blessing, Father”. The Priest blesses him, saying, “May the Lord be in your heart...” The Deacon signs himself with the Sign of the Cross and replies, “Amen.” Having bowed to the altar, he then takes up the Book of the Gospels which was placed on it and proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer carrying a smoking thurible and by ministers with lighted candles (GIRM no. 175)
16. **The Proclamation of the Gospel:** At the ambo the Deacon greets the people, with hands joined, saying, “The Lord be with you.” After this, at the words “A reading from the holy Gospel”, he signs with his thumb the book and then himself on his forehead, mouth, and breast. He incenses the book and proclaims the Gospel reading. When this is done, he acclaims, “The Gospel of the Lord”, and all reply, “Praise to you, Lord Jesus Christ.” He then venerates the book with a kiss, saying quietly the formula “Per evangelica dicta...” (Through the words of the Gospel...), and returns to the Priest’s side. When the Deacon is assisting the Bishop, he carries the book to him to be kissed saying quietly the formula “Per evangelica dicta...” (Through the words of the Gospel...). In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the Book of the Gospels. Lastly, the Deacon may carry the Book of the Gospels to the credence table or to another suitable and dignified place (GIRM no. 175).
17. **The Prayer of the Faithful:** They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful. After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo.

If the deacon announces the intentions from the ambo, he moves there after the introduction by the celebrant but does not return to his place until after the celebrant prays the concluding prayer (GIRM nos. 71, 177; CB no. 144).

## THE LITURGY OF THE EUCHARIST

18. **Preparation of the Gifts:** After the Universal Prayer, while the Priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon’s place to take care of the sacred vessels himself. He also assists the Priest in receiving the people’s gifts (GIRM no. 178).



19. After this, he hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, "By the mystery of this water...", and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table (GIRM no. 178).

**NOTE:** If there is more than one chalice, the deacon adds a small amount of water to the main chalice only.

20. If incense is being used, the Deacon assists the Priest during the incensation of the offerings, the cross, and the altar; and after this the Deacon himself or the acolyte incenses the Priest and the people. The deacon holds the incense boat as the bishop/priest places incense in the censer and blesses it. Then the deacon hands the censer to the bishop/priest and may accompany him as he incenses (GIRM nos. 75, 144 & 178; CB no. 149).
21. During the Eucharistic Prayer, the Deacon stands near the Priest, but slightly behind him, so that when necessary he may assist the Priest with the chalice or the Missal.  
From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling. If several Deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and the chalice at the elevation (GIRM no. 179).
22. **Final Doxology:** At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, "Amen." The final doxology of the Eucharistic prayer is proclaimed by the celebrant alone or by all the concelebrating priests (GIRM no. 180; CB no. 158).
23. **The Sign of Peace:** After the Priest has said the prayer for the Rite of Peace and the greeting "The peace of the Lord be with you always" and the people have replied, "And with your spirit", the Deacon, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, "Let us offer each other the sign of peace." Then he himself receives the Sign of Peace from the Priest and may offer it to those other ministers who are nearest to him. After the Deacon or, in the absence of a Deacon, one of the concelebrants, has given the instruction "Let us offer each other the sign of peace", all give one another the Sign of Peace. Those concelebrants nearer the principal celebrant receive the Sign of Peace from him before the Deacon does (GIRM nos. 181, 239).
24. **Lamb of God:** During the Agnus Dei (Lamb of God), the Deacons or some of the concelebrants may help the principal celebrant to break the hosts for the Communion of both the concelebrants and the people.  
The Priest breaks the Eucharistic Bread, with the assistance, if the case requires, of the Deacon or a concelebrant. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, and should not be unnecessarily prolonged or accorded exaggerated importance. This rite is reserved to the Priest and the Deacon (GIRM nos. 240, 83).



25. **The Communion Rite:** Then the principal celebrant, facing the altar, says quietly, “Corpus Christi custodiat me in vitam aeternam” (May the Body of Christ keep me safe for eternal life), and reverently receives the Body of Christ. The concelebrants do likewise, giving themselves Communion. After the Priest’s Communion, the Deacon receives Communion under both kinds from the Priest himself and then assists the Priest in distributing Communion to the people. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants.
- If Communion is consumed by drinking directly from the chalice, one of these procedures may be followed:
- a. The principal celebrant, standing at the middle of the altar, takes the chalice and says quietly, “Sanguis Christi custodiat me in vitam aeternam” (May the Blood of Christ keep me safe for eternal life). He consumes a little of the Blood of Christ and hands the chalice to the Deacon or a concelebrant. He then distributes Communion to the faithful (cf. nos. 160-162). The concelebrants approach the altar one after another or, if two chalices are used, two by two. They genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats.
  - b. The principal celebrant consumes the Blood of the Lord standing as usual at the middle of the altar.  
The concelebrants, however, may partake of the Blood of the Lord while remaining in their places and drinking from the chalice presented to them by the Deacon or by one of the concelebrants, or even passed from one to the other. The chalice is always wiped either by the one who drinks from it or by the one who presents it. After each has communicated, he returns to his seat.  
Neither the deacons nor the lay ministers may ever receive Communion in the manner of a concelebrating priest. The deacon is given the Sacred Host and is offered the Precious Blood. He does not self-communicate (GIRM nos. 182, 244, 246; NDRHC no. 39).
26. After receiving Communion, the deacon may assist the priest with giving Communion to the Extraordinary Ministers of Holy Communion and with handing the vessels containing the Body and Blood of the Lord to these ministers (NDRHC nos. 38 & 40).
27. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants. If Communion of the Blood of Christ is carried out by communicants’ drinking from the chalice, each communicant, after receiving the Body of Christ, moves to the minister of the chalice and stands facing him. The minister says, The Blood of Christ, the communicant replies, Amen, and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.  
When the distribution is over, standing at the altar, he immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests. After the distribution the remaining Precious Blood is consumed and never poured into the ground or into the sacrarium (GIRM nos.

182, 284a, 284b, 286; CB no. 165; NDRHC nos. 26, 43).

28. If Communion is given only under the species of bread, the Priest [or Deacon] raises the host slightly and shows it to each, saying, The Body of Christ. The communicant replies, Amen, and receives the Sacrament either on the tongue or, where this is allowed, in the hand, the choice lying with the communicant. As soon as the communicant receives the host, he or she consumes the whole of it. (GIRM no. 161; NDRHC no. 41). The deacon does not bless the communicant with the consecrated bread or use the communicant's name before giving it to them.
29. When all have received Communion, the Sacred Hosts that remain and are needed for *Viaticum* and Communion outside Mass are taken to the tabernacle. When the distribution of Communion is over, the Deacon returns to the altar with the Priest, collects the fragments, should any remain. This process collects any remaining fragments of the Sacred Hosts left in the vessels by using a purificator to brush the particles from the patens into a chalice. The Deacon reverently drinks at the altar all of the Blood of Christ that remains, assisted, if the case requires, by some of the concelebrants. A small amount of water is added to each chalice, swirled around to pick up the remaining droplets of Precious Blood. This water is then consumed by the priest or deacon and then the vessels are wiped dry with a purificator. The Deacon then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them as usual, while the Priest returns to the chair. Nevertheless, it is also permitted to leave vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass, following the Dismissal of the people. After the vessels have been purified, the vessels should be washed with warm water and soap (GIRM nos. 163, 183, 247, 279; NDRHC nos. 51-55; CB no. 165).

## THE CONCLUDING RITES

30. **Brief Announcements:** Once the Prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself (GIRM no. 184).
31. **Final Blessing:** If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, Bow down for the blessing (GIRM no. 185).
32. **Dismissal:** After the Priest's blessing, the Deacon, with hands joined and facing the people, dismisses the people, saying, Ite, missa est (Go forth, the Mass is ended) or one of the other formulas given in the Order of Mass (GIRM no. 185; CB no. 170).
33. **Procession:** Then, together with the Priest, the Deacon venerates the altar with a kiss, makes a profound bow, and withdraws in a manner similar to the Entrance Procession. The Book of the Gospels is not carried out in procession at the end of Mass (GIRM no. 186, cf. no. 251; Book of the Gospels, Introduction, no. 22).

## **5.10 DEACON ADVISORY COUNCIL - CONSTITUTION AND BY-LAWS**

### **ARTICLE I: Name**

The name of this body shall be the Deacon Advisory Council of the Diocese of Owensboro (hereinafter referred to as the "Council").

### **ARTICLE II: Purpose and Function**

The purpose and function of the Council is:

1. to serve as an advisory and consultative body to the Bishop, the Diaconate Director, and the Director of Formation.
2. to develop guidelines, policy, and programs that will direct and guide the Diaconate community.
3. to represent the entire Diaconate community of the Diocese to the Bishop.
4. to solicit the opinions, comments, and concerns of the Diaconate community and present them to the Bishop, Diaconate Director, and Director of Formation.
5. to collaborate with and interact with other Diocesan agencies as necessary.
6. to determine the needs of the Diaconate community and present them to the Deacon Director, Director of Formation, or the Bishop.
7. to foster vocations to the Permanent Diaconate.

### **ARTICLE III: Membership**

1. Composition: The council shall be composed of persons appointed by the Bishop.
2. The Diaconate Director and Director of Formation are ex-officio members.
3. The Diaconate Office Secretary is the recorder for the Council.
4. Appointed members shall be the representative of each Diaconate region.
5. Two deacon wives will be appointed to represent all of the Diaconate wives. The two women will not be from the same Diaconate region.
6. Each Diaconate region will choose and recommend their Representative to the Bishop. At his discretion, he will appoint that deacon as Region Representative. By virtue of that appointment, the Region Representative will become a Council member.
7. Council appointments will be for a period of three (3) years and are renewable at the discretion of each Diaconate region and the Bishop. Council member's terms expire in December of the 3<sup>rd</sup> year. An unexpired term of a vacating member will be filled by a new appointment of a member from the same region, and will serve only the remaining portion of the term.
8. The Council will elect a Chairperson and Vice-Chairperson in January. These offices shall be for a period of one year and are renewable. The Vice-Chairperson shall represent the Chairperson in his absence.
9. All members of the Council may chair or serve on diaconate committees, speak at meetings, and vote on issues.
10. Council meetings are open to all members of the Diaconate Community. However, only appointed members may vote.
11. The Council may, as needed, meet in a closed session (personal or private matters) not open to non-council members.
12. A member may be removed at his/her request, by the Bishop, or when his/her attendance record indicates their membership is not contributing to the Council.

#### **ARTICLE IV: Duties**

1. The Chairperson, in coordination with the Diaconate Director, will prepare the agenda for the meetings. The agenda will be published one week prior to the meeting. Any member may submit items for the agenda.
2. The recorder (Diaconate Secretary) will prepare and disseminate the minutes.
3. The Chairperson, and in his absence the Vice-Chairperson, shall conduct the meetings.
4. The Diaconate Director, in coordination with the Bishop, will set the schedule of meetings for the year. The Council year is the calendar year.
5. The Bishop or Diaconate Director may call special meetings as needed. Any member may request a special meeting.
6. The Council will discuss and advise the Bishop on any matter so requested by the Bishop.
7. The Council will inform the Bishop, the Diaconate Director, and the Director of Formation, of the needs and concerns of the Diaconate community.
8. The Council will discuss and decide issues concerning the Diaconate within the scope of authority delegated by the Bishop. NOTE : The Council will defer personnel assignments and discipline issues to the Diaconate Director and Deacon Personnel Committee.
9. The Council will strive to reach all decisions and recommendations by consensus. A vote, carried by a simple majority of those present, will be used only when consensus does not appear possible.

#### **ARTICLE V: Committees**

1. Council members will be elected or appointed as Committee Chairpersons by consensus of the Council. Committee Chairpersons will select the additional members of their committee. Committee members may be deacons, wives, widows, or persons from outside the Diaconate community.
2. Committee chairperson positions will be for a term of one calendar year and may be extended or renewed as agreed to by the chairperson and the Council.
3. The standing committees of the Council will be:
  - a. Vocations Committee
  - b. Selection Committee
  - c. Deacon Personnel Committee
  - d. Post-Ordination Committee  
(Assembly Day and Deacon Community Retreat Subcommittees)
  - e. Coordinator for Senior Deacons
4. The Council may establish ad-hoc committees as needed. These committees will dissolve when their purpose no longer exists.

#### **ARTICLE VI: Ratification and Amendment**

1. The Constitution and By-Laws for the Council shall be effective when approved by the Bishop.
2. Amendments to the Constitution and By-Laws may be proposed by any Council member. Amendments become effective when they are accepted by the Council and approved by the Bishop.

## 5.11 ANNUAL ASSESSMENT REVIEW FORM

**This document is required to be filled out and returned to the Office of the Diaconate in addition to the Deacon Ministry Agreement. This document is to be filled out annually and is to be returned to the Office of the Diaconate by November 15.**

Name: \_\_\_\_\_ Review from/to-month/year: \_\_\_\_\_

Parish Name or Agency Name: \_\_\_\_\_

Use the following performance rating system and add comments for clarity and elaboration.

- 4      Excellent performance
- 3      Above average performance
- 2      Performance meets requirements
- 1      Performance fails to meet requirements

**PART I:** Describe an experience during this period that energized you in ministry:

\_\_\_\_\_

**PART II:** Describe an experience during this period that drained you in ministry:

\_\_\_\_\_

**PART III:** List up to five key goals/responsibilities, based on your Letter of Appointment, your Deacon Ministry Agreement, and any goals/responsibilities set with your supervisor, and evaluate your performance.

1. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

2. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

3. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

4. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

5. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

## DEACON'S RETREAT AND CONTINUING EDUCATION LOG ROMAN CATHOLIC DIOCESE OF OWENSBORO

NAME \_\_\_\_\_ Time Period from/to-month/year \_\_\_\_\_

Deacons in the diocese of Owensboro are expected to accrue a minimum of 20 actual hours of continuing education each year in addition to the annual retreat. The deacon community will sponsor approximately ten continuing education hours per year for deacons and their wives. The deacon couple is strongly encouraged to take advantage of these offerings. Various other agencies within the diocese offer programs to assist ministers seeking to update their skills. Reading, listening to tapes or viewing videos are valid ways of updating one's professional ministry. It is recommended that their use should not count for more than ten hours of the total.

Please complete this form annually and attach it to your annual review.

1. Do you have a Spiritual Director: Yes \_\_\_\_\_ No: \_\_\_\_\_

2. Retreat(s) attended this year:

Location: \_\_\_\_\_

Date(s) of the retreat: \_\_\_\_\_

If not the Deacon Retreat, why this choice: \_\_\_\_\_

3. Continuing Education Courses/Seminars/Study Days/  
Videos/Audio Tapes etc. (Please List Below)

# of Hours

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Total \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

## 5.12 DEACON MINISTRY AGREEMENT

The permanent deacon is an ordained minister who has received the Sacrament of Holy Orders. The appointment of the Permanent Deacon is a direct appointment by the Bishop. The deacon has a three-fold ministry and this agreement form sets forth the specific service that he has accepted in the parish and wider community under the direction and guidance of the pastor. He is thus empowered to carry on diaconal ministry in all its aspects, according to the faculties granted him by the Bishop of Owensboro. The deacon is normally a part-time non-salaried minister. As such, his specific ministerial duties are to be delineated in this Ministry Agreement. If hired by the parish/institution as a part or full time salaried minister, then his ministry is delineated in his job description and contract.

This Ministry Agreement is effected between

Deacon \_\_\_\_\_

and the parish/institution of \_\_\_\_\_ for the purpose of specifying diaconal ministry from \_\_\_\_/\_\_\_\_/\_\_\_\_ to \_\_\_\_/\_\_\_\_/\_\_\_\_.

1. In the ***Ministry of Charity and Justice*** within the parish community, the deacon will assume the following duties:

Hours per week:

Ministry outside the Parish Community:

Hours per week:

2. In the ***Ministry of the Word of God***, the deacon will assume the following duties:

Preaching:

Teaching:

Other:

3. In the *Ministry of Sacraments and Liturgy*, the deacon will assume the following duties:

Sunday Liturgy:

Other Liturgies:

4. Other roles requested by the Pastor (i.e., attendance at councils, staff, and other meetings, etc.):

5. Comments about previous year ministry and performance: (applicable after the first year of ministry)

Pastors comments:

Deacon's comments:

Wife's comments:



***Parish Commitment to the Deacon:***

The parish agrees to reimburse the deacon for any out-of-pocket expenses, including mileage, incurred in the performance of his ministry. Valid receipts must be submitted for reimbursement.

The parish also agrees to provide funds, not to exceed \$\_\_\_\_\_ for the purpose of continuing education and development. The terms of this reimbursement shall follow such guidelines as are mutually acceptable to the deacon and his pastor/pastoral supervisor.

The parish agrees to provide office facilities and secretarial services for the deacon.

The parish agrees to provide vestments, ritual books, and other items the deacon will need to perform his sacramental duties.

