



PASTORAL DIRECTIVES

JUBILEE YEAR OF MERCY

EFFECTIVE DECEMBER 8, 2015

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Solemnity of the Immaculate Conception Jubilee Year of Mercy December 8, 2015

INTRODUCTION

This 2016 revised edition of the **Diocesan Pastoral Directives** updates the previous edition promulgated following the civil restructuring of the diocese. The restructuring ensured more adequate compliance with the norms of Canon Law as well as appropriate protection of church resources. It is essential that each parish and school maintain complete, accurate and timely records and documentation.

These Directives replace previous editions and are effective as of December 8, 2015. When updates are required between editions of the directives, information will be promptly communicated. Such updates should be retained in the front of this volume for easy reference. It is expected that all diocesan personnel be familiar with these Directives and make every effort to follow them.

All who are employed by the diocese, its parishes, schools or ministries and those who minister in their names are bound by the Directives. The manual is not a contract but rather offers general guidelines for the good order of the diocese, for safe and healthy pastoral life and consistent pastoral practice.

There may be times when it will be necessary to deviate from policies to better address specific circumstances or concerns. Some matters might not be specifically covered by the manual. The diocese therefore reserves the right, at its discretion, and from time to time, to rescind, modify and/or supplement this manual in whole or in part, at any time.

These **Diocesan Pastoral Directives** are supported by the **Diocesan Finance Manual**, the **Diocesan Construction Manual** and the **Administrative Handbook of the Catholic Schools**

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DIOCESE OF SALT LAKE CITY

CLERGY AND RELIGIOUS

I. COMPENSATION

A. DIOCESAN AND RELIGIOUS PRIESTS' SALARY AND BENEFITS

With the exception of tax related issues, the salary and compensation schedules are the same for both religious and diocesan priests.

1. Salary is \$2,200.00 per month. (\$26,400.00 per year)
2. Automobile Allowance for each priest
 - a) Rates outlined in IRS guidelines are used for mileage reimbursement. Current rates may be found on the IRS website www.irs.gov by entering "mileage" in the search box. This rate is paid for use of personal autos for church business (not personal) to assist with fuel and maintenance expenses. When automobiles are owned by the diocese or institution, fuel and maintenance expenses are covered, and no mileage is provided.
 - b) In special circumstances, other arrangements will be made to assist the priest with auto expenses.
3. Retirement Compensation
 - a) Each priest shall receive \$2,500.00 per year from his parish or institution as payment toward his retirement program.
 - b) Payments shall be made each June and December in \$1,250.00 increments.
 - c) For diocesan priests, this payment is generally made directly to the IRA custodial account of the priest. If the payment is made to the priest, he must invest it in his own IRA account or other such retirement program. It is not to be taken if not invested in a retirement program.
4. Social Security
 - a) All diocesan priests must participate in the Social Security Program. Retired priests rely on the additional income from social security. For social security purposes, members of the diocesan clergy are considered self-employed.
 - b) Priest's salary, FICA reimbursement, medical reimbursement, Mass stipends, stole fees, and a board and room allowance are all self-employment earnings in

calculating social security self-employment tax. Housing allowance of \$7,200.00 is to be reported on each priest's W-2 in box 14.

- c) Use IRS Schedule SE (Form 1040) to file Social Security Self-Employment Tax. The self-employment tax is 15.3%.
 - d) If a person expects to pay \$500.00 or more in taxes (including Social Security) for the coming year, quarterly estimated tax payments must be made. IRS Form 1040-ES (Estimated Tax for Individuals) is used to make these quarterly estimated payments.
 - e) All diocesan priests are authorized to receive annually from their parish or institution 50% of the social security tax they are required to pay up to a top limit of \$2,500.00 per year. This amount must be declared for tax purposes. Only income from clergy duties is to be considered for this reimbursement. Personal income from other sources is not considered.
5. Board and Room
- a) A priest is to receive room, board and laundry service from his parish or institution, otherwise compensation for such.
 - b) When a priest lives independently of church provided housing, a monthly allowance of \$600.00 is to be provided.
 - c) For priests residing in a church owned residence, a \$400.00 monthly subsidy is paid to that institution when food is provided and the priest does not provide religious coverage.
6. Continuing Education and Retreat
- Each priest may receive up to \$2,500.00 per year from his parish or institution for retreat and continuing education. However, that amount is received only if the priest uses it for that purpose.
7. Medical and Dental
- a) Insurance: Each priest of the diocese is to receive medical and dental insurance paid by the parish or institution. (Cf. I. A. Health and Dental Insurance, page 68).
 - b) Reimbursement: Each priest may receive from his parish or institution an amount up to \$2,500.00 per calendar year for medical or dental expenses not covered by insurance.

8. Special Circumstances

In certain circumstances, a priest, who is unable to function on assignment in priestly ministry, but is not retired, may receive a stipend stipulated by the bishop. This stipend does not represent remuneration; instead, it is intended as a decent support and social assistance of the priest. (Can. #384)

Note: There are diocesan guidelines for priests' retreats, sabbaticals, and continuing education. (Cf. IV. Vacation, Supply and Retreats, page 17)

9. Reporting Diocesan Priests' Compensation

a) Policy: Diocesan priests' compensation must be reported to the IRS using a Form W-2, rather than Form Misc-1099. Report the total of salary/retirement/FICA reimbursement/medical reimbursement in Box 1 of Form W-2. Report \$7,200.00 housing allowance in Box 14 of Form W-2. Priests can obtain necessary documentation from the office that handles their compensation. Each priest should consult with a tax advisor regarding tax issues in light of diocesan guidelines.

b) Summary of Employee Related Issues for Diocesan Priests

(1) Estimation of Tax Liability: Each diocesan priest should estimate his total individual income tax liability for each calendar year. This total should include: 1) federal income taxes; and 2) self-employed Social Security (SECA) taxes. The priest can determine his Social Security (SECA) taxes by multiplying his annual compensation by the SECA tax rate of 15.3%.

Parishes or institutions may not withhold or match Social Security tax payments (as must be done for lay employees) on clergy compensation. Parishes or institutions can withhold State or Federal income taxes, even though they can't for social security, if so desired by the priest.

(2) Remittance of Tax Liability: Each diocesan priest must determine the method by which his estimated tax liability will be remitted. He may remit his tax liability to the Internal Revenue Service by one of the following methods:

a) quarterly estimated tax payments;

b) a combination of payroll tax withholding and estimated tax payments; or

c) payroll tax withholding for the entire amount

- If the diocesan priest chooses income tax withholding (method b or c), then he specifies a dollar amount which will be withheld and arranges this through the parish or church institution business manager by completing Form W-4 (see below)

- If method a or b is selected, estimated tax payments will be due and payable on April 15, June 15, September 15, and January 15.

In any case, each diocesan priest should remit estimated tax which equals at least 100 percent of his prior year's tax liability or 90 percent of his current year's estimated tax liability, whichever is less, to avoid the assessment of non-deductible underpayment penalties. This remittance can be accomplished through any one of the above three methods.

- (3) Form W-4, Employee's Withholding Allowance Certificate: Each diocesan priest who selects this method must complete Form W-4, Employee's Withholding Allowance Certificate. This form is completed not only to provide the parish with the information necessary to prepare Form W-2, but also to provide instructions regarding the amount of taxes which should be withheld, if any, from the priest's compensation.
- (4) Form I-9, Employment Eligibility Verification: Each diocesan priest must complete Section 1 of Form I-9, Employment Eligibility Verification, as do all employees. All employees are required to provide a copy of one or more forms of identification to be kept on file in the parish or institution.
- (5) Business Expenses: Each diocesan priest's treatment of deductible business expenses varies significantly and should be discussed with individual tax advisors. The tax advisor can provide helpful information regarding the use of Schedules A and C.
- (6) Stipends: Regardless of the method used to report diocesan priests' compensation, amounts received as stipends are to be reported on Schedule C, Profit or Loss From Business. Any expenses incurred related to the production of this income will also be reported and deducted on Schedule C.
- (7) Auto Allowance: Auto Allowances are includible as compensation and are subject to federal income and Social Security taxes. The specifics of this auto allowance and its tax effects should be discussed with a priest's individual tax advisor.

The information contained above is based on Tax Laws currently in effect and are subject to change.

B. COMPENSATION FOR RELIGIOUS WOMEN AND BROTHERS

1. Salary for religious women and brothers is:
 - a) \$31,200.00 annually if religious works 10-month contract (\$2,600.00 per month for each of 12 months.)
 - b) \$35,600.00 annually if religious works a 12-month contract and/or is a School Principal (\$2,966.69 per month for each of 12 months.)

The salary includes food and laundry.

2. Retirement Benefit of \$4,200.00 annually (\$350.00 per month) is to be paid for each religious. Amount is to be paid before the end of the fiscal year.

3. Diocesan Medical and Dental Insurance is paid for each religious. If a religious community has its own medical insurance coverage, the same amount paid for diocesan coverage is to be paid to the religious community.

4. Housing: When housing is not provided to religious by the ministry served, each religious is to receive \$400.00 per month for housing expenses.

5. Automobile: Unless special arrangements are made, religious are to furnish their own automobile (or automobiles, if more than one is needed for the apostolate) and receive the stipulated auto allowance for church related use.

6. Transportation Allowance: Follow IRS guidelines for church related business if the automobile is owned by the religious community.

C. HONORARIA – PRIESTS

The following schedule is to be followed in the Diocese of Salt Lake City regarding Honoraria:

1. **Sunday or Holy Day Masses** (excluding Mass stipends):

a) One Mass: \$50.00, which could include preaching at the Mass, confessions before Mass and any other reasonable assistance. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way.

b) Two Masses: \$75.00, which could include preaching at the Masses, confessions before the Masses and any other reasonable assistance. Where a priest (or a religious community) provides continuous weekend service, an honorarium would be \$350.00 per month. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way.

2. **Confessions/Communal Penance Services** \$50.00-\$75.00 per session, depending on length. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way.

3. **Weekday Masses (excluding Mass stipends)** \$25.00 per Mass. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way.

4. **Weekend Supply (Confessions on Saturday and Masses on Sunday)** \$100.00. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way.

5. **Supply for an entire week, including Sunday** \$150.00 per week. Additional remuneration for travel should be given where the mileage is greater than 20 miles one way, and where board/room is not provided.

6. **Honoraria** for special talks, days of recollection or retreats are determined by the length and substance of the presentation. In some cases, the honorarium is stipulated by the individual giving retreats or missions. Financial arrangements should be agreed upon in advance.

D. HONORARIA – DEACONS AND LAITY

1. Sunday/Holy Day in the Absence of a Priest (SCAP)

- a) one service - \$50.00
- b) weekend coverage- \$100.00

In both cases, there should be remuneration for travel.

2. Other Services (graveside, marriage, etc.): Honoraria as appropriate.

E. PRIEST'S PERSONAL EXPENSES

The following items are considered personal expenses of the priest, not to be paid by the parish or institution.

- alcoholic beverages
- animals and pets – their food and care
- athletic equipment
- books
- club and/or athletic memberships
- dry cleaning of personal clothing
- magazines
- newspapers for personal use
- personal clothing items
- personal furniture
- personal long distance telephone costs
- personal toiletry items and medicines
- tobacco products

F. TRAVEL REIMBURSEMENT FOR RURAL PASTORS

Priests may request from the diocese reimbursement for the cost of travel to workshops and meetings of diocesan committees, or for other special needs that go beyond the reasonable financial capabilities of the parish. Each case will be considered individually.

II. PRIEST PERSONNEL

A. TENURE OF PRIESTS

The following norms govern the amount of time a diocesan priest usually remains in an assignment:

1. **Pastors:** Term of assignment is six years and, at the discretion of the bishop, is renewable for six years. (Cf. Canon #522 and USCCB decree, September 24, 1984)
2. **Parochial Vicars:** Newly ordained usually have two assignments during their first five years of ministry.
3. **Priests over the age of 70:** Will not be required to seek a change of assignment. This does not guarantee that the priest would continue as pastor in the assignment.

No distinction is made regarding clergy assignments, whether in rural or metropolitan parishes.

B. PRIESTS' PERSONNEL BOARD

The Priests' Personnel Board was established November 17, 1981. Its constitution details its purpose, membership, and operation.

1. Purpose of Board: To serve as an advisory group to the bishop regarding clergy assignments and related personnel matters.
2. The Board is consultative and directly responsible to the bishop.
3. Membership is five incardinated priests of the diocese who are elected by the presbyterate to serve two-year terms. Retired priests are not eligible to serve, nor can they vote.
4. The bishop and vicar for clergy are ex-officio members of the board. The vicar for clergy serves as executive secretary.
5. The focus of the Board is to serve the needs of the diocese, taking into account the ability, talent, and special interests of individual priests. The Personnel Board is bound to confidentiality regarding the personal matters of priests.

C. PERSONNEL BOARD “OPEN LISTING” PROCEDURE

1. The bishop determines that a position will be open.
2. In most cases when a pastorate is open, the general practice is to notify the Clergy. This is referred to as open listing. In Open Listing, members of the Personnel Board or other priests can nominate a priest for a position. So too priests can request an open position or a change of assignment. Open Listing does not provide for nomination by parish councils, staffs, other lay groups or individuals.
3. Not all positions in the diocese will be open listed. At times circumstances require appointments directly by the bishop.
4. Requests or nominations are to be submitted to the bishop or vicar for clergy in writing.

III. FACULTIES OF THE DIOCESE OF SALT LAKE CITY

A. PRIESTLY FACULTIES GRANTED

In addition to the rights and privileges granted to priests and deacons by reason of the universal law of the Church (Code of Canon Law, November 27, 1983), the following faculties are granted to the priests and deacons serving the Diocese of Salt Lake City.

1. The faculty is granted to pastors and parochial vicars to baptize one who has completed the fourteenth year, without previously referring the matter 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 into full communion with the Church.
3. Pastors and parochial vicars do not 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. This faculty must be obtained from the bishop in each case.
4. The faculty is granted to priests, for a good reason, to celebrate the Eucharist twice on weekdays and, if a pastoral necessity requires it, four times on Sundays and Holy Days of Obligation with the permission of the ordinary. If there is a true pastoral necessity, a third Mass may also be offered on the day preceding a day of precept, if the third Mass is for the day of precept.

5. The faculty is granted to pastors to appoint and commission persons to act as extraordinary communion ministers (*Immensae Caritatis I.*)
6. The habitual faculty to hear confession is granted to priests.
7. The faculty is granted to confessors to dispense from irregularities for the exercise of orders already received, provided their dispensation is not reserved to the Apostolic See. This faculty can be exercised in the internal or external forum, within the confines of the diocese, and on behalf of any cleric regardless of his residence of the place where the irregularity was incurred.
8. The faculty is granted to confessors to remit in the internal or external forum a *latae sententiae* penalty (automatically incurred) 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.
9. The faculty is granted to parochial vicars and deacons to assist at marriages within the boundaries of the parish to which they are assigned.
10. The faculty is granted to pastors to permit the marriage of two Catholics or of a Catholic and a baptized non-Catholic to be celebrated in some suitable place other than a church or oratory, but only if there are serious and unusual pastoral reasons for doing so. Marriages outside a church or oratory are to be discouraged.
11. The faculty is granted to pastors, parochial vicars and deacons assigned to a parish, to allow Church funeral rites for an unbaptized child, if the parents had intended to have the child baptized.
12. The faculty is granted to pastors, parochial vicars and 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 the faith of the deceased is not available.
13. The faculty is given to priests and deacons to dispense, in individual cases and for a just reason, from the Eucharistic fast.
14. The faculty is given to parochial vicars and deacons 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. The faculty may be exercised on behalf of a parishioner and a person visiting within the boundaries of the parish.

15. The faculty is granted to parochial vicars and deacons assigned to a parish to dispense from private vows made by a person belonging to the parish to which they are assigned and also by a visitor within the territory of the parish. The dispensation may be granted only if no injury is done to the acquired rights of others.
16. The faculty is also given to commute a private vow to something lesser.
17. The faculty is granted to parochial vicars and deacons assigned to a parish to suspend, dispense, or commute a promissory oath. This faculty may not be exercised if the dispensation from the oath would tend to prejudice those who refuse to remit its obligation.
18. The faculty is granted, for a pastoral reason, of celebrating on Holy Thursday, a second Mass of the Lord's Supper in the evening. In parishes with missions, even one morning Mass may be celebrated if this is the only way of providing an additional mission with Holy Thursday liturgy.
19. The faculty is granted to reserve the Blessed Sacrament habitually in all religious or pious houses having an oratory (c. 934).

NOTE: These faculties are in force until revoked or domicile is lost. In the case of religious, they are in force as long as one is serving an official assignment within the Diocese of Salt Lake City.

B. DIACONAL FACULTIES GRANTED

In accordance with the rights and privileges granted to deacons by reason of the universal law of the Church, (Code of Canon Law, November 27, 1983), the following faculties are granted to the deacons serving the Diocese of Salt Lake City, and specifically to:

1. The faculty to assist the bishop and the priest during liturgical actions in all those activities which the ritual assigns to the Office of Deacon under the authority of the local bishop, pastor or administrator.
2. Along with bishops and priests, deacons are ordinary ministers of Holy Communion, especially of the Cup. Deacons are the preferred ministers for Sunday Celebrations in the Absence of a Priest, according to the Diocesan guidelines.
3. The faculty to solemnly proclaim the Gospel at Mass and at other liturgical functions.
4. The faculty to solemnly baptize within the boundaries of the parish to which they are assigned under the authority of the local pastor or administrator.

