



**ROMAN CATHOLIC
ARCHDIOCESE OF NEWARK**

PRIEST PERSONNEL POLICY MANUAL

2004



Archdiocese of Newark
OFFICE OF THE ARCHBISHOP

My dear Brothers in Christ,

With this publication of the 2004 Priest Personnel Policy Manual, I want to take the opportunity to express my gratitude to you priests. As I have said many times before in my addresses to you, I am proud to be associated with such a fine presbyterate as is found in this great Archdiocese of Newark.

This Priest Personnel Policy Manual, which is being distributed to all priests of the Archdiocese of Newark, is a revision of the manual, which was issued in 1998. It replaces all prior policies regarding priest personnel.

Together we continue the mutual service of our people, the 1.3 million Roman Catholics of the four counties of Bergen, Essex, Hudson and Union that make up our Archdiocese, as well as those who are served by our priests on mission. These are indeed challenging days for priests and bishops alike, but it is the work of the Lord that we are about, and His generosity will never be outdone.

Please know that you have my fraternal support and prayers in your priestly ministry.

With kindest personal regards, I am

Fraternally yours in the Lord,

✠ Most Reverend John J. Myers
Archbishop of Newark

csp

Archdiocesan Center

**OFFICE OF CLERGY PERSONNEL
PRIEST PERSONNEL POLICY MANUAL**

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I. ASSIGNMENTS

A. Appointment of Pastors

1. The Archbishop, as the Primary Shepherd charged with the responsibility of promoting the well being of the people of this archdiocese, appoints priests to serve as pastors within the archdiocese.
2. In accordance with the decree of the National Conference of Catholic Bishops, reviewed by the Holy See and taking effect September 24, 1984, the term of the pastorate is six years.
3. At its conclusion, after appropriate evaluation, this term may be renewed for more than one additional term of six years, dependent upon the particular pastoral needs of the archdiocese and of the parish, as well as the age of the pastor who may be approaching retirement.
4. Ordinarily, a priest serving as a parochial vicar in a given parish will not be appointed pastor of that parish.
5. In the exercise of his responsibility the Archbishop will ordinarily begin a process of "Open Appointment" by having the Director of Priest Personnel notify all diocesan priests of the open pastorate (see procedures below). The exception to this would be when the Archbishop deems it necessary to make a "Direct Appointment" of an individual priest to the pastorate.

B. Open Appointment of Pastors

1. The Director of Priest Personnel will notify all priests in writing when there is a pastorate available for "Open Appointment." The Office of Finance and the Office of Research and Planning will compile a profile of the parish, which would be made available upon request to priests applying for the open pastorate.
2. Priests interested in the pastorate should indicate such, in writing, to the Archbishop. The Archbishop then sends a copy to the Director of Priest Personnel for processing.
3. Those priests making such a request should have served in at least two (2) assignments within the Archdiocese.
4. Those making a request for the **first** time will meet first with the Director of Priest Personnel and then have an interview with two members of the Personnel Policy Board. Those priests who are applying to be admitted into the Pastor Pool should also be interviewed by their Regional Bishop/Vicar and local Dean. Reference forms are also to be given to two priests of the applicant's choosing, one of whom, it is suggested be the current or former pastor of the applicant. (Subsequent letters of

request will not require an interview). The subjects covered in the interview will include:

- fidelity to church teaching and discipline;
 - personal commitment to spiritual growth and to the development of the community of Christ's faithful;
 - the willingness to share responsibility and to recognize and enable the abilities and talents of others, including clergy, religious and laity;
 - ability in organization and administration;
 - good health;
 - demonstrated interest in, and commitment to, continuing education which enhances ministerial skills;
 - ability to meet the particular needs of the parish seeking a pastor;
 - awareness of the diverse needs of the Church of Newark.
5. The Director of Priest Personnel will meet with the Priest Personnel Policy Board, which is charged with offering assistance to the Archbishop in filling open pastorates. All of those priests who requested the pastorate will be considered at this time. The Board may also deem it necessary to consider those who made previous requests for pastorates and those approaching the end of a current term as pastor. The Director of Priest Personnel presents the recommendations of the Board to the Archbishop.
 6. It is understood that a priest's determination that he is ready to serve as pastor in a particular parish should also indicate a willingness to consider service in other parishes equally suited to his talents and abilities, if his initial request is not granted.
 7. Those priests requesting consideration for an open pastorate may ask for a meeting with the Director of Priest Personnel and the Chairman of the Priest Personnel Policy Board to discuss the outcome of their request.
 8. Publication in the **CATHOLIC ADVOCATE** of the Archbishop's appointment to the open pastorate is the end of the process. A letter will also be sent to the candidates not selected.

C. Appointment of Parochial Vicars

1. The Archbishop, as the Primary Shepherd charged with the responsibility of promoting the well being of the people of this archdiocese, appoints priests as parochial vicars to serve in the parishes of the Archdiocese.
2. A change of assignment may be initiated by the parochial vicar himself, or at the request of the pastor, or at the invitation of the Archbishop.
3. A parochial vicar shall not exceed a maximum of twelve years in one assignment,

unless the Archbishop grants him special permission. Such permission may be withdrawn at any time thereafter.

4. A pastor asking that a parochial vicar's assignment be changed must, in fraternal charity, discuss this with him prior to making the request to the Archbishop. Likewise, a parochial vicar requesting a change of assignment must, in fraternal charity, discuss this with the pastor prior to making the request to the Archbishop.
5. When a change of assignment is requested the parochial vicar normally becomes part of the Spring or Fall Transfer Cycle. The Director of Priest Personnel will confirm this.
6. The Director of Priest Personnel compiles a list of parishes that will be part of the transfer cycle and obtains a **PARISH DATA SHEET** from the pastor. The Director of Priest Personnel also compiles the list of open parish assignments and forwards them, along with the **PARISH DATA SHEET** to the priests seeking transfers. The Director of Priest Personnel also sends a list of priests available in the cycle to the pastors.
7. The priest seeking an assignment then meets with the pastors of the open parishes in which he has an interest. The pastors, likewise, may contact any priest on the transfer list for an interview. At the time of the interview, the priest should be introduced to the staff, if possible.
8. The priest submits three preferences in the order of choice to the Director of Priest Personnel. The pastors, likewise, submit their three preferences, based on the interviews, to the Director of Priest Personnel.
9. The Director of Priest Personnel makes recommendations for assignments of parochial vicars to the Archbishop in light of the gathered data.