THE ABOVE AGREEMENT IS HEREBY ACCEPTED:

_____ Pastor	_____ Date
_____ Deacon	_____ Date
_____ Deacon's Wife	_____ Date

**The Ministry Agreement shall be reviewed, adjusted (if needed) and submitted annually to the Vicar for Clergy in order to maintain faculties for the Diocese of Owensboro. A copy will be placed in the files maintained by the Office of the Bishop.**

## 5.13 DIACONATE REGIONS

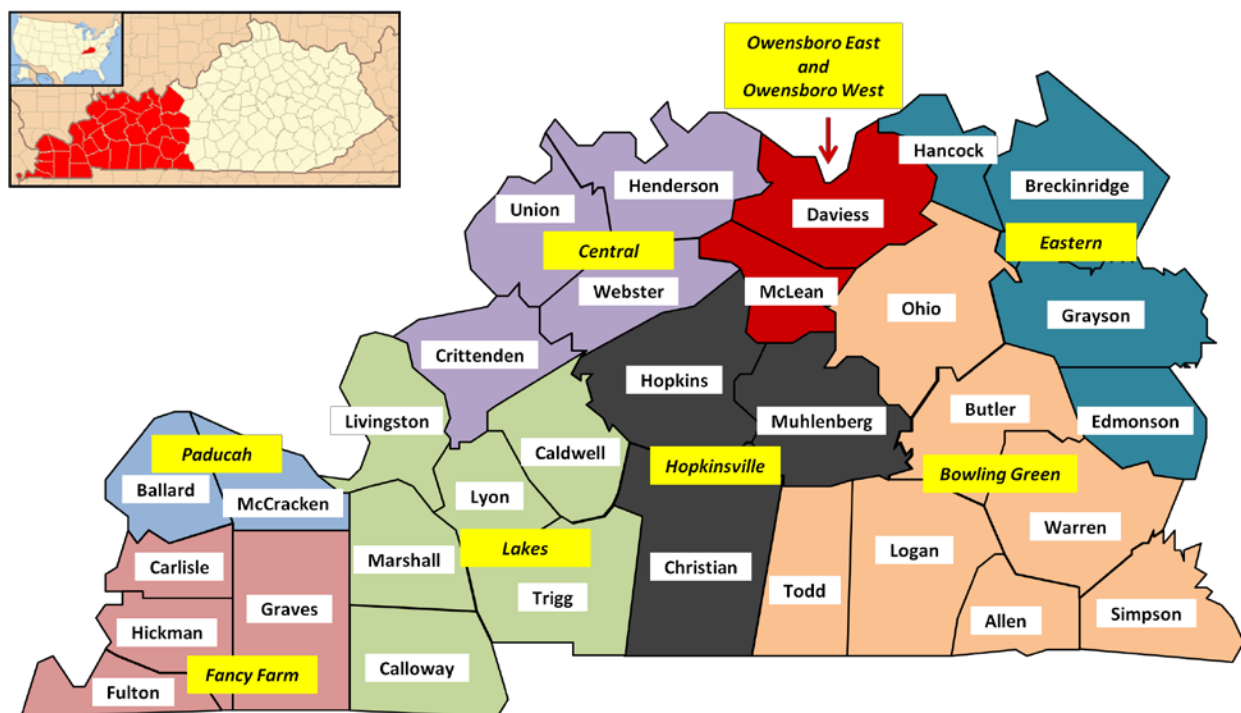
A Diaconate Region is a small group of deacons and wives that meets on a regular basis for the purpose of sharing prayer, building spiritual fraternity, exchanging positive dialogue on relevant issues and receiving updates and information from the Diocesan offices.

A deacon is assigned to a specific Region based on his assignment location.

Diaconate Regions correspond with the boundaries of the Deaneries of the Diocese of Owensboro.

**Note:** Parishes in Daviess County are split between the Owensboro East and Owensboro West Regions/Deaneries. Parishes in McLean County are split between the Owensboro West and Hopkinsville Regions/Deaneries.

### Diocese of Owensboro – Diaconate Regions / Deaneries



**BOWLING GREEN REGION / DEANERY**

*Counties = Allen, Butler, Logan, Ohio, Simpson, Todd, Warren*

Christ the King, Scottsville  
 Holy Redeemer, Beaver Dam  
 Holy Trinity, Morgantown  
 Holy Spirit, Bowling Green  
 Newman Center, Bowling Green  
 Sacred Heart, Russellville  
 St. John the Baptist, Fordsville  
 St. Joseph, Bowling Green  
 St. Mary, Franklin  
 St. Susan, Elkton  
 Sts. Mary & James, Guthrie

**CENTRAL REGION / DEANERY**

*Counties = Crittenden, Henderson, Union, Webster*

Holy Name, Henderson  
 Sacred Heart, Waverly  
 St. Agnes, Uniontown  
 St. Ambrose, Henshaw  
 St. Ann, Morganfield  
 St. Francis Borgia, Sturgis  
 St. Michael, Sebree  
 St. Peter, Waverly  
 St. William, Marion

**EASTERN REGION / DEANERY**

*Counties = Breckinridge, Edmonson, Grayson, Hancock*

Holy Guardian Angels, Irvington  
 Immaculate Conception, Hawesville  
 St. Anthony, Axtel  
 St. Anthony, Peonia  
 St. Augustine, Grayson Springs  
 St. Benedict, Wax  
 St. Columba, Lewisport  
 St. Elizabeth, Clarkson  
 St. John the Evangelist, Sunfish  
 St. Joseph, Leitchfield  
 St. Mary of the Woods, McQuady  
 St. Paul, Leitchfield  
 St. Romuald, Hardinsburg  
 St. Rose of Lima, Cloverport

**FANCY FARM REGION / DEANERY**

*Counties = Carlisle, Fulton, Graves, Hickman*

Sacred Heart, Hickman  
 St. Charles, Bardwell  
 St. Denis, Fancy Farm  
 St. Edward, Fulton  
 St. Jerome, Fancy Farm  
 St. Joseph, Mayfield  
 St. Jude, Clinton

**HOPKINSVILLE REGION / DEANERY**

*Counties = Christian, Hopkins, Muhlenberg, McLean*  
 Christ the King, Madisonville

Holy Cross, Providence  
 Immaculate Conception, Earlington  
 Resurrection, Dawson Springs  
 St. Charles Borromeo, Livermore  
 St. Joseph, Central City  
 St. Michael the Archangel, Oak Grove  
 Sts. Peter & Paul, Hopkinsville

**THE LAKES REGION / DEANERY**

*Counties = Caldwell, Calloway, Livingston, Lyon, Marshall, Trigg*

Newman Center, Murray  
 St. Anthony of Padua, Grand Rivers  
 St. Henry, Aurora  
 St. Leo, Murray  
 St. Mark, Eddyville  
 St. Paul, Princeton  
 St. Pius Tenth, Calvert City  
 St. Stephen, Cadiz

**OWENSBORO EAST REGION / DEANERY**

*Counties = Daviess*

Bishop Soenneker Home, Knottsville  
 Blessed Mother, Owensboro  
 Brescia University, Owensboro  
 Carmel Home, Owensboro  
 Our Lady of Lourdes, Owensboro  
 St. Anthony, Browns Valley  
 St. Joseph Monastery, Whitesville  
 St. Lawrence, St. Lawrence  
 St. Mary of the Woods, Whitesville  
 St. Pius Tenth, Owensboro  
 St. William, Knottsville  
 Sts. Joseph & Paul, Owensboro

**OWENSBORO WEST REGION / DEANERY**

*Counties = Daviess, McLean*

Blessed Sacrament, Owensboro  
 Glenmary Sisters, Owensboro  
 St. Mary Magdalene, Sorgho  
 Immaculate, Owensboro  
 Precious Blood, Owensboro  
 Ursuline Sisters of Mount St. Joseph, Maple Mount  
 St. Alphonsus, St. Joseph  
 St. Augustine, Reed  
 St. Elizabeth, Curdsville  
 St. Martin, Rome  
 St. Peter of Alcantara, Stanley  
 St. Sebastian, Calhoun  
 St. Stephen Cathedral, Owensboro

**PADUCAH REGION / DEANERY**

*Counties = Ballard, McCracken*

Lourdes Hospital, Paducah  
 Rosary Chapel, Paducah  
 St. Francis de Sales, Paducah  
 St. John the Evangelist, Paducah  
 St. Mary, LaCenter  
 St. Thomas More, Paducah



Diocese of  
OWENSBORO

# MARRIAGE & FAMILY LIFE

*Policy for  
Marriage*

*Diocese of  
Owensboro*



## TABLE OF CONTENTS

<b>Letter from the Bishop -----</b>	<b>3</b>
<b>Introduction -----</b>	<b>4</b>
<b>Sacrament of Matrimony -----</b>	<b>5</b>
<b>Remote and Proximate Preparation for Marriage -----</b>	<b>6</b>
<b>Remote Preparation -----</b>	<b>6</b>
<b>Proximate Preparation -----</b>	<b>7</b>
<b>Immediate &amp; Formal Preparation -----</b>	<b>7</b>
<b>Role of the Priest or Pastoral Minister -----</b>	<b>7</b>
<b>Steps in Preparing for Marriage -----</b>	<b>9</b>
<b>Role of Engaged Couple -----</b>	<b>10</b>
<b>Role of Parents -----</b>	<b>11</b>
<b>Role of the Community -----</b>	<b>12</b>
<b>Liturgical Celebration -----</b>	<b>13</b>
<b>Specifications of Formal Programs -----</b>	<b>14</b>
<b>Marriage Preparation &amp; Cohabiting Couples -----</b>	<b>15</b>
<b>Delay of Marriage -----</b>	<b>17</b>
<b>Sacramentality &amp; Interfaith Marriage -----</b>	<b>19</b>
<b>Marriage Between Catholic &amp; Non-Baptized -----</b>	<b>20</b>
<b>Marriage Preparation For Those Previously Married -----</b>	<b>21</b>
<b>Pregnancy Prior To Marriage -----</b>	<b>22</b>
<b>Validation of Marriage -----</b>	<b>23</b>
<b>Formal Diocesan Programs -----</b>	<b>25</b>
<b>Closing Statement -----</b>	<b>26</b>



## DIOCESE OF OWENSBORO

Catholic Pastoral Center

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November 12, 2011

Dear People of the Diocese of Owensboro,

I hereby establish the following updates to the policy for marriage preparation in the Diocese of Owensboro, effective November 1, 2011 which were originally published in 1986. Because of the immense seriousness of this matter, I am asking that all concerned adhere to the policy in its every detail.

There is nothing more beautiful to observe or be a part of than a happily married couple and a happy family. The love a married couple has for each other is a sign of the love the Lord Jesus has for His people, the Church.

I pray that this policy will help you as a couple to lay the foundation of good preparation upon which you can build a life together and help you reach your eternal salvation.

My prayers, love and support go with you as you continue to prepare for marriage and to enter into the vocation of married life.

Yours in Christ,

Most Reverend William F. Medley  
Bishop of Owensboro

### **Introduction**

Since the Second Vatican Council, the Church has experienced a renewal of her sacramental life. In response to this renewal, the Diocese of Owensboro has reviewed and revised its marriage policy.

While this period of history in the American Catholic Church is witnessing a surfeit of values, pressures and “alternate life style” which weaken the fabric of family life, a deeper understanding and appreciation of marriage is also emerging. It is a profound responsibility of the Church to proclaim the “good news” of marriage, to be a beacon of hope for engaged couples, and to offer continuing love and support to married couples.

This marriage policy seeks to present the ideal of Christian marriage. It offers assistance to the priest and other pastoral ministers in the area of marriage preparation. It provides engaged couples the education and formation that will allow them the best chance to succeed at marriage. The policy does not intend to make it more difficult to marry in the Church but rather to make it more possible to stay married and to find the mutual happiness and sanctification, which are God’s plan for marriage.

The policy of the diocese, in marriage preparation, is that the couples will attend an Engaged Encounter Weekend, a Pre-Cana or Sponsor Couple Sessions for first marriages or Once More With Love for second marriages. (In extraordinary cases such as long distances or military couples, an approved on-line program may be used.) These programs reflect a serious commitment on the part of priests, married couples and others in pastoral ministry, to share the responsibility for marriage preparation within their faith communities as specified in the Code of Canon Law. (C1063)

The policy also addresses the specific needs of marriages with special circumstances. Particular care and concern for these couples are essential.

1. Cohabitation
2. Delay of Marriage
3. Interfaith Marriages
4. Marriage Between a Catholic and a Non-Baptized Person
5. Marriage Preparation for Those Previously Married
6. Pregnancy Prior to Marriage
7. Validation



### **The Sacrament of Matrimony**

The beauty of God's plan for marriage is captured in the book of Genesis where God, having created man and woman in His image and likeness, charges them to be fruitful and multiply, to fill the earth and subdue it and to cling to each other and become one flesh. (Gen 2:24) Christ reaffirmed the sacredness and permanence of this age-old covenant of love and raised it to the dignity of a sacrament. St. Paul elaborated on this sacramental nature of marriage when he described the mutual love and submission of husbands and wives as the sign of the unity of Christ with His Body, the Church (Eph 5:21-33). Throughout Church history, marriage has been honored as a vocation, a grace-filled call from God. More recently, Church documents have urged further development of the theology of marriage, a greater understanding of human sexuality and a deeper exploration of the meaning of sacramentality and spirituality in marriage.

Marriage as a sacrament is a unique channel of redemptive grace, a call to form a community of life and love. More than the ceremony, it is the lifelong committed relationship of husband and wife. The married couple makes present the sacrament or "sign" that, by their life together, are called to manifest the unity and love between Christ and His Church. The love of the married couple, characterized by selfless giving, communion, compassion, understanding, faithfulness and readiness to forgive, mirrors God's love for His people and the ideal of Christian community. Not merely a contract, Matrimony is a covenant; that is, a solemn commitment to form a uniquely intimate union characterized by permanence and fidelity and to give witness to a fully Christian life of intimacy and belonging.

"And the two shall become one flesh" (Gen 2:24) is believed by many Scripture scholars to be a statement which strongly affirms the sacredness of the sexual reality of married love as established by the Creator. This love, though passionate, is not self-centered but other-centered. Being sensitive to the spouses' needs becomes more important than self-fulfillment. Responsiveness, openness, tenderness, vulnerability and absorption in the other, free married lovers to experience an ecstasy in their mutual self-giving in the act of love.

The total intimacy of the sacramental couple, expressed in their sexual union and rooted in their total commitment to each other, ideally calls the rest of the Church into communion with one another. The holiness of married couples flows from their oneness in life, the special bonding of lives, hearts, and spirits, and must be understood to include their sexual union. Married love, then, is ordered to the mutual sanctification of the spouses as well as to the procreation and education of children. Through the presence of Christ in the sacrament, the spouses may be strengthened in their self-sacrificing love and will be enabled to nourish their children in a community of love.

Recognizing marriage as a true vocation then, the Church desires to address the need for preparation with depth, concern and guidance. This Policy for Marriage in the Diocese of Owensboro has been promulgated in order to provide guidelines toward that end.

## **Remote and Proximate Preparation for Marriage**

### **Remote Preparation**

1. The primary school of education for marriage is the family. The most basic form of remote preparation, then, is the development of better “schools” of marriage by enriching and strengthening existing marriages and family life and by addressing the needs of single-parent families.
2. Special concern should also be shown to Catholic spouses and children born of interfaith marriages so that they do not lack spiritual assistance and aid in helping to foster the unity of conjugal and family life. (C.1128)
3. The development of self-esteem, self-discipline, inter-relational skills, and spiritual and moral values depends on good parenting skills. Therefore, Christian parenting courses provide another essential phase of remote preparation.
4. In early childhood education, teachers should reinforce the efforts of parents to enhance a child’s self-esteem and encourage behavior which may influence the ability to enter into successful marriages later in life. They should stress the effect of behavior on others, communication skills, problem resolution, reconciliation, sharing and cooperation.
5. Building family-centered sacramental preparation programs for Baptism, Penance, Eucharist, and Confirmation lays the groundwork for the preparation of young couples for the sacramental life of Matrimony.
6. Among children raised in families of interfaith marriage, family-centered sacramental preparation may not be easily accomplished, if at all. The parish must help provide this preparation and include the Catholic parents in such a way that they are encouraged to do the best they can without putting guilt feelings on them in a difficult task.

## **Proximate Preparation**

1. The high school years are one of the most critical stages in life. The formation of strong character and personal identity will contribute to the ability to succeed in marriage.
2. Marriage and family courses should attempt to address the specific skills needed for marriage that are included in formal programs. Attention should be given to the Church's teaching about interfaith marriage, with its special areas of concern and the particular care needed in preparation.