5. The faculty to baptize one who has completed the fourteenth year, without previously referring the matter to the diocesan bishop.
6. The faculty to witness marriages within the boundaries of the parish to which they are assigned, observing the proper marriage preparation and marriage documentation under the authority of the local pastor or administrator.
7. The faculty to bring Viaticum to the dying.
8. The faculty to preside as appropriate at the Church's funeral rites, especially in the absence of a priest, and to preside at Church funeral rites for an unbaptized child, if the parents had intended to have the child baptized and when at least one of the parents so requests and the other one is not opposed.
9. The faculty 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 the faith of the deceased is not available, observing the norms of Canon 844 regarding "Communicatio in Sacris" of the current Code of Canon Law.
10. The faculty to preside at Benediction of the Blessed Sacrament and Solemn Exposition of the Blessed Sacrament according to the guidelines of the Decree on Worship of the Eucharistic Mystery (June 21, 1973) and current diocesan guidelines.
11. The faculty to conduct public rites of blessings, offer prayer services for the sick and dying and administer the Church sacramentals following the formulas found in approved liturgical books and especially as designated in the Book of Blessings.
12. The faculty to dispense, in individual cases and for a just reason, from the Eucharistic fast.
13. The faculty 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.
14. The faculty to dispense from private vows made by a person belonging to the parish and also by a visitor within the territory of the parish. This dispensation may be granted if no injury is done to the acquired rights of others. The faculty is also given to commute a private vow to something lesser.
15. The faculty to suspend, dispense or commute a promissory oath made by a person belonging to the parish. This faculty may not be exercised if the dispensation from the oath would tend to prejudice those who refuse to remit its obligation.

16. Deacons may not sub delegate their faculties, especially in regard to marriage. According to present legislation of the Church, only Pastors, Administrators, and Parochial Vicars may sub delegate.

17. Deacons do not have the faculty to confirm converts whom they receive into the Church.

18. Deacons do not have the faculty to administer the Sacrament of the Anointing of the Sick.

THE FACULTY TO PREACH AT MASS is not given in a general manner, but granted to deacons individually and separately from all other faculties. If so:

The faculty to preach at Mass is granted to Deacon _____ herewith.

NOTE: These faculties are in force until revoked or domicile is lost. In the case of religious deacons, these faculties are in force as long as the deacon is serving an official assignment within the Diocese of Salt Lake City.

C. SUITABILITY

According to a particular law of the Diocese of Salt Lake City, promulgated by the Most Reverend John C. Wester on 01-01-2008, every priest, deacon or religious from other dioceses or religious communities must present a testimonial of suitability for the exercise of public ministry in this diocese. The same requirement applies to lay people from other dioceses who wish to exercise public ministry in the Diocese of Salt Lake City. (Samples of various forms follow. Forms are available on the Diocesan website.)

**Testimonial of Suitability
For Clergy Exercising Public Ministry**

The Reverend _____ is seeking to exercise public ministry in the _____ (e. g. Diocese of Salt Lake City, Utah, U.S.A). In order to do so, the following must be verified by his Diocesan Ordinary or Major Religious Superior.

I have carefully reviewed the personnel files of _____ and all other records we maintain, and have likewise consulted with those who have served in ministry with him. Based on these inquiries, and on my own personal knowledge, I assure you that nothing in his background in any way limits or disqualifies him for ministry. I am aware of nothing that renders him unsuitable to work with minor children or vulnerable adults and have no knowledge that he has a current untreated alcohol or substance abuse problem.

Signature (Ordinary/Major Superior)

Date

Arch/diocese/Religious Community

Church at which ministry is to take place _____

SEAL

Note: The completed document is to be filed in the parish for all priests and deacons wishing to exercise public ministry in the diocese.

The following "Ministry Clearance Request Forms for Visiting Clergy and Laity Engaged in Ministry" are available on the Diocesan Website, www.dioslc.org, under "Safe Environment / Forms":



**MINISTRY CLEARANCE REQUEST FORM
Visiting Clergy/Laity Engaged in Ministry**

Directions: This form must be submitted to the Office of the Bishop before visiting clergy/laity may be invited to minister in this Diocese. Please allow four to six weeks for processing.

Clergy: Complete page 1 (**only**) and complete document entitled Testimonial of Suitability for Clergy Exercising Public Ministry.
Laity: Complete pages 1, 2 and 3 of this form.

<p>Date: <input style="width: 100%;" type="text"/></p> <p>Visiting Clergy/ Lay Minister: <input style="width: 100%;" type="text"/></p> <p>Address: <input style="width: 100%;" type="text"/></p> <p>City: <input style="width: 25%;" type="text"/> State: <input style="width: 10%;" type="text"/> Zip: <input style="width: 15%;" type="text"/></p> <p>Home Diocese: <input style="width: 100%;" type="text"/></p> <p>Phone #: <input style="width: 100%;" type="text"/></p> <p>Cell Phone: <input style="width: 100%;" type="text"/></p>	<p>Contact/ Host Name: <input style="width: 100%;" type="text"/></p> <p>Address: <input style="width: 100%;" type="text"/></p> <p>City: <input style="width: 100%;" type="text"/></p> <p>St: <input style="width: 10%;" type="text"/> Zip Code: <input style="width: 20%;" type="text"/></p> <p>Parish/Organization Name: <input style="width: 100%;" type="text"/></p> <p>Phone: <input style="width: 100%;" type="text"/></p>
<p>EVENT INFORMATION</p> <p>Date(s) of Event: <input style="width: 100%;" type="text"/></p> <p>Event Title: <input style="width: 100%;" type="text"/> <i>(if applicable)</i></p> <p>Location of Event: <input style="width: 100%;" type="text"/></p> <p>Expected Audience: <input type="radio"/> Adults <input type="radio"/> Children/Youth</p> <p>What organization does the lay minister represent? <input style="width: 100%;" type="text"/></p> <p align="center">In the case of speakers or presenter, please attach background information (Curriculum vitae).</p>	

Send to:
OFFICE OF THE BISHOP
27 C Street
Salt Lake City, UT
USA 84103-2302
Or email to bishop.office@dioslc.org



**MINISTRY CLEARANCE REQUEST FORM – VISITING LAITY
(CONTINUED)**

How did you decide to invite this presenter? Include information about the speaker's qualifications and organization represented: _____

What is the purpose of this event? _____

Which area of formation would this speaker address with the group?

- Theological Formation
- Spiritual Formation
- Human Formation
- Pastoral Formation
- Other: _____

Has this speaker ever addressed this audience previously? If yes, when was the event and what are the reasons for having the speaker return? _____

If applicable, will this person promote the vision of the Bishop for evangelization and catechesis within the Diocese of Salt Lake City? _____

Submitted by: _____ Dated: _____



DIOCESE OF SALT LAKE CITY
OFFICE OF SAFE ENVIRONMENT

MINISTRY CLEARANCE REQUEST FORM
Visiting Laity Engaged in Ministry with Children and Youth
(Under Age 18)

Lay visitors from **within** the United States seeking to perform public ministry with minors in the Diocese of Salt Lake City must provide verification from their home diocese that they have successfully completed requirements for compliance with their diocesan Safe Environment Program before being allowed to minister to children. The letter should be prepared on diocesan or parish letterhead, signed by the Ordinary or Pastor and should contain the following information:

I certify that _____, who is seeking to perform public ministry with minors in the Diocese of Salt Lake City, has successfully completed all requirements for compliance with our diocesan Safe Environment Program. There is nothing in his/her record that would render him/her unsuitable to work with children.

Lay visitors from **outside** the United States seeking to perform public ministry with minors in the Diocese of Salt Lake City must provide written verification from their home diocese that they are suitable to work with children. A letter from the home diocese, prepared on diocesan or parish letterhead, signed by the Ordinary or pastor and should contain the following information:

After a review of any existing records and consultation with others who have ministered with _____, I certify that there is no indication of anything that would render him/her unsuitable from performing public ministry with minors in the Diocese of Salt Lake City.

In addition, lay visitors from outside the United States must complete the Diocese of Salt Lake City Safe Environment On-line Training before being allowed to minister to children. Either the Certificate of Completion of this training or a letter signed by the local Director of Safe Environment of the hosting parish/school/organization indicating the date that the lay visitor completed the training should accompany the Ministry Clearance Form.

IV. VACATION SUPPLY AND RETREATS

A. ANNUAL VACATION OF PRIESTS

Each priest, is permitted to be absent from his assignment/parish each year to vacation for at most one continuous month. (Canon 533, §2).

B. PRIEST SUPPLY

1. Vacation Supply

- a) Each priest is encouraged to take an annual vacation, to make retreat and attend clergy gatherings. When priests are not available for coverage, deacons can provide support. Arrangements should be made for Sunday Celebration in the Absence of a Priest. (See guidelines.)
- b) Each pastor or priest in special work is responsible for obtaining his own vacation replacement. It is the responsibility of the pastor to arrange vacation replacement for the parochial vicar.
- c) Every effort should be made to obtain vacation replacements from priests outside the diocese. Teaming with another parish can often help offset transportation costs of the supplying priest. Arrangements for obtaining a priest should be made in the fall or early winter. Contacts with priests giving parish missions, or those making mission cooperative appeals should be used to obtain vacation supply. Priests stationed in the diocese are to be used only for emergency supply. (Cf. C. Instructions on Vacation Supply, below)
- d) When priests are to be away from the diocese beyond a week, the Vicar General is to be notified.
- e) Visiting Clergy Testimonials – A current Testimonial of suitability for ministry is to be provided the diocese by the ordinary or major religious superior of the priest or deacon prior to their arrival if they are to provide ministerial service.
- f) Emergency Supply – Any priest who has need of a replacement because of illness or other emergency should contact the Office of the Vicar General.

C. INSTRUCTIONS ON VACATION SUPPLY

To help prepare for a temporary replacement in the parish, arrangements should be made so that the priest or deacon is provided adequate information regarding parish operations and people to assist.

1. Salary: Supplying priest should be paid a minimum of \$125.00 per week. This is especially so if he is from outside the diocese and is covering for the whole week. If covered by someone locally or a deacon for the weekend itself, the regular stipend is \$100.00, plus gas mileage.
2. Automobile: An automobile must be available. There should also be a gasoline credit card or information regarding the station where gasoline can be charged.
3. Funerals & Weddings: Information regarding weddings to be performed during absence should be provided. (Instructions to be given, paperwork, delegations, etc.) Contacts for altar servers and an organist in case of a funeral should be arranged.
4. Keys: Keys properly marked for church, Tabernacle, rectory, mission, etc., should be readily available. (Should the supplying priest arrive after the priest leaves and be gone before his return, provide information where to obtain and leave the keys.)
5. Other Information: Other pertinent instructions for the priest and names of staff or other parishioners he can call for information in case of an emergency should be provided. Likewise arrangements should be made for meals.

D. GUIDELINES FOR RETREATS AND SABBATICALS

1. Retreats
 - a) Every diocesan priest is expected to make a retreat each year unless excused by the bishop.
 - b) Each priest's retreat fee is paid by the place of ministry
 - c) Each deanery is encouraged to sponsor a day of recollection during Advent and Lent. Continuing Education
2. Continuing Education
 - a) Continuing Education is essential for the ongoing formation of priests.
 - b) All priests are expected to attend diocesan programs.
 - c) The annual amount authorized for each priest's continuing education and retreat is 2,500.00. Only the amount used for these purposes (up to \$2,500.00) may be taken.

3. Sabbaticals

- a) A sabbatical is an intensive continuing formation effort for an extended period of time away from a priest's normal assignment for the personal and ministerial growth of the priest. The sabbatical is not an extended vacation, sick leave or for graduate studies.
- b) Length is usually three or six months.
- c) Frequency – A sabbatical may be taken every seven years with the permission of the bishop.
- d) Minimum eligibility – After ten years of service to the diocese
- e) Application procedures for a sabbatical are as follows:
 - (1)The applicant contacts the bishop about his interest in a sabbatical and submits a written proposal that details the objectives of the sabbatical. The bishop will determine whether the sabbatical is possible and stipulate applicable conditions.
 - (2)The vicar for clergy will assist the priest as he makes specific arrangements.
 - (3)From time to time, the bishop will propose that a priest have a sabbatical.
- f) Criteria
 - (1) The benefit of the experience for the priest and for the diocese.
 - (2) The years of service the priest has given to the diocese (CF.3.d above)
 - (3) The availability of financial resources. In regard to religious priests, communities have their own guidelines for sabbaticals and the individual religious priest should observe them. If the religious priest meets the above criteria, in 3.d, the diocese may assist with funding.
 - (4) The availability of a replacement for the priest.
 - (5) The quality of the proposed sabbatical program.
- g) Financing
 - (1) Tuition, room and board will be paid from the Diocesan Continuing Education Fund up to the amount of \$5,500.00. Any cost beyond this amount will be paid by the individual priest or religious community.
 - (2) Up to \$500.00 will be paid by the Diocesan Continuing Education Fund for transportation to and from the place of sabbatical. Special circumstances should be brought to the attention of the vicar for clergy.
 - (3) Salary or monthly allowance during the sabbatical is usually paid by the place of ministry.
 - (4) Insurance premium will be paid by the place of ministry.
 - (5) If a priest on sabbatical is between assignments, the Continuing Education Fund may assist with salary and insurance.

(6)Substitutes or replacements are usually paid by the place of ministry.

4. Follow-up
 - a) At the conclusion of a sabbatical, a written evaluation of the experience should be given to the bishop and to the Clergy Continuing Education Committee. This evaluation will be written in the light of the initial proposal.
 - b) A sabbatical is given with the condition that the priest functions actively in the diocese following the conclusion of the sabbatical.

V. PRIEST RETIREMENT

A. PRIESTS' MUTUAL BENEFIT SOCIETY

1. Priests' Mutual Benefit Society is a Mutual Benefit Society, incorporated under the laws of the State of Utah on October 2, 1945, for the bishops and priests of the Diocese of Salt Lake City.

e) The membership of the Priests' Mutual Benefit Society of the Diocese of Salt Lake City consists of the Bishop of the Diocese, priests ordained for the diocese upon receiving faculties and priests not ordained for the diocese who have been incardinated.

Those incardinated in the diocese after ordination must apply for membership in the Society and pay back dues, with possible penalties.

Non-payment of dues for five consecutive years forfeits membership, which can be reinstated only after a process, which includes payment of dues and a penalty.

Priests excardinated from the diocese as well as those who have left priestly life and ministry forfeit their membership and all rights to benefits in the Society. Religious clergy are not eligible for membership in the Society.

f) The purpose of the PMBS is to receive contributions from members and others; to extend relief to members by paying them certain designated sums of money periodically as retirement benefits; to invest its funds; and to make by-laws and regulations for the government of its members and contributors.

g) PMBS is governed by a board of directors consisting of the Most Reverend Ordinary as Ex-officio Chairman and six priests of the diocese, elected by the membership for terms of three years.

h) There are no vested rights in PMBS. Benefits are paid only to retired members, the amounts of which are determined solely by the board of directors

and need not be the same for each recipient. Benefits are not paid for illness or disability.

i) PMBS is funded by annual membership dues, contributions, and a portion of the Priests' Retirement Collection taken each year throughout the diocese. Funds are invested solely at the discretion of the board of directors. Dues can be raised or lowered at the discretion of the board of directors and must be paid annually. If dues are delinquent, a penalty may be assessed.

j) Priest directors serve staggered terms of three years each; must be ordained ten years to be eligible for election; are elected by the members in an annual ballot (two directors each year) and hold an annual general meeting as well as quarterly board meetings in accord with the articles of incorporation and the PMBS by-laws. Retired priests do not serve as directors.

k) Date of a member's retirement is determined by the Roman Catholic Bishop of Salt Lake City. After retirement, a member must request benefit payments from PMBS in writing.

B. VICAR FOR RETIRED PRIESTS

The bishop may appoint a vicar for retired priests. The vicar for clergy serves as vicar for retired priests when one is not assigned.

1. The vicar has concern for the welfare of retired priests, especially their inclusion in diocesan life, their ministries and their health, legal or fiscal concerns.
2. He assists priests as they prepare for retirement, helps them cope with the change in their lifestyle, and is available for crisis intervention.

C. RETIREMENT

1. Preparation: Preparation for retirement should begin at an early age. Diocesan policy allows for an annual amount (paid in June and December in equal installments) to be given to the priest from the parish or institution in which he is serving. This allotment is for retirement purposes only. Diocesan priests are encouraged to set aside additional funds for their personal retirement each year. The use of IRA's and other secure investments are encouraged. The retirement funds for religious priests are given to the religious community.

2. The Age of Retirement

- a) Retirement means retirement from administrative responsibilities and not, health permitting, from priestly ministry.
- b) A diocesan priest may retire at age seventy (70) with the permission of the bishop. A pastor must submit his resignation at age seventy-five (75) and indicate whether he wishes to continue serving in the parish. In order to receive

any retirement benefits a priest must formally request retirement from the bishop and receive an official letter of retirement from him.

- c) These norms do not apply to religious clergy.
- 3. **Pastor Emeritus:** A pastor who retires and remains in the parish will be named "Pastor Emeritus" of the parish from which he retires.
 - 4. **Place of Retirement:** A priest may choose his own place of residence after retirement. Retirement in a rectory is encouraged. Residence in any rectory or in other parish facilities is dependent upon the agreement of the current pastor.
 - 5. **Retirement Benefits:** Eligible priests are encouraged to belong to the Priests' Mutual Benefit Society. In addition to the benefits provided to eligible priests from the Priests' Mutual Benefit Society, retirement benefits from the diocese are provided priests who are recognized by the bishop of Salt Lake City as officially retired from service in that diocese.