D. Non-Parochial Appointments

1. Since parochial ministry is always the focus of the diocesan priesthood and given the current shortage of priests, non-parochial appointments will be dependent upon the availability of clergy.
2. After ordination to the priesthood, a priest will ordinarily complete three years of parochial ministry before being eligible for an appointment in a specialized ministry.
3. A priest interested in a non-parochial ministry should indicate this preference on the **PRIEST PERSONNEL INTENTION FORM**, which is sent out annually in the Fall by the Office of Priest Personnel.

4. A priest interested in a non-parochial ministry is encouraged to discuss the possibility of an assignment with the Director of Priest Personnel and also with the department heads of the specific ministries (i.e., campus ministry, hospital ministry, high school chaplaincy and prison ministry) to ascertain the possibility of an opening in a position in their department.
5. The Director of Priest Personnel and the department head submit their recommendations to the Archbishop.
6. If a priest is appointed to a position in non-parochial ministry, the Director of Priest Personnel will facilitate the details of residence, weekend assignment, etc.
7. A priest appointed to a position in non-parochial ministry shall not exceed a maximum of twelve years in one assignment, unless the Archbishop grants him special permission. Such permission may be withdrawn at any time thereafter.

II. BENEFITS

All parishes, institutions and agencies of the Archdiocese of Newark are responsible for providing their priests with life, dental, medical, and auto insurance coverage, as well as the Priest Pension Plan.

A. Medical Insurance Coverage

All parishes, institutions and agencies are responsible for the coverage.

B. Dental Insurance Coverage

All priests of the Archdiocese of Newark are eligible for dental coverage. All parishes, institutions and agencies are responsible for the coverage. Further information may be obtained from:

Office of Human Resources
Benefits Department
Roman Catholic Archdiocese of Newark
P.O. Box 9500
Newark, New Jersey 07104-0500
(973) 497-4092

C. Life Insurance Coverage

All parishes, institutions and agencies of the Archdiocese of Newark are responsible for providing their priests with insurance coverage. The current clergy life insurance policy is for \$20,000.

D. Cemetery Plot

Cemetery plots are available to priests in archdiocesan cemeteries. Other services, including discounts for relatives of priests are also available. The Office of Catholic Cemeteries at the Archdiocesan Center should be contacted for further information.

E. Medicare

It is mandated by Archdiocesan policy that all priests be enrolled in the Social Security program.

F. Auto Insurance Coverage for Archdiocesan Priests

All archdiocesan and adjunct priests are eligible for participation in the Archdiocesan Priests Auto Insurance Program. Eligibility requires a valid vehicle operators license and that the vehicle be registered only in the name of the priest applying for coverage. The limits of coverage provided under this Program protect you and the potential legal exposure of the Archdiocese. Coverage is extended only for vehicles that are registered in the State of New Jersey. Accordingly, the participation of all priests is strongly encouraged.

Liability - Liability coverage pays for injuries to other people or damages to their property, if the priest is legally responsible for their losses. The Insurance Program provides coverage for bodily injury and property damage with a single limit of liability of **\$5,000,000**.

Personal Injury Protection - New Jersey law requires Personal Injury Protection, sometimes called PIP or No Fault, which pays all reasonable and necessary medical expenses (with the exception of deductibles and co-payments) up to a maximum of \$250,000 per person, per accident, regardless of who caused an accident.

Uninsured/Underinsured Motorist Coverage - Provides benefits to the priest if a motorist with no insurance or without enough insurance is legally liable for injuries to the priest or damage to the priest's car. The Insurance Program provides a \$250,000 limit of liability for this coverage.

Collision and Comprehensive - Collision coverage pays for damages to the priest's car sustained in a vehicular accident. Comprehensive coverage pays for damage to the priest's car due to fire, theft, flood, vandalism, or contact with a bird or animal. The Insurance Program will pay for the actual cash value of the priest's loss, less a deductible of \$300.00. This deductible applies to both collision and comprehensive losses.

Other - In addition to the above, the Program will pay all necessary towing and storage charges, and will reimburse the priest for a replacement vehicle at a rate of up to \$30 per day for a maximum of 30 days.

When renting a vehicle, liability insurance provided under the Program would extend to the use of the rental vehicle. Coverage for physical damage to a rental vehicle (“collision damage waiver”) is provided only when the rental is used to replace the priest’s insured vehicle when it is disabled. In other instances, the priest may wish to consider purchasing the physical damage coverage offered by the rental company or consider auto club or credit card programs that might provide this coverage.

Participation is provided as an extension of the archdiocesan insurance plan and is not subject to any choice of limits or coverage. Enrollment is limited to one vehicle. While coverage will extend to any driver operating the vehicle with permission of the owner, it is expected that such permissive use will be the exception and not the rule.

ELIGIBILITY FOR PARTICIPATION IN THE PRIEST AUTO INSURANCE PROGRAM MAY BE WITHDRAWN AT ANY TIME UPON WRITTEN NOTICE OF CANCELLATION.

III. CONTINUING FORMATION OF PRIESTS

A. Annual Retreat

Priests are expected to make an annual spiritual retreat. For this purpose, priests are allotted a period of five days each year, to be taken at a time that does not interfere with the performance of one’s ministerial responsibilities and is compatible with the schedule of one’s colleagues in ministry. Additional days for retreat may be taken from the overall allotment of time for Continuing Formation.