## **Immediate and Formal Preparation**

### **Role of the Priest or Pastoral Minister**

#### **1. Responsibility for Preparation**

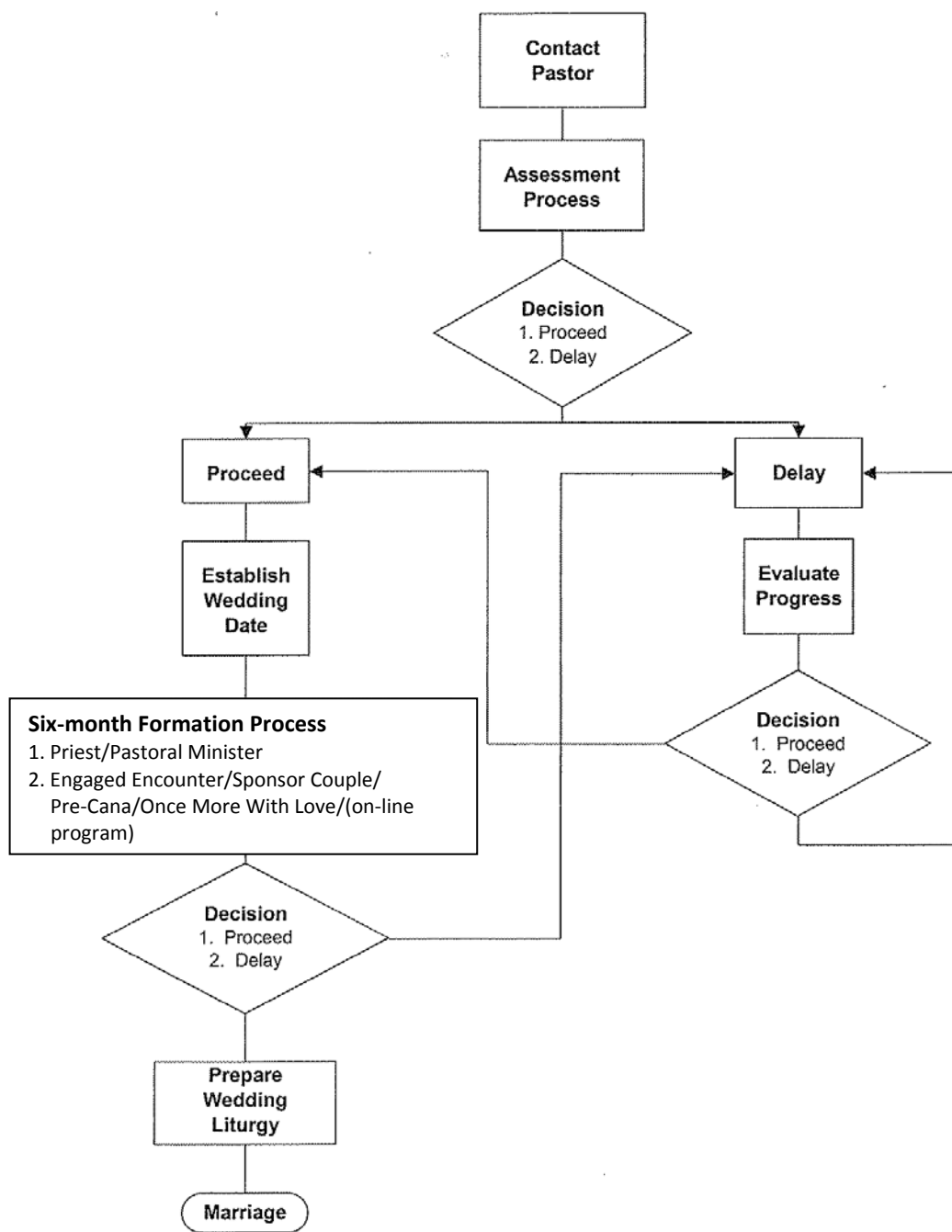
- A. The pastor of the Church of either party, if both are Catholic, or of the Catholic party in an interfaith marriage, has the responsibility to fulfill all canonical requirements, to secure adequate preparation of the couple in compliance with this policy and to assist the couple to make a prayerful and mature judgment regarding marriage.
- B. If a priest other than the parish priest will witness the marriage, he should contact the pastor. In particular circumstances, the pastor may delegate to him the responsibility for assessment and preparation of the couple as stipulated in diocesan policy. He then must furnish proper documentation to the pastor for the sake of record keeping required by canon law.

#### **2. Procedure**

- A. Pre-nuptial investigation as required by canon law and explanation of the diocesan marriage policy.
- B. Assessment process of determining suitability and readiness of the couple to enter the sacrament of matrimony in light of spiritual attitudes as well as emotional, psychological, financial, and familial factors.
  - 1) The process of assessment requires the cooperation of the priest and the couple and will include the use of the PMI, FOCCUS, PREPARE or similar instrument.
  - 2) Consultation with the parents is integral to the assessment process. An interview will therefore be recommended in all cases and required for those under 21. Special tact will be required in the case of interfaith marriages. Pastoral judgment may indicate the inadvisability or impossibility of this procedure.

- 3) If the priest and couple make a decision to proceed, they continue through the preparation process and will finalize the wedding date at this time.
  - 4) If, during the assessment process, the priest has serious question about the readiness of the couple, he should refer the couple for evaluation, which is a formal procedure provided by a counselor who is properly trained and certified. The counselor will administer and interpret an instrument, discuss the results with the couple and the priest and make a recommendation to proceed or to delay. The priest, not the counselor, retains the responsibility for the decision.
  - 5) The priest must be morally certain that the couple has the right intention and sufficient stability and maturity to enter into Christian marriage. If any reasonable doubt persists after assessment and evaluation, he must recommend delay of the marriage. He would then proceed as follows:
    - a) Develop a plan with the couple to deal with the reason for the delay; e.g., pre-marital counseling.
    - b) Inform the couple of their right to appeal and the proper procedure.
    - c) Inform the pastor of the other party, if Catholic.
- C. The priest/pastoral minister will refer the couple to an approved formal program, i.e. Engaged Encounter, Sponsor Couple, Pre-Cana, (on-line program in extraordinary cases) or Once More With Love.
- D. Instructions with the priest/pastoral minister will include Church teaching on marriage, adult faith development, morality in marriage, prayer and other areas of particular interest or need.

## Steps in Preparing for Marriage



### **Role of the Engaged Couples**

1. The engaged couple has a right to expect adequate preparation for their most sacred and serious vocation. They can expect to receive assistance in assessing their readiness to marry and the level of compatibility in their relationship. With the priest or his pastoral minister, they will explore ways to identify and cultivate their strengths and to deal constructively with the difficult areas in their relationship.
  
2. In addition, they have the responsibility to:
  - A. Participate actively and sincerely in assessment and preparation
  
  - B. demonstrate sufficient maturity and stability to accept the responsibilities of Christian marriage
  
  - C. recognize that marriage is essentially characterized by unity, fidelity, permanence and openness to life
  
  - D. verify that both parties will be at least 19 years of age or one year past high school at the time of the proposed marriage
  
  - E. contact their pastor when they decide to marry and at least six months before the proposed wedding date
  
  - F. be willing to confirm the wedding date only after the assessment process has been completed
  
  - G. arrange to receive the sacrament of Confirmation if not previously received
  
  - H. demonstrate the freedom to consent willingly to the marriage
  
  - I. participate in required sessions with the priest/pastoral minister
  
  - J. attend a formal preparation program; i.e. Engaged Encounter, Sponsor Couple, Pre-Cana, Once More With Love (or on-line program in extraordinary cases)
  
  - K. participate actively and sincerely in pre-marriage evaluation and counseling when recommended.

### **Role of Parents**

1. The Church recognizes the unique and vital role of parents in the psychological, social, moral and spiritual development of their children. Renewal in the life of the Church has included attempts to make sacramental preparation more family-centered. The following principles apply to the family dimension of marriage preparation:
  - a. Since a person's family is truly the primary source of education for marriage, it seems fitting and proper to involve the parents actively when possible in the assessment and preparation for marriage.
  - b. The purposes of the interview with the parents during the assessment process is:
    - 1) To gain insights into the relationship of the couple through their parents or an understanding of the family structure in a single-parent situation. These insights should aid the priest and the engaged couple to better analyze their own perceptions and expectations of marriage.
    - 2) To insure that the parents of both bride and groom are informed about the marriage policy of the diocese and can be given suggestions about how they may share in the preparation of their children for marriage.
    - 3) To become aware of any tensions in the families related to the proposed marriage. By being alerted to these problems, the priest may be able to offer pastoral care to those concerned.
2. In a very special way, a priest/pastoral minister must be concerned with helping the parents of both parties in an interfaith marriage to feel comfortable.
  - a. This period between the engagement and the wedding can cause much tension, especially when parents of both parties have strong religious convictions themselves. Pastoral care should be offered to address possible needs for understanding or healing.
  - b. The wedding ceremony which takes into consideration the feelings of both families and yet preserve the religious motif of marriage can do much to ease the tension.
  - c. Pastoral judgment may indicate the inadvisability or impossibility of involving the parents of the non-Catholic party in the marriage preparation.

**Role of the Community**

1. The faithful in each parish share the pastoral responsibility to provide support and enrichment for married couples. Since the primary “school” of marriage is the family, parishes should provide means of strengthening and enhancing existing marriages, while demonstrating particular sensitivity to couples in an interfaith marriage; promoting good parenting skills and healthy family life; and ministering to single-parent families.
2. The faith community also shares the responsibility to encourage engaged couples and to help them prepare for their life together. Married couples have a particular responsibility to witness the holiness of their sacramental life of love and commitment. They may, therefore, be invited to participate actively as sponsor couples in the marriage preparation of engaged couples in their parishes.



**Liturgical Celebration**

1. Because marriage is a sacrament, the place, the music, and entire wedding celebration must reflect the sacred character of marriage. The place of the ceremony shall be chosen according to the following guidelines:
  - A. The parish church of either the bride or the groom if both parties are Catholic
  - B. The parish church of the Catholic party in an interfaith marriage
  - C. The church of the non-Catholic party after proper dispensation has been granted
  - D. Another Catholic Church if size, renovation or sentiment is a factor, after proper permission is granted
2. The celebration should reflect the faith life of the couple and of the community in which they are married.
3. Diocesan Liturgical Guidelines for marriage further supplement the general norms for wedding celebrations.

**Specifications of Formal Programs**

1. Programs should not only offer educational opportunities but also formational experiences that enable couples to explore the various facets of their relationship before they exchange their vows.
2. Approved programs in the diocese include: Engaged Encounter, Sponsor Couple, Pre-Cana, Once More With Love and an approved on-line program in extraordinary cases such as long distance or military couples.
3. Approved marriage preparation programs address the following issues:
  - A. The nature of exclusive and permanent commitment, i.e. marriage as a covenant
  - B. The spirituality and sacramentality of marriage
  - C. Praying and worshipping as a couple
  - D. Communication skills: openness, expression of feelings, conflict resolution
  - E. Reconciliation and forgiveness
  - F. Role expectations in marriage
  - G. Intimacy, sexuality, and natural family planning
  - H. Children and family life, parenting skills
  - I. Relationships with in-laws, other relatives, and friends
  - J. Values and goals
  - K. Home and finance management

### **Marriage Preparation and Cohabiting Couples**

Today almost half of the couples that come for marriage preparation in the Catholic Church are in a cohabiting relationship. Cohabitation, in a commonly understood sense, means living together in a sexual relationship without marriage. Living together in this way involves varying degrees of physical and emotional interaction. Such a relationship is a false sign. It contradicts the meaning of a sexual relationship in marriage as the total gift of oneself in fidelity, exclusivity, and permanency.

Only 53% of first cohabiting unions result in marriage. The percentage of couples marrying from second and third cohabitations is even lower. It would appear that when a couple chooses cohabitation over marriage, they might be denying the probability of existing problems which one or both would prefer not to deal with. Some of the reasons why couples may cohabit include:

- Fear of or disbelief in long-term commitment, and a desire to avoid divorce (particularly for those who have experienced disruption in their parents' marriages or a previous marriage of their own.)
- Desire for economic security;
- State of personal development, escape from home, "rite of passage";
- Desire for stability for raising of children;
- Pressure to conform to current mores that having cohabiting partner is measure of social success, personal desirability, adult transition;
- Desire to test the relationship;
- Rejection of the institution of marriage and desire for an alternative to marriage.

In spite of the reasons, current statistics indicate that cohabitation is not a wise choice! Cohabiting couples still divorce at a rate 50% higher than couples that have never cohabited.

#### **Some of the risks of cohabitation are:**

- Cohabitors as a group are less committed to the institution of marriage and more accepting of divorce. As problems and issues arise to challenge the marriage, they are more likely to seek divorce as the solution.
- "Sexual exclusivity" is less an indicator of commitment for cohabitors than for non-cohabitors. In this regard, cohabitation is more like dating than marriage. After marriage, a person who cohabited before marriage is more likely to be sexually unfaithful than a person who had not cohabited before marriage.
- Cohabitors identify themselves or the relationship as a poor risk for long-term happiness more often than do non-cohabitors.
- Cohabitors tend to hold individualism as a more important value than partnership. These values do not necessarily change just because a cohabiting couple decides to move into marriage.

- Cohabitors may feel pressure to marry from family and others or pressured to provide a stable home for children, if any. While family and friends are often right to encourage marriage for a cohabiting couple, a marriage made under such pressure is problematic unless the couple chooses it for more substantial reasons.
- Cohabitors often have inappropriate high expectations of marriage that can lead them to be disillusioned with the ordinary problems or challenges of marriage. There is danger that they think they have “worked out everything and that any further challenges are the fault of the institution of marriage.
- Cohabitors are at greater risk for domestic violence, conflict over money, and control issues.

The church teaches that the proper way to prepare for marriage is living chastely and separately; therefore, cohabiting couples are encouraged to separate and refrain from sexual relations until they celebrate their marriage.

The wisdom of our Christian tradition teaches us that sexual intercourse in marriage is meant to be a sign to the husband and wife that their love for each other is fully committed, faithful and life giving, and that God’s love remains the same for them. The Bible condemns not only adultery but also premarital sex. Marriage is much more than just “a piece of paper.” It is only in marriage that husband and wife publicly give themselves to each other, belong to each other, and are responsible for each other, “in good times and in bad, in sickness and in health, all the days of our lives.”

### **Delay of Marriage**

1. The Diocese of Owensboro recognizes that it is a natural right of people to marry. This right is not absolute, however, nor is the right to receive a sacrament. Accordingly, both the Church and the state have established legitimate restrictions if the proposed marriage is shown to be in conflict with the sacramental practice of the Church or the common good of society.
  
2. Some conditions that may constitute just cause for delay include, but are not limited to the following.
  - A. Non-practice of the Catholic faith by both parties, if Catholic, or by the Catholic party entering interfaith marriages, with no intention of returning to the practice of the faith
  - B. Substantial lack of appreciation for the spiritual, sacramental aspects of marriage on the part of the Catholic party(ies)
  - C. Lack of readiness for marriage; i.e., insufficient stability, maturity and dating
  - D. Refusal of the parties to take part in or complete the marriage preparation programs or refusal to participate actively and sincerely in premarital assessment, evaluation or counseling.
  - E. Lack of time for sufficient premarital assessment, evaluation, counseling and preparation.
  - F. Pregnancy
  - G. Chemical dependency or mental illness
  - H. Refusal to have children
  
3. All canonical requirements must be observed regarding impediments and their dispensations.
  - A. Dispensation from Disparity of Worship (C.1086 & 1125)  
(For marriage between a Catholic and a non-baptized person)
  - B. Canonical Form (C.1108 & 1127, #2, #3)
  - C. Other Impediment: Age, Impotence, Abduction, Consanguinity, Open Concubinage, Adoption (C. 1083-1094)

Often times a prior marriage which has been declared invalid through a Church tribunal process receives from the Church Court a *Monitum* (which means warning) or a *Vetitum* (which means prohibition) regarding a future marriage. These words are printed on the certificate of nulity. *Monitum* refers to some problem condition or element which existed in the prior union. A *Vetitum* refers to an extremely serious condition, e.g., substance abuse, a psychological problem, violent behavior, etc., which caused havoc in the previous union. When a *Monitum* has been imposed, by the Tribunal, psychological counseling or treatment is almost always demanded - with verification from the psychologist that the serious condition has been arrested or cured, e.g., sobriety has been attained, anger management has been learned, etc. The Tribunal is to be informed in writing by the psychologist or professional that the former problematic area has been treated and now poses no serious threat to a new marriage. The Tribunal Judge may then lift the *Vetitum* prohibition. Then, and only then, can plans for a wedding begin to take place with the pastoral minister.

### **Sacramentality and Interfaith Marriage**

At the same time that the Church experiences a deepening awareness of the importance and significance of the Sacrament of Matrimony, she recognizes that aspects of this teaching on sacramentality can be a cause for concern to those who are preparing for a interfaith marriage. While the norm for marriage in the Catholic Church and in this Policy regards marriage between two Catholics, the Church recognizes that many of the marriages in the diocese do not reflect that norm.

The Church wishes to promote unity within interfaith marriages and respect for the conscience of the non-Catholic party, to avoid insensitivity to these couples in parish life and to help prepare them for a wholesome and fruitful marriage. Care will be taken to offer a preparation that stresses their common beliefs, emphasizes the teachings of Scripture, and underscores the essential properties for permanence and fidelity. Differences of belief will be discussed openly without compromising Catholic doctrine.