In all cases, it is presumed that a retired priest is receiving social security benefits.

- a) In every case the diocese pays:

- (1)Regence (medical benefits) supplemental rate.
- (2)Auto liability coverage
- (3)Retreat/Continuing Education programs held in the diocese.
- (4)Designated monthly retirement allotment.

- b) Board and Room

- (1)If the retired priest lives in a rectory and is giving service to the parish, the parish provides board and room.
- (2)If the retired priest lives in a rectory with no service to the parish, the retired priest is responsible to make arrangements with the local pastor.
- (3)If the retired priest does not reside in a rectory, he is responsible for his own room and board.

- c) Benefits/Tenure

- (1)Incardinated diocesan priests serving actively within the Diocese of Salt Lake City for fifteen (15) years are eligible to receive full retirement benefits from the Diocese of Salt Lake City according to years of service.
- (2)A priest may receive two-thirds benefits with ten (10) years of service, at the discretion of the bishop.
- (3)In cases where a priest qualifies for retirement benefits in a second diocese the bishop may negotiate an appropriate alternate retirement

package that is commensurate with the diocesan benefits received by retirees of this diocese.

- d) **Extraordinary Care:** Cases of catastrophic illness, long-term nursing care, or permanent disability will be considered on an individual basis. When necessary diocesan retirement benefits may be redirected to the appropriate institution. No retired priest should be in need. Personal savings are to be utilized prior to long term reliance upon additional diocesan funding.
6. **Rectory Authority:** A retired priest living in a rectory will be subject to the authority of the current pastor in all matters concerning the parish, the rectory, and the parish staff. Some ministry can be expected in exchange for board and room.
7. **Ministry of Retired Priests:** Efforts shall be made to utilize retired clergy, both diocesan and religious, in various appropriate parish assignments throughout the diocese. Special consideration should be given to those religious priests who have worked within the diocese for many years and who, upon retirement, wish to continue within the diocese.

VI. LAST WILL, FUNERAL AND BURIAL INSTRUCTIONS OF PRIESTS

A. LAST WILL

All diocesan priests are to make a Last Will and name a personal representative. Likewise, they are encouraged to have a Living Will and give Power of Attorney to a representative. A copy of the Last Will and Power of Attorney should be on file at the Diocesan Pastoral Center. When making Last Wills, priests are encouraged to remember the diocese with memorials left to the Retirement Fund of the Diocese of Salt Lake City as well as to the Priests' Mutual Benefit Society.

B. BURIAL INSTRUCTIONS

1. The location of the original copy of the Will, as well as the names and addresses of relatives and friends who are to be notified.
2. A simple statement that all funeral and burial arrangements may be left to the discretion of the Bishop of the Diocese of Salt Lake City.
3. A detailed list of instructions regarding funeral and burial. These could include the funeral director, place of burial, ministers of funeral Mass, pall bearers, homilist, etc.

VII. PLANNING THE FUNERALS OF PRIESTS

The given liturgical structures and processes should be respected with a view to avoiding duplications, repetitions or additions. The norm is a Vigil, the Funeral Mass, and the Rite of Committal.

The needs of the diocesan community regarding the main Funeral Mass should be respected. Accordingly, the Funeral Mass should be celebrated in a large, centrally located church accessible to the diocesan community.

The needs of the people to whom the priest most recently ministered should be respected, if that place of ministry does not coincide with number B.2. above. Accordingly, a part of the funeral process (for example, the wake service or an additional memorial Mass, rather than the main Funeral Mass) may be held at the place of final ministry.

The planning of the funeral liturgy for a priest will be overseen by the Office of the Bishop in consultation with the Office of Liturgy, the priest's family, and the relevant parish or institutional ministers.

VIII. GUIDELINES FOR DEACONS

A. ASSIGNMENT:

1. A deacon is assigned by the bishop to a parish, mission or special ministry usually for a specified period of time (normally two years.)
2. The assignment will be for liturgical service or pastoral service or both.
3. A contract, drawn up jointly by the deacon and pastor or supervisor, will stipulate the diaconal service to be rendered and the amount of time given to it.
4. Most deacons will have part-time ministry, although some may have a full-time assignment.
5. While ultimately responsible to the bishop, the deacon is also responsible to the pastor or supervisor in his diaconal assignment.
6. Deacons are responsible for the financial support of themselves and their family, as well as their support in retirement.

7. For part-time diaconal ministry, a deacon usually receives no remuneration other than for expenses. In addition, the place of assignment must pay \$300.00 annually to the Office for Continuing Diaconate Formation. Among other things, this fee is used to pay for the deacon's (and wife's) retreat and continuing education.

B. FACULTIES:

1. In order to habitually perform diaconal service in the diocese, a deacon must receive the faculties of the Diocese of Salt Lake City.

2. Diaconal faculties include, but are not limited to, witnessing marriages within boundaries of one's assigned parish, solemnly baptizing, proclaiming the gospel, presiding at a wake, funeral or burial rites, dispensing parishioners from private vows or the observance of days of precept and Eucharistic fast.

(Cf. Diaconal Faculties)

3. When granted, the faculty to preach will be given separately.

C. ANNUAL RETREAT AND RECOLLECTION:

1. Every deacon is required to make the annual deacon retreat, unless excused by the bishop, even when another retreat is made. Wives are expected to attend the annual deacon retreat as well.

2. The annual deacon retreat will be funded by the Office for Continuing Diaconate Formation.

3. Each deacon is expected to attend the annual day of recollection. Wives are invited to attend.

D. CONTINUING EDUCATION

1. Every deacon is expected to attend four activities (workshops, recollection, and retreat) annually.

2. A deacon may elect a program of formation independent from the formal program, provided there is sufficient cause (such as distance and/or specialized interest.) This independent continuing formation should be for a limited time.

E. DIACONATE COUNCIL:

1. The operational responsibility of the Continuing Formation Program rests with the Diaconate Council.

2. The council consists of four elected deacons, two appointed deacons, two deacon wives, the director of the Office for Continuing Diaconate Formation, and a resource priest.

3. This board will be responsible for the evaluation and accountability of deacons and diaconal programs.

F. LEAVE OF ABSENCE:

1. A leave of absence from diaconal service will be granted by the bishop only for grave and serious reasons.

2. In place of a leave of absence, it is possible to consider a reduction in assignment responsibilities.

G. RETIREMENT:

A deacon may request retirement for reasons of age, health or the demands of long-term family responsibilities. Normal retirement age is 70. Retirement requests shall be made in writing to the bishop.

The bishop may suggest or direct the deacon to serve in retired status.

A retired deacon shall retain his diaconal faculties as long as his domicile remains within the Diocese of Salt Lake City.

IX. GUIDELINES FOR LAY ECCLESIAL MINISTERS

A. LAY ECCLESIAL MINISTRY – AN EXPLANATION

The call to Lay Ecclesial Ministry is found in a small group of lay men and women whose ecclesial service is characterized by the following:

1. Authorization by the Bishop to serve publicly in the local church.
2. Lay leadership in a particular area of ministry.
3. Close mutual collaboration with the pastoral ministry of the bishop, priests and deacons.
4. Preparation and formation appropriate to the level of responsibilities that are assigned to them in the Diocese of Salt Lake City.

(Co-Workers in the Vineyard of the Lord, USCCB, 2005)

B. FORMATION OF LAY ECCLESIAL MINISTERS

1. A committee of certified LEMs, ministry consultants, the Diocesan Director of Religious Education and the Director of Hispanic Ministry oversees the screening and admission process.
2. Committee recommendations for acceptance into the LEM (Emaús) formation program are submitted to the Vicar General for approval.
3. The formation program is designed to meet certification standards established by the National Association for Lay Ministry. The curricula are designed to incorporate intellectual formation, spiritual development, human formation and pastoral experience.
4. Formation for lay ecclesial ministry takes place within a community setting and follows the suggestions outlined by Co-Workers in the Vineyard of the Lord (USCCB, 2005)

C. CERTIFICATION OF LAY ECCLESIAL MINISTERS

1. The usual process for certification is outlined in the Religious Education LEM procedures Handbook.
2. Persons requesting LEM certification who have transferred into the Diocese of Salt Lake City from another formation program will have their studies and experience evaluated to determine suitability for ministry.
3. Initial certification by the Bishop is valid for five years. Recertification standards include evidence that the LEM is actively involved in continuing education for ministry as outlined in the Handbook.

PASTORAL CONCERNS

For additional information, please consult the Diocesan Finance Manual for Pastors, Principals and Administrators.

I. FINANCES

A. PARISH ASSESSMENTS

Every parish and mission is assessed a percentage of ordinary income of the previous year as determined from the annual financial report. That amount is divided into 12 equal amounts to become the monthly parish/mission assessment, which is billed by the Diocesan Finance Office. The current rate of assessment is between 7% and 8 ½% depending on the parish or mission level of income.

B. NON-EXEMPT PARISH INCOME

1. The net income (revenue less expenses) from parish fundraisers is not exempt from diocesan assessment. Fundraisers expressly designated for a building project are non-exempt and are to be considered ordinary income. Capitol fund drives are exempt.

2. Income designated for maintenance and repairs (even major repairs) is also non-exempt. These are ordinary expenses and not in the same category as the construction of a new building. Designated funds are not the same as restricted funds.

3. Special appeals for Christmas and Easter flowers and similar items are to be considered ordinary income to cover ordinary expenses and therefore are not exempt from diocesan assessment.

4. EXEMPT from diocesan assessment are:

- a) Catholic school fundraisers, AND
- b) Capital fund drives for building projects.

C. PARISH EXPENDITURE LIMITS

1. Permission of the vicar general is required for a parish or mission to expend funds in an amount above the expenditure limits. The expenditure limits are as follows:

- a) Expenditure limit: \$2,000.00:

Blessed Tekakwitha, Ft. Duchesne
Good Shepherd, East Carbon
Holy Family, Fillmore

Saint Gertrude, Panguich
Saint John Bosco, Delta
Saint Jerome Chapel, Logan

Holy Spirit, Duchesne
Our Lady of the Light, Beaver
Sacred Heart, La Sal
Saint Anthony of the Desert, Torrey
Saint Bridget, Milford
Saint Dominic, Bryce Canyon

St. Michael the Archangel, Green R.
Saint Patrick, Eureka
Saint Sylvester, Escalante
San Juan Diego, Gunnison
San Rafael, Huntington
Santa Ana, Tremonton

b) Expenditure limit: \$3,000.00:

Immaculate Conception, Copperton
Saint Christopher, Kanab
Saint Elizabeth, Central Valley
Saint Helen, Roosevelt

Saint Joseph, Monticello
Saint Jude, Ephraim
Saint Paul Catholic Ctr., Hurricane
San Isidro, Elberta

c) Expenditure limit: \$5,000.00

Newman Center, Weber State U.
Saint Anthony of Padua, Helper
Saint Florence, Huntsville
Saint Henry, Brigham City
Saint James, Vernal

Saint Lawrence, Heber City
Saint Peter, American Fork
Saint Pius X, Moab
San Andres, Payson

d) Expenditure limit: \$7,500.00

Christ the King, Cedar City
Notre Dame de Lourdes, Price
Our Lady of Guadalupe, SLC
Our Lady of Lourdes, Magna
Our Lady of Lourdes, SLC
Sacred Heart, SLC

Saint Andrew, Riverton
Saint Ann, SLC
Saint Martin de Porres, Taylorsville
Saint Patrick, SLC
San Felipe, Wendover

e) Expenditure limit: \$10,000.00

Our Lady of Perpetual Help, Kearns
Saint Catherine of Siena, SLC
Saint Joseph the Worker, W. Jordan
Saint Francis of Assisi, Orem
Saint Francis Xavier, Kearns
Saint Marguerite, Tooele

Saint Mary, West Haven
Saint Olaf, Bountiful
Saint Therese, Midvale
Saint Thomas Aquinas, Hyde Park
Saints Peter and Paul, West Valley

f) Expenditure limit: \$15,000.00

Blessed Sacrament, Sandy
Cathedral of the Madeleine, SLC
Holy Family, South Ogden
Saint Ambrose, SLC

Saint John the Baptist, Draper
Saint Joseph, Ogden
Saint Mary of the Assumption, Pk. C.
Saint Rose of Lima, Layton

Saint George, Saint George
Saint James, North Ogden

Saint Thomas More, Sandy
Saint Vincent de Paul, SLC

2. Any Purposed construction or remodeling, must comply with the Construction Manuel. Any contemplated sale or purchase of real property must be effected though the Catholic Diocese of Salt Lake City Real Estate Corporation, a Utah Non Profit Corporation.

3. No contract is to be entered where the aggregate amount is equal to or greater than \$25,000 and/or the contract term is equal to or greater than three (3) years without the permission of the vicar general.

D. SCHOOLS

1. School Support

- a) Catholic parents of children attending Catholic schools have these obligations:
 - 1) to be registered in the parish
 - 2) to baptize their children
 - 3) to attend Mass regularly in their parish
 - 4) to support their parish as best they can, whether monetarily or in service.

These obligations are required before families qualify for Catholic (Qualified) tuition rate.

- b) Parents are not to be asked to reimburse the parish for the amount of the support. Approval should not be based on their contribution to the parish.
- c) Parishes are to make regular payments of School Support to the Catholic schools. The school will send ten percent (10%) to the Diocesan Finance Office for the "Grants for Schools in Financial Need" fund.
- d) Catholic schools must be regarded as a true ministry and deserving of parish financing, like other important ministries. The evangelization possibilities for somewhat lax Catholics should not be minimized.

2. School Expenditure Limits

Permission of the vicar general is required for a school to expend funds not approved in the annual budget, and in an amount above the expenditure limits. The expenditure limit for schools is as follows:

- a) Elementary school expenditure limit: \$25,000.00
- b) High school expenditure limit: \$40,000.00

3. Any proposed construction or remodeling must comply with the Construction Manual. Any contemplated sale or purchase of real property must be effected through the Catholic Diocese of Salt Lake city Real Estate Corporation, a Utah Non Profit Corporation.

II. GUIDELINES FOR MASS SCHEDULES AND STIPENDS

A. EXCESS MASS STIPENDS

1. Some parishes or institutions receive more stipends for Mass intentions than they can reasonably fulfill. Excess intentions can be sent to the diocesan Chancery Office for distribution to priests in parishes or missions where there are not intentions for each day.

2. Any priest of the diocese, diocesan or religious, in need of additional Mass stipends, should request them from the Chancery Office.

B. BINATED AND TRINATED MASSES

1. A priest is permitted to accept an offering (stipend) for every Mass he celebrates except the obligatory Pro Populo Masses. With the exception of Christmas, the stipend for a second, third or fourth Mass celebrated on any day cannot be taken by the individual priest but must be given for purposes prescribed by the Ordinary. (Canon 951.)

2. Offerings for these extra Masses are to be sent to the Diocesan Finance Office for the seminary fund.

C. NUMBER OF MASSES OFFERED BY A PRIEST

No priest may celebrate more than three Masses on Sunday or more than two on a weekday. The bishop can grant permission for a fourth Mass on Sunday in virtue of special quadrination faculties. (Cf. D., below)

D. QUADRINATION FACULTIES

When pastoral need requires the regular scheduling of a fourth Mass, permission must be sought in advance from the bishop.

E. OFFERING AMOUNT

Canon 952, §1, provides that the amount of an offering to be made for the celebration and application of a Mass is to be established by the bishops of the ecclesiastical province. In providing for this requirement, the bishops of the Ecclesiastical Province of San Francisco met on December 2, 1996, and determined that the amount of such offerings will be set as follows:

1. The amount specified for a Mass to be celebrated at a time left to the discretion of the priest is \$5.00.
2. The amount specified for a Mass to be celebrated at a scheduled time and announced publicly in a parish or chapel is \$10.00.
3. When a sum of money has been left for Masses in a will or bequest with no indication of the specified number of Masses to be supplied, or when the amount of the offering is not specified, the amount to be applied to each Mass shall be \$20.00.

It is permitted for a priest to receive and retain an offering in an amount larger than is specified above provided that it is freely and spontaneously given; and it is allowed for a priest to take less than the usual offering as, in the case of the poor. At no time however, should a person be denied a Mass request on the basis of his or her inability to provide for a monetary offering.

It is left to the responsibility of each diocesan bishop to determine the manner in which a second offering received by a priest on the occasion of celebrating an additional Mass on the same day will be applied as provided by Canon 951 §1, and with due regard for the exception of Christmas Day.

F. HONORARIA

(Cf. C. Honoraria for information)

G. CHURCH USAGE FEES AND OFFERINGS

A priest or deacon who receives offerings from the Christian faithful on the occasion of the administration of a sacrament or other parochial function is to place those offerings into the parish accounts, unless it is obvious that such would be contrary to the will of the donor in the case of voluntary offerings (Canon 531.) Even in these circumstances, the priest or deacon should ensure that proper provision has been made for the parish prior to keeping any offering. Historically, these offerings were referred to as “stole fees” and were, in former days (and in some cultures still are today) a significant part of the priest’s salary. This is no longer the case in this country.

These offerings must be distinguished from stipends for the celebration of the Eucharist. A Mass stipend for a nuptial, funeral or quinceañera Mass may be kept by the priest, except in the case of binated or trinated Masses. Stipends from binated and trinated Masses must be sent to the diocese.