The cost of the spiritual retreat is payable by one’s parish/institution up to the amount allotted for an Archdiocesan Retreat. The cost for retired priests is payable by the Archdiocese through the Office of Ministry to Retired Priests. This amount is published each year as part of the information regarding Archdiocesan Retreats.

B. Support Groups

Priests are encouraged to join and participate in a Priest Support Group. Members of a Support Group should keep in confidence whatever discussion takes place at a meeting. A support group meeting is not to be considered as a day off.

C. Pastor Preparation Programs

A mandated program to prepare priests to assume a pastorate has been established under the direction of the Office of Continuing Formation of Priests. Complete details concerning this program can be obtained from the Director of Continuing Formation of Priests.

D. Continuing Formation in General

An allotment of ten study days a year is provided for the purpose of pursuing continuing formation. The amount of the annual allowance for continuing formation will be reviewed and adjusted on an as needed basis.

IV. SABBATICALS

As the primary shepherd who seeks to foster the personal and ministerial development of his brother priests, the Archbishop authorizes a sabbatical leave from an active ministerial assignment.

1. Every priest has the right and obligation to devote time to his continuing formation.
2. A sabbatical is defined as an extended period of time away from a priest's normal assignment:
 - to study in a formal program which will enable him to become more effective in ministry;
 - to experience prayer at a place established for the development of the spiritual life.
3. Any incardinated priest who has served the Archdiocese for a period of 10 to 14 years may obtain a sabbatical for a period of three to four months depending upon the length of the specific program, or, if he has not yet had a sabbatical, after 15 years of service he is entitled to a full sabbatical of six months.
4. The parish or institution to which the priest is presently assigned will pay his salary, business expense, car insurance, and medical benefits and pension premiums during this period. The expenses of the sabbatical will be shared by the priest, the parish or institution, and the Archdiocese since the sabbatical will be beneficial to all three. Accordingly, each will pay one-third of the cost. If this is not possible, other arrangements can be made in consultation with the Director of Priest Personnel.
5. A priest who wishes to pursue a sabbatical must do the following:
 - the priest will write a letter to the Archbishop requesting a sabbatical for a stated period of time;
 - consults with the Director of Continuing Formation concerning sabbatical opportunities;
 - the Director of Diocesan Priest Personnel will interview the priest concerning the following:
 - the place and dates of the sabbatical, as well as arrangements for residence;
 - the consultation of the pastor or administrator of the parish/institution to

which he is assigned;
- financial arrangements and sabbatical expenses.

6. The Director of Diocesan Priest Personnel will present the candidate's completed sabbatical plans to the Archbishop for final approval.

V. LEAVE OF ABSENCE

1. The Archbishop, as the Primary Shepherd, who seeks the wellbeing of all his brother priests, may grant a leave of absence to a priest for health or personal reasons.
2. A priest who requests a leave of absence for reasons of health retains the faculties of the Archdiocese along with his salary, business expense and benefits payable by parish or institution for six (6) months.
3. A priest who requests a leave of absence for personal reasons ordinarily will not retain the faculties of the Archdiocese. However, his salary, exclusive of business expense, and benefits will ordinarily continue for a period of six (6) months payable by the parish or institution, unless he becomes gainfully employed.
4. The Minister for Priests is available to the priest on leave for consultation and assistance.
5. The priest must contact the Archbishop, after six (6) months, to renew or state his plans and intentions for the future.
6. The Minister for Priests, in consultation with the Archbishop, handles each request on an individual basis.

VI. RETIREMENT

A. General Information

1. Every priest is encouraged to remain active in his priesthood and in priestly work as long as he is able. A priest retires only from his administrative position. He retains the faculties of the archdiocese and may continue his priestly ministry.
2. An Archdiocesan priest must be **in good standing** in order to receive the Archdiocesan pension benefits.
3. The Archdiocesan pension is paid to retired priests on a monthly basis. It is intended to provide them with **part** of what is necessary for a comfortable, dignified living. It is Archdiocesan policy that all priests be enrolled in the Social Security program.

4. The Archdiocese provides for retirement preparation and planning seminars. All priests age 50 and over are invited to attend these seminars.
5. Eligibility for retirement of an Archdiocesan priest is determined by age, not by ministry or date of ordination.
 - The normal age at which a priest may request retirement is 70.
 - Priests who have attained 75 years of age are expected to retire from administrative positions. They may request, however, that the Archbishop, in consultation with the Regional Bishop/Vicar and Dean, extend their term by a period of one year at a time.
6. The Archdiocesan Pension Board determines the remuneration to the retired priest. Income from any other institution, diocese, or government agency, (except Social Security) equal to or exceeding the amount of retirement income for which he is eligible under the Archdiocesan Plan, eliminates any entitlement he may have to retirement monies from the Plan. If such income as described above is less than that provided by the Plan, the difference will be paid to the retired priest by the Plan.
7. The effective date of retirement is normally the 1st day of the month of February or the 1st day of the month of July, after the Archbishop approves for a priest's retirement. Retirement benefits begin with that month. A two-year grace period (2005 thru 2006) is in effect regarding this new policy to take into consideration those priests who may have already made plans in advance for their specific retirement dates.
8. The retired priest is free to make his residential arrangements with the concurrence of the Archbishop or his delegate. It is expected that a retired pastor will not live in the rectory of the parish, where he served as pastor.

The Archdiocese provides a residential option for retired priests. With the approval of the Archbishop, a priest may choose this option for his residence. A monthly rental fee is required of each priest resident.
9. Unless priests have been incardinated into the Archdiocese they are not eligible for retirement benefits. Religious priests working in parishes officially entrusted to the pastoral care of religious communities are entitled to pension liability paid by the parish to their religious community not to exceed the amount paid yearly for diocesan priests.
10. The retired priest shall retain his life and health insurance benefits, as provided under the Archdiocesan Group Contract, with the premium being paid by the Archdiocese.