The *Directory for the Application of Principles and Norms on Ecumenism* states that an interchurch marriage “celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy.” (#159) Consequently, this is a universal norm for the Catholic Church and is to be observed everywhere. The bishop may permit the wedding to be celebrated at a Eucharistic liturgy, but permission must be requested. Whether or not the party who is not Catholic receives the Eucharist should be determined according to the norms for intercommunion.

### **Marriage Between Catholic and Non-Baptized**

**#1. Canon 1086 - A marriage between two persons, one of whom has been baptized in the Catholic Church or received into it and has not defected from it by a formal act and the other of whom is not baptized, is invalid.**

**#2. A person is not to be dispensed from this impediment unless the conditions mentioned in Canon 1125 and 1126 have been fulfilled.**

**#3. If at the time the marriage was contracted one party was commonly held to have been baptized or the baptism was doubtful, the validity of the marriage must be presumed according to the norm of Canon 1060 until it is proven with certainty that one party was baptized but the other was not.**

The Church has long recognized that marriages between Catholics and non-Catholics pose particular dangers to the Catholic's continued practice of the faith and to the Catholic baptism and formation of children. The Church's concern is especially grave when a Catholic proposes to marry a non-Christian. As an expression of this concern, ecclesiastical law has established the impediment of disparity of worship, which invalidates marriages between Catholics and unbaptized persons.

Although marriages between Christians and pagans were prohibited by several early councils, disparity of worship was established as an invalidating impediment for the Eastern churches at the Council of Trullo in 692. Although the canons of Trullo were not received by the Church in the West, the impediment spread throughout the West between the seventh and the eleventh centuries and ultimately obtained the force of a universal custom. It was finally incorporated into church legislation in canon 1070 of the 1917 code.

As an ecclesiastical law impediment, disparity of worship binds not only Catholics but also those who marry them. Exempt from the impediment are baptized non-Catholics and those who have left the Catholic Church by a formal act.

A dispensation can be granted to permit a Catholic to marry an unbaptized person if there is sufficient assurance that the proposed marriage will not pose a threat to the Catholic's ability to continue the practice of his or her faith and to hand on the Catholic faith to their children. This assurance is given the Catholic party in the form of promises. He or she must declare a readiness to remove all dangers of lapsing from the Catholic faith and promise to do all within his or her power to ensure the Catholic baptism and formation of all children. The unbaptized party is not required to make a promise, but must be made aware of what the Catholic party has promised. If this declaration and promise are not made, a dispensation from the impediment of disparity of worship cannot be granted.

If at the time a marriage was celebrated, one of the parties was generally reputed to be baptized or doubts have arisen about his or her baptism or its validity, the validity of the marriage is to be upheld until it has been proved that one party was baptized and the other was not. However, if the doubts about the baptism of one party or its validity surfaced prior to the marriage, the impediment of disparity of worship can be dispensed conditionally if the doubt cannot be resolved.



**Marriage Preparation For Those Previously Married**

1. Because the trauma of divorce or the death of a spouse usually requires a grief and recovery process of two to seven years, priests will encourage a two year waiting period and require one year before remarriage.
2. Preparation should generally follow the guidelines of this policy, including notification, assessment and formal preparation.
3. Remarriage after the death of a spouse:
  - A. Special pastoral consideration will be given the couple according to their ages, the length of previous marriage and their experience of the grief process.
  - B. It is particularly important to consider the couple's expectations for marriage in the light of the previous marriage(s). The uniqueness of each marriage should be stressed to prevent the disillusionment which might occur if either party expects to duplicate the first marriage.
4. Remarriage after divorce or declaration of nullity
  - A. The priest/pastoral minister must be reasonably assured that the difficulties which appeared in a previous marriage will not exist in the proposed one.
  - B. Pre-marital counseling and evaluation are recommended in all cases and required when stipulated by the Marriage Tribunal.
5. The effect of a second marriage on children deserves particular attention. A step-family program or family counseling may be recommended.

**Pregnancy Prior to Marriage**

1. Pregnancy of itself does not constitute an exception to this policy for marriage preparation. It may, in fact, indicate a reason not to marry.
2. Since a large percentage of divorce and declaration of nullity cases occur in marriage where pre-marital pregnancy was a factor, counseling is strongly recommended in such cases.
3. If the decision to marry was made known prior to the pregnancy, plans for the marriage may proceed if the priest assesses that the couple is sufficiently prepared for marriage, and after all applicable steps of this policy, including the normal waiting period, have been completed. Counseling may be indicated in these cases because of the particular strain which pre-marital pregnancy places on a relationship and in order to prevent future recriminations which can erode trust in a marriage.

If the decision to marry was not made prior to the pregnancy, special counseling and evaluation will be obtained from a diocesan approved counselor or other trained person. These couples will be encouraged to delay or reconsider the marriage.

### **Validation of Marriage**

1. When a couple who has married outside the Church desires that their union be validated, the priest/pastoral minister who arranges for the validation must provide the couple with adequate preparation for the sacrament.
2. Among other concerns, the priest will explore such questions as the stability and health of their marriage, the spiritual dimensions of marriage in the Church, the implications of marriage as a covenant, the faith and prayer life of the couple and their reasons for requesting validation.
3. The following guidelines apply to the preparation process:
  - A. Ordinarily, one year shall elapse between the time of a marriage outside the Church and its validation. Sometimes, it may be appropriate to wait a longer time if the couple does not give evidence of maturity and stability or an understanding of the marriage covenant.
  - B. When the couple has been married for only one or two years, they will participate in one of the approved diocesan marriage preparation programs; i.e., Once More With Love.
  - C. When the couple has been married for a greater length of time, they are to fulfill one or more of the following requirements as deemed appropriate for their circumstances:
    - 1) Participation in one of the approved marriage preparation programs; i.e., Sponsor Couple or Once More With Love
    - 2) Participation in pre-marital counseling and evaluation
  - D. If there are marital difficulties, the couple may be asked to participate in evaluation and/or counseling; i.e., Retrouvaille. It must be emphasized that validation is not a cure for a troubled marriage.
  - E. When validation concerns an interfaith marriage, the following guidelines will be considered:
    - 1) Genuine concern should be shown for the non-Catholic party as for the Catholic party. The non-Catholic party may feel uncomfortable with the whole process of validation since he or she often comes from a background that views the attitude of the Catholic Church in this matter as unreasonable and contrary to his or her own beliefs about religion and remarriage.

- 2) It will frequently be expecting too much of the non-Catholic party to have him or her participate with dignity in those pre-marital assessments and programs which could reasonably be required of two Catholics seeking a validation.
- 3) The priest must rely heavily on the goodwill, motivation and testimony of the Catholic party in the whole process of validation.
- 4) The priest may sense much difficulty or embarrassment on the part of the non-Catholic party in the usual marriage validation process or in the requirement of the formal expression of consent in a marriage ceremony. In such circumstances, for the sake of alleviating tension, or in order to prevent undue ridicule of the Church's teaching concerning marriage, the priest should seriously consider requesting from the bishop a Radical Sanation according to the norms of Canons 1161 to 1165.

### **Appeals and Exceptions**

#### **Appeals**

If a marriage is delayed, the couple may submit a written Appeal to the bishop who will consult with a board of review appointed by him.

#### **Exceptions**

1. Exceptions will normally be submitted by the priest in writing to the bishop where the same procedure is followed as for Appeal.
2. In some cases and only for a serious reason, the priest may make a pastoral judgment to allow an exception to the policy.

NOTE: Forms will be made available through the Family Life Office to facilitate these procedures.

## **Formal Diocesan Programs**

**PARISH BASED PROGRAM** (Information is available in the parishes where these are offered.)

**SPONSOR COUPLE PROGRAM** pairs an engaged couple with a trained married couple in a series of private sessions, usually in the sponsor couple's home. The couples consider many practical aspects of married life. There is time for the engaged couple to share their reflections privately and with the sponsor couple. The relationship of trust and caring that may develop during preparation often continues after the wedding, thus providing on-going support for the couple.

**ENGAGED ENCOUNTER** is a weekend experience where the engaged couple has an opportunity to concentrate exclusively on each other, free from the tensions and pressures of daily life. It is a very quiet weekend specifically designed to give the couples planning marriage an opportunity to dialogue honestly and intensively about their prospective lives together. It is specifically designed for communication between the couple. A team of married couples and a priest presents ideas regarding essential issues of married life and guides the engaged couples through a process of private dialogue about their relationship. Weekends are offered three times a year. Although the Engaged Encounter is Catholic in origin and orientation, it is open to all couples of any faith searching for enrichment in the quality of their life together.

**ONCE MORE WITH LOVE** is a marriage preparation program for couples preparing for marriage after one or both persons have experienced a divorce or death of a former spouse. This program is designed to address the critical issues of remarriage and to offer an opportunity to establish a solid foundation for a new intimate relationship. This is offered three times a year or as needed.

**PRE-CANA** is a one-day marriage preparation program for engaged couples entering their first marriage. This program is offered on a Saturday and includes prayer and Mass. The topics covered are: Personality/Character, Marriage as a Sacrament, Theology of the Body, Natural Family Planning, Budgeting/Finances, and Communication & Spirituality as a couple. Engaged couples are given time to dialogue after each talk. Although a one-day program is not ideal, nor meant to be the sole means of preparation, it provides a solid foundation for further preparation and discussion.

**CATHOLICMARRIAGEPREPCLASS.COM** is an on-line video program approved by the USCCB and endorsed by many dioceses. It includes a pre-marital inventory, which could be used in lieu of Prepare & Enrich or FOCCUS and covers all the topics in the other diocesan programs and more. This course offers a marriage preparation alternative **only** for those engaged couples in extraordinary circumstances such as those living far apart or where one or both parties is a member of the military. Couples must receive their pastor's approval to use this program.

**RETRouvaille** begins with a weekend experience in which husbands and wives are helped to reestablish communication and to gain insights into themselves as individuals and as a couple. This part of the program is presented by a priest and three married couples who have experienced disillusionment, pain, anger, and conflict. They offer hope as they share their personal stories of struggle, reconciliation and healing. This is offered three times a year.

**Closing Statement**

The Church desires to bless her people with the love of God made real and present to us in Jesus Christ. The Church longs to support her people within a community of right relationships. We pray that all of God's people will trust the church's wisdom endowed to her by God Himself: chastity before marriage; unity and love expressed and celebrated fully within a covenant that is brought about by marriage; sex as a precious gift offered to another within the bounds of married life; children as the fruit of married love and supported and nurtured within a family that is committed and faithful.

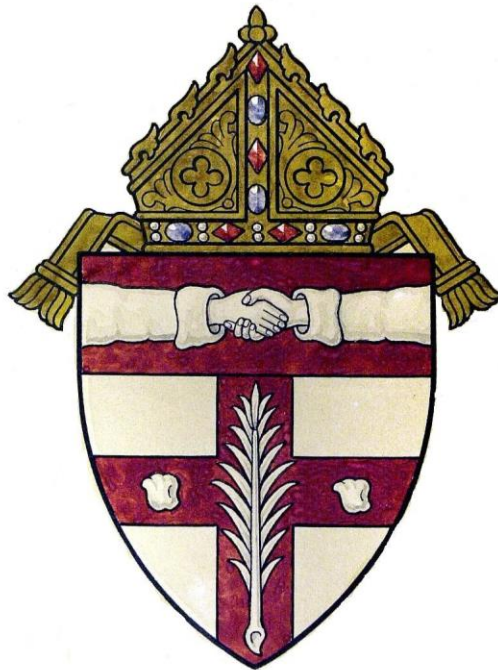
This is the Christian Vision - we wish you God's Blessings in your marriage preparation process.



Diocese of  
OWENSBORO

# HUMAN RESOURCES

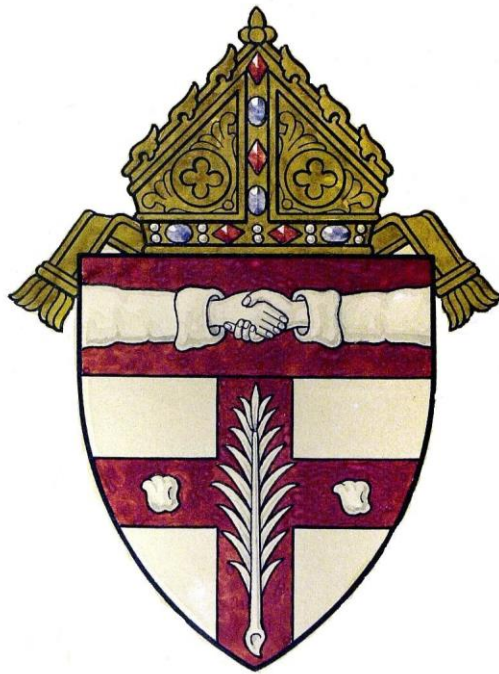
# Diocese of Owensboro



## Employee Policy Handbook

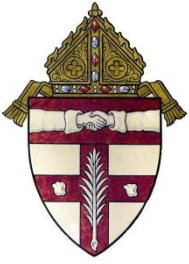
July 1, 2015





*The Seal of the Diocese of Owensboro*

*The clasped hands are taken from the great seal of the Commonwealth of Kentucky. Emblazoned upon the cross are the stones and Palm Branch of Victory which represent Saint Stephen, Protomartyr, the patron of the Diocese and of the Diocesan Cathedral. This coat of arms was created for the Diocese by Pierre de Caignon la Rone.*



# Diocese of Owensboro

Office of the Bishop

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My dear sisters and brothers in Christ,

Welcome to the Diocese of Owensboro, the Catholic Church of western Kentucky.

Together we are partners in providing for the mission and the service of Jesus Christ through the Catholic Diocese of Owensboro. I pray you will find your employment with the Diocese a rewarding and fulfilling experience.

The policies contained within this handbook are meant to provide a structure of the basic information of personnel policies which affect your employment with the Diocese. Please read these policies carefully, ensuring that you understand them thoroughly.

Again welcome to the Diocese of Owensboro, the Catholic Church of western Kentucky. May God bless and thank you for your service to others.

Yours in Christ,

A handwritten signature in blue ink that reads "William F. Medley". The signature is written in a cursive style.

Most Reverend William F. Medley  
Bishop of Owensboro

## DIOCESAN HISTORY

The Diocese of Owensboro was created by Pope Pius XI on December 9, 1937, separating the 32 counties of Western Kentucky from the Diocese of Louisville, which was at that time elevated to an Archdiocese.

The Most Reverend Francis R. Cotton, the first Bishop of Owensboro, was recognized (appointed) December 16, 1937. The Most Reverend Henry J. Soenneker, appointed March 10, 1961, retired June 30, 1982, was the second Bishop of Owensboro.

The Most Reverend John J. McRaith, appointed October 23, 1982, served as the third Bishop of Owensboro. Bishop McRaith resigned for health reasons January 5, 2009.

The Most Reverend William Francis Medley was appointed December 15, 2009 to serve as the fourth Bishop of the Diocese of Owensboro. Bishop Medley was ordained to the episcopacy on February 10, 2010.



<b>DIOCESAN GOALS</b>
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- GOAL 1:** To foster and enhance spirituality and worship as a response to our universal call to holiness
- GOAL 2:** To form and support commitment to lifelong faith formation and the universal call to holiness
- GOAL 3:** To embrace the Mission of Evangelization by sharing the Gospel through effective communication
- GOAL 4:** To promote stewardship opportunities that lead parishioners to share their time, talents and treasures as an integral part of our universal call to holiness
- GOAL 5:** To promote the dignity of all persons especially the poor and the vulnerable
- GOAL 6:** To promote the sanctity of vocations: marriage, single life, consecrated life, and holy orders

Taken from the *Diocese of Owensboro 2012 Strategic Plan*

<b>INTRODUCTION</b>
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This *Employee Policy Handbook* is a summary of current policies, procedures, and benefits of the Diocese of Owensboro (hereafter referred to as “Diocese”) which have been recommended by the Human Resource Committee and approved by the Priests’ Council and the Diocesan Pastoral Council. These policies will be evaluated on an annual basis. If there is a concern or question regarding a policy please forward your concerns to the Diocesan Director of Human Resources for further study and evaluation. This *Employee Policy Handbook* does not replace the already approved handbooks for schools, cafeteria workers, or preschools/daycares.

This *Employee Policy Handbook* has been prepared to communicate the Diocesan employment practices, Catholic position, and values. The policies and procedures in this *Employee Policy Handbook* supersede all those contained in prior employee policy handbooks. This *Employee Policy Handbook* is designed to summarize Diocesan and human resource policies and procedures; it does not include all policy and procedure statements and documents.

In addition to the Diocesan *Employee Policy Handbook* there are school, parish and other organizations within the Diocese which have pertinent policies, statements, regulations, practices, and programs. Please reference those documents when verifying specific school, parish, or other organization guidelines.

The terms of this *Employee Policy Handbook* are subject to change without prior notice. The pastor or employer will make employees aware of such changes. It is the responsibility of the employee to review such changes in policies, procedures, benefits, and rules.