With due consideration for the poor, offerings to the parish determined for the sacraments and other parochial functions may be set by the Pastor in consultation with his Finance Committee and Parish Council. These “Church Usage Fees” may include utilities and other expenses associated with the use of the Church, fees for wedding coordinators, hall rental, musicians, altar servers, and the like. These offerings cannot be set on a diocesan level due to differences in sizes of Churches, utility expenses and

other factors. Hence, each parish's schedule of offerings must be approved by the bishop before being published in the individual parish. Gifts to the priest or deacon celebrants are to be entirely voluntary and not part of the offering schedule.

In accord with canons 1264, 2° and 1181 of the *Code of Canon Law*, the bishops of the Province of San Francisco, in a meeting held on October 21, 2014, defined the following **maximum** limits on the amounts that may be **requested** on the following occasions:

Baptisms:	\$ 100.00	
Weddings:	\$1,000.00	<i>(The diocesan bishop may grant an exception to this norm for particular circumstances.)</i>
Funerals:	\$ 300.00	
House and building blessings:	\$ 50.00	
Car blessings:	\$ 50.00	
Quineañeras	\$ 500.00	

Parishes may request amounts less than, but not more than, the amount defined by the bishops of the province. Concern should always be exercised **that the needy are not deprived of spiritual services due to difficulty in giving an offering or church usage fee.**

Additional voluntary amounts given are also presumed to go to the parish, unless there is express proof to the contrary of the donor's intention. **However, such additional voluntary amounts may not licitly be requested or suggested.**

III. DRIVES AND COLLECTIONS

A. DIOCESAN DEVELOPMENT DRIVE

1. The Diocesan Development Drive (DDD) is the annual appeal for the ministries of the diocesan bishop. Since its inception in 1966, the DDD has remained the major funding source for diocesan offices, agencies, projects, and programs throughout Utah.

2. During the first four months of each year (January – April), each household in the diocese is asked, through their parish community, to contribute to the DDD appeal. DDD contributions can be paid in full, or pledged during the appeal and paid through December 31 of the same year.

3. The DDD is coordinated by the Diocesan Development Office at the Pastoral Center and campaign expenses are borne by the diocese. The director of the DDD is responsible for all phases of the appeal, including communication with pastors, administrators and other parish leaders.

4. Prior to each appeal, a committee appointed by the bishop establishes a diocesan quota for the DDD, and each parish community is assigned an appropriate

portion of the diocesan quota and a corresponding pledge goal designed to help meet the parish quota. Seventy-five percent (75%) of all amounts paid over the quota are returned to respective parishes as rebates in January of the next year. In cases where parishes do not reach the quota, the actual shortfall may be assessed.

5. To ensure the success of the DDD, parish leaders should not plan or execute any major capital fundraising activity that will conflict with the DDD during the first four months of each year.

6. Detailed information and resource materials for the DDD are available through the DDD Office at (801) 328-8641, ext. 328.

B. NATIONAL/DIOCESAN COLLECTIONS

1. The following National/Diocesan collections are mandated in the Diocese of Salt Lake City (dates are set by the bishop). The dates listed are the national dates and may change due to conflict of dates in the diocese.

- | | |
|------------------------------------|--|
| a) Latin America | 4th Sunday in January |
| b) Black and Indian Missions | 1st Sunday of Lent |
| c) Eastern European Churches | Ash Wednesday |
| d) Rice Bowl | Lenten Season |
| e) Catholic Relief Services | 4th Sunday of Lent |
| f) Holy Land Shrines | Good Friday |
| g) Catholic Home Missions Appeal | Last Sunday in April |
| h) Catholic Communication Campaign | 3rd Sunday in May |
| i) Mount Calvary Cemetery | 1st Sunday in June |
| j) Holy Father (Peter's Pence) | Sunday nearest the June 29th
Feast of Sts. Peter and Paul |
| k) Religious Retirement | A Sunday in August |
| l) Priests' Retirement | 3rd Sunday in September |
| m) Mission Sunday | 3rd Sunday in October |
| n) Campaign for Human Development | Sunday before Thanksgiving |
| o) Catholic Community Services | 2nd Sunday in December |

Note: All monies collected are due in the Chancery ten (10) days after the date of the collection. Check is made payable to "Roman Catholic Bishop of Salt Lake City."

C. NATIONAL/PARISH OBSERVANCES

It is recommended that the following be observed:

- | | |
|----------------------------|-------------------------|
| a) World Day of Peace | January 1 st |
| b) National Migration Week | 1st week of January |
| c) Christian Unity Week | 3rd week of January |

d) Right to Life Memorial	January 22 nd
e) Solemn Exposition of Blessed Sacrament (40 hours)	To be held annually, as arranged by the Pastor. Lenten Season is recommended.
f) World Day of Prayer for the care of creation	September 1st
g) Catechetical Sunday	3rd Sunday of September
h) Respect Life Sunday/Week	1st Sunday & week of October
i) Vocation Sunday/Week	2nd Sunday & week of October
j) National Bible Week	3rd week of November

D. MISSIONARY COOPERATIVE PLAN

1. With the approval of the bishop, the diocesan director of the Propagation of the Faith assigns a missionary or a missionary society to make an appeal each year in parishes of the diocese.
2. The date of the appeal is left to the discretion of the pastor but should be completed before the end of the calendar year.
3. Once the appeal is made, the collected amount is to be forwarded to the Chancery Office. Make check payable to "Roman Catholic Bishop of Salt Lake City."

*** Religious orders participating in the mission coop collections in this diocese must present a completed Testimonial of Suitability form to the pastor for clergy visiting the diocese.**

All mission coop collections taken in a parish must be forwarded to the Chancery Office. DO NOT send collections taken in the parish to the religious order.

IV. INTERMOUNTAIN CATHOLIC QUOTA

1. The Intermountain Catholic is the official newspaper of the Diocese of Salt Lake City. Each Catholic household in the diocese is to receive the newspaper, whether or not the household pays the subscription fee.
2. Each parish is assigned a quota of subscriptions by the bishop, and is to pay the subscription fee for the entire parish quota. Parishioners are to be encouraged to reimburse (pay) the parish the annual subscription fee. The subscription drive is conducted during October.

V. PLANS AND INVITATIONS FOR SPEAKERS

The bishop is ultimately responsible for all teaching in the liturgy, in religious education, in Catholic schools and universities, as well as for speakers invited to speak within the diocese. It is proper that the bishop know and approve of persons invited from outside the diocese to make presentations prior to any invitation being extended. Such requests should be made to the vicar general, through the pastor of the parish or the director of the appropriate diocesan office (e.g., directors of religious education, Hispanic or ethnic ministries, Catholic schools.) When the diocese is expected to cover expenses for speakers, the appropriate director must be given prior approval for all costs.

See *Lumen Gentium*, the Dogmatic Constitution on the Church, (Second Vatican Council), where it is stated that among the principal duties of bishops, the preaching of the gospel occupies an eminent place (par.25). So too in the Code of Canon Law (Can. 386, #2 and Can. 805) the bishop is directed to protect the integrity and unity of the faith to be believed.)

LAY EMPLOYEES

Introduction

The administration of personnel is becoming more complex and challenging as it is influenced and molded by changes in law, increased diversity entering the workforce, and changes in attitudes about work. In order to support its mission, promote consistency, encourage productivity and avoid liability, the Diocese has established the following systems, policies and procedures. Church leaders are free to develop additional local personnel policies and procedures, as they deem necessary to communicate and clarify expectations. No local policies or practices can be contrary to Diocesan, Canonical or Civil directives. For assistance in this process, please contact the Diocesan Office of Human Resources.

I. EMPLOYMENT RELATIONSHIP POLICY

The Roman Catholic Bishop of Salt Lake City is established legally as a Utah corporation sole and is commonly referred to as the Diocese of Salt Lake City. The ministries of the Catholic Diocese of Salt Lake City, LLC, a Utah non-profit Series Limited Liability Company is established legally to organize the ministries of the Roman Catholic Bishop of Salt Lake City as separate non-profit organizations known as Series Limited Liability Companies ("Series LLCs"). Skaggs Catholic Center, LLC, a Utah non-profit limited liability company is established legally to organize the ministries which are located at Skaggs Catholic Center ("Skaggs"). For purposes of this manual, the Diocese of Salt Lake City, Catholic Foundation, Mount Calvary Catholic Cemetery, Series LLC's and Skaggs maybe referred to as "Employer". All employees of the Diocese of Salt Lake City Series LLC's and Skaggs are employed at will for an indefinite period, with the exception of the Catholic school principals and faculty members who have employment contracts for a specific, fixed term of employment. All Directors of Personnel and Administrators are expected to abide by and follow the procedures outlined in this policy. The Diocese is an Equal Opportunity and E-Verify employer.

All employees are expected to work in harmony with others and to treat all with respect, courtesy and professionalism. Employees have an equal opportunity for hire, assignment and advancement without regard for race, color, sex (including pregnancy, child birth and pregnancy-related conditions), national origin, age (40 or older), disability as defined by law, genetic information, sexual orientation and gender identity or any other class protected by law.

Procedures

- Employees who do not have separate, individual written employment contracts are employed at will and are subject to termination at any time, for any reason,

with or without cause or notice. Employees may terminate their employment at any time and for any reason.

- This policy cannot be modified for any employee for any agreement, oral or written, contrary to this policy.
- This policy supersedes and must not be altered or modified by any contrary statements contained in other communication materials to employees of the Diocese of Salt Lake City, Catholic Foundation of Utah, Mount Calvary Catholic Cemetery, Series LLC's or Skaggs. No employment related document, whether singly or combined, are to create an expressed or implied contract of employment, nor an expressed or implied contract concerning any terms or conditions of employment. Similarly, Diocesan policies and practices with respect to any matter are not to be considered as creating any contractual obligation on the Employer's part or as stating in any way that termination will occur only for "just cause." Statements of specific grounds for termination set forth in this document or in any Diocesan documents are examples only, not all-inclusive lists, and are not intended to restrict the right to terminate at will.
- The completion of a initial training period or being classified as a "regular employee" does not alter the at will employment relationship with the Employer.

II. COMPLIANCE WITH THE FAIR LABOR STANDARDS ACT (FLSA) POLICY

All Employers, Directors of Human Resources or individuals acting on behalf of the Employers in employment matters are expected to abide by and follow the provisions of the Fair Labor Standards Act as outlined below to the extent that they may apply:

The Fair Labor Standards Act establishes minimum wage, overtime pay, recordkeeping, and child labor standards affecting full-time and part-time workers in the private sector and in Federal, State, and local governments.

Reference: <http://www.dol.gov/dol/compliance/comp-flsa.htm>

Definitions

- "Director of Personnel" refers to the person who is ultimately responsible and has the authority for making employment decisions such as hiring and firing, e.g., pastor, administrator, principal, vicar general.
- "Employer" includes any person acting directly or indirectly in the interest of an employer in relation to an employee.
- "Employee" means any individual employed by an employer.
- "Employ" includes hiring or permitting to work.

- “Hours worked” is the number of hours for which an employee is employed or permitted to work. Hours worked does not include the time spent changing clothes or washing at the beginning or end of each workday.
- “Matters of significance” refers to the level of importance or consequence of the work performed.
- “Primary duty” means the principal, main, major or most important duty that the employee performs. Determination of an employee’s primary duty must be based on all the facts in a particular case, with the major emphasis on the character of the employee’s job as a whole.

A. MINIMUM AGE

The FLSA has strict regulations regarding the employment of youth under 18 years of age.

B. MAXIMUM HOURS

Under the FLSA an employer shall not employ any employees for a workweek longer than forty hours unless such employee receives compensation for his employment in excess of the hours specified above at a rate not less than one and one-half times the regular rate at which he is employed. Under the new Fair Pay rules, workers earning less than \$23,660 per year — or \$455 per week — are guaranteed overtime protection.

C. MINIMUM WAGE

The minimum wage established by FLSA is \$7.25 per hour beginning July 24, 2009. The Utah state minimum wage act parallels the federal guidelines.

The State law excludes from coverage any employment that is subject to the Federal Fair Labor Standards Act.

D. COMPENSATORY TIME OFF

THE FLSA ESTABLISHES THAT ONLY PUBLIC AGENCIES MAY SUBSTITUTE COMPENSATORY TIME OFF IN LIEU OF OVERTIME PAY. THE DIOCESE OF SALT LAKE CITY, MOUNT CALVARY CEMETERY, THE CATHOLIC FOUNDATION OF UTAH, SERIES LLC’S AND SKAGGS ARE NOT PUBLIC AGENCIES.

Alternative time off may be taken during the same week if necessary to avoid paying overtime. Hourly-non-exempt employees must obtain prior approval from their supervisor before working any overtime hours. Failure to obtain prior approval may result in disciplinary action. All the overtime worked by the employee must be paid out.

E. EXEMPTIONS

Section 13(a)(l) of the FLSA exempts **executive, administrative, and professional** from the minimum wage and overtime requirements of the FLSA, provided they meet certain tests regarding job duties and responsibilities and are compensated "on a salaried basis" at not less than \$455 per week. Job titles do not determine exempt status. In order for an exemption to apply, an employee’s specific job duties and salary must meet all the requirements of the Department’s regulations. Generally, full salary

must be paid for any week in which the employee performs any work, except the first and last weeks of employment. Less than full salary may be paid under the following circumstances:

- In case of absence for full days for personal reason
- In case of absence for full days for sickness
- To offset amounts received for jury fees, witness fees, or military pay
- As penalty for violating safety rules of “major significance.”
- As unpaid disciplinary suspension of one or more full days imposed in good faith for violations of written workplace conduct rules
- As unpaid leave (even less than full day) pursuant to FMLA. A full day is defined as 7.5 or 8.0 hours for exempt employees.

Note: In order to classify a position as exempt under this classification, both requirements must be met, e.g., duties, salary.

F. CIRCUMSTANCES IN WHICH THE EMPLOYER MAY MAKE DEDUCTIONS FROM PAY

Deductions from pay are permissible when an exempt employee: is absent from work for one or more full days for personal reasons other than sickness or disability; for absences of one or more full days due to sickness or disability if the deduction is made in accordance with a bona fide plan, policy or practice of providing compensation for salary lost due to illness; to offset amounts employees receive as jury or witness fees, or for military pay; for penalties imposed in good faith for infractions of safety rules of major significance; or for unpaid disciplinary suspensions of one or more full days imposed in good faith for workplace conduct rule infractions. Also, an employer is not required to pay the full salary in the initial or terminal week of employment, or for weeks in which an exempt employee takes unpaid leave under the Family and Medical Leave Act.

G. EFFECT OF IMPROPER DEDUCTIONS FROM SALARY

The employer will lose the exemption having to pay all due overtime and penalties if it has an “actual practice” of making improper deductions from salary. Isolated or inadvertent improper deductions will not result in loss of the exemption if the employer reimburses the employee for the improper deductions.

H. POSTING

Employers must display an official poster outlining the provisions of the Act, available at the Diocesan Office of Human Resources.

I. RECORDKEEPING

Every employer must keep certain records for each non-exempt worker. The Act requires no particular form for the records, but does require that the records include certain identifying information about the employee and data about the hours worked and the wages earned. The law requires this information to be accurate. The following is a listing of the basic records that an employer must maintain:

- Employee's full name and social security number.
- Address, including zip code.
- Birth date, if younger than 19.
- Sex and occupation.
- Time and day of week when employee's workweek begins.
- Hours worked each day.
- Total hours worked each workweek.
- Basis on which employee's wages are paid (e.g., "\$6 an hour", "\$220 a week", "piecework")
- Regular hourly pay rate.
- Total daily or weekly straight-time earnings.
- Total overtime earnings for the workweek.
- All additions to or deductions from the employee's wages.
- Total wages paid each pay period.
- Date of payment and the pay period covered by the payment.

J. TIMEKEEPING

Employers may use any timekeeping method they choose. For example, they may use a time clock, have a timekeeper keep track of employee's work hours, or tell their workers to write their own times on the records. Any timekeeping plan is acceptable as long as it is complete and accurate. All time cards must be signed by the supervisor and submitted to payroll.

K. EMPLOYEES ON FIXED SCHEDULE

Many employees work on a fixed schedule from which they seldom vary. The employer may keep a record showing the exact schedule of daily and weekly hours and merely indicate that the worker did follow the schedule. When a worker is on a job for a longer or shorter period of time than the schedule shows, the employer must record the number of hours the worker actually worked, on an exception basis.

L. RETENTION OF RECORDS

Each employer shall preserve for at least three years payroll records, collective bargaining agreements, sales and purchase records. Records on which wage computations are based should be retained for two years, i.e., time cards and piece work tickets, wage rate tables, work and time schedules, and records of additions to or deductions from wages. These records must be open for inspection by the Division's representatives, who may ask the employer to make extensions, computations, or transcriptions. The records may be kept at the place of employment or in a central records office.

III. EMPLOYEE CLASSIFICATIONS

A. EXEMPT EMPLOYEES

Supervisors, administrators, and professional personnel are exempt employees and are not covered by the overtime provisions the Fair Labor Standards Act. They are expected to fulfill the requirements of their position regardless of hours. Though they do not receive overtime pay, flexibility is allowed in the determination of their office hours. Exempt employees are accountable to their respective supervisor in determining their work schedules B.

B. NON-EXEMPT EMPLOYEES

Employees who perform work other than executive, administrative or professional are covered by the overtime provisions of the Fair Labor Standards Act. Hence, they are eligible to be compensated for overtime work, as legally required. Non-exempt employees are also classified as either Full-time or Part-time for benefit eligibility determination.