Each priest must personally apply for Medicare, Part "B," which is available to anyone 65 years of age or over, regardless of his eligibility for Social Security. The cost of Medicare Part "B" is deducted from the Social Security check. Upon written request by the retired priest, the parish or institution reimburses this amount. This reimbursement of Part "B" applies only to a retired priest. Part "A" is available only to a person 65 years of age who has been eligible and is fully participating in the Social Security program.

11. A priest incardinated into the Archdiocese of Newark, after being ordained for another diocese or a religious community, will be paid a pension based on his years of service to the Archdiocese of Newark if he was incardinated after 9/1/89, in accordance with all other provisions of the pension plan.
12. The retired priest does not receive a business expense since this expense is incurred in full-time ministry. His auto insurance will be paid by the Archdiocese if the retired priest participates in the Archdiocesan Priests Auto Insurance Program.
13. The Director of Ministry to Retired Priests will present options for various forms of alternate ministries to retired priests. All retired priests are encouraged to avail themselves of these opportunities when feasible.
14. **PASTOR EMERITUS TITLE**- This honorary title is discretionary and designated by the Archbishop. The retired priest must request this title in writing from the Archbishop. When it is given, it will be to **retired pastors** only. If a priest resigns a pastorate but does not retire from full-time ministry, he may be given the title when he eventually retires, e.g., at age 70.

B. Retirement Based on Age

1. The priest writes a letter to the Archbishop requesting retirement at a suggested date.
2. The Archbishop forwards the letter to the Director of Ministry to Retired Priests.
3. The Archbishop may request a meeting with the priest seeking retirement.
4. The Director of Ministry to Retired Priests consults with the priest to discuss residence, possible alternate ministry, pension and benefits, to confirm an effective retirement date and to explain the Archdiocesan Nursing Home Policy. At this time, the priest is also requested to complete a "Personal Data Form" and a "Funeral Instruction Form," an updated will, and an updated named beneficiary for the life insurance policy. The Director of Ministry to Retired Priests will explain, at this time, the opportunities available for continuing spiritual renewal offered by the Archdiocese to retired priests. These opportunities will be arranged by the Office of Ministry to Retired Priests in conjunction with the Office of Continuing Formation of Priests.

5. The Director of Ministry to Retired Priests reports to the Archbishop and to the Director of Priest Personnel the proposed residential arrangements and alternate ministry plans, if any, of the priest seeking retirement.
6. The Archbishop sends a letter of approval and the official date of retirement to the priest.
7. The Director of Ministry to Retired Priests reports the appropriate information to the Director of Human Resources to initiate the pension payments.
8. All other pertinent departments and the priest's parish or institution are notified.
9. The retired priest will begin to receive "Fratres in Unum," a newsletter, published for and about retired priests of the Newark Archdiocese.

C. Retirement Based on Total and Permanent Disability

When a priest requests retirement on the basis of disability, the following procedures will be in effect:

1. The priest writes to the Archbishop requesting retirement on the grounds of disability. He should briefly describe the basis for his request and submit a letter from his doctor describing his medical condition and recommending retirement.
2. The Archbishop forwards the request to the Director of Priest Personnel.
3. The Director of Priest Personnel contacts the priest and assists him in arranging for an appointment with Archdiocesan Medical Counsel, unless the Archbishop grants an exemption from this procedure.
4. The Archdiocesan Medical Counsel, in turn, reports his findings and appropriate recommendation in writing to the Director of Priest Personnel.
5. The Director of Priest Personnel reports the recommendation to the Archbishop.
6. If the Archbishop approves the request, he informs the Director of Ministry to Retired Priests, who proceeds with the usual process of retirement.
7. The Archbishop sends a letter of acceptance and the effective date of retirement to the priest.
8. The Director of Ministry to Retired Priests consults with the priest applicant to discuss residence, disability income (pension) and benefits and to explain the Nursing Home Policy. At this time, the priest is requested to complete a "Personal Data Form," a "Funeral Instruction Form," and an updated Will.

The Director of Ministry to Retired Priests will explain the opportunities available for continuing spiritual renewal offered by the Archdiocese to retired priests. These opportunities will be arranged by the Office of Ministry to Retired Priests in conjunction with the Office of Continuing Formation of Priests.

9. The Director of Ministry to Retired Priests reports, by memo, to the Director of Human Resources to initiate the pension payments.
10. All other pertinent departments and the retiring priest's parish or institution are notified via copy of the above-mentioned memo.
11. The retired priest will begin to receive "Fratres in Unum," a newsletter, published for and about retired priests of the Archdiocese of Newark.

D. Nursing Home Policy

1. The Archdiocese recognizes its responsibility concerning priests in need of a residence in a "long term facility."
2. In fulfilling that responsibility, the Archdiocese will participate in the financial program of monthly room and board costs.
3. After the priest applies his Archdiocesan pension towards his expenses, the amount of Archdiocesan subsidy will be determined by the current costs in effect at the Allendale Community for Mature Living located in Allendale, New Jersey. These costs are determined by the care-level required: Residential, Assisted Living or Skilled Nursing Care.
4. The priest remains free to choose any facility. However, the amount of subsidy provided for any facility will be based on the subsidy given to priests who choose the Allendale facility. Costs over and above this amount will be the priest's responsibility.
5. This Nursing Home policy applies to any priest of the archdiocese who is retired, whether his retirement is age related or disability based.
6. All "personal expenses" of a priest are considered "ancillary" charges and are the responsibility of the priest. These expenses also include transportation charges not covered by insurance or Medicare.
7. The current prescription card is to be used for prescriptions and other medical needs covered by that plan. The co-pay is the responsibility of the priest.

VII. ADJUNCT PRIESTS

As the primary shepherd who seeks to promote the well being of the Archdiocese, with particular solicitude for the multi-ethnic groups in the Church of Newark and the present shortage in the number of priests, the Archbishop permits priests from religious communities and arch/dioceses other than Newark to minister in the Archdiocese of Newark who have the **Approval/Authorization Form** completed by the priest's Diocesan Bishop or Major Religious Superior (which will be sent from the Newark Archdiocese to the priest's respective Diocesan Bishop or Major Religious Superior), and who, if not American citizens, have the authorization (proper visa) to work in the United States from the Department of Immigration and Naturalization.