It is intended that this *Employee Policy Handbook* will assist the employee in understanding the importance of working in the church, as well as opportunities to improve the quality of life for others through ministry by association with the Catholic Church of western Kentucky.

After receipt and review of this *Employee Policy Handbook*, employees are required to sign the “Employee Acknowledgment Form” located at the back of the *Employee Policy Handbook*. By signing this form employees acknowledge they will comply with the *Employee Policy Handbook*. The signed form is required to be given to the employee’s pastor or employer.

<b>EMPLOYMENT POLICY</b>
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The Diocese of Owensboro is an Equal Opportunity Employer. It is the Diocese's policy to provide equal employment opportunity to all qualified employees and applicants for employment, and to not discriminate on any basis, including race, color, religion, gender, national origin, disability, age 40 and over, genetic information, or any other characteristic protected by federal, state, or local law, except where religion or ordination is a bona fide occupational qualification. The Diocese promotes equal opportunity in the areas of recruitment, employment, training, development, transfer, and promotion. Employees of the Diocese are prohibited from discriminating against any person on the basis of the above mentioned characteristics.

This *Employee Policy Handbook* is not a contract, expressed or implied, nor does it guarantee employment for any specific duration. In accordance with Kentucky State law, all personnel who do not have a written, individual employment contract for a specific, fixed term of employment are "employed at-will." This means that they are employed for an indefinite period and are subject to termination at any time, for any legal reason, with or without cause or notice. In like manner, these employees may terminate their employment at any time for any reason.

Unless employees are clearly contracted in writing by the pastor or employer, they are "at-will" employees, and the "at-will" nature of their employment will not be altered by any oral presentation or any oral representations during the pre-hire interviews or discussions.

# TABLE OF CONTENTS

<b>EMPLOYEE POLICY .....</b>	<b>3</b>
Job Applications.....	3
Job Descriptions.....	3
Minimum Age Requirement .....	3
Criminal Background Check.....	3
Orientation .....	4
Introductory Period .....	4
Performance Appraisal.....	4
Accommodations for Individuals with Disabilities .....	5
Hiring of Relatives .....	5
Immigration Reform and Control Act.....	5
Inquiries and References on Current and Former Employees .....	6
Personnel Records.....	6
Personal Data Change .....	6
 <b>EMPLOYEE PAY PRACTICES .....</b>	 <b>7</b>
Classification of Employees .....	7
Meal and Work Breaks .....	8
Minimum Wage .....	8
Overtime .....	8
Pay Procedures.....	8
Work Schedule/Time Record.....	9
 <b>EMPLOYEE BENEFIT PROGRAMS.....</b>	 <b>10</b>
Employee Benefits .....	10
Vacation Pay .....	10
Sick Leave.....	11
Holidays .....	13
Holy Days .....	13
Retreat/Personal Days .....	14
Bereavement Pay .....	14
Jury Duty.....	14
Military Leave.....	14
Voting .....	15
Workers' Compensation .....	15
Family Medical Leave Act (FMLA).....	16

<b>EMPLOYEE POLICIES AND PROCESSES .....</b>	<b>19</b>
Monitoring of Electronic Devices.....	19
Acceptable Use of Technology, Social Media, and Internet Policy .....	19
Copyright .....	20
HIV/AIDS/Communicable Infectious Disease Policy.....	20
Pandemic Flu Policy .....	20
Safe Environment.....	20
Sexual Harassment/Abuse Policy .....	21
Use of Mobile Devices.....	23
Weapons in the Workplace .....	23
 <b>EMPLOYEE CONDUCT .....</b>	 <b>24</b>
Attendance and Tardiness .....	24
Attitude and Conduct .....	24
Personal Appearance and Dress Code .....	24
Confidentiality .....	24
Conflict of Interest .....	25
Discipline .....	25
Open Door Policy .....	26
Smoking, Drug, and Alcohol Policy .....	26
Violence-Free Workplace .....	26
 <b>EMPLOYEE SEPARATION OF EMPLOYMENT .....</b>	 <b>27</b>
Termination of Employment.....	27
Unemployment Compensation Exemption .....	28
 <b>EMPLOYEE ACKNOWLEDGMENT OF DIOCESE OF OWENSBORO</b>	
<b><i>EMPLOYEE POLICY HANDBOOK.....</i></b>	<b>29</b>



## **EMPLOYEE POLICY**

### **Job Applications**

The Diocese and the parish rely strongly on the accuracy of the information contained in the employment application, as well as the accuracy of other data presented throughout the hiring process and subsequent employment. The Diocese and the parish reserve the right to verify all information given by the applicant. Misrepresentations, falsifications, or material omissions in any of this information or data may result in the exclusion of the individual from further consideration for employment within the parish or institution, or, if already hired, termination of employment.

### **Job Descriptions**

The Diocese of Owensboro will have a job description for each position which outlines its tasks, duties, and responsibilities. When employees are hired, they will be given a copy of their job description to help them understand what the job entails. The job description will also contain the job specifications, the personal qualifications an individual must possess in order to perform the duties and responsibilities, and the physical context in which the job will be performed. The job description also serves as a guide for the pastor or employer to evaluate employee performance.

### **Minimum Age Requirement**

Employees must be a minimum of 16 years of age to be eligible for hire.

### **Criminal Background Check**

The Diocese has established and implemented policies and procedures regarding criminal background checks. Any individual over the age of 18 years, who has been offered employment or any volunteer wanting to work with minors within the Diocese, will be required to submit to a criminal background check, and must receive Safe Environment training, as a condition of employment or volunteering with minors on behalf of the Diocese of Owensboro. Any employee as well as any volunteer working with minors may not begin employment or volunteer service until the criminal background check process has been completed and the employee/volunteer is determined to be cleared for service.

## Orientation

It will be the responsibility of the parish or employer to orient every new employee. Orientation should include discussion of benefits, duties, responsibilities, policies, and procedures specific to an employee's job, and review of the Diocese's *Employee Policy Handbook*. All appropriate benefit forms, tax forms, and employee new hire forms should be completed within the first week of the hire date. All applicable benefit forms should be sent timely to the Diocese's benefit administrators and all employment forms should be maintained in the employee's personnel file.

## Introductory Period

An introductory period of sixty (60) days is an opportunity for a new employee to become familiar with a job position and its responsibilities. All new employees are required to complete at least a 60-day introductory period. A performance review will be conducted at the end of the 60-day introductory period, which will address the immediate supervisor's assessment of the employee.

The Diocese of Owensboro is an "at-will" employer. If during the introductory period and thereafter during the employment period, it is determined an employee is not suited to a job position, the employee may be terminated. In like manner, employees may terminate their employment at any time for any reason.

The 60-day introductory period may be extended once, for additional 30 days, if the pastor or employer needs additional time to evaluate performance. The extension should be provided to the employee in writing with issues necessitating the extension and a plan for continued satisfactory performance. After successful completion of the introductory period, an employee will be considered a regular employee (full-time or part-time.)

## Performance Appraisal

A performance appraisal is an on-going process of communication between employees and their supervisors. The work of every employee should be reviewed informally on a regular basis, within sixty (60) days of the date of hire, and formally at least once a year.

Accomplishments, affirmations, recommendations, new job requirements, goals, and objectives should all be part of the performance appraisals. After a formal performance appraisal is discussed with an employee, it becomes part of the employee's personnel file. The employee's signature on the appraisal form does not necessarily indicate agreement with the review, but only that the employee has read it. Employees may respond in writing to their review, which will be kept in their personnel file.

### **Accommodations for Individuals with Disabilities**

The Diocese of Owensboro and its parishes will make reasonable accommodation to provide for its disabled personnel in accordance with the Americans with Disabilities Act (ADA), as amended and applicable state or local laws prohibiting discrimination. The Diocese provides equal opportunities to qualified individuals with disabilities by ensuring that those individuals will be given the same considerations for a position as any other applicant or employee. It is the responsibility of the applicant or employee to inform their pastor or employer of the need for accommodation. The employee may be required to provide written documentation for the request and the Diocese reserves the right to determine on a situational basis whether a request may be granted.

### **Hiring of Relatives**

The Diocese of Owensboro gives equal consideration to all candidates in hiring, so that the most qualified person is hired. All relatives and friends recommended by employees must meet the same employment requirements as all other individuals applying for the same position.

While the Diocese allows the hiring of relatives, such employment is subject to certain conditions. No employee will be permitted to directly or indirectly supervise, or have control over pay or benefits for a relative. If relatives are employed, both individuals must understand all confidential information is not to be shared.

### **Immigration Reform and Control Act**

In accordance with the Immigration Reform and Control Act, the Diocese of Owensboro employs only those individuals who are authorized to work in the United States. All individuals who are offered employment are required to submit documentary proof of their identity and employment authorization within three days of actual employment. Individuals to whom an offer has been made will be required to complete and sign, the U.S. Citizenship and Immigration Services Form I-9. This form requires employees to attest they are authorized to work in the job for which they have been hired and documentation submitted to establish this right is genuine. The information contained on the I-9 forms are verified on the E-verify system through the website [www.uscis.gov](http://www.uscis.gov). Records shall be retained for one (1) year past the last date of employment.

**Inquiries and References on Current and Former Employees**

All employment verification inquiries on current or former employees should be directed to the parish office and/or the Diocesan human resource department. The parish or Diocese will only provide verification of employment dates and positions held by the employee. Information such as wages, address, or telephone number will only be provided with a written authorization from the employee unless it is necessary to comply with a legal requirement.

**Personnel Records**

The Diocese maintains an official personnel file for each employee that contains necessary job-related and personal information. These files are confidential. Personnel files are the property of the Diocese and parish, and access to the information they contain is restricted. Only the pastor, employer, and designated representatives who have a legitimate reason to review information in a file are allowed to access the file. Employees may schedule a time with their pastor or employer to examine their personnel records.

**Personal Data Change**

It is the employee's responsibility to notify the pastor or employer as soon as possible of any change in personal data. It is important that personnel files are accurate. The employee must notify the parish or employer of the following changes: name, address, telephone number, additional education, change in marital status, change in beneficiary for benefit plans, birth of a child, change in financial institutions for direct deposit and change in exemptions for federal and state income taxes.

## EMPLOYEE PAY PRACTICES

### Classification of Employees

For purposes of benefit eligibility, pay, and job duties; employees are classified as follows:

- **Regular Full-Time Employees** (Hourly or Salaried) are those employees who are scheduled to work twenty (20) hours or more per work week.
- **Regular Part-Time Employees** are those employees who are scheduled to work less than twenty (20) hours per work week.
- **Temporary/Seasonal Employees** (Full-Time or Part-Time) are those employees who are employed for a limited duration of time for a specific project.

An employee's status and the number of scheduled work hours will determine which benefits are available. "Benefits and Time Off" are further defined in the *Diocese's Employee Policy Handbook*.

The Fair Labor Standards Act is a federal law which requires that all employees' status be classified as exempt or non-exempt.

- **Exempt** – An exempt employee is not covered under the minimum pay and overtime provisions of the Fair Labor Standards Act. An exempt employee is paid a pre-determined amount each pay period, based on the duties performed, rather than the hours worked. An exempt employee does not earn overtime for time worked in excess of forty (40) hours per week. In circumstances where excessive time is being worked, an employee may be granted time off at a later date, as approved by their pastor or employer. Additional time off should only be granted in recognition of an extraordinary commitment of time.
- **Non-Exempt** – A non-exempt employee is covered under the minimum pay and overtime provisions of the Fair Labor Standards Act. A non-exempt employee is entitled to overtime pay at a rate of one and one half (1-1/2) times their regular pay rate for each hour over 40 hours of actual work, excluding a lunch break and non-worked time, in a given work week. Compensatory time off may be allowed for a non-exempt employee working in excess of the regular schedule work week but less than a 40 hour work week. Any hours above the regular schedule work week must be approved by the pastor or employer as well as approval of any time taken for compensatory hours accumulated.

**Meal and Work Breaks**

All employees are entitled to a reasonable lunch/meal break after four hours of worked time, which should be close to the middle of the work day. This time will be considered non-paid time. All non-exempt employees are entitled to a ten minute work break after two hours of worked time. No reduction in pay will be made for break time. Break periods or lunch periods may not be accumulated to reduce working hours.

**Minimum Wage**

The Diocese of Owensboro complies with the Fair Labor Standards Act regarding minimum wage.

**Overtime**

Employees classified as non-exempt, who work in excess of 40 hours in a work week, are entitled to overtime pay for those additional hours worked. Overtime is paid at 1 ½ times the employee's hourly rate of pay for the work week, during which the overtime occurred. Overtime is computed solely on hours worked; time earned such as vacation, jury duty, bereavement, sick, holy days, and holidays will not be counted as hours worked for computing overtime. Hours actually worked in excess of 40 hours in a work week must be pre-approved by the pastor or employer.

**Pay Procedures**

The pastor or employer determines the pay cycle and pay procedure at each parish or organization. Payroll will be paid by direct deposit. If an employee has a change with their financial institution, they must contact their parish or employer and complete a revised direct deposit form. Employees should contact their parish or employer for any questions on their paycheck.

<b>Work Schedule/Time Record</b>
----------------------------------

The normal hours of work, the workday, and the work week should be approved through the pastor or employer.

A time record of hours worked by exempt and non-exempt employees must be maintained to comply with wage and hour laws and to ascertain benefit eligibility. All full-time, part-time and temporary/seasonal employees are required to complete and submit time records as appropriate for their pay frequency. Employees should sign their timesheet prior to submitting for processing. Employees are prohibited from falsifying a time record and any falsification of the time record will lead to disciplinary action up to and including termination.

## **EMPLOYEE BENEFIT PROGRAMS**

### **Employee Benefits**

The Diocese offers full-time employees working 20 hours or more per work week the following benefits: Medical and Dental Insurance, Basic Life Insurance, Long Term Disability, Accidental Death and Dismemberment (AD&D), Retirement Benefits, and a 403(B) Retirement Savings Plan.

A full-time employee is eligible for medical and dental benefits on the first day of the month following the date of hire. Full-time employees are eligible for all other employee benefits on the first day worked with the Diocese.

Medical and dental benefits cease on the last day of the month in which termination occurs. All other group benefits cease on the effective date in which the employee is no longer employed with the Diocese. Employees who leave employment with the Diocese may be eligible for continued medical and dental benefits under the Self-Pay Benefit Privilege. Employees who have worked 4 years and 9 months will be vested in the Diocese's retirement plan. Employees may direct their benefits questions to the Diocese's Director of Human Resources. Copies of the Summary Plan Description Booklets for the Diocesan benefits are located on the Diocesan website.

### **Vacation Pay**

The Diocese provides eligible employees an annual paid vacation to allow time for rest and relaxation. Regular full-time employees earn vacation hours based on length of service. Regular part-time employees are eligible for vacation pay based on length of service and will earn vacation time in proportion to the part-time hours scheduled. The vacation schedule earned is as follows:

#### Active Employee as of July 1<sup>st</sup>

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>• Years of Service: up to 5 years –</li> </ul>       | 10 days (or the equivalent of 2 work weeks) on July 1 <sup>st</sup> |
| <ul style="list-style-type: none"> <li>• Years of Service: 6 years to 15 years –</li> </ul> | 15 days (or the equivalent of 3 work weeks) on July 1 <sup>st</sup> |
| <ul style="list-style-type: none"> <li>• Years of Service: 16 years and over –</li> </ul>   | 20 days (or the equivalent of 4 work weeks) on July 1 <sup>st</sup> |



New Hires:

- Full-time new hires will earn one (1) vacation day per month starting in the month of their hire date. Part-time new hires will earn vacation based on hours scheduled starting in the month of their hire date. Earned vacation time for a full time or part-time new hire cannot be used until after sixty (60) days of employment. The earned vacation time for a new hire will accumulate through the end of the fiscal year, June 30<sup>th</sup>. A maximum of ten (10) days can be earned in the fiscal year of July 1<sup>st</sup> thru June 30<sup>th</sup>, for a full time new hire and no more than five (5) days for a part-time new hire. On July 1<sup>st</sup>, the new hire will follow the above vacation schedule.

Employees should schedule vacation time with the pastor or employer in advance by completing a *Request for Time Off* form. Although employees have earned their vacation, the first responsibility is to the parish and the employer. To avoid a potential hardship for fellow employees, the pastor or employer, it may not be possible for a particular employee to take vacation at the time desired. Every effort will be made to meet the employee's preference, but employees must be prepared to accept alternative dates. Upon termination, employees will be paid for any unused accumulated and earned vacation time.

Vacation of no more than five (5) days will be allowed to be carried over to the next fiscal year.

When a paid holiday or holy day occurs during an employee's vacation, the employee does not have to use vacation time for the holiday or holy day.

For determining eligibility, vacation time may be carried over to a school, parish, or the Diocese when an employee transfers positions within the schools, parishes, or Diocese. The most recent pastor or employer must provide documentation for accumulated vacation days to the new pastor or employer.