C. FULL-TIME EMPLOYEES

Employees who work a schedule of at least 37 1/2 hours per week

D. PART-TIME EMPLOYEES

Employees who work a schedule of less than 37 1/2 hours per week

E. TEMPORARY EMPLOYEES

Employees who are hired for a specific and limited period of less than six months; May be exempt or non-exempt

F. CONTRACTED EMPLOYEES

Employees hired under contract for a specific length or project. Conditions of employment, salary, benefits, etc., are to be specified in the contract, approved by the local Director of Human Resources and placed in the personnel file.

G. SEASONAL EMPLOYEES

Employees who work for the same time period each year. The employment period is always six months or less.

Note: Independent contractors are not employees. For information and clarification on the difference between a contracted employee and an independent contractor, contact the Diocesan Office of Human Resources.

IV. HIRING POLICY

There may be no discrimination in hiring because of race, color, sex, national origin, age (40 or older), disability as defined by law, genetic information, sexual orientation and gender identity or any other class prohibited by law. However, pursuant to the Civil

Rights Act of 1964, Section 2000 e-1 and 2000 e-2(e), any entity governed by the Diocese of Salt Lake City may give preference in the hiring of Catholics. Affirmative action principles should be used in selecting new employees, making an effort to employ minorities or the disadvantaged, provided they are qualified for the position.

Procedures

- The Diocese may use a variety of recruitment methods to reach out to a diversified pool of qualified applicants.
- Every effort should be made to obtain the most qualified employee possible for a position. An effort should be made to interview a number of applicants before selecting one for the position.
- Employee skills are very important. Moreover, commitment, understanding and concern for the Church and its mission, must be considered. All who are hired are expected to live in accordance with Catholic teaching and practices.
- Offers of employment will be conditional to satisfactory references, positive background check (if required by the position), and confirmation that the applicant meets the requirements specified in the job description.
- A new employee should receive orientation in the Catholic philosophy and employment policies that impact the position.
- A description of expectations, compensation and benefits should be presented upon hire.
- Complete candor should be evidenced regarding any difficulties, problems or unusual challenges connected with the position.
- Orientation regarding the Diocesan Safe Environment Program and other relevant policies is to be given to the new employee. When the position requires, background check must be made.
- An initial training period of six months is to be observed with each new employee. This is the period of six months immediately after an employee is hired or transferred to another position. This is a time when the employee is closely monitored to determine if the employee will fulfill the requirements of the new position and/or is a good fit for the organization.
- The initial training period may be extended at the discretion of the local human resource director. Employees in their initial training period are eligible for benefits.
- Completion of the initial training period does not alter the at-will employment relationship.

V. JOB DESCRIPTION POLICY

Each position is to have a written job description outlining essential duties and requirements.

Procedures

- The job description shall be provided to the prospective applicants.
- A job description will incorporate these elements: Title, Supervisor, Date Issued, Essential Job Duties and Responsibilities, and Requirements.
- Job descriptions should be used when screening candidates.
- The job description serves as an initial communication of expectations of the position.
- The job description serves as a reference point for training and evaluation.
- The job description is also helpful in answering questions related to selection, recruitment, orientation, performance appraisals and transfers.
- A copy of the job description should be given to new employees at the time of hire.
- Job descriptions should be reviewed and updated regularly.

Note: Pastors, Principals and Administrators may contact the Diocesan Office of Human Resources for assistance in the development of job descriptions.

VI. EMPLOYMENT ELIGIBILITY POLICY

All employers or individuals acting on behalf of the Employers are expected to comply with the Immigration Reform and Control Act of 1986. All newly hired employees must demonstrate their eligibility to work in the United States by completing the I-9 form and providing appropriate documents.

Procedures

- To comply with the law, all Pastors, Principals and Administrators must verify the identity and employment eligibility of anyone that is hired.
- Upon hire (within three business days), new employees must fully complete Section 1 of the I-9 form which can be obtained from <http://uscis.gov/graphics/formsfee/forms/i-9.htm> or from the Diocesan Office of Human Resources.
- Document(s) establishing the employee's identity and eligibility to work in the United States are to be reviewed. Information is found on the back of the form I-9 regarding acceptable documents.
- Employees can choose which document(s) they want to present from the list of acceptable documents in strict compliance with I-9 form requirements.

- Administrators must examine the original documents and fully complete Section 2 of the I-9 form. Attaching copies and leaving this section blank is not acceptable.
- Administrators must accept any document or combination of documents from the lists presented by the individual, which reasonably appear on their face to be genuine and to relate to the person presenting them. Which document(s) an employee must present may not be specified.
- The I-9 form is to be retained for three years after the person begins to work or one year after the person's work is terminated, whichever is later. These forms are to be filed separate from the employee's personnel file.
- This Act prohibits discrimination in employment against individuals (other than an unauthorized alien) based on national origin or citizenship status.
- Form I-9 need not be completed for: Persons hired before November 7, 1986, who are continuing in their employment and have a reasonable expectation of employment at all times; Persons who are employed for casual domestic work in a private home on a sporadic, irregular or intermittent basis; and Persons who are independent contractors.
- The I-9 forms are to be made available for inspection by an officer of the U.S. Citizenship and Immigration Services, the Department of Labor, or the Office of Special Counsel for Immigration Related Unfair Employment Practices, upon request. At least three days advance notice is given.
- Employees who provide false information will be dismissed.

VII. WORK ENVIRONMENT POLICY

Each employee is expected to share responsibility for making each place of work a professional, positive and productive environment. As chief shepherd of the Diocese, the Bishop is responsible for the pastoral care of the people of the Diocese, for the vitality and growth of the Catholic presence, parishes and institutions, and for the prudent fiscal management of its resources. Church personnel are to conduct themselves in a manner appropriate to this reality.

Procedures

- Positive personal attitudes, charitable conversations, Christian interpersonal relationships, respect for the time and privacy of peers and efforts to resolve conflicts or remedy situations that destroy peace are expected of staff in a Catholic setting.
- Negative attitudes/behaviors and failure to resolve difficulties hamper effectiveness and will not be tolerated. Harassment, sexual harassment or discrimination will not be tolerated on the basis of protected classes or activities.
- Generally, diocesan employees who work in an office environment are expected to follow a professional dress code, unless otherwise indicated by the local

director of personnel. Attire should reflect Christian modesty. Employees working in physical jobs should be particularly aware of the safety hazards and clothing requirements of their job. Employees are to reflect Christian modesty in their dress.

- Employees with serious personal or family crises often find it difficult to be effective at work. In such cases, troubled employees are encouraged to seek appropriate assistance so as not to excessively burden other staff with personal difficulties. Supervisors or directors of human resources are to intervene when an employee's personal difficulties jeopardize morale or the effectiveness of the work place.

VIII. CODE OF CONDUCT

The conduct of Church leaders, both public and private, has the potential to inspire and motivate people, or scandalize and weaken their faith. These leaders must be aware of the responsibilities that accompany their work. They also know that God's goodness and grace support them in their ministry.

General Principles:

Five key principles underlie the ethical stance of this Code. The ethical Church leader is one who embraces the principles of ecclesiastical commitment, integrity, respect for others, well-being and competence. (Cf. Safe Environment Program)

IX. ILLEGAL DISCRIMINATION AND HARASSMENT/SEXUAL HARASSMENT POLICY

All Employers are committed to providing and promoting work environments free from harassment and discrimination and to ensure that people are treated with dignity and fairness. Each Employer does not authorize and will not tolerate any form of harassment based on any protected class status or any protected activity under the anti-discrimination statute.

Procedures

- All employees shall follow this policy.
- Discrimination and harassment in virtually every employment circumstance are prohibited on the basis of race, color, religion, sex, national origin, age (40 or older), disability as defined by law, genetic information, sexual orientation and gender identity or any other class prohibited by law.
- Employees with disabilities are to be treated the same as any other employee.
- Employees with disabilities who need accommodation(s) are encouraged to inform their Pastor, Principal or Administrator as soon as possible. The Pastor,

Principal or Administrator will respond with sensitivity and understanding. They are to engage in an interactive process to discuss possible reasonable accommodations.

- Directors of Human Resources are encouraged to provide reasonable accommodations to individuals protected by the American with Disabilities Act unless the requested accommodations present an undue hardship to the organization. Undue hardship means that providing the reasonable accommodation would result in significant difficulty or expense, based on available resources and the operational demands.
- Harassment/sexual harassment/discrimination, either intentional or unintentional, have no place in the work environment. Sexually harassing conduct in the workplace, whether committed by people in authority or any other employee, is prohibited.
- Sexual harassment includes unwelcome sexual advances, requests for sexual favors, sexually motivated physical contact or other verbal or physical conduct or communication of a sexual nature when 1) submission to that conduct or communication is made a term or condition, either explicitly or implicitly, of retaining employment, 2) submission to or rejection of that conduct or communication by an individual is used as a factor in decisions affecting that individual's employment, and/or 3) that conduct or communication has the purpose or effect of either substantially interfering with an individual's employment or creating an intimidating, hostile or offensive employment environment.
- Sexual exploitation, which is any kind of sexual interaction between a church minister or employee and an adult who is receiving pastoral assistance from the church minister or employee, whether initiated by one or the other, is prohibited.
- Any clergy, religious, administrator, staff person or volunteer receiving a complaint or allegation of sexual exploitation by a minister or employee must report the matter immediately to the Director of Personnel or the Diocesan Office of Human Resources providing details as known, including the identity and means of contacting the person reporting the complaint or allegation.
- Each supervisor or leader has an affirmative duty to maintain a workplace free from any form of illegal harassment. This duty includes assuring all employees that they are not required to endure insulting or exploitive sexual treatment.
- Employees should not tolerate discrimination or harassment of other employees, prospective employees, volunteers or contractors. Employees are expected to speak up immediately if they are the victim of discrimination or harassment or if they witness it.
- Employees are expected and should be encouraged to report and file complaints whenever they feel that they are treated in an unfair manner because of their protected status as defined by applicable law or when they feel they are victims of harassment/sexual harassment while working for an employer.
- Any employee who believes that he or she has been the object of sexual harassment should report the alleged act immediately to the local director of

personnel. Employees may also report discrimination and/or harassment, without fear of reprisal, by notifying the Diocesan Department of Human Resources verbally or in writing.

- The complaint is to be investigated promptly, thoroughly and impartially. The findings should be documented and appropriate action should be taken. All information will be considered confidential. For investigatory purposes, the identity and account of the complainant may be disclosed to the alleged perpetrator. Any employee found to have sexually harassed another may be subject to sanctions, including termination of employment.
- Retaliation against a person who has filed a harassment and/or discrimination complaint is strictly prohibited.

NOTE: For more information on employee rights and protections, contact the Diocesan Office of Human Resources.

X. WORKPLACE SAFETY POLICY

The Employer promotes safety in the workplace and provides a workplace free from recognized hazards where employees can concentrate their efforts on their work. All Employers comply with and expect all employees to comply with applicable federal, state and local health and safety regulations.

Procedures

- The prevention of accidents and injuries to employees and to the general public is expected for all aspects of work activities.
- Employees are to adhere to all safety precautions and practices. Likewise, they are to maintain a safe, clean and healthy work place environment.
- The employee should immediately notify his/her supervisor of:
 - Any unsafe working condition
 - Any tool, machine or piece of equipment not in safe working condition
 - Any personal injury (however slight).
- Each place of work must have a person responsible to:
 - Monitor compliance with the Occupational Safety and Health Act of 1970 (OSHA) and any other applicable federal, state, or local employee safety laws or regulations
 - Investigate, correct and eliminate recognized unsafe and unhealthy working conditions or potential hazards
 - Conduct periodic informal safety and health inspections of all work areas, machinery, equipment, and grounds
 - Monitor compliance with the various requirements established by any law or the Diocese's insurance carrier relating to record keeping and retention of records

- Post notices and keep records as may be required by law or the Diocese's insurance carrier
- Establish evacuation and emergency plans, conduct fire drills, enforce no smoking policies where appropriate
- Report accidents and file claims (workers compensation and liability)

XI. WORKPLACE SECURITY POLICY

The Church promotes a workplace free of violence where employees can concentrate their efforts on work.

Procedures

- Employees are expected to exercise reasonable care for their own protection and for that of their personal property while on premises owned by the Church.
- Church leaders are expected to safeguard all Church property against harm such as theft, sabotage, and vandalism. They should strive to provide a secure environment for employees, parishioners, students and visitors.
- Each employee should be responsible for the security of the technology and other material used in the workplace.

XII. COMPENSATION POLICY

The Church is an advocate of social justice and must strive to be faithful to that mission in the work place. A goal is to provide employees with compensation that is consistent with the Church's teaching on social justice and all local, state, and federal laws and regulations.

Procedures

- There are three principles that guide salary practices: Compensation should relate to experience, skills and education; Compensation has to consider available resources; and Compensation should reflect the labor market if resources permit.
- Normally, the salary of a new employee is based on an entry range for the position. A salary review may take place after six months.
- A salary review and salary increases can take place as part of the yearly budget development or in conjunction with the employee's annual performance review. The following elements should be taken into consideration: available resources, cost of living, and the responsibilities of the position.
- The Diocesan Human Resources Director will conduct salary studies and have information available for Pastors, Principals and Administrators regarding salary trends and labor market pricing.

- Each Employer is to comply with Utah Code Title 34 Chapter 28 §1, regarding the payment of earned wages. An employer shall pay the wages earned by an employee at regular intervals but in periods no longer than semimonthly on days to be designated in advance by the employer as the regular payday; An employer shall pay for services rendered during each pay period within ten days after the close of that period; If a payday falls on a Saturday, Sunday, or legal holiday, an employer shall pay wages earned during the pay period on the day preceding the Saturday, Sunday, or legal holiday. If an employer hires employees on a yearly salary basis, the employer may pay an employee on a monthly basis by paying on or before the seventh of the month following the month for which services were rendered. All wages shall be paid in full to the employee unless otherwise specified and agreed upon such as in a principal or teacher agreement/contract.

XIII. PERFORMANCE EVALUATIONS POLICY

Supervisors are to formally evaluate the job performance of each employee under their supervision on a regular basis and to provide candid feedback. The Diocese encourages supervisors to give informal performance feedback to employees in an ongoing manner.

Procedures

- A preliminary evaluation of performance may take place after three months of employment. This first evaluation is an opportunity for employee and supervisor to discuss job performance and expectations. The purpose of the evaluation is to further communication and outline goals to improve job performance.
- A more thorough performance and behavior evaluation is to be made at the end of six months employment. This evaluation is to determine whether the employee has fulfilled the requirements of the position. A decision should be made whether their probationary period is to be extended, or whether the employment relationship must end.
- If an employee's performance is satisfactory after the six months probation, some salary increase may be considered.
- All written evaluations are signed by both the employee and the evaluating supervisor.
- Performance evaluations may include the following elements: performance of job responsibilities, progress of assigned projects, core behaviors required for successful job completion, a development plan for the coming year, and employee response.
- The written evaluation should have a place for the employee to respond and to add comments.
- When preparing a written evaluation, supervisors should review the employee's file, e.g., past evaluations, corrective action, trainings, etc.

- Normally, employees should receive a performance review annually. This is an opportunity to clarify expectations, determine goals, and training needs.
- Nothing in these procedures is intended to alter the at will employment relationship.

XIV. PERSONNEL RECORDS POLICY

Each Employer will maintain personnel records and information regarding applicants, present employees, and past employees in compliance with applicable law.

Procedures

- Personnel records normally contain information which may be required to conduct business or as required by federal, state, or local law.
- Administrators will maintain applicant, current employee and past employee records as required by applicable law and statutes.
- Note: Administrators may contact the diocesan offices of Finance or Human Resources for a complete list of required forms, documents and recordkeeping timelines.
- The following records will be maintained in separate files: medical information and the I-9 forms from the U.S. Citizenship and Immigration Services.
- Employees have a responsibility to keep their personnel records up to date and must notify the local administrator in writing of any of the following changes: name, address, telephone number, W-4/W-5 income tax information, addresses and telephone numbers of dependents (for insurance purposes) beneficiary designations and emergency contacts.
- Employees are allowed to review their personnel records. Records that are considered to have sensitive or confidential information may be excluded from the materials to be reviewed. All reviews by employees must be conducted in the presence of the local administrator. Employees may only review their own file unless they have managerial authority to review other files. When an employee transfers to a different institution within the diocese for ministry, a copy of the personnel file should be forwarded to the new employer.
- All external requests for information concerning applicants, employees and past employees must be referred to the local Director of Human Resources.
- The only information, which will be released regarding a current or previous employee, without the expressed written consent from that individual, will be: Confirmation of employment, Dates of employment, Position held. (Note: Party requesting confirmation must have express written consent from employee for verification of salary.)
- Exceptions to the above will be made for the following according to law such as: request by a law enforcement authority; request for information by Social

Security or Department of Recovery Services; request for information by Federal, State or local agencies; Court order.

XV. TRANSFER POLICY

The transfer of employees between Diocesan departments, institutions and agencies is encouraged whenever the outcome of the transfer is beneficial for the parties involved. Promotions and transfers are to be handled in accordance with the procedures outlined in this policy.