A. Procedure for Incardination

1. A **Diocesan** Adjunct Priest seeking incardination into the Archdiocese of Newark must submit a letter of request to the Archbishop, and send a copy to the Vicar General & Moderator of the Curia, the Executive Director of Clergy Personnel, and the Director of Adjunct Clergy. An acknowledgement letter will be sent to the priest from the Vicar General & Moderator of the Curia.
2. A "time line" of a four-month duration will be established for the priest, which will be maintained and up-dated in the Office for Adjunct Clergy.
3. The Director for Adjunct Clergy will contact the priest to arrange for an interview. The purpose of the interview will be to:
 - verify his English language ability;
 - verify his immigration status;
 - arrange for a physical test with his primary physician and a psychological test with a psychologist recommended by the Archdiocese.
 - inform the priest that the following documents need to be obtained:
 - a letter from his Diocesan Bishop granting permission for him to seek incardination into the Church of Newark; copy of the priest's letter requesting excardination;
 - a letter of excardination from his Diocesan Bishop;
 - letters of reference/recommendation from current pastor or supervisor and any others deemed necessary by the Office for Adjunct Clergy.

All of the above mentioned documents must be submitted to the Office for Adjunct Clergy within the first two (2) months of the "time line" mentioned above.

Documents submitted after two months will not be acceptable, insofar as the current application for incardination stands. The candidate's **application will automatically be denied**, and he must start the process over again beginning a new four-month "time line."

4. During the four-month period, the Director for Adjunct Clergy will conduct a background check on the priest with his current pastor or supervisor, former pastor/s or supervisor/s, parochial vicar/s and anyone else determined by the Office for Adjunct Clergy whose insights may be helpful. Normally, a priest will have served in at least two pastoral positions since coming to the Archdiocese of Newark.
5. After all necessary documents, letters of reference/recommendation, and test results have been obtained, the Director for Adjunct Clergy will meet with the Incardination Board. This meeting will take place no later than the third month of the candidate's petition for incardination.

N.B. If the request for incardination is denied due to a lack of documentation, the priest may re-apply when he has obtained all the proper documents.
6. The Incardination Board will review all documents of the candidate within ten (10) days.
7. The Incardination Board will then make a recommendation to the Archbishop regarding the petition for incardination. The Archbishop will make the final decision to accept or deny the candidate's request for incardination.
8. The candidate will be notified of the Archbishop's decision by mail. The entire process will have been completed within the four-month period of time.
9. The Archdiocese is responsible for 50% of the fee for the psychological exam, and the priest is responsible for the remaining 50%. The physical exam should be given by the primary doctor under the priest's insurance coverage with the Archdiocese of Newark.

While additional medical/psychological reports will be accepted in the evaluation process, they will not be allowed to serve as substitutes for Archdiocesan approved Psychologist's reports.

10. A **Religious** Adjunct Priest seeking incardination must submit a letter of request to the Archbishop, and send a copy to the Vicar General & Moderator of the Curia, the Executive Director of Clergy Personnel, and the Director of Adjunct Clergy. An acknowledgement letter will be sent to the priest from the Vicar General & Moderator of the Curia.

The Vicar General & Moderator of the Curia will communicate to the priest and his Major Superior the procedure to be followed.

B. Policy on Incardination

An Adjunct Priest seeking incardination in the Archdiocese of Newark must:

1. have served in the Archdiocese of Newark for three (3) years and have had at least two (2) assignments;
2. have fluency in English;
3. have United States Citizenship or a Permanent Residence status;
4. not be over 50 years of age when he began to serve in the Archdiocese of Newark;
5. provide adequate proof of:
 - good health
 - psychological well-being
 - pastoral zeal
 - good character
6. be recommended for incardination by the Incardination Board;
7. have a letter granting “excardination” from his Diocesan Bishop;
8. request incardination in writing directly to the Archbishop of Newark;
9. have vision and a willingness to serve people of his ethnic background.
10. Documents submitted too late for an orderly processing of the incardination application will result in an automatic denial, and the process must begin over again. This is due to the Canon Law requirement that a request for incardination be answered within four months of its receipt.

N.B. If the request for incardination is denied due to lack of documentation, the priest may re-apply when he has obtained all the proper documents.

An Adjunct Priest who fulfills all the above criteria will receive a definite answer concerning incardination within four months of the receipt of the request by the Archbishop.

1. When a priest is incardinated, his salary regarding increments is computed on his date of service in this Archdiocese.
2. When a priest is incardinated, his pension is computed on his date of service and is prorated (normal full pension payment is based on 40 years of service or more).
3. A priest who is incardinated aged 45 or older should make financial arrangements to supplement his Archdiocesan pension. **NO CONTRIBUTION TO THE ARCHDIOCESAN RETIREMENT FUND WILL BE ACCEPTED.**

C. Benefits

All parishes, institutions and agencies of the Archdiocese of Newark are responsible for providing Adjunct Priests (excluding those adjunct priests who are here for a summer or other temporary assignment) with life, dental, medical and car insurance coverage. Adjunct Priests are not, however, eligible for participation in the Priest Pension Plan and do not receive the yearly seniority increment until such time when they become incardinated.

VIII. DUTY IN PARISH MINISTRY

1. Aside from his day off and vacation, the priest attends to his normal pastoral responsibilities assigned to him by the Archbishop.
2. Within the context of his normal pastoral responsibilities, the concept of “**specific duty days**” means that a priest is available to attend to the immediate needs of God’s people.
3. Usually one priest is available for these immediate situations and needs, and this is commonly referred to as duty.
4. While a beeper and answering service may free the priest from his office and rectory so that he may go about performing his other responsibilities in parish ministry, his availability would include that he be able to come back to his office quickly to handle an immediate situation.
5. It is a support to secretaries to know that the priest is close at hand to attend to those situations, which need his presence.
6. In order to plan his week, a priest should know ahead of time what days he is, in fact, on duty.
7. The proximity of many of our parishes allows for duty coverage by neighboring parishes, especially for those parishes where there are only one or two priests.