<b>Sick Leave</b>
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The Diocese recognizes that inability to work because of illness or injury may cause economic hardship. Sick leave earned is as follows:

Active Employees as of July 1<sup>st</sup>

- |                         |                                 |
|-------------------------|---------------------------------|
| • Full-time employees - | 10 days on July 1 <sup>st</sup> |
| • Part-time employees – | 5 days on July 1 <sup>st</sup>  |

New Hires:

- New hires will earn one (1) sick day per month starting in the month of their hire date. Earned sick time for a new hire cannot be used until after sixty (60) days of

employment. The earned sick time for a new hire will accumulate through the end of the fiscal year, June 30<sup>th</sup>. A maximum of ten (10) days can be earned for a full-time new hire and five (5) days for a part-time new hire in the fiscal year of July 1<sup>st</sup> thru June 30<sup>th</sup>. On July 1<sup>st</sup>, the new hire will follow the above sick leave schedule.

*Sick Leave Guidelines:*

Employees earn sick time from the first day of work, but cannot be paid for sick time until the completion of the 60-day introductory period.

Sick time may be used for self or the illness of an immediate family member (spouse, son, daughter, son-in-law, daughter-in-law, mother, father, sister, brother, step-parent, stepchildren, father-in-law, mother-in-law, grandchildren, or grandparents.)

Sick time may be accumulated up to sixty (60) days for regular full-time employees. Regular part-time employees may accumulate up to fifteen (15) days. Unused sick time is not reimbursable and may not be used as vacation time. Unused sick days will not be paid at termination or at retirement. When an employee is taking sick leave for his/her own health condition, all such sick days will be counted as days taken under FMLA. Sick time taken beyond the amount accrued will be without pay.

A physician's statement is required for an illness lasting more than three (3) working days. Frequent absences and illness that adversely affect job performance may require discussion with the pastor or employer. Employees may be required to submit a physician's statement as evidence of illness. When a long term absence occurs, the position held at the time the leave began, or a similar position at the same pay rate, will be held for the employee for up to 12 weeks if an employee is eligible under FMLA. A leave beyond 12 weeks will not be granted except for extreme circumstances.

For determining eligibility, sick time may be carried over to a school, parish, or the Diocese when an employee transfers positions within the schools, parishes, or Diocese. The most recent pastor or employer must provide documentation for accumulated sick days to the new pastor or employer.

<b>Holidays</b>
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The following days will be observed as paid holidays for all full-time employees:

- New Year's Day
- Martin Luther King, Jr. Day
- Good Friday
- Memorial Day
- Fourth of July
- Labor Day
- Thanksgiving Day
- Friday After Thanksgiving
- Christmas Eve
- Christmas Day

Part-time employees will be paid for the above holidays at the usual rate they would receive if the holiday occurs on a day they would normally work.

If a holiday falls on a weekend, this schedule is applied: Saturday – the holiday will be recognized on the previous Friday; Sunday - the holiday will be recognized on the following Monday.

If Christmas Eve falls on a Sunday and Christmas Day falls on a Monday, the pastor or employer will determine the days on which the holidays will be observed.

A substitute holiday may be granted when a particular job requires work on a regular holiday.

<b>Holy Days</b>
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The following Church Holy Days of Obligation will be paid as Holy Days for full-time employees:

- Solemnity of the Assumption – August 15<sup>th</sup>
- Solemnity of All Saints Day – November 1<sup>st</sup>
- Solemnity of the Immaculate Conception – December 8<sup>th</sup>

Part-time employees will be paid for the above Holy Days at the usual rate they would receive if the Holy Day occurs on a day they would normally work.

If the Solemnity of the Assumption and the Solemnity of All Saints Day falls on a Saturday or Monday, it is not considered a Holy Day of Obligation; work will not be suspended and employees are expected to report to work. If the Solemnity of the Immaculate Conception falls on a weekday, work will be suspended and employees are not expected to report to work.

A substitute Holy Day may be granted when a particular job requires work on an observed Holy Day.

### **Retreat/Personal Days**

All regular full-time employees, after one year of employment, are allowed to take two days per fiscal year for the purpose of a retreat or personal time. The cost of the retreat is the responsibility of the employee. Any time off for retreat or personal days should be pre-approved by the pastor or employer. The employee must complete the *Request for Time off* form and present it to their pastor or employer for approval. Unused retreat/personal days will not be allowed to be carried over to the next fiscal year.

### **Bereavement Pay**

The Diocese of Owensboro provides that regular full-time and part-time employees may receive three (3) days' pay in the event of a death in the employee's immediate family which includes spouse, son, daughter, son-in-law, daughter-in-law, mother, father, sister, brother, step-parent, stepchildren, father-in-law, mother-in-law, sister-in-law, brother-in-law, grandchildren or grandparents. This leave may extend longer than three (3) days, depending on the circumstances for immediate family members and the extended leave must be approved by the pastor or employer.

### **Jury Duty**

The Diocese recognizes employees' civic obligation to serve as jurors. Full-time and part-time employees will receive time off and normal pay to serve on a jury. Jury duty fees received by employees for performing jury duty will be in addition to their normal pay. An employee will report to work before or after jury duty when a full day's service is not required. The pastor or employer may require proof of service for jury duty. Employees subpoenaed as part of Diocesan work will be paid their regular base rate.

### **Military Leave**

Employees are granted a military leave of absence pursuant to provision of the revised Family Medical Leave Act. An eligible employee may take FMLA military leave for (i) certain situations arising when an employee's spouse, son, daughter or parent is a covered military member on active duty or has received an impending call or order to active duty; or (ii) to care for a covered service member with a serious injury or illness if the employee is a spouse, son, daughter, parent or next-of-kin of the service member. See the FMLA section which applies to military leave.

Employees will not be paid for military leave. However, employees may use any available vacation time to help pay for the leave. Employees may elect continued health insurance coverage for himself/herself and covered dependents for up to 18 months.

Upon completion of active military service, employees will be reinstated to the same or an equivalent position.

## **Voting**

The Diocese of Owensboro encourages employees to fulfill their civic responsibilities by voting in elections. Generally the polls are open for several hours in the morning and evening and the Diocese encourages employees to vote either before or after work hours. If an employee does not have sufficient time to vote outside of regular working hours, they may arrange time off with their pastor or employer.

## **Workers' Compensation**

The Diocese of Owensboro and its parishes seek to provide a healthy work environment for all employees. Employees must observe all safety policies, regulations, and requirements. Employees must report promptly all emergencies, accidents, and unsafe conditions to the pastor, parish, employer, supervisor, or human resource department.

The Diocese of Owensboro provides workers' compensation coverage to every employee as a result of an incident or injury arising out of and in the course of employment. It is required that employees submit a "*First Report of Injury*" form for any work-related injury or illness immediately, but no later than 24 hours after the incident, to their pastor or employer.

The *State of Kentucky Workers' Compensation Act* ensures that employers provide certain benefits to employees for medical expenses and lost wages resulting from work-related injuries or illness. Under the law, Workers Compensation will pay for lost wages after a 7-day waiting period. Employees may use available vacation or sick time for the 7-day waiting period.

Time off for injury or illness covered by workers compensation runs concurrently with FMLA and is counted as FMLA leave. Periodic doctor's reports may be required during the leave and a written doctor's release may be required in order for an employee to return to work.

<b>Family Medical Leave Act (FMLA)</b>
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The Family Medical Leave Act (FMLA) entitles eligible employees to take up to 12 weeks of unpaid, job-protected leave for certain specific reasons. An employee must request the FMLA qualifying leave in writing by completing the “*Diocese of Owensboro Employee Request for Leave – FMLA*” and must document the reason for the leave. The pastor and the employer will determine if the days requested qualify as FMLA.

**To be eligible:**

- An employee must have worked at least 12 months for the Diocese.
- An employee must have worked at least 1,250 hours in the preceding twelve months, prior to the start of the FMLA leave.

When the leave is foreseeable, the employee should give their pastor or employer a 30-day notice and complete applicable FMLA paperwork.

**Eligible employees may take FMLA leave for the following reasons:**

- An employee’s birth of a child or in order to care for your child, or placement of a child for adoption or foster care - up to 12 weeks;
- An employee’s own serious health condition which renders an employee unable to perform the functions of their job - up to 12 weeks;
- An employee’s need to care for an immediate family member, which includes an employee’s spouse, child, or parent with a “serious health condition” - up to 12 weeks;
- An employee’s military active duty status, notification of an impending call, or order to active duty status - up to 26 weeks;
- An eligible employee is caring for a covered service member with a serious injury or illness if the employee is the spouse, son, daughter, parent, or next-of-kin of the service member – up to 26 weeks.

Any leave taken under one or more of these circumstances will be counted against the employee’s total entitlement to FMLA leave for the leave year.

Employees who have a break in employment due to their military obligations shall be taken into consideration when determining whether an employee has been employed for 12 months or has the required 1,250 hours of service to qualify for FMLA.

Employees on FMLA will continue to receive the Diocese’s employee benefits provided they meet the specific requirements of such benefit programs. The employee portion of the expense of these benefits will be the responsibility of the employee during their FMLA and self-pay payments should be submitted timely.

Sick Leave, paid or unpaid, may be designated as an FMLA leave by the employee and Sick Leave time off as FMLA leave shall run concurrently with the sick time off and is counted as FMLA leave.

Under FMLA, if sick time is available, it will be paid first, and once it is exhausted, the employee has the option to use available vacation time. After sick time (and elected vacation time) are used, the employee will then go into unpaid leave status.

A leave beyond 12 weeks (or 26 weeks if applicable) will not be granted except for extreme circumstances. Regular employees not eligible for FMLA may request from their pastor or employer an unpaid family emergency or medical leave.

The Diocese measures the 12-month period in which the leave is taken by the rolling 12 month period, measured backward from the date of any and all FMLA leave with one exception. For leave to care for a covered service member, or for the spouse, son, daughter, or parent of a covered service member, the 12-month period begins on the first day the employee takes FMLA leave to care for a covered service member and ends 12 months after that date. For leave to care for an eligible employee, the 12-month period begins on the first day the employee takes FMLA leave and ends 12 months after that date. FMLA for the birth or adoption of a child or foster care must be concluded within 12 months of the birth or placement.

If an employee requests FMLA leave due to a serious illness of their own, the employee may be required to furnish medical Certification that they are fit to resume work. Employees failing to provide the Return to Work Certification, when required, may not be permitted to resume work until it is provided.

Failure to return to work on the determined return to work day without prior approval of the pastor or employer will be considered a voluntary resignation by the employee. Serious Health Condition means an illness, injury, impairment or physical or mental condition which involves:

Inpatient Care, meaning an overnight stay in a hospital, hospice or residential medical-care facility, including any period of incapacity (inability to work or perform regular daily activities) or any subsequent treatment in connection with such inpatient care; or

Continuing treatment by a health care provider, which includes:

- (1) A period of incapacity lasting more than three consecutive, full calendar days and any subsequent treatment of period of incapacity relating to the same condition, that also includes treatment two or more times by or under the supervision of a health care provider (in-person visits, the first within 7 days and both within 30 days of the first day of incapacity); or one treatment by a health care provider (an in-person visit within 7 days of the first day of incapacity) with a continuing regimen of treatment (Prescription medication, physical therapy); or
- (2) Any period of incapacity related to pregnancy or for prenatal care. A visit to the health care provider is not necessary for each absence; or
- (3) Any period of incapacity or treatment for a chronic serious health condition which continues over an extended period of time, requires periodic visits (at least twice per year) to a health care provider, and may involve occasional episodes of incapacity. A visit to a health care provider is not necessary for each absence; or

- (4) A period of incapacity that is permanent or long-term due to a condition for which treatment may not be effective. Only supervision by a health care provider is required, rather than active treatment; or
- (5) Any absence to receive multiple treatments for restorative surgery or for a condition that would likely result in a period of incapacity of more than three days if not treated.



## EMPLOYEE POLICIES AND PROCESSES

### Monitoring of Electronic Devices

All electronic systems, devices and software furnished by the Employer are the exclusive property of the Employer and employees have no right of privacy with respect to such communications and postings. The Employer reserves the right to monitor all electronic, oral or written communications (in transit or stored) on or within all Employer provided devices and any communications on non-Employer devices which are generally accessible to the public.

### Acceptable Use of Technology, Social Media, and Internet Policy

The goals of the Diocese in using technology are to improve communications among diocesan and parish personnel; to provide pertinent information to a larger audience and to allow both the parish and diocesan personnel to have access to the wealth of appropriate and necessary information available on Technology. Technology, social media, and the Internet should be viewed as tools to further the purposes and goals of the Diocese, whose purposes and goals must always conform to the mission and work of the Universal Roman Catholic Church. It is therefore imperative that personnel, whether they are employees or volunteers, conduct themselves in a responsible, ethical and polite manner while using technology. The Diocese's "*Acceptable Use of the Technology*" entire policy is located on the Diocesan website.

#### Social Media Policy

The Social Media Policy of the Diocese is intended to conform to the mission of the work of the Universal Roman Catholic Church and to enhance its image through various on-line social media channels, shape a better future, and be a leader in the community.

Social media includes forms of media use for social interaction that allow the creation and exchange of user generated dialogue. Some of the more popular forms of social media include: Blogs, Facebook, YouTube, Twitter, and LinkedIn, etc.

#### Employee Policy

The Diocese supports its employees in engaging social media, however, as an employee of the Diocese of Owensboro, you are expected to adhere to the conduct and policies outlined in this *Employee Policy Handbook*. Employees may express their own point of view but must be respectful of others and use sound judgment and common sense. It is important to remember that while engaging in forms of social media and online conversation, employees are representatives of the Universal Roman Catholic Church. Employees must recognize that as Church employees their conduct reflects on the Church and they must be held responsible for their behavior. Employees are allowed to speak "about the Church, but not on behalf of." When taking public positions online do not advocate a position

counter to the Diocese of Owensboro or the Universal Church's interest. Any deviation of this policy is subject to review by the pastor or employer.

### **Copyright**

All Diocesan employees are to follow the copyright guidelines of the United States Conference of Catholic Bishops. All materials created, designed, or modified by Diocesan personnel in the course of or in the connection with their employment are the property of the Diocese.

### **HIV/AIDS/Communicable Infectious Disease Policy**

The Diocese has a policy for all Diocesan and parish personnel, who have contracted communicable/infectious or similar serious medical conditions. The diocese/parishes do not discriminate against any person on the basis of HIV infection or communicable disease. The entire policy can be read on the Diocese's website.

### **Pandemic Flu Policy**

Those in positions of leadership in the Church have the responsibility to become and remain well informed regarding possible risks to the communities, including pandemic influenza. The Diocesan Bishop may mandate attendance at specific information sessions, the publication of specific policies, or the enactment of specific programs in response to the risk or presence of pandemic influenza. The complete "*Pandemic Flu Plan and Policy*" is located on the Diocese's website.

### **Safe Environment**

The Diocese of Owensboro Safe Environment Program was developed to ensure the safety of children and young people who have been entrusted to care in parishes, schools, religious education classes, and other programs. The Diocese pursues the mission in four ways:

- by thoroughly screening and supervising all Church ministers, employees, and volunteers who work with children and young people as part of their ministry;
- by providing appropriate training in recognizing and reporting child abuse;

- by holding all Church ministers, employees and volunteers who work with children and young people to Christ-centered and professional codes of conduct; and
- by providing the opportunity for every minor in Catholic schools and parish faith formation programs to participate annually in a safety training covering the topics of sexual abuse prevention and the need to tell if abuse is occurring.

Any individual over the age of 18 years, who has been offered employment or any volunteer wanting to work with minors within the Diocese, will be required to submit to a criminal background check, and must receive Safe Environment training, as a condition of employment or volunteering with minors on behalf of the Diocese of Owensboro.

### **Sexual Harassment/Abuse Policy**

The Diocese is committed to a work environment where each individual can work in a professional atmosphere free of harassment.

Accordingly, the Diocese prohibits harassment of any sort, whether based on sex, race, color, religion, national origin, age, or disability. Any conduct or statement-verbal, physical, or visual that is based on one of these characteristics is harassment when it (i) creates an intimidating, hostile or offensive work environment; (ii) or unreasonably interferes with an individual's work performance; or (iii) otherwise adversely affects an individual's employment opportunities. All the diocesan personnel are responsible for assuring that the workplace is free from harassment.

**Sexual Harassment** - Because of the Diocese's strong disapproval of offensive or inappropriate sexual behavior at work, all employees must avoid any action or conduct which could be viewed as sexual harassment, including:

- (a) Unwelcome sexual advances;
- (b) Requests for sexual acts or favors;
- (c) Sexual jokes and innuendo;
- (d) Verbal abuse of a sexual nature or obscene comments or gestures;
- (e) Display in the workplace of sexually suggestive objects or pictures;
- (f) Other verbal, physical, or visual conduct of a sexual nature.

Any employee who has a complaint of sexual harassment at work by anyone, including supervisors, co-workers or visitors, must bring the problem to the attention of the pastor or employer. You may first take your complaint to the Diocesan Human Resource Department, or to your supervisor, whomever you would prefer. If the complaint involves someone in the employee's direct line of authority the employee may go to any other person on the supervisory staff. To assure a complete investigation the employee will provide a written complaint that describes the harassing conduct (who, when, where, and what was said or done).