Procedures

- The Diocese upholds the principles of subsidiary and autonomy; therefore, transfers between departments within one Diocesan institution/agency are different than transfers between institutions, ministries and agencies.
- Usually, a transfer between departments of the same institution does not result in changes or loss of benefits and seniority.
- A transfer between institutions, ministries and agencies may result in changes and/or loss of benefits and seniority pursuant to differences in established local policies and benefits package. It is the responsibility of the transferring employee to become informed regarding any possible loss or change in benefits and seniority before leaving his/her current employment.
- When employees transfer between institutions, ministries and agencies, the employment relationship with the former entity ends and a new employment relationship begins with the new entity. Employees are responsible to familiarize themselves with the local policies and expectations of the new workplace.
- Employees are welcome to apply and compete for an open position within the Diocese for which they are qualified.
- Transfers must be coordinated through the employee's current supervisor. The current supervisor's recommendation must be obtained prior to solidifying any offer for transfer.
- Whenever an employee is hired into a different position, the employee is to begin an initial training period in the new position.
- A description of expectations, compensation and benefits should all be presented by the new entity upon transferring. Complete candor should be evidenced regarding any difficulties, problems or unusual challenges connected with the new position.
- Compensation for transferring employees is based on the salary range of the new position, not the employee's current salary.
- The Diocese reserves the right to require employees to transfer to a different department within a Diocesan institution as needed in order to accommodate the organization's business.

XVI. EMPLOYEE SUPERVISION POLICY

Each employee is to have a primary direct supervisor who will assign, direct and review his/her work. Supervisors are to treat subordinates in a Christian, ethical and professional manner, and in accordance with diocesan directives.

Procedures

- Supervisors are individuals who assign, direct and review the work of others, e.g., pastors, principals, directors, administrators.
- Supervisors communicate the goals and policies to the employees they supervise. They also listen and respond to employee's suggestions, concerns and complaints.
- Each diocesan supervisor is responsible to ensure that conduct and performance expectations as well as the personnel policies established in this manual are communicated and implemented.
- When more than one supervisor oversees the work of an employee, supervisors are to communicate about the employee's performance and collaborate to ensure efficiency.

XVII. CORRECTIVE ACTION POLICY

The use of progressive corrective action is encouraged in which employees receive notice of deficiencies and opportunities to improve. When employees do not comply with the standards of behavior and performance, supervisors are encouraged to follow the procedures outlined in this policy to gain compliance. Supervisors may apply the steps, as they deem necessary and appropriate. These procedures are not intended to alter the employment at will relationship or in any way restrict the Employer's right to bypass the corrective procedures suggested.

Procedures

It is important that disciplinary action be handled in the spirit of Christian charity and carefully documented. Every effort should be made to resolve personnel problems before they require formal corrective action. Typically, guidance and direction can be provided by the informal feedback expected between employees and their supervisors. Occasionally, the need may arise to formally inform an employee that a performance issue must be corrected.

To ensure that a problem and suggested remedies have been clearly communicated to the employee, the following process should be followed as appropriate:

- The employee will be corrected orally by the supervisor during a meeting to discuss the matter. The employee will be informed of the nature of the problem and the action necessary to correct it. After listening to the employee, an improvement plan is to be formulated. It is advisable to keep notes of the meeting and the discussion.
- If the employee does not respond positively to the oral correction, the employee will be given written notice of the non-compliance. All written statements should include specific expectations, reasonable timelines, follow up dates and consequences of non-compliance. Copies should be given to the employee and placed in the personnel file of the employee. It is advisable that the employee signs the document that will go in his/her personnel file acknowledging receipt.
- If improvement is evidenced within the time frame, the supervisor shall document in writing the examples of the improvement, with copies for the employee and the personnel file.
- If improvement is not evidenced within the noted time frame, further disciplinary action or dismissal may be pursued.
- Employees may reply in writing to the written disciplinary statement. A copy will be placed in the employee's personnel file.
- Employees with performance or behavior problems may be placed on disciplinary probation for up to three months. The employee should receive clear expectations and timelines for improvement. If improvement is not evident within the established timelines, dismissal may be required.

Note: The following form may be used as a record of corrective action and/or communication of expectation. The Supervisor and employee must sign it, the employee is to receive a copy and the original is to be kept in the employee's personnel file for future reference.

Record of Corrective Action

**Diocese of Salt Lake City
Record of Corrective Action and/or Communication of Expectation**

Employee Name: _____

Position/Title: _____

Location: _____ Date: _____

Corrective Action Taken

Verbal Notice Written Warning

Action/Behavior to be addressed: (Provide an accurate statement of what happened including time, date, and how this interferes with work environment, business operations or general team's well being.)

Corrective Action Plan

Expectation _____ Date to be achieved _____

A review for completion of this Corrective Action Plan to be completed by Employee and Supervisor no later than: _____

Continued violations or failure to improve performance will result in further corrective action up to and including termination of employment.

Employee Comments:

Employee Signature

Date

Supervisor Signature

XVIII. RESIGNATION POLICY

In the absence of a specific written contract, employees are free to resign at any time and for any reason.

Procedures

- Employees who choose to resign are encouraged to give written notice (oral resignations given to a supervisor will be accepted) of their intent to resign.
- A two week notice is preferred. This will give time for the administrator to make the necessary arrangements to cover the position.
- The Diocesan Finance Office, the appropriate director and the Director of Human Resources are to be notified immediately by the supervisor.
- Employees who are absent from work longer than (3) consecutive days without giving proper notice may be considered to have abandoned their jobs and resigned unless they provide proof of extenuating circumstances.

XIX. TERMINATION POLICY

Termination refers to the total and complete cessation of all employment relationships, including but not limited to agreements and contracts. The employer will end an employment relationship pursuant the expiration and non-renewal of a contract, a temporary or permanent reduction in force, or for any reason not prohibited by law.

Procedures

- When a program is ended or funding ends, it may be necessary to terminate employees. Employees affected by a reduction in force are eligible for re-hire and to apply for an open position.
- A termination is a very sensitive decision that impacts the life of the employee being terminated and may have serious consequences for the organization if handled carelessly.
- The following are examples of reasons supporting a termination (this is not an exclusive list and is provided only as a guide): Falsification of records or documents; Theft; Incompetence; Harassment; Sexual harassment or Illegal discrimination; Misconduct; Insubordination; Unreasonable absences; Misuse or abuse of Church technology, equipment or property; Child abuse, as set forth in the diocesan Safe Environment Policy; Neglect of duty; Living a life-style incompatible with Catholic moral principles; Conflict of interest; Breach of contract; Breach of confidentiality; Acceptance of bribes, Kickbacks or other unacceptable forms of recompense for professional services; Violation of the policies and procedures outlined in this manual; Any other conduct detrimental to the Church.

- When the possibility of terminating an employee arises, the local Director of Personnel may place any employee without notice on suspension, upon reasonable suspicion that grounds for termination exist. The suspension may be with or without pay at the sole and exclusive discretion of the local Director of Personnel. The duration of the suspension and a determination regarding salary and benefits is to be given in writing to the employee.
- When reasons for termination are substantiated, the supervisor must prepare a written document in which reasons for termination are clearly outlined. The document and any supporting documentation must be reviewed by the local Director of Human Resources. (If the supervisor is the Director of Human Resources this document is not necessary.) The Director of Personnel is to consult with the Diocesan Office of Human Resources to identify any possible liability before ending the employment relationship.
- Once a decision is made to proceed with the termination, the local director of personnel is to notify the employee, as soon as practicable, by meeting with the employee in question and reviewing reasons and facts leading to the decision.
- The employee may also be notified in writing. A copy of the termination notice and the employee's signature acknowledging receipt is to be kept in the employee's personnel file. If necessary, the termination letter may be mailed and a copy filed in the employee's personnel file.
- Terminations should be handled with empathy, making every effort to preserve the dignity of the dismissed employee.

XX. EMPLOYEE LEAVES

Employee Leave of absence may be granted in accordance with applicable law and the procedures outlined in this policy.

A. FUNERAL LEAVE

In the case of death within the immediate family (grandparents, parents, spouse, children, brothers and sisters), time off with pay may be granted if established as local policy. The length of the approved leave should be determined by the supervisor. It is recommended to take into consideration the travel required and relationship to the deceased when granting leave. Funeral leave may also be given to employees to attend the funeral of extended family and friends with the permission of the supervisor. If there are unusual circumstances, which call for special consideration and additional time off, the matter is to be referred to the Director of Personnel.

B. JURY DUTY

Employees will be granted leave for jury service. Full wages/salaries may be granted to full time employees during such periods of service with the understanding that remuneration received for duty be surrender to the employer. In the event that an employee reporting to the court for jury duty is excused for the day, he/she shall return to work within a reasonable time.

C. MILITARY LEAVE

Leave of absence will be granted in accordance with the requirements of the Uniformed Services Employment and Re-employment Rights Act (USERRA) of 1994 and related laws and statutes as follows:

1. Basic Provisions/Requirements:
 - a) The pre-service employer must re-employ service members returning from a period of service in the uniformed services if those service members meet five criteria:
 - The person must have held a civilian job;
 - The person must have given notice to the employer that he or she was leaving the job for service in the uniformed services, unless giving notice was precluded by military necessity or otherwise impossible or unreasonable;
 - The cumulative period of service must not have exceeded five years;
 - The person must not have been released from service under dishonorable or other punitive conditions; and
 - The person must have reported back to the civilian job in a timely manner or have submitted a timely application for reemployment.
 - b) Right to be free from discrimination and retaliation: If the employee is a past or present member, applied for membership; or is obligated to serve in the uniformed service, then the employer may not deny initial employment; re-employment; retention in employment; promotion; or any benefit of employment because of this status.
 - c) Health Insurance protection: The pre-service employer must offer continuation of coverage under Utah-State Mini COBRA and allow re-instatement of coverage upon return to work.

USERRA establishes a five-year cumulative total on military service with a single employer, with certain exceptions allowed for situations such as call-ups during emergencies, reserve drills and annually scheduled active duty for training.

USERRA also allows an employee to complete an initial period of active duty that exceeds five years (e.g., enlistees in the Navy's nuclear power program are required to serve six years).

2. Employee Rights: Under USERRA, restoration rights are based on the duration of military service rather than the type of military duty performed (e.g., active duty for training or inactive duty), except for fitness-for-service examinations. The time limits for returning to work are as follows:
 - Less than 31 days service: By the beginning of the first regularly scheduled work period after the end of the calendar day of duty, plus time required to return home safely and an eight hour rest period. If this is impossible or unreasonable, then as soon as possible.

- 31 to 180 days: The employee must apply for reemployment no later than 14 days after completion of military service. If this is impossible or unreasonable through no fault of the employee, then as soon as possible.
- 181 days or more: The employee must apply for reemployment no later than 90 days after completion of military service.
- Service-connected injury or illness: Reporting or application deadlines are extended for up to two years for persons who are hospitalized or convalescing.

USERRA guarantees pension plan benefits that accrued during military service, regardless of whether the plan is a defined benefit plan or a defined contribution plan. Also, USERRA provides health benefits continuation for service members and their families. In addition, USERRA prohibits employment discrimination against a person on the basis of past military service, current military obligations, or an intent to serve.

D. FAMILY AND MEDICAL LEAVE ACT

To the extent that the Family and Medical Leave Act of 1993 as amended (“FMLA”) may apply, the following information is to advise employees of their rights and obligations under FMLA. For further information, contact the Diocesan Office of Human Resources or the U.S. Department of Labor, Employment Standards Administration, Wage and Hour Division.

1. Situations covered: FMLA provides for unpaid leave of absence for periods up to twelve (12) weeks during any twelve (12) month period (“FMLA” Leave”). FMLA Leave may be taken for absences related to the following circumstances:
 - a) The birth of a child, and to care for such child
 - b) The placement of a child for adoption or foster care
 - c) To care for a spouse or an immediate family member with a serious health condition
 - d) When he or she is unable to work because of a serious health condition.
 - e) Because of “any qualifying exigency” arising out of the fact that the spouse, son, daughter, or parent of the employee is on active duty, or has been notified of an impending call to active duty status, in support of a contingency operation.

For purposes of this policy, a “serious health condition” is defined as an illness, injury, impairment or physical or mental condition that involves (1) inpatient care in a hospital, hospice or residential medical care facility; or (2) continuing treatment by a health care provider. Certification of a serious medical condition may be acquired by the appropriate health care provider including second and third opinions as provided for in the Act. Additionally, recertification can be requested on a reasonable basis. Finally, certification from a health care provider stating that the employee is ready to return to work may also be required.

2. Eligible Employees: To be eligible for family or medical leave, an employee must have been employed for at least twelve (12) months with the employer and worked at least 1,250 hours of service during the previous twelve (12) month period.

3. Tracking Method: For the purpose of computing the twelve month period in which the twelve weeks of leave entitlement occurs, it shall be measured forward from the date of commencement of each employee's first FMLA leave.
4. How FMLA
5. leave can be taken: A leave of absence taken for purposes of birth of a child or the placement of a child for adoption must be taken by the end of the twelve month period beginning on the date of the birth or placement of a child and may not be taken intermittently or on a reduced leave schedule unless the employer consents. Leave to care for spouse or an immediate family member or for the employee's own serious health condition may be taken intermittently or on a reduced leave when medically necessary. "Intermittent Leave" is leave taken in separate blocks of time due to a single illness or injury, rather than for one continuous period of time, and may include leave of periods for an hour or more to several weeks. A "reduced leave schedule" occurs when an employee's usual number of working hours per week, or hours per work day are reduced.
6. Application of accrued leave: A leave of absence taken for purposes of birth of a child or the placement of a child for adoption shall first use up paid accrued vacation leave and personal leave as part of FMLA leave. A leave of absence taken to care for spouse or an immediate family member or for the employee's own serious health condition shall first use up accrued sick leave, vacation and personal leave as part of FMLA Leave.
7. Notice: The employee ordinarily must provide thirty (30) days advance notice when the leave is foreseeable. If circumstances prevent the employee from giving thirty days notice, the employee must give as much notice as practicable. At such time, a meeting with the employee must be conducted to determine eligibility for FMLA Leave and benefits as well as to complete a formal request. While on FMLA Leave, the employee is expected to notify the employer or his designated agent of the employee's status and anticipated date of return to work.
8. Continuation of health insurance coverage: During FMLA Leave, only health insurance benefits will continue under the same terms as provided before leave commenced. Any other benefits and/or leave will not accrue during the FMLA Leave. If the employee pays premiums for health insurance before the leave commences, such payments must continue during leave. If the employee fails to return to work at the end of FMLA Leave, the diocese may recover all premiums paid for maintaining coverage for the employee when the failure is for a reason other than a continuation, recurrence or onset of a serious health condition of the employee or his or her spouse, child or parent or for other reasons beyond the employee's control.

9. Restoration to equivalent position: After FMLA Leave, the employee will be reinstated to the position held when the leave commenced or to an equivalent position with equivalent employment benefits, pay and other terms and conditions of employment unless the employee is subject to layoff, discharge, or reassignment during the leave for reasons unrelated to the leave. However, the employee is not entitled to accrue seniority or employment benefits during any period of leave.

10. Remedies: The act provides that an employee who believes that his or her rights under the FMLA have been violated can file a complaint with the Secretary of Labor or may file a private lawsuit.

11. Protection of Uniformed Service Member's Rights to Family and Medical Leave:

New Qualifying Reason for Leave: Eligible employees are entitled to up to 12 weeks of leave because of "any qualifying exigency" arising out of the fact that the spouse, son, daughter, or parent of the employee is on active duty, or has been notified of an impending call to active duty status, in support of a contingency operation.

New Leave Entitlement: An eligible employee who is the spouse, son, daughter, parent, or next of kin of covered service member who is recovering from a serious illness or injury sustained in the line of duty on active duty is entitled to up to 26 weeks of leave in a single 12-month period to care for the service member. This military caregiver leave is available during "a single 12-month period" during which an eligible employee is entitled to a combined total of 26 weeks of all types of FMLA leave.

Note: For more information regarding Military Family Leave, contact the Diocesan Human Resources Office.

Employees returning from a leave of absence will be reinstated to their same job or one of similar status and pay provided the work location's circumstances have not changed to the extent that it would be impossible or unreasonable to provide reinstatement. If the same job or one of similar status and pay is not available, reinstatement may be deferred until a position is available, and the employee may be granted a preference in recall.

If an employee fails to return to work at the conclusion of an approved leave of absence, including any extension, the employee will be considered to have voluntarily terminated employment.

The following forms may be used to grant and track FMLA leave:

FAMILY AND MEDICAL LEAVE FORM

Certification of Health Care Provider for
Employee's Serious Health Condition
(Family and Medical Leave Act)

U.S. Department of Labor
Employment Standards Administration
Wage and Hour Division



OMB Control Number: 1215-0181
Expires: 12/31/2011

SECTION I: For Completion by the EMPLOYER

INSTRUCTIONS to the EMPLOYER: The Family and Medical Leave Act (FMLA) provides that an employer may require an employee seeking FMLA protections because of a need for leave due to a serious health condition to submit a medical certification issued by the employee's health care provider. Please complete Section I before giving this form to your employee. Your response is voluntary. While you are not required to use this form, you may not ask the employee to provide more information than allowed under the FMLA regulations, 29 C.F.R. §§ 825.306-825.308. Employers must generally maintain records and documents relating to medical certifications, recertifications, or medical histories of employees created for FMLA purposes as confidential medical records in separate files/records from the usual personnel files and in accordance with 29 C.F.R. § 1630.14(c)(1), if the Americans with Disabilities Act applies.