IX. RESIDENCE

A. General Guidelines

1. The residence of the priest is his home.
2. When two or more priests live together, normally the pastor/administrator is responsible for the house and staff. At times these responsibilities may be shared among the priests.

3. Because it is the home of the priest, certain care should be given to the house by all that live there, as well as consideration for the privacy of others.
4. Those situations, which affect the house beyond the priest's room, should be discussed and agreed upon by the priest residents. Guidelines should be established concerning who should have access to the priest's living quarters.
5. Very often the situation arises where a priest's personal pet becomes a house pet. The priest residents should discuss the presence of pets.

B. Days Off

1. Priests, by nature of their ministry, need to be flexible with regard to days off and overnights.
2. Each priest is entitled to an overnight for his weekly day off. Normally, the day off will begin after a morning Mass on one day and end at 12:00 Noon on the next day.
3. Where a priest is alone in a parish or in another ministry, he is encouraged to make the necessary arrangements that will allow him to take his day/overnight off each week. Such arrangements may require flexibility with Mass schedules.
4. Overnights and/or days off are not cumulative.

C. Vacations

A priest is entitled to a vacation of three (3) weeks in the summer and one (1) week in the winter or at another agreed-upon time.

X. GENERAL WELFARE OF THE CLERGY

As Scripture reminds us, the priest is chosen from among men for the things that pertain to God. Our humanity is our greatest gift to our people, since we are weak and fallible human beings - just as they are. A priest is a "wounded healer." His humanity embraces his spiritual, physical and psychological needs. In addition to policies which strengthen his spiritual and educational needs, other policies should also be enacted which are supportive of his physical and psychological needs and provide help when needs arise.

A. Minister for Priests

The Office of Minister for Priests has been established to foster the wellbeing of all priests. Matters of a confidential nature are appropriately the concern of this forum.

A priest's well-being embraces all his interactions with the total environment in which he lives, including the spiritual, physical and psychological levels of his being. Newer techniques concerned with nutrition and lifestyles, behavior modification for smoking cessation and programs for stress reduction are now available. Priests should be encouraged to make use of these interventions.

B. Physical well-being

For many years it has been known that preventive medical examinations and follow-up could reduce the serious consequences of many diseases. Warning signs of such diseases as hypertension, diabetes, and cancer in its early stages lead to early intervention and control.

Therefore, all parishes and agencies of the Archdiocese are responsible to provide for their priests an opportunity for an annual comprehensive medical examination. Should the examination exceed the coverage provided, the parish or institution is responsible for the expense. All priests are strongly urged to take advantage of this opportunity.

C. Alcohol and Substance Abuse

The primary purpose of Archdiocesan Policy in this matter is to motivate the alcoholic substance abuser priest to accept treatment and to persevere on the road to recovery, thus regaining his active role in the sacerdotal ministry and his personal integrity.

The Archdiocese of Newark, in accordance with competent professional medical authorities, recognizes alcoholism and substance abuse as a disease and the alcoholic and substance abuser as a sick person requiring skilled professional rehabilitation assistance.

Since alcohol is often the "substance of choice" among clergy, this policy statement will refer to "alcoholism" and intend to include within its scope the misuse of any other "substance of choice." This disease manifests itself by a three-fold illness of body, mind and spirit. Rehabilitation necessarily consists of treatment on all three levels; physical, intellectual and spiritual. The disease is progressive in nature. Once the pattern of uncontrolled misuse of the substance is established, the use continues to increase with the inevitable result that either the use of the substance ceases, or the person suffers severe physical, mental or spiritual damage.

Since this is an illness and may require a sick leave for varying periods of time, the individual priest will continue to receive his monthly salary from the parish or institution to which he is assigned. If it is necessary to terminate a particular assignment during treatment, his salary will be paid by diocesan funds.

Because of the nature of this illness, which thrives on denial, it may happen that an individual will be unable to acknowledge his illness and be uncooperative in entering the program, which has been recommended by the medical consultant. In such cases, it may be recommended that restrictive or even canonical procedures be invoked.

It is in the spirit of fraternal and Christian concern that this policy has been established in the Archdiocese of Newark in order that all priests of this Archdiocese may carry out the mission of the Gospel.

Fraternal charity, therefore, requires all priests to encourage the suffering alcoholic priest to seek adequate medical and counseling help without delay. When the illness becomes apparent and the Minister for Priests is notified, he enlists the help of the Intervention Team. Each referral will be treated in a confidential manner. Professional medical support and assistance, as well as priestly fraternal concern will be given to priests who enter this program.

There are several different ways of distinguishing problem drinking from social drinking. "Problem drinking" will be considered to exist for the individual when:

- his performance of his duty is noticeably affected;
- such drinking is not an isolated instance but is repetitive;
- such drinking affects his health and/or inter-personal relations;
- co-workers, parishioners and friends express continued concern about his drinking patterns.

D. Archdiocesan Review Board (ARB)

The Archdiocesan Review Board has been established to deal with allegations of sexual misconduct. The Chancellor or designated Vice Chancellor activates the ARB to deal with these allegations.

XI. CLERGY DISCLOSURE AND AUTHORIZATION FORM

In compliance with the Dallas Charter, all priests are requested to authorize the Archdiocese to undertake a background check on them. This is a clear sign and safeguard to ensure the commitment of the Archdiocese to the protection of children and youth. The priest will submit a Clergy Disclosure and Authorization Form to the Office of Clergy Personnel. The Office of Clergy Personnel will inform the priest of the outcome of the background check.