The Diocese will investigate the complaint to determine whether the conduct complained of constituted sexual harassment. The Diocese will maintain the documentation of

allegations and investigations on a confidential basis and work to maintain the privacy of both the charging party and the person accused of sexual harassment to the greatest extent possible in the circumstances. If such conduct is found to be sexual harassment, the Diocese will take all reasonable steps to stop it, and when appropriate, will discipline the offender.

Other Forms of Harassment - Harassment on the basis of other protected characteristics, such as race, color, religion, national origin, age, or disability is likewise strictly prohibited. Such harassment can be verbal or physical conduct that denigrates or shows hostility or aversion toward an individual because of such characteristics or such characteristics of that person's relatives, friends or associates. Remember its harassment if it creates an intimidating, hostile or offensive work environment, or unreasonably interferes with an individual's work performance, or otherwise adversely affects an individual's employment opportunities.

Harassing conduct includes, but is not limited to: epithets, slurs or negative stereotyping; threatening, intimidating or hostile acts; denigrating jokes; and written or graphic material denigrating or showing hostility or aversion toward an individual or group (based upon one of the cited characteristics), that is placed on the Diocese's premises or circulated in the workplace.

Any Employee who believes he/she is a victim of harassment or who has observed an incident of harassment by anyone, including supervisors, co-workers, or visitors, must bring the problem to the attention of the pastor or employer, which may include the Diocesan Human Resources Department. If the complaint involves someone in the Employee's direct line of authority the employee may go to any other person on the supervisory staff. In addition, the Diocese encourages individuals who believe they are being subjected to such conduct promptly to advise the offender that his or her behavior is unwelcome and request that it be discontinued. However, you are not required to do so. It is the Diocese's policy to investigate such reports promptly, although confidentiality cannot be guaranteed. The Diocese will retain confidential documentation of allegations and investigations and will take appropriate corrective action, including disciplinary measures when justified, to address all violations of this Policy.

The Diocese prohibits retaliation against any individual who reports discrimination or harassment or participates in an investigation of such reports. No adverse employment action will be taken toward any employee making a good faith report of alleged harassment even if it should be found erroneous. However, false and malicious complaints of harassment, as opposed to legitimate complaints made in good faith, may be the subject of appropriate disciplinary action.

Sexual misconduct by paid personnel as well as all volunteers of the Diocese or parish is contrary to Christian principles. All personnel of the Diocese and parish must comply with applicable state and local laws regarding incidents of actual or suspected sexual misconduct. The provisions stated in the "*Diocesan Policy of Sexual Abuse*" must be followed. This complete policy and procedure is located on the Diocese's website.

### **Use of Mobile Devices**

The Diocese is aware that most employees use cell phones in carrying out their daily duties and responsibilities. The Diocese is also aware of the potential distractions that may occur when cell phones are used while operating a moving vehicle. To maintain a safe environment and to minimize the safety risks for employees, passengers, and the public, the Diocese has adopted the following policy:

Employees are not permitted to use a mobile device while operating a motor vehicle that is in motion while conducting Diocesan business. If an employee needs to use a mobile device while traveling, they should safely pull their vehicle off the road, place their phone call, or send a text or an email message. This policy applies regardless of whether the employee is operating a parish or employer-owned vehicle or the employee's own vehicle during the scope of his or her employment with the Diocese.

Cell phones furnished by the employer are electronic devices and are subject to employer monitoring, as are e-mails.

### **Weapons in the Workplace**

If an employee has a current valid license to carry a concealed weapon, the employee may only keep the weapon in their locked personal vehicle while on Diocesan property. An employee may not possess, transport, or store a weapon in a vehicle owned by the Diocese of Owensboro.

## **EMPLOYEE CONDUCT**

### **Attendance and Tardiness**

Attendance is an important aspect of your work performance. Absenteeism, tardiness, and leaving early could cause a hardship on the parish or employer. Too many unscheduled absences, late arrivals, or patterned absences could cause disciplinary action for the employee, up to including termination. Employees should observe these guidelines: follow your parish or employer's attendance expectations, notify one's pastor, supervisor, and/or employer at least one hour in advance of scheduled start time (call personally unless you are unable to do so), and call each day of scheduled absence, unless other arrangements have been made with your parish or employer. Any employee with a serious health problem may request a leave of absence in accordance with the provisions outlined in the FMLA policy.

### **Attitude and Conduct**

As employees of the Diocese, the Mission should be supported not only through the performance of specific responsibilities, but also through one's values and professional and personal behavior. The conduct and lifestyle of all employees are expected to be in accordance with the values and teachings of the Roman Catholic Church.

While an employee may be hired for possessing certain skills, it is important that an employee maintain a positive and hospitable attitude, is flexible by adapting to changes in their work environment, is a team player, and shows initiative and good judgment.

### **Personal Appearance and Dress Code**

Employees are expected to dress in a manner appropriate to their working environment and to the work performed. Employees shall present a professional appearance. Additional guidance in this area may be provided by the pastor or employer.

### **Confidentiality**

Employees are to respect the work and dignity of both their colleagues and those they serve, and always be respectful of the Church. Information or communication shared in

confidence must be respected and kept confidential at all times. Confidential information includes, but is not limited to the following: correspondence and contributions; personnel and payroll matters; relationships between business and benefactors. Any violation of confidentiality may be cause for disciplinary action, up to and including discharge.

### **Conflict of Interest**

Employees are expected to use good judgment, adhere to high ethical standards and avoid situations that create an actual or perceived conflict of interest between the employee's interest and the interest of the Diocese. With the exception of a gift of nominal value, employees will not accept personal gifts, services, travel, or entertainment from anyone with whom the employer does or is seeking to do business. Any potential conflicts of interest should be disclosed to your pastor or employer.

### **Discipline**

Employees of the Diocese are expected to adhere to reasonable standards of conduct and work performance. Sometimes individual conduct, for particular situations, require disciplinary action which may include warnings, suspensions, and if the situation warrants, termination of employment. In all circumstances the pastor or employer will take the disciplinary action they consider commensurate with the offense. As a general guideline employees are to conduct themselves responsibly in the work place to maintain the traditional standards of honesty and cooperation, working with a good constructive attitude, and avoiding insubordination, excessive absenteeism, intoxication, unlawful use or being under the influence of drugs, or other such problems at work.

As a general rule, any conduct that is considered to interfere with any employee's work and/or the employer's operation will require review and consideration of possible discipline. Each individual case will be handled based upon individual circumstances surrounding that incident. The Diocese reserves the right to decide what disciplinary action is appropriate. A serious infraction may require a serious response by the Diocese depending on the nature of the offense, first, or repeated violations, and may result in the employee's discharge. The Diocese is an at-will employer.

When disciplinary action is taken, the pastor or employer may request the employee's signature to show the problem has been addressed. Signing a warning does not necessarily mean the employee agrees with the charge or the disciplinary action. The employee will be required to comply with all instructions on how to improve, particularly when disciplinary action is involved.

### **Open Door Policy**

It is the policy of the Diocese to encourage open communication through an open door policy. Employee concerns or problems are important to the Diocese. An employee must make someone aware of their concern in order for the issue to be resolved and must use the following procedure:

- The employee's immediate supervisor should be notified about the concern and have a chance to resolve it.
- If the employee's immediate supervisor cannot resolve the issue to the employee's satisfaction, or if the employee feels they did not get a reasonable hearing by an immediate supervisor, or feels the supervisor is the source of the problem, the employee may take the issue to the pastor or employer.
- If the employee does not feel comfortable discussing their concern with any of the individuals above, the employee may take their concerns to the Diocese's Director of Human Resources, who will try to assist the employee in finding a fair and satisfactory resolution.

### **Smoking, Drug, and Alcohol Policy**

The Diocese and parishes seek to provide a drug free and healthy environment for all employees.

- Smoking is permitted only in designated areas.
- Illegal possession of a drug, sale of alcohol, or possession of other controlled substances on parish and school premises is prohibited.
- Employees may not report to work under the influence of illegal drugs, controlled substances, or alcohol. Anyone violating these standards is subject to disciplinary action up to and including termination.
- Employees must notify their pastor or employer upon being arrested for an alcohol or drug related offense within 48 to 72 hours. After notification, the pastor and employer will need to assess the severity the arrest may have on the employee's work and take appropriate steps, including possible suspension and possible termination.
- An employee arrested for Driving under the Influence (DUI) offense or an illegal drug related offense during work hours or while carrying out job responsibilities will be suspended immediately and termination may result.

### **Violence-Free Workplace**

The Diocese and parishes are committed to a violence-free workplace. Any threats or acts of violence, harassment, retaliation, intimidation, aggressive behavior or offensive comments will not be tolerated. Any direct or indirect act of violence or threat, even actions done in apparent jest, will be taken seriously and investigated, and appropriate action taken.



## EMPLOYEE SEPARATION OF EMPLOYMENT

### Termination of Employment

The Diocese of Owensboro is an “at-will” employer. “At-will” means that while involuntary terminations will generally be preceded by prior discipline, the Diocese may exercise its legal right to terminate an employee with or without cause and with or without prior notice, where such termination does not violate the employee’s rights under applicable state or federal employment laws.

**VOLUNTARY:** A voluntary termination occurs when an employee resigns their position. Exempt employees are expected to provide a minimum of thirty (30) days’ notice of their intention to separate from the Diocese or parish, while non-exempt employees are expected to provide two weeks’ notice. These expectations are in accordance with employees who are viewed as leaving “in good standing.” This allows the parish or employer a reasonable amount of time to transfer ongoing workloads. It is expected that written notification will be provided to the pastor or employer.

**INVOLUNTARY:** An involuntary termination of employment is a decision initiated by the pastor or employer in consultation with the Bishop and Chancellor to end the employment relationship with an employee. Staff reductions may occur as a result of parish closings, inadequate funding, etc. Employees will receive written notice from the pastor and employer in consultation with Parish Pastoral Council (two weeks for non-exempt employees and thirty (30) days’ notice for exempt employees) in advance of termination resulting from staff reductions. The notice will specify the last work day. At the discretion of the pastor or employer in consultation with the Parish Finance Council, the employee may be granted pay in lieu of working the two weeks/thirty days.

The inability of an employee to perform the essential functions of the job with or without a reasonable accommodation may also result in an involuntary termination, as does misconduct. In some cases, progressive discipline may be used, prior to termination, to correct a performance problem. However, certain types of employee misconduct are so severe that one incident of misconduct will result in immediate dismissal without prior use of progressive discipline. Such suspension/termination is immediate and without severance pay, however, an employee is entitled to available vacation benefits earned, but not yet paid, provided all church property is returned and accounted for. If suspension or termination is challenged, an employee may file a written grievance with their pastor or employer.

**EXIT INTERVIEW** Each employee who leaves the employment of the parish or diocese for any reason will be requested to participate in an exit interview with the pastor or employer. The purpose of the exit interview is to bring to completion various matters associated with employment (job description, opinion of the workplace, its policies, and reasons for termination.) Suggestions are invited on how to make the Diocese and parish environment a better place in which to work and to carry out the mission of Christ. The exit interview must be documented on the *Diocese Exit Interview* form.

<b>Unemployment Compensation Exemption</b>
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Employees are not eligible to receive unemployment compensation related to their work with the Diocese of Owensboro. The Kentucky Supreme Court (May 26, 1981) held that Church and Church related schools that do not have separate legal existence are exempt from the coverage of the Federal Unemployment Tax Act.

**Acknowledgment of Diocese of Owensboro**  
***Employee Policy Handbook***  
**July 1, 2015**

I have received and read the Diocese of Owensboro *Employee Policy Handbook*.

I understand this signed acknowledgement will be placed in my personnel file.

I understand the handbook and its content do not create a contract, expressed or implied.

I understand this handbook is subject to change and I will be given updated information, which I am responsible to read.

I understand I am responsible for reading and complying with the Diocese of Owensboro *Employee Policy Handbook*.

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Employee Signature

Date



Diocese of  
OWENSBORO

# PARISHES



## **RELIGIOUS EDUCATION/CATECHESIS**

Every parish must provide programs for lifelong religious education/catechesis for all its members.

Every parish must have a budget which reflects lifelong religious education/catechesis.

Every parish must have a catechetical leader to direct/coordinate the programs necessary for lifelong religious education/catechesis.

The Office of Faith Formation shares in the responsibility of the bishop in the teaching mission of the Church and therefore has the responsibility of screening applicants and maintaining a file of the candidates for the position of DRE/CRE in the Diocese of Owensboro.



## **ACCESS TO PARISH SACRAMENTAL RECORDS**

As a general policy, sacramental records are considered private records and are not open to public scrutiny. When a legitimate request is made for information from sacramental records on the parish level, someone on the parish staff will do the research and provide the sacramental records requested. Parish staffs may refuse to research sacramental records for unspecific data.

For the purpose of genealogical research, parish archives and the archives of the Diocese of Owensboro follow the recommendation of the Association of Catholic Diocesan Archivists that the example of the U.S. Census Bureau be followed which requires that eighty years lapse before complete records be made available to the public. Records before that date may be made more broadly available to researchers; records after that date should be restricted from use.

The archivist of the Diocese of Owensboro will do only such family research in the sacramental records as may be legally necessary, such as for passport or for social security or inheritance purposes.



## **COMPENSATION FOR SUBSTITUTE HELP**

Weekend substitutes will receive a minimum of \$75.00 for the first Mass and \$25.00 for each additional Mass plus the current IRS rate for mileage (over ten miles) plus Mass stipends.

The parish pays the fees in all cases.



## **CORPORATE STRUCTURE OF EACH PARISH**

By law each parish is an individual legal corporation. The officers of each corporation are the diocesan bishop as president, the pastor as the vice-president and the diocesan chancellor as the secretary-treasurer. Lay trustees are not required.





## **COPYRIGHT LAWS**

All parishes, institutions and individuals in the Diocese of Owensboro are obliged by civil law as well as the dictates of justice to observe all copyright laws covering music, video, audio tapes, and other printed materials.



## **DATABASE USE**

1. This database can never be sold, distributed, or loaned to any organization for **ANY OTHER PURPOSE**, other than those specified below.
2. Parish data can only be distributed when it is requested by the pastor/parish administrator responsible for the parish requesting the data. When an organization from outside the parish requests parish data from a particular parish, it can only be given to them after the parish pastor/pastoral administrator has the recommendation of the parish pastoral council to do so.
3. Exceptions to this policy could occur after the bishop has consulted with and received joint recommendations from the Priests' Council and the Diocesan Pastoral Council.

### **PURPOSE OF THE DATABASE:**

The diocesan maintained database of registered Catholics throughout western Kentucky was established to assist the church for specific purposes:

- It provides current data on the people of the church and is used as a parish and diocesan resource.
- It provides monthly labels for the ***Western Kentucky Catholic***.
- It is used to communicate the needs of the church through the Disciples Response Fund Appeal.
- It houses internal mailing lists for various diocesan departments (Office of Worship mailing list, Family Life Office mailing list, etc., etc.) which eliminates the expense of duplicating mailing lists.



## **DIOCESAN MISSION COOPERATIVE PLAN**

The Holy Father has called mission work “the greatest and holiest duty of the Church.” It is the intent of this policy to further this work, and to continue to raise the consciousness of all of our people to the importance of the missions. This obviously impacts our own spiritual lives.

1. The policy of the diocese will be that each parish will have a missionary come to preach at least once every three years.
2. To assist in this, the diocesan Propagation of Faith office, in collaboration with the bishop, will select and assign the mission societies to the individual parishes. It will be the responsibility of the pastors and the missionary societies to negotiate the arrangements for visitation of the parishes.
3. It is diocesan policy that the names and addresses of donors and/or parishioners not be given to the missionaries.
4. Monies collected in a given parish are to be sent to the diocesan Propagation of Faith office. The office in turn will send a check to the mission society.
5. If possible, a speaker should be invited to visit the local school and/or religious education classes and help the children become more aware of the missions of the Church.



## **MEMBERSHIP ON DIOCESAN/PARISH BOARDS**

All people serving on diocesan and/or parish boards; i.e., diocesan pastoral council, parish councils, deanery councils, committees, commissions, etc., shall be practicing Catholics. The pastor of the individual members shall be consulted in the case of any doubt.



Diocese of  
OWENSBORO

## **PARISH ASSESSMENTS**

According to Canon Law, it is the moral obligation of the parishes to support their Bishop in his work. It states that a diocesan bishop has the right to assess parishes for diocesan needs. As a result, the Priest Council with the advice of the Diocesan Administration agreed to the following method of setting the assessments for all parishes within the Diocese of Owensboro:

All parish assessments are determined by taking the calculated percentage times the parishes' Net Assessable Revenue. Net Assessable Revenue is defined as all of the income taken in by the parish, minus the school subsidy, Religious Education expenses, and other funds EXEMPTED from the Assessment.

While a parish may receive certain exemptions, it is expected not to look for loopholes, but to consider the intent of the policy and record income in the spirit of the policy. Refer to the document in the back of the Policy and Procedure Manual for the Net Assessable Revenue Guidelines and the Revenue/Deduction Item Clarification List.