Employer name and contact: _____

Employee's job title: _____ Regular work schedule: _____

Employee's essential job functions: _____

Check if job description is attached: _____

SECTION II: For Completion by the EMPLOYEE

INSTRUCTIONS to the EMPLOYEE: Please complete Section II before giving this form to your medical provider. The FMLA permits an employer to require that you submit a timely, complete, and sufficient medical certification to support a request for FMLA leave due to your own serious health condition. If requested by your employer, your response is required to obtain or retain the benefit of FMLA protections. 29 U.S.C. §§ 2613, 2614(c)(3). Failure to provide a complete and sufficient medical certification may result in a denial of your FMLA request. 20 C.F.R. § 825.313. Your employer must give you at least 15 calendar days to return this form. 29 C.F.R. § 825.305(b).

Your name: _____
First Middle Last

SECTION III: For Completion by the HEALTH CARE PROVIDER

INSTRUCTIONS to the HEALTH CARE PROVIDER: Your patient has requested leave under the FMLA. Answer, fully and completely, all applicable parts. Several questions seek a response as to the frequency or duration of a condition, treatment, etc. Your answer should be your best estimate based upon your medical knowledge, experience, and examination of the patient. Be as specific as you can; terms such as "lifetime," "unknown," or "indeterminate" may not be sufficient to determine FMLA coverage. Limit your responses to the condition for which the employee is seeking leave. Please be sure to sign the form on the last page.

Provider's name and business address: _____

Type of practice / Medical specialty: _____

Telephone: () _____ Fax: () _____

PART A: MEDICAL FACTS

1. Approximate date condition commenced: _____

Probable duration of condition: _____

Mark below as applicable:

Was the patient admitted for an overnight stay in a hospital, hospice, or residential medical care facility?
___ No ___ Yes. If so, dates of admission:

Date(s) you treated the patient for condition:

Will the patient need to have treatment visits at least twice per year due to the condition? ___ No ___ Yes.

Was medication, other than over-the-counter medication, prescribed? ___ No ___ Yes.

Was the patient referred to other health care provider(s) for evaluation or treatment (e.g., physical therapist)?
___ No ___ Yes. If so, state the nature of such treatments and expected duration of treatment:

2. Is the medical condition pregnancy? ___ No ___ Yes. If so, expected delivery date: _____

3. Use the information provided by the employer in Section I to answer this question. If the employer fails to provide a list of the employee's essential functions or a job description, answer these questions based upon the employee's own description of his/her job functions.

Is the employee unable to perform any of his/her job functions due to the condition: ___ No ___ Yes.

If so, identify the job functions the employee is unable to perform:

4. Describe other relevant medical facts, if any, related to the condition for which the employee seeks leave (such medical facts may include symptoms, diagnosis, or any regimen of continuing treatment such as the use of specialized equipment):

PART B: AMOUNT OF LEAVE NEEDED

5. Will the employee be incapacitated for a single continuous period of time due to his/her medical condition, including any time for treatment and recovery? No Yes.

If so, estimate the beginning and ending dates for the period of incapacity: _____

6. Will the employee need to attend follow-up treatment appointments or work part-time or on a reduced schedule because of the employee's medical condition? No Yes.

If so, are the treatments or the reduced number of hours of work medically necessary?
 No Yes.

Estimate treatment schedule, if any, including the dates of any scheduled appointments and the time required for each appointment, including any recovery period:

Estimate the part-time or reduced work schedule the employee needs, if any:

_____ hour(s) per day; _____ days per week from _____ through _____

7. Will the condition cause episodic flare-ups periodically preventing the employee from performing his/her job functions? No Yes.

Is it medically necessary for the employee to be absent from work during the flare-ups?
 No Yes. If so, explain:

Based upon the patient's medical history and your knowledge of the medical condition, estimate the frequency of flare-ups and the duration of related incapacity that the patient may have over the next 6 months (e.g., 1 episode every 3 months lasting 1-2 days):

Frequency: _____ times per _____ week(s) _____ month(s)

Duration: _____ hours or _____ day(s) per episode

ADDITIONAL INFORMATION: IDENTIFY QUESTION NUMBER WITH YOUR ADDITIONAL ANSWER.

Signature of Health Care Provider

Date

PAPERWORK REDUCTION ACT NOTICE AND PUBLIC BURDEN STATEMENT

If submitted, it is mandatory for employers to retain a copy of this disclosure in their records for three years. 29 U.S.C. § 2616; 29 C.F.R. § 825.500. Persons are not required to respond to this collection of information unless it displays a currently valid OMB control number. The Department of Labor estimates that it will take an average of 20 minutes for respondents to complete this collection of information, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. If you have any comments regarding this burden estimate or any other aspect of this collection information, including suggestions for reducing this burden, send them to the Administrator, Wage and Hour Division, U.S. Department of Labor, Room S-3502, 200 Constitution Ave., NW, Washington, DC 20210. **DO NOT SEND COMPLETED FORM TO THE DEPARTMENT OF LABOR; RETURN TO THE PATIENT.**

EMPLOYER: _____

Medical/FMLA Leave Request Form

1. To be completed by the person requesting the leave. (Please, print legibly or type)		
Name:	Date:	Institution/Parish:
Home Address:		

2. Dates and amount of leave time requested		
Date leave for medical /FMLA begins. Enter start date here:		
Anticipated date medical/FMLA ends. Enter end date here:		
Number and type of total anticipated hours requested	Sick Leave	Leave without pay

3. Leave requested for the following purpose <input checked="" type="checkbox"/> (check one):	
<input type="checkbox"/>	Paid leave, medical, not FMLA Note from the Health Care Provider may be required.
<input type="checkbox"/>	The birth of my child or the placement of a child with me for adoption or foster care. Submit the Health Care Provider certification.
<input type="checkbox"/>	My own serious health condition. Submit the Health Care Provider certification.
<input type="checkbox"/>	Serious health condition affecting my spouse, child, or parent for which I am needed to provide care. Submit the Health Care Provider certification.
<input type="checkbox"/>	Because of "any qualifying exigency" arising out of the fact that the spouse, son, daughter, or parent of the employee is on active duty, or has been notified of an impending call to active duty status, in support of a contingency operation.

Please Note:
Leave of three (3) or more consecutive days taken for the above reasons applies towards the twelve weeks of eligibility for the leave provided in the Family & Medical Leave Act. FMLA runs concurrent with other types of qualifying leave. FMLA protects employees benefits and job for 12 weeks even during leaves without pay. Military leave may be up to 26 weeks.

I understand that I may: 1) Be requested to provide regular medical documentation of my illness or the illness of my immediate family member; 2) Need to provide my supervisor with as much notice as possible for FMLA absence especially in those instances of intermittent leave; 3) Be requested to provide a medical release upon my return to work; 4) Be required to take a fitness for duty physical. Under FMLA I understand that employer contributions for my benefits continue for 12 weeks even if leave without pay results.



Employee's Signature/Date

Approval:	
Print Director of Personnel Name (legibly):	Phone:
Director of Personnel's Signature:	Date:

LAY EMPLOYEE BENEFITS

I. POLICY

A variety of benefits are available to employees. Non-discretionary benefits are to be offered to employees according to the same eligibility guidelines (as outlined below) in a consistent and fair manner. The availability and eligibility of discretionary benefits may be established at the local level, but must be applied consistently to all employees by each employer.

DISCLAIMER

This section of the Pastoral Directives contains a very general description of the benefits to which employees may be entitled. This general explanation is not intended to, and does not provide all the details of the available benefits. Therefore, this section does not change or otherwise interpret the terms of the official plan documents. Employee rights can be determined only by referring to the full text of the official plan documents, which are available for examination from the Diocesan Office of Human Resources. To the extent that any of the information contained in this section is inconsistent with the official plan documents, the provisions of the official documents will govern in all cases.

Nothing contained in the benefit plans described herein shall be held or construed to create a promise of employment or future benefits, or a binding contract between the employer and its employees, retirees or their dependents, for benefits or for any other purpose. All employees shall remain subject to discharge or discipline to the same extent as if these plans had not been put into effect.

The Diocese reserves the right, in its sole and absolute discretion, to amend, modify or terminate, in whole or in part, any or all of the provisions of the benefit plans described herein, including any health benefits that may be extended to retirees and their dependents. Further, the Diocese reserves the exclusive right, power and authority, in its sole and absolute discretion, to administer, apply and interpret the benefit plans described herein, and to decide all matters arising in connection with the operation or administration of such plans.

For more complete information regarding any of our benefit programs, please refer to the Summary Plan Descriptions, which were provided to you separately or contact the Diocesan Office of Human Resources. If those descriptions are lost or misplaced, please contact the Diocesan Office of Human Resources for another copy.

A. NON-DISCRETIONARY BENEFITS AND ELIGIBILITY GUIDELINES

The following are the group plans available to employees:

- Health
- Dental

- Cafeteria Plan (Reimbursement Account)
- Basic Life
- Long Term Disability
- Retirement-401(a) and 403(b)
- Voluntary Supplemental Insurance
- Unemployment
- Workers Compensation

Benefits vary according to the status of each employee. All employers are to follow these eligibility specifications:

- Full-time employees are eligible for all available non-discretionary benefits.
- Part-time employees are eligible for retirement and basic life insurance benefits if they work a minimum of 600 hours in a service year. They become eligible for health, dental and long term disability insurance if they work 20 hours or more per week.
- Temporary lay employees are eligible only for worker's compensation benefits.
- Contracted employees are eligible only for those benefits, which are specified in their contract at the time of hire.

B. NON-DISCRETIONARY BENEFITS DESCRIPTION

Health and Dental Insurance Plans

1. Two medical plan options are offered to eligible employees. The plans are administered by Regence. Eligible employees may choose from one of the following:
 - a) General Plan – Preferred Valuecare Network
 - b) General Plan – Participating Network
 - c) High Deductible Health Plan – Preferred Valuecare Network
 - d) High Deductible Health Plan – Participating Network
2. All plans include prescription and dental benefits. Employees may select any plan and may switch from one plan to another annually during the open enrollment period – November 1 to November 30.
3. New hire packets and enrollment, deletion, transfer, waiver, or claim forms can be obtained from the Diocesan Office of Human Resources.
4. Benefit and claim questions may be directed to Regence: Phone: (801) 333-2100; Toll Free 1-800-624-6519; Website: www.regence.com
5. The following individuals are eligible for inclusion under Regence:
 - a) All priests and transitional deacons of the Diocese of Salt Lake City: who are incardinated and hold an official assignment from the bishop, or who have been official assignment from the bishop for at least three months.
 - b) All full-time Religious who work in excess of 20 hours per week.
 - c) All diocesan seminarians.

- d) All lay employees who consistently work in excess of 20 hours per week. (New employees are eligible the first of the month following a thirty day waiting period).
- e) Dependents of an employee eligible for coverage are: the spouse of the employee and any unmarried dependent child of the employee from birth to age 26 if residing in the employee's household.

Note: Spouse and dependent coverage is at the employee's expense.

Participants over age 65 qualify and may elect some benefits coordinated with parts A and B of Medicare. Please refer to Health Plan Documents for details of chosen plan. Open enrollment is held every November. **Plan year is January 1 to December 31.**

- 6. Any lay employee or Religious may waive coverage under the Regence Plan by signing a waiver form.
- 7. Eligible employees (full time and those working 20 hours or more hours per week) are to contribute toward the monthly premium. Coverage under the General and High deductible plans is available, along with two party and family coverage, under all plans at the employee's expense.
- 8. Once an employee becomes eligible for the health plan, an enrollment form or waiver should be completed and sent immediately to the human resources or business office at employee's location..
- 9. Current information regarding monthly rates, employee monthly premiums and summary plan descriptions is provided by the Diocesan Office of Human Resources.
- 10. Participating employees have the option to pay their share of the monthly premium by payroll deduction through the Cafeteria Plan on a 'pretax' basis.
- 11. Diocesan clergy and religious personnel have single coverage under the General or HDHP 70/30 plan having the option to pay their share of the monthly premium by payroll deduction through the Cafeteria Plan on a 'pretax' basis.
- 12. Administration of the Health Plan locally is handled by Regence, (801-333-2100).
- 13. Participating Providers: Regence has contracted with providers of health care service to provide benefits. When care is provided, participating providers will bill Regence and will receive reimbursement directly for eligible services. If a non-participating provider is chosen, the employee will be required to submit the claim directly to Regence for reimbursement. The service benefit payment is the amount participating providers have agreed to accept as full payment for eligible services. The employee is responsible for the annual deductible and the 30% (50% for some services) coinsurance amount of the service benefit payment up to the out-of-pocket maximum. Non-participating provider charges may exceed the service benefit payment allowance. In such cases, it is the employee's responsibility to pay the provider the full amount charged.

II. HEALTH INSURANCE PORTABILITY PROTECTION ACT (HIPAA) POLICY

The Health Insurance Portability and Accountability Act of 1996 (HIPAA) is a federal law designed to improve access to health coverage and to protect plan participants and their dependents. One of the provisions of HIPAA, pertaining to the portability of health coverage, requires Certificates of Creditable Coverage be issued to covered employees when coverage terminates.

Procedures For a request for a Certificate of Creditable Coverage:

1. Certificate of Creditable Coverage is issued by insurance carrier, Regence.
2. Certificate of Creditable Coverage is issued automatically at the termination of coverage and mailed to the address that Regence has on file. It is the employee's responsibility to keep his/her addresses current.
3. Additional Certificates may be requested by contacting Regence at: 801-333-2100.
4. Questions regarding the Certificate of Creditable Coverage information provided should be directed to Regence at the phone number above.

III. UTAH STATE MINI-COBRA

Under Utah law, an employer group, which is not required to offer federal COBRA continuation coverage, must offer state Mini-COBRA to enrolled employees and their enrolled dependents.

Employees are required to give notice to the Diocese. If a qualifying event for Mini-COBRA is a covered employee's divorce or legal separation, or a dependent child's losing eligibility for coverage under the Plan, the employee must provide written notice of these events.

The notice must be given immediately following the event (the divorce or legal separation, or the event causing the dependents child's ineligibility). If notice is not provided to the Employer, Mini-Cobra coverage will not be available as a result of that event.

Summary of Utah State Mini-COBRA Statute

Under Utah Code Section 31A-22-722, employers must offer an extension of group coverage benefits to insured employees and/or their insured family members upon the occurrence of certain events which otherwise would terminate the insured's group coverage.

Generally, extension of benefits must be offered as follows:

1. To an insured employee in connection with a loss of coverage due to voluntary or involuntary termination of employment (including retirement), death, divorce or legal separation, sabbatical, disability, leave of absence, or reduction of hours, and the insured spouse and/or children of such an employee;
2. To an insured spouse and children upon the death of the insured employee through whom they were covered;
3. To an insured spouse and children who would otherwise lose coverage as a result of the spouse's loss of status as a family member of the insured employee (usually due to divorce);
4. To an insured child who loses his status as a family member of the insured employee, but such extension of coverage shall be solely for that child.
5. The maximum extension of benefits period for each of the above events is six months. The employer must notify the terminated insured of the extension right in writing via first class mail within 30 days of the termination of group coverage. Notification must include the amount, time, place, and manner for premium payment.

Individuals who are extending their health coverage through State Mini COBRA are to make premium payments in full to the Employer group.

Though otherwise qualified for extension of benefits, an insured shall not be offered extension if:

1. The person has not been continuously insured and eligible under a group policy for at least the six months immediately prior to termination; or
2. the employer group plan is self-insured; or
3. the group coverage was terminated because of the member's failure to pay premiums or any required contribution toward premiums; or
4. the member acquires other group coverage covering all Pre-existing Conditions (including maternity) for which coverage existed under the terminating group coverage; or
5. the person who would be extending benefits performed an act of fraud or made an intentional misrepresentation of material fact under the terms of the coverage; or
6. the insured is eligible for any extension of coverage under federal law; or
7. the employee was terminated for gross misconduct.

An insured who chooses to accept an offer of extension of benefits must apply in writing and pay the premium for such coverage within 60 days of losing group coverage. Where written application and premium are received within the 60-day period, the accepting insured's coverage continues, without interruption, from the date group coverage terminated. According to Utah Code Section 31A-22-722(7), extension of benefits will terminate upon the first of the following to occur:

1. The extending insured establishes residence outside of Utah or moves outside the insurer's service area;

2. The extending insured fails to make timely payment of premiums for the coverage;
3. The extending insured performs an act or practice that constitutes fraud or makes an intentional misrepresentation of material fact in connection with the coverage;
4. The extending insured becomes eligible for similar coverage under another group policy.
5. Twelve months elapse.
6. The employer's coverage is terminated.

If the employer replaces coverage with similar group coverage, without interruption, individuals who are extending their health coverage through State MINI COBRA may obtain coverage under the replacement policy for the balance of the period that they would have been allowed to extend benefits under the replaced coverage. After the extending insured's term of extension has been exhausted, a policy of conversion coverage must be offered by the employer via first class mail (see Utah Code Section 31A-22-723 for conversion details).