XII. ACKNOWLEDGEMENT FORM FOR THE ARCHDIOCESAN POLICIES ON PROFESSIONAL AND MINISTERIAL CONDUCT

All priests of the Archdiocese are also requested to sign and return an Acknowledgement Form regarding the Archdiocesan Policies on Professional and Ministerial Conduct and the Supplemental Norms for Clergy. In doing so, the priest promises to abide by these norms and conduct himself in accordance with them. The Archdiocesan Policies on Professional and Ministerial Conduct can be viewed on the website for the Archdiocese of Newark: www.rcan.org and the Supplemental Norms for Clergy are included with this manual as Appendix A.

XIII. REVIEW OF PRIESTLY MINISTRY

Writing to his faithful disciple, Timothy, St. Paul reminds him: *'Stir into flame the gift of God that you have received through the imposition of my hands.'* Indeed, priesthood is a *gift* that must be treasured, developed and shared generously for the benefit of God's people. Ongoing personal, theological and spiritual formation of priests is a realistic way of stirring up those embers and fanning the flames of an ardor and enthusiasm associated with a vibrant and spirit-filled ministry. This is not a luxury, but a necessity for effective priestly ministry, especially in changing times.

When all is said and done, if ongoing personal and pastoral formation is to take place, individual priests must be responsible for that process, supported always by their Ordinary and affirmed by the people whom they serve. To be effective that process must be positive and collaborative; it should include self-evaluation, and the evaluation of those whom we serve.

In order to facilitate this process, the Office of Ongoing Formation has developed an assessment tool that will be available for each priest to use. This instrument of assessment is intended to be a basis for one's own ongoing formation plan. It allows a priest to examine the different elements of his ministerial life in an open and positive manner, and to re-examine honestly his dispositions, attitudes and work habits. It allows a chosen number of people/parishioners, selected by the priest evaluated, to offer both commendations and recommendations in light of their experience of the priest's ministry. In this kind of a collaborative review, the true needs of a priest will emerge and provide a personal plan for ongoing formation.

It is important to emphasize that this ministerial review is not judgmental or threatening. It is not a test or an evaluation for a change in ministry. It is intended to be a positive instrument of affirmation, appreciative feedback from people who care, and, most of all, an honest basis for future ongoing formation. The instrument is confidential to be used for one's own use and planning. It is a priest's way of telling his people: 'This is what I am

doing to serve you better; I'm grateful to you for helping me.' Our position of spiritual leadership makes us more openly accountable to grow as men, as disciples of Jesus Christ and as priests committed to growing in and through our ministry.



Archdiocese of Newark

Policies on Professional and Ministerial Conduct

Appendix A

Supplemental Norms for Clergy



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Archdiocese of Newark

Policies on Professional and Ministerial Conduct

Supplemental Norms for Clergy

I. Introduction

- A. As “stewards of the mysteries of God in the service of His people” clerics are bound by a special obligation to pursue a life perfected in holiness for the sake of the sacred ministry entrusted to them (Code of Canon Law, c. 276, §1).”
- B. Members of institutes of consecrated life, and others in approved forms of religious life (“religious”), are also called to “the perfection of charity in the service of God’s Kingdom” that enables them to “build up the Church” for the sake of the salvation of the world (c. 573, §1).
- C. Accordingly, members of the clergy, whether incardinated in the Archdiocese of Newark, or otherwise legitimately associated with the Archdiocese are obligated to observe the Policies on Professional and Ministerial Conduct (the “Conduct Policies”) to a degree that makes evident to all others the Church’s constant desire to safeguard the dignity of the human person and to promote the Gospel values necessary for effective ministry.
1. Without prejudice to the norm of universal law, all clerics are bound by the general provisions of the Conduct Policies as indicated therein, as well as by these additional norms, both as to their personal observance of them as well as to the implementation of them within their particular sphere of public ministry within the Archdiocese of Newark.
 2. At the same time, due to the special canonical rights, obligations, and procedures that apply to clerics, additional norms are necessary to set out those provisions.
 3. These Supplemental Norms are in no way to be construed as a privilege extended to members of the clergy; indeed, these norms reflect the special obligations that arise from their state of life in the Church, and the extent to which clergy are called to embody the Church’s constant desire to assure that not one of Christ’s faithful will ever be harmed by those sent to minister to them.
- D. The following are bound by these Supplemental Norms (“Supplemental Norms”) to the Conduct Policies:
1. Clerics incardinated in the Archdiocese of Newark.
 2. With due regard for c. 586, clerics who are members of religious institutes or in other forms of consecrated life, and who are assigned to pastoral work in the Archdiocese or who are otherwise engaged in the care of souls, the public exercise of divine worship, and other works of the apostolate (c. 678).



3. Clerics of other jurisdictions who are assigned to pastoral work in this Archdiocese, whether seeking incardination within the Archdiocese or not.
4. Clerics who are otherwise legitimately residing within the territory of the Archdiocese of Newark, including retired clerics and those engaged in part-time ministry or supply ministry.
5. Religious clerics who, even though not engaged in a public apostolate (c. 678) within the Archdiocese, are still residing in property that is owned or otherwise administered by the Archdiocese of Newark.
6. It should be recalled that religious clerics are also subject to the particular law of their institute concerning matters of the sexual abuse of minors.

II. Norms for the Life and Ministry of Clerics

- A. Clerics are obliged “to recognize and promote the mission which the laity exercise, each according to his or her part, in the Church and the world (c. 275, § 2).”
 1. The Conduct Policies seek to assure that when the lay faithful carry out the mission entrusted to them by the Church they will not be hindered from doing so by a hostile or abusive environment, or given cause for scandal by others.
 - a. Thus, by diligent observance and implementation of the Conduct Policies clerics will assist greatly in promoting the mission of the laity.
 - b. To the extent that they are invested with the authority and responsibility to do so, clerics are bound by a grave obligation to assure that the Conduct Policies are implemented and maintained in their particular sphere of ministry.
 - c. Malicious or negligent failure to implement and maintain the provisions of the Conduct Policies within their particular sphere of ministry or office, and according to their responsibility to do so, may result in the imposition of a just penalty according to the norm of law.
 2. Additionally, clerics will conduct themselves in relationship to the lay faithful in a way reflective of their own state of life in the Church.
 - a. They are faithfully and untiringly to fulfill the obligations of their pastoral ministry (c. 276 §2).
 - b. They will avoid whatever may give rise to scandal in their interactions with others.
 - c. They will lead a “simple way of life, avoiding all things that appear worldly (c. 282, §1).”
 - d. And they will witness to their calling by wearing suitable ecclesiastical dress in accordance with the norms of the United States Conference of Catholic Bishops or the particular law of their institute (see cc. 284; 669, §1).