The Diocesan Office of Administration will compute assessments based on parish financial statements for the preceding fiscal year. Assessments are billed in early July and are to be paid over the course of the fiscal year, with payment in full by mid-June unless other arrangements are made.

Unless already exempted in accord with [Exemption of Monies Used to Build, Renovate or Retire Debt](#), bequests, special gifts and large donations are to be assessed 10% at the time they are received. If assessment is not paid at the time of receipts, such donations will be assessed in accord with the regular assessment rate at the usual time.

Exceptions to this policy must be requested in writing to the Chief Financial Officer.



## **PARISH MISSIONS/RETREATS**

Every parish should have at least one Mission or Retreat annually in addition to the customary Eucharistic Devotions (Forty Hours). (c. 770)

This is an effort to continue the needed spiritual renewal in our parishes. These exercises could be directed to those who are not coming to Mass frequently.



## **PARISH PASTORAL COUNCILS AND PARISH FINANCE COUNCILS**

1. Every parish must have a parish pastoral council. (c. 536)
2. Every parish must have a finance council as a coordinating committee of the parish pastoral council or as a subcommittee of the parish administration committee. (c. 537)
3. A pastor may not disband the pastoral or finance council without the permission of the bishop.
4. At least two-thirds of council membership must be lay and not more than 25% of the parish pastoral council can be appointed by the pastor.
5. Members must be registered and active members of the parish.
6. Each council must have its own statutes (constitution).
7. Members are to be elected/appointed for a particular term, determined by the council statutes.
8. Meetings will be held at least quarterly and Minutes kept on file in parish archives.
9. In addition to the finance committee (subcommittee), there must be at least three other coordinating committees: worship, education, social concerns. These four committees may be called by the above names or they may be called by similar names; e.g., administration instead of finance.
10. The school board will function as a subcommittee of the education committee.



## **PARISH RECTORY – RECTORY RESPONSIBILITIES**

All priests are expected to be good stewards of parish property, and as such are responsible for any damages caused to the rectory or its contents by the priest himself or his pets.

An inspection of the rectory will be conducted prior to moving in by the incoming priest and three people, (such as a members of the Parish Pastoral Council, Finance Committee, or Buildings & Grounds Committee), to establish a written record of the condition of the rectory and contents.

Any damage to the rectory and/or contents caused by the priest (smoking, etc, or his pets), that occurred between the two inspections, above normal wear and tear or acts of God, is the responsibility of the priest.

The priest is to pay for the cost of repair/cleaning or reimburse the parish.

Personal household pets should not infringe upon the privacy or well-being of other priests in the rectory.





## **STANDARDIZED PAYROLL SYSTEM**

All parishes, schools and diocesan locations that issue payroll will adopt the Diocesan Standardized Payroll System, by July 1, 2014.

As a matter of justice to all employees, including priests, this implementation will properly compensate employees and insure that locations do not inadvertently deprive them of entitlements relating to issues of compensation, benefits, or taxes.

This new policy will function as a true benefit to all parishes. It will prevent common errors in compliance that not all local parishes and schools were able to provide for consistently. This policy represents an attempt to correct many problems and will better serve the common good of the diocese.

The Diocesan Office of Administration will be a source of information for those needing assistance in this transition.



## **ACCEPTABLE USE OF TECHNOLOGY AND SOCIAL MEDIA**

In order to serve the needs of the People of God in the Diocese of Owensboro ("the Diocese") and to be responsible stewards of the gifts given to the Diocese, the Bishop of the Diocese issues the following policy. This policy regulates the use of Technology and Social Media for all employees and volunteers of the Diocese and all diocesan parishes and other diocesan entities ("personnel").

The goals of the Diocese in using Technology are to improve communication among diocesan and parish personnel; to provide pertinent information to a larger audience; and to allow both parish and diocesan personnel to have access to the wealth of appropriate and necessary information available on Technology.

Technology and social media should be viewed as tools to further the purposes and goals of the Diocese, which purposes and goals must always conform to the mission and work of the universal Roman Catholic Church. It is, therefore, imperative that personnel, whether they are employees or volunteers, conduct themselves in a responsible, ethical, and polite manner while using Technology.

The intent of this Diocesan *Policy on Acceptable Use of Technology and Social Media* is to ensure that all uses of Technology by personnel are consistent with the purposes and mission of the Diocese. This policy does not attempt to articulate all required or proscribed behavior by personnel. Personnel utilizing technology and social media, either for ministerial or personal use, must be vigilant in representing themselves as ministers of the Catholic Church in all interactions that can be viewed publicly. Anything that could cause scandal to the ministry should be avoided. Such may include mention of inappropriate use of alcohol, advocacy of inappropriate music/movies, inappropriate language, inappropriate dress, or the expression of opinions that are contrary to the teachings of the Catholic Church. One's personal social networking, blog, websites, and other online activities and communications are public in nature, and employees and volunteers give up any expectation of privacy when they engage in public online activity and communication. Employees and volunteers are role models for the faithful and young people of the Church. The Diocese expects employees and volunteers to conduct themselves accordingly both while on-duty and off-duty from an employed or volunteer position. Therefore personnel are to use good judgment and abide by the following:

1. All use of Technology for diocesan or parish ministry, such as a website and e-mail, social networking, video sharing, message board and blog accounts (“diocesan accounts”) must be in support of the work of the church and the diocese.
2. Any use of Technology through diocesan accounts for illegal purposes, or in support of illegal activities, is prohibited.
3. Any use of Technology through diocesan accounts to communicate threatening, abusive, derogatory, sexually oriented/explicit or obscene language or material is prohibited. Communications should be professional and are being rendered on behalf of the parish or Diocese.
4. Each website, social networking, video sharing, message board and blog site used for diocesan or parish ministry must be registered with the Diocesan Communication Office and must have at least two adult administrators who can access and monitor the site. Administrators are to ensure the site complies with this and all Diocesan policies and codes of conduct.
5. Any use of diocesan accounts for commercial purposes is prohibited.
6. Any use of diocesan accounts for partisan political lobbying is prohibited.
7. Any use of Technology in a manner that serves to disrupt the use of the network by other users is prohibited.
8. All material viewed on web sites should be considered copyrighted and not available for reproduction, unless specifically stated otherwise or unless specific permission is granted for reproduction. All parishes, schools and offices operating under the auspices of the Owensboro Diocese may reproduce all original material on the diocesan web site, [owensborodiocese.org](http://owensborodiocese.org), excluding material that is hyperlinked from an outside URL. Permission should be received before a user posts information released by other individuals or parishes. Users should also make every effort to validate information and sources before posting information, and to list sources when passing along information received.
9. Diocesan accounts should be used only by the personnel who are authorized user(s) of the account, and only for the authorized purpose. Passwords should be used only by authorized personnel. Ability to access the McRaith Catholic Center's network, email, and records contained within are controlled by means of username and password.

10. All users must adhere to security standards for data and records which include, confidentiality, assuring preservation of data, protecting passwords, and immediately reporting any suspected security violations.
11. Personnel are required to maintain virus protection software on their computers used for telecommunications, after consulting their respective IT expert.
12. Diocesan entities that allow children to have access to Technology must have safeguards to ensure that children cannot access inappropriate material.

Any violation of this or any other Diocesan policy via technology should be brought to the attention of the Pastor/Parish Life Coordinator or the Diocesan Communications Director immediately. This may be done anonymously. Violators are subject to action, up to and including, termination of employment.

# **The Diocese of Owensboro**

## **Office of Archives & Records Management**

### **General Records Policy**

*Canon 486 §1. All documents that regard the Diocese or parishes must be protected with the greatest care.*

*§2. In every curia there is to be erected in a safe place a diocesan archive, or record storage area, in which instruments and written documents which pertain to the spiritual and temporal affairs of the Diocese are to be safeguarded after being properly filed and diligently secured.*

#### **Mission Statement and Collection Development Policy**

The Diocese of Owensboro Office of Archives & Records Management is charged to collect, preserve, and make available the official and historical records of the Diocese of Owensboro, as well as those ancillary records which document the development and works of the Catholic Church within the diocese.

The offices and congregations of the diocese constitute the core collection of the Archives. Official diocesan records are defined as all recorded information, regardless of media, made or received and maintained by an office or congregation in pursuance of its legal obligations or in the transaction of its business. These records are the property of the Diocese of Owensboro.

Historical records accessioned by the Archives may include but are not limited to correspondence, official announcements, diocesan program materials, sacramental registers, parish records, photographic images, maps, and other historically significant records, regardless of format.

An approved records retention schedule has been created by the Diocese of Owensboro Office of Archives & Records Management for the diocesan offices. As the disposition of all records is to be in compliance with these schedules, all employees should consult the retention schedule on a regular basis. Any questions in this regard should be directed to the Diocese of Owensboro Office of Archives & Records Management.

When an employee of a diocesan entity receives a subpoena for records, a notification of forthcoming litigation, or is alerted that certain information may be relevant to a legal issue and /or sought in the discovery process in litigation, destruction of all records or related records must cease until further notice.

The Archives performs reference services to administration, staff, members of the diocese, and interested public as is appropriate and as time allows.

The Archives provides educational and outreach programs to Diocesan institutions, congregations, and offices in order to assist them in understanding the importance of their historical records and the proper care of those records.

The Archives will only accept material on a permanent basis, excepting instances of loans for an exhibit. Donors will sign a Deed of Gift when donating materials to the Archives.

## **General Access Policy**

The Office of Archives & Records Management is committed to making research materials available to users on equal terms of access. It is the responsibility of the Archives to balance the researcher's need for access with the need for confidentiality of the persons and the institutions whose activities are reflected there. As the repository for the records of the Diocese of Owensboro, the Archives has the responsibility to safeguard the confidentiality of certain records as required by state, federal and canon law. Some collections are permanently restricted while others may be denied access from common viewing for a certain period of time. They will be made available in a scheduled manner in keeping with professionally appraised criteria and canonical requirements.

The Archives welcomes research requests from the public. Research requests can be made in person, by telephone, or by mail (including email). In cases of publication, the researcher assumes all responsibility for possible copyright and/or literary property rights.

## **Sacramental Records Access Policy**

The Diocese of Owensboro Office of Archives & Records Management is the repository for the sacramental records (parish registers) of closed parishes in the diocese. Sacramental records are both private and public records as they document sacred acts, contain private information, and are created with the presumption of privacy.

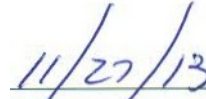
Sacramental records are not civil records, but are sometimes treated as such due to the non-existence of civil records. The passage of time diminishes the sensitivity of these records and the need for restriction. Public access to sacramental records is unrestricted to those created seventy-two (72) or more years ago.

Access to information contained in sacramental records created less than seventy-two (72) years ago is, however, restricted to the individual or individuals named in the record as having received the sacrament; the clergy or his delegate involved in canonical procedures; the parents of the subject if the subject is a minor; and government agencies (such as Social Security) who present a signed release from the individual(s) whose record is requested.

Requests for information must be made in writing and signed by an authorized party as detailed above. Identification may be requested. Once right to access has been determined, the Archivist will issue a letter with the information transcribed from the original as it appears in the record and will affirm its authenticity.

Approved and Effective this date

  
Kevin Kauffeld, Chancellor Diocese of Owensboro

  
Date



## **OBSERVANCE OF HOLY DAYS**

The six Holy Days of Obligation are:

January 1:	Octave of Christmas: Mary, Mother of God
Movable Feast:	Ascension Day
August 15:	Assumption of Mary into Heaven
November 1:	Feast of All Saints
December 8:	Immaculate Conception
December 25:	Christmas Day

Priests are urged to urge people to observe them as true Holy Days. This means:

1. Obligation of celebration of Mass;
2. No unnecessary work.

When at all possible, all normal parish activity should be discontinued on these days. Schools should be closed whenever possible. Parish and institution offices should be closed when possible. Please inform the people that all diocesan offices will be closed on all Holy Days.

There are to be no short cuts on these days. Liturgies must be of the usual quality, with the usual homily.

Since the bishops have decided, and indicating they reflected the wishes of the people, to retain the six Holy Days of Obligation, these days are to be kept with a reasonable observance.

**NOTE:** Whenever January 1, the Solemnity of Mary, Mother of God, or August 15, the Solemnity of the Assumption, or November 1, the Solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. (***Decree of the National Conference of Catholic Bishops, December 13, 1991.***)



## **MASS ON VIGILS OF SUNDAYS & HOLY DAYS OF OBLIGATION**

The precept of participating in Mass on a Sunday or Holyday of Obligation is satisfied by celebrating Mass on the day itself or on the evening of the preceding day (c.1248,1). In the Diocese of Owensboro no Mass earlier than 4:00 p.m. on the preceding day shall satisfy this obligation. For some special circumstance the local ordinary may give permission for an earlier time in specific instances.

Since the law requires "assistance at Mass" to satisfy this obligation, it is not required that the liturgy be that of the specific Sunday or Holyday.





## **PARISH MISSIONS/RETREATS**

Every parish should have at least one Mission or Retreat annually in addition to the customary Eucharistic Devotions (Forty Hours). (c. 770)

This is an effort to continue the needed spiritual renewal in our parishes. These exercises could be directed to those who are not coming to Mass frequently.



## **RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)**

For more information please refer to the Diocesan Office of Worship

1. As of September 1, 1988 the RCIA process is mandatory for the reception of all unbaptized persons over the age of seven into the Catholic Church.
2. Normally, the RCIA in its adapted form (Part II, chapters 4 & 5) should be used for receiving baptized persons from other Christian Churches and other baptized but uncatechized persons into the Catholic Church.
3. Permission from the bishop must be obtained before it is determined for pastoral reasons to abbreviate the Rite or that an individual would not participate in all the stages called for in the Rite. (#331 of Rite; National Statutes #20)
4. The period of the catechumenate for all unbaptized persons over seven years old should extend for at least one full year, preferably from before Lent one year until Easter the following year. (National Statutes #6)
5. The anointing with the Oil of Catechumens is to be omitted from the baptism of adults (all over seven) at the Easter Vigil. This anointing should be performed during the Lenten period of purification and enlightenment. (National Statutes #16)
6. The period of mystagogy following baptism should last at least until the next Easter. (National Statutes #24)



## **SACRAMENTS & FUNERALS**

### **Baptism**

1. Baptism should be administered in the parish church unless just cause suggests otherwise.
  - a. Baptism in private homes is forbidden unless express permission is granted in writing by the Ordinary.
  - b. Baptism should not be administered in a hospital except in the case of danger of death.
  - c. The ministers of Baptism for children as well as for adults are bishops, priests, or deacons.
  - d. The sponsors for Baptism must be at least sixteen years of age unless it seems to the pastor or minister that an exception is to be made for a just cause. (c. 874, 1,2)
  - e. The other canonical requirements for sponsors must be followed. (c. 874, 1, 2)
  - f. When a priest or deacon is absent or impeded, the local ordinary may depute a qualified lay person to confer the sacrament of baptism. In an emergency anyone with the right intention may baptize. (c. 861)
2. Records are to be kept in the parish. Name, date, parents, sponsors, and celebrant should be recorded.

### **Reconciliation**

1. General absolution is not permitted in the Diocese of Owensboro.
2. The existing faculties in the diocese have the force of law as they have been promulgated.

### **Holy Eucharist**

1. All priests have permission to celebrate the Eucharist twice daily and three times on Sundays and Holy Days.
2. Lay persons may function in the Diocese of Owensboro:
  - a. as ministers of the Word (c. 230,3)
  - b. as presiders of prayer (c. 230,3)
  - c. to distribute Holy Communion (cc. 230,3 and 910,2)

Such persons are to be properly formed and should have the necessary information to adequately minister to the faithful.

Each parish and institution should encourage both men and women to fulfill these ministries. Women are permitted by Canon Law to be lectors, distributors of communion, song leaders, etc. There should be a balance between the women and men in these areas of service.

3. The Eucharist may be reserved in convents and chapels in institutions such as hospitals and schools. The place of reposition is to be appropriate and dignified and canons 938 and 940 are to be observed. Mass should be celebrated in these chapels at least twice a month if possible (c. 934,2). Priests may erect a Blessed Sacrament chapel in a rectory with permission of the bishop.
4. The Eucharist is to be kept on the person of the minister only while traveling to the place of the person intending to receive. Under no circumstance is anyone to do unnecessary traveling or visiting with the Eucharist on their person.
5. Anyone authorized as a minister of the Eucharist also has permission to expose and repose the Blessed Sacrament without benediction (c. 943).
6. **Communion under Both Forms:** Communion under both forms is permitted by the Church, and the use of this permission as often as you deem it reasonable is encouraged. Please consult the Diocesan Office for Worship if you have questions.

## **Funerals**

1. Baptized children are to be given an ecclesiastical burial according to Canon 1183, #2.
2. Permission is granted to conduct ecclesiastical funerals for members of other churches according to conditions in Canon 1183, #3.
3. Please consult the local ordinary when doubtful about the right of a person to an ecclesiastical funeral. (c. 1184, 2)