IV. LAY EMPLOYEES' RETIREMENT-401(A) PLAN

1. A Lay Employees' Retirement-401(a) Plan has been established for all full-time lay employees who work at least 600 hours within a calendar year. Such employees must work for an Employer and be 20 ½ years of age. Enrollment in the Retirement 401(a) Plan is effective only on January 1st of each calendar year. Employee may voluntarily have funds deducted from their wages into their 403(b) plan to supplement their 401(a) pension plan.
2. A board of trustees is appointed to oversee the administration of the plan on behalf of lay employees of the diocese.
3. Contributions to the Retirement-401(a) plan are made by the Employer. A specified percentage of the employee's gross salary is submitted to Transamerica. Each parish or institution is to submit the contributions on a monthly basis to the Diocesan Finance Office.
4. The Pension Plan is administered by TransAmerica and serviced by the Cottonwood Group. (801) 947-4121 or (801) 947-4123. Quarterly reports of each employee's Retirement-401(a) status are sent to each employee quarterly. Detailed information about the plan is available from The Cottonwood Group. For such, an employee may call the toll free telephone number: 1-(866) 570-4865.
5. There is a vesting schedule for each employee. Partial vesting begins after the third calendar year of employment. A five-year employee is 100% vested

V. GROUP LIFE INSURANCE

All lay employees who qualify for the lay employees' pension plan are covered by group life insurance at no expense to the employee. This plan provides \$10,000.00 life policy. Accidental Death and Dismemberment benefit is also provided to the employee, along with a 24-Hour Travel Assistance Program through WorldNet Services Corporation. Each Employer pays the monthly premium per employee. Open enrollment is held every November.

VI. LONG-TERM DISABILITY INSURANCE

All active lay employees working 20 hours per week or more are eligible for Long-Term Disability Insurance. Each Employer will make payments to the Diocese for this coverage. Current cost information is available at the Diocesan Finance Office. The insurance covers 60% of employee salary paid after six months of and provides 90 days of continuous employee disability.

VII. CAFETERIA PLAN (REIMBURSEMENT ACCOUNT)

A "Cafeteria" plan for administration of benefits is available to all employees. Use of this plan permits employees to contribute to a wide range of benefit packages administered by the Diocese. For details and enrollment contact the location payroll office or the Diocesan Office of Human Resources. Open enrollment is each November. The plan year is January 1 to December 31.

VIII. VOLUNTARY SUPPLEMENTAL INSURANCE

American Family Life Assurance Company of Columbus (AFLAC) and CONSECO insurance companies offer all employees voluntary supplemental insurance coverage. This includes:

- a) Cancer Insurance
- b) Hospital Intensive Care Insurance
- c) Personal Sickness
- d) Accidental Injury Insurance
- e) Short-Term Disability Insurance

The CONSECO coverage includes a return of premium feature. If coverage is maintained continuously for a 20 year period, all premiums minus any claims paid will be returned to the covered employee.

Each employee is responsible for all premium costs. This is facilitated through a payroll deduction plan. The American Family Life Assurance Company of Columbus (AFLAC) invoices Employers for premiums of covered employees and their families.

CONSECO Insurance Company invoices the Diocese for premiums of covered employees and their families; Employers are then billed for these premiums on monthly diocesan invoices. Information and procedure for offering this insurance to new employees can be obtained from the Diocesan Office of Human Resources or location payroll office.

IX. STATE UNEMPLOYMENT INSURANCE COVERAGE

1. The Diocese is a reimbursable employer. Therefore, the Diocese will pay actual claims submitted by the State.
2. All lay employees are covered. Clergy and religious are exempt from state unemployment insurance.
3. Each Employer is to report the gross payroll for each individual employee on a quarterly basis.
4. Payments must be made to the Diocesan Finance Office for all lay employees employed 20 hours a week or more. Current cost information is available at the Diocesan Finance Office. This insurance is paid quarterly to the Diocesan Finance Office. The Diocesan Finance Office will bill each Employer.
5. Employers are to report a complete summary with the number of insured and non-insured workers by month on a quarterly basis.
6. In completing Utah State Unemployment Insurance forms, anyone without a Social Security Number is not to be listed.

Note: For reporting forms contact the Diocesan Finance Office.

Employees are not always eligible for unemployment compensation. When an employee resigns or is summarily terminated, a decision of eligibility is made by the state.

An employee who is terminated from employment may apply for unemployment compensation.

X. WORKER'S COMPENSATION INSURANCE COVERAGE

1. THIS INSURANCE PROVIDES COVERAGE FOR INJURY OR ILLNESS TO A COVERED PERSON ARISING OUT OF AND IN THE COURSE OF EMPLOYMENT. NOTICE OF THE INJURY OR ILLNESS MUST BE MADE IMMEDIATELY FOLLOWING THE INCIDENT.
2. All clergy, religious and lay employees must have workers compensation coverage, pursuant to and in compliance with state law.

3. Independent contractors who do not have an individual policy are to be covered under the Employer's policy.
4. Quarterly reports are filed with the Diocesan Finance Office indicating all employees and gross salaries for the quarter. The Diocesan Finance Office supplies the forms.
5. The Diocesan Finance Office bills each Employer quarterly for the amount of Worker's Compensation.
6. Current cost information is available at the Diocesan Finance Office.
7. All compensation paid to contract laborers, not carrying their own insurance policy, must be included in the calculation of workers compensation premiums. (Rate should be multiplied by each \$100.00 of employee's gross salary.)
8. Please consult the Employer's Handbook from Worker's Compensation Fund for reporting claims due to work related injuries. Workers Compensation Fund can be contacted at (800) 446-comp. For further information, please contact the Diocesan Resources Office.

XI. VACATION LEAVE

Vacations are a benefit provided to allow a period of rest and relaxation during the year. Every employee is encouraged to take an annual vacation.

Vacation leave accrual schedule

Length of Service	Days of Vacation earned per year
Less than 5 years	10 days
5 – 10 years	15 days
10+ years	20 days

(Pro-rated accrual applies to employees who work less than full time hours.)

The maximum vacation accrual any employee may accumulate is 30 days, regardless of what may be stipulated on the employee's pay stub. Any accrual exceeding this maximum may be forfeited as an unused benefit.

Upon termination of employment, an employee shall forfeit all of their accrued vacation in excess of the maximum accrual of 30 days; however, payment will be made for the remaining accrued vacation balance.

- a) Priests, Brothers and Sisters: Vacation and retreat time are given to each priest, brother or sister as specified in their contract with the diocese or according to diocesan policy for clergy and religious.
- b) Contracted Lay Employees: Contracted lay employees will receive those benefits outlined or specified in his/her individual contract.

Procedures

1. Length of service for determining vacation is counted as continuous service from date of employment. Extended breaks in service will affect the accrual of this benefit.
2. Employees begin accruing this benefit from the first day of employment.
3. Employees are to provide advanced notice of their requested use of vacation time to allow supervisors time for replacements and other arrangements before approving the employee's request.
4. Employees are to receive payment for all accrued vacation hours up to the maximum of 30 days once the employment relationship with the diocesan entity terminates.
5. The diocesan entity may periodically review the payroll leave records and adjust balances exceeding the maximum to reflect 30 days of accrued vacation.

XII. SICK LEAVE

Sick leave shall only be granted for necessary absence due to illness or injury of the employee or the employee's immediate family.

Sick leave accrual schedule:

One day per month or twelve days per year with no accumulation limits. (Pro-rated accrual applies to employees who work less than full time hours.)

Procedures

1. Pro-rated sick leave and vacation benefits if they work a regular schedule of 20 hours or more per week, or a minimum of 1,000 hours per year. When the employee uses sick leave to care for immediate family, the employee is expected to arrange for care as soon as practical and report back to work.
2. Sick leave is not an earned right, but a benefit provided to help in time of need. Therefore, it is important to limit sick leave to times of illness or injury and to use sick leave in a responsible manner. Supervisors are to be notified promptly when sick leave situations occur and should be kept informed regarding progress.
3. Unauthorized and excessive absences without proper medical release from work or Family Medical Leave Act protection may result in corrective action up to and including termination of employment. Employees who abuse sick leave are subject to corrective action.
4. It is prohibited for employees of the Diocese to falsify the reason for an absence. The Diocese reserves the right to request certification from a professional health care provider before authorizing pay for sick leave.
5. Sick leave may not be used as extra vacation time. There is no reimbursement for accumulated sick leave at the time of termination.

XIII. HOLIDAYS

The Diocese's Pastoral Center observes the holidays listed below and pays employees for the day in accordance with the procedures outlined below. Other Employers can follow this guideline or establish a local list of observed Holidays.

Diocesan offices will remain open all day, rather than close at noon, on holy days of obligation, with the exception of Christmas and New Year's Day.

Holiday	Day(s) Closed
*New Year's	December 31, January 1 and January 2
Martin Luther King Day	Third Monday in January
Presidents' Day	Third Monday in February

Good Friday	Friday of Holy Week
Memorial Day	Last Monday in May
Independence Day	July 4
Pioneer Day (state holiday)	July 24
Labor Day	First Monday in September
Thanksgiving	Fourth Wednesday at noon, and Fourth Thursday and Friday
Pastoral Center Staff Christmas Luncheon	Pastoral Center will close at 11:00 AM
*Christmas	December 24, 25, and 26
2 Personal Days	Employee may take 2 full days upon approval

*When Christmas or New Year's Day fall on Saturday, the Pastoral Center will observe the holidays on Thursday, Friday, and Monday. When Christmas or New Year's Day fall on a Sunday, the Pastoral Center will observe the holidays on Friday, Monday, and Tuesday. When the Pastoral Center is open on New Year's Eve for year-end financial transactions, employees who are required to work will have another day off.

Holidays falling on a Saturday or Sunday shall be observed according to national and state calendars. Due to particular circumstances and work requirements, the above list of holidays may be modified for certain employees. In such circumstances, alternate days off may be determined.

Procedures

- Part time employees are eligible to receive holiday pay only for holidays on which they would normally be scheduled to work, and only for their regularly scheduled number of hours.
- Employers respect the employee's desire to observe different holidays or special dates than those identified here. Employees may request time off work with or without pay. The time off may be granted if pre-approved by the supervisor and as long as it does not create an undue hardship to the operations of the work-site.
- In the event of special demands related to work or assignment, the substitution of an alternate day for a holiday may be allowed by an employee's supervisor.
- Employer reserves the right to schedule work on an observed holiday. Normally, work on an observed holiday will be paid as if the day were a regularly scheduled day. However, employees will be given the option of receiving their holiday pay in addition to regular hours, or the holiday may be taken at a later date within a year, with the prior approval of the supervisor.

- If a holiday occurs during an employee's vacation period it will be counted as holiday hours, not vacation hours.
- Personal days are awarded in January and must be used by December 31 or they will be forfeited.
- Unused personal days are not paid out to employees upon termination.

Note: Employers reserves the right to change or even cancel this and all other benefits in the future.

XIV. DRESS STANDARDS

Employees who work in an office or classroom environment are expected to follow a professional dress code and reflect Christian modesty in their dress. For example, shorts, tank tops and similar type of clothing are not acceptable. Employees working in physical jobs should be particularly aware of the safety hazards and clothing requirements of their jobs. The appropriate supervisor should maintain the proper dress standards; the director of personnel is the final judge as to the appropriateness of employee dress.

INSURANCE, TAXES, AND FINANCIAL PROCEDURES

I. INSURANCE

A. AUTOMOBILE INSURANCE

All vehicles driven by clergy or religious as well as any owned by the Employers must be insured by Catholic Mutual Group, regardless of who has use of the vehicle.

Please note that each driver hereunder must possess a valid U.S. Driver's License.

1. The insurance covers liability, personal injury and medical as well as collision, comprehensive and perils. The particular location pays the cost of all the insurance.
2. Automobiles, which are models eight years old or more, will be covered only for liability, personal injury, and medical. Full coverage is available; however reimbursement from user is required. School buses and vans are covered for both collision and liability regardless of the age of the vehicle.
3. The deductible amounts are \$250.00 per claim on comprehensive coverage and \$500.00 per claim on collision coverage. The deductible amount is to be paid by the user of the vehicle personally, i.e., clergy, religious or layperson, not the particular entity.
4. Catholic Mutual Group insurance year begins April 1st and ends on March 31st of the following year. Annual billing will be from Catholic Mutual Group, and reflected on diocesan invoices. Payment is made directly to the Roman Catholic Bishop of Salt Lake City at the Pastoral Center.
5. If individual clergy, religious, or laity own a second vehicle, the liability, personal injury and medical insurance must be carried by Catholic Mutual Group but is to be paid personally by the individual, not by the particular entity.

B. STATE UNEMPLOYMENT INSURANCE

1. Utah State Unemployment Insurance is to be paid for all lay employees. Cost of insurance is .005 of annual gross salary up to a maximum of \$20,000.00.
2. This insurance is paid quarterly to the Roman Catholic Bishop of Salt Lake City. The Diocesan Finance Office will invoice each particular entity.
3. Clergy and religious are exempt from state unemployment insurance.
4. Every employee is to have a Social Security Number.
5. Employees are not always eligible for unemployment compensation. When an employee resigns or is summarily terminated, a decision of eligibility is made by the state.

Note: An employee who is terminated from employment is eligible to apply for unemployment compensation. Termination policies and procedures must be observed before an employee is terminated.

C. PROPERTY INSURANCE

1. All property is insured in a blanket coverage for physical damage and liability, boilers included. Catholic Mutual Relief Society, Omaha, Nebraska is the carrier of the blanket diocesan insurance policy. The policy certificate number is 8465. The phone number for Catholic Mutual is 1-800-228-6108.
2. The blanket insurance coverage includes:
 - a) Physical damage from fire, lightening, wind, hail, explosion, riot, aircraft, vehicle damage to building, vandalism (vandalism to glass is limited)
 - b) Water damage and flood
 - c) Earthquake damage
 - d) Burglary and theft
 - e) Fine Arts
 - f) Employee Fidelity
 - g) Death, dismemberment and disability
 - h) Personal effects of clergy and religious.
3. There is a deductible amount on the coverage
4. Details of coverage are available from the Office of the Chancellor.
5. Insurance Reserve: Since the annual premium for property insurance is usually large and the billing is annual, each particular entity may choose to establish a prepaid insurance reserve fund with the Diocesan Finance Office. When elected, the Diocesan Finance Office invoices each particular entity for a portion of the estimated annual insurance premium each month, and the reserve is used to pay the premium. A ten-month or quarterly billing of the annual amount may also be arranged by contacting the Diocesan Finance Office.
6. Insurance coverage is on a fiscal year basis, beginning the 1st of April through the 31st of March of the following year. Annual billing will be from Catholic Mutual, and reflected on diocesan invoicing. Payment is made to the Roman Catholic Bishop at the Pastoral Center.

D. GROUP LIFE INSURANCE

(Cf. page 72)

E. VOLUNTARY SUPPLEMENTAL INSURANCE

(Cf. page 73)

F. LONG-TERM DISABILITY INSURANCE

(Cf. page 74)

II. TAXES

A. PROPERTY TAX

1. Vacant land and property not used exclusively for religious purposes may be subject to property tax, which varies by county.
2. Inquiries from the tax assessor are to be referred to the Office of the Chancellor.
3. Annual exemptions from property tax will be filed by the Office of the Chancellor.

B. SOCIAL SECURITY, FEDERAL AND STATE TAXES

1. Social Security:

Social Security tax must be paid on all lay employees. Clergy and religious are exempt.

- a) Each particular entity must have an Employer Identification Number.

(If necessary, obtain and complete Form SS-4 from the Internal Revenue Service. Contact the Office of the Chancellor for assistance.)

- b) Social Security taxes are paid with Federal taxes withheld from employee salaries.
- c) Social Security taxes are 15.3% of gross salary, after cafeteria withholdings, of each employee (7.65% deducted from employee's salary; 7.65% is paid by the particular entity). **Taxes are paid using the Electronic Federal Tax Payment System (EFTPS) and must be scheduled by 8:00 p.m. eastern time the day before the taxes are due. Taxes are currently paid by the diocesan payroll service provider and must be available to be withdrawn from the entity's bank account one day prior to the entity's payroll date.**

Social Security Rate Schedule: 1990 and after – 7.65%

- d) Annual and Quarterly reports must be filed for Social Security.

(1) Quarterly - a 941 Employer's Quarterly Tax return must be filed. This will include the total gross salaries, the total Social Security taxes paid and total Federal Withholding tax. Forms for this report are available from the Internal Revenue Service and must be filed with the Internal Revenue Service by the end of the month following the end of the quarter being reported. These forms are currently filed by the diocesan payroll service provider.

(2) Annual - Federal Form W-3 must be completed and filed along with a copy of each employee's Federal W-2 form each year. Paper filings of the forms must be made by the last day of February and electronic filings must be made by the last day of March. The W-3 will include the total earnings, Social Security wages, Medicare wages and withholdings from all employees for the previous year. These forms are currently filed by the diocesan payroll service provider.

- e) Social Security Tax for Diocesan Priests: (Cf. I. Compensation, page 1 of these Directives for Diocesan Priests' Social Security.)

2. Federal Taxes:

- a) Every layperson, as a condition of employment, must complete a Federal Withholding W-4 form. This form will indicate the number of exemptions and be the determinant of the amount of Federal Income tax to be withheld from salary
- b) Electronic Federal Tax Payment System (EFTPS)

(1) As of January 1, 2011 Federal taxes withheld, together with Social Security taxes, are to be paid using EFTPS. To avoid being considered "late" payments must be scheduled no later than 8:00 p.m. eastern time the day prior to the due date.

(2) The due dates for federal tax deposits are determined by the particular entity's deposit schedule. There are two deposit schedules – monthly and semiweekly. For entities on the monthly deposit schedule the entity's federal tax liability for each month is due by the 15th day of the following month. For entities on a semiweekly schedule (generally the schools and parishes with schools are on the semiweekly schedule) the entity's federal tax liability for a payroll falling on a Wednesday, Thursday or Friday are due by the following Wednesday. For a payroll falling on a Saturday, Sunday, Monday or Tuesday the due date is the following Friday. Federal tax payments are currently made by the diocesan payroll service provider and the taxes need to be available to be withdrawn from the entity's bank account one day prior to the entity's payroll date.

- c) Annually