- B. Clerics, who are bound already to “observe perfect and perpetual continence for the sake of the Kingdom of heaven,” and religious, who have embraced the evangelical counsel of chastity (c. 599), will take care always to “behave with due prudence in relation to persons whose company can be a danger to their obligation of preserving continence or can lead to scandal of the faithful (c. 277, §1).”
- C. Those clerics who are in the state of matrimony are to strive always for perfect chastity with their spouses, and to avoid any activity that might threaten the sacredness of the marriage bond or otherwise give cause for scandal to the faithful.
- D. Rectories and other residences of clerics, whether ecclesiastical or private property, will be available as overnight lodging solely for other clerics, male religious, seminarians, and seminarian candidates officially recognized as such by the Archdiocese.
1. Immediate family members may lodge temporarily in such residences provided other clerics in residence give consent.
 2. Other adults who are not immediate family members may lodge in private residences.
 3. In order to avoid even the appearance of impropriety, no minors will lodge in rectories or other residences of clerics, with the following exceptions:
 - a. Children of clerics who are in the state of matrimony.
 - b. Minor children of immediate family members provided at least one parent or legal guardian has given permission.
 - c. In exceptional circumstances, other minors provided written permission has been obtained beforehand from the Archbishop or Vicar General of the Archdiocese of Newark.
 - d. In all cases of doubt as to the applicability of these provisions, the Chancellor of the Archdiocese of Newark is to be consulted.
 4. Superiors of canonically erected religious houses that are not Archdiocesan property but which are located within the Archdiocese are strongly encouraged to adopt these provisions, and implement them to the fullest extent possible, without prejudice to their rights of internal governance.
- E. Particular care should be taken to avoid any semblance of inappropriate physical contact with minors in a confessional situation.
1. Physical contact of any kind in a confessional situation (i.e. touching, hugging, holding, holding a child on one’s lap, etc.) is to be avoided.
 2. If confessionals with partitions are available, they should be used.



3. If confessionals are not available for hearing a minor's confession,
 - a. the confessional seating should be arranged so as to discourage or even obstruct possible physical contact, and
 - b. the priest and the penitent should be visible (but not audible) to others.
 4. Confessions (of minors or adults) are not to be heard in the private living quarters of the confessor. Confessions should be heard in the private living quarters of the individual confessing only when necessitated by the physical condition of the individual. In the latter case, an effort should be made for the priest and confessee to be visible (but not audible) to others.
- F. In short, all clerics will avoid all things unbecoming to their state, even if those things are in themselves legitimate, but which might harm the effectiveness of the ministry entrusted to them by the Church (see c. 285, §§1-2).

III. Reporting Allegations Against Clerics

- A. Clergy must hold each other accountable for maintaining the highest legal, moral, ethical and professional standards. Allegations that a cleric has violated the Conduct Policies or these Supplemental Norms should follow the same reporting process as contained in Section VIII of the Conduct Policies.
1. If the allegation concerns conduct that is not a violation of civil law but is contrary to canon law or the Church's moral teaching, a cleric may contact:
 - a. The appropriate Regional Vicar, or
 - b. The Vicar General/Moderator of the Curia.

IV. Actions To Be Taken When Offenses Have Been Committed

- A. The priest or deacon, even when striving after holiness, is still not "preserved from all human weaknesses, the spirit of domination, error, even sin (*Catechism of the Catholic Church*, 1550)."
1. In light of this, the Archdiocese of Newark recognizes that the sad occasion may arise in which a cleric does, in fact, commit an offense in contravention of the Conduct Policies or these Supplemental Norms. If and when this does occur, the allegation will be addressed in accordance with:
 - a. Civil and Canon Law,
 - b. The Charter for the Protection of Children and Young People and the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, as approved by the United States Conference of Catholic Bishops,
 - c. The Policy of the Archdiocese of Newark in Response to Complaints of Sexual Abuse, and/or
 - d. The Conduct Policies and these Supplemental Norms.



B. Promulgation of the Supplemental Norms

1. These Supplemental Norms for Clergy constitute particular law for the Archdiocese of Newark and bind those clerics as provided for in the Supplemental Norms themselves.
2. As particular law they are binding from the date of their promulgation.
3. All former and any contrary policies, norms, particular law, and customs of the Archdiocese of Newark are abrogated with the promulgation of these Supplemental Norms.
4. These Supplemental Norms are not intended or foreseen to be in conflict with any provisions of universal law or particular law of the United States Conference of Catholic Bishops.
5. In the event that a conflict between particular law of the Archdiocese of Newark and particular law promulgated by the United States Conference of Bishops or the universal law of the Church should arise, the universal law of the Catholic Church shall constitute the primary authority for resolution of the issue.



CORRIGENDA

Archdiocese of Newark Supplemental Norms for Clergy

April 1, 2004

It has been pointed out that the last corrigenda (dated November 4, 2003) to the Supplemental Norms for Clergy did not sufficiently clarify that unrelated adults may stay in the private residences of clergy. Therefore, the following change has been made to the Supplemental Norms:

II. Norms for the Life and Ministry of Clerics

- D. Rectories and other residences of clerics, whether ecclesiastical or private property, will be available as overnight lodging solely for other clerics, male religious, seminarians, and seminarian candidates officially recognized as such by the Archdiocese.

New Para. 2. Other adults who are not immediate family members may lodge in private residences.

Prior Paras. 2 and 3 are re-numbered 3 and 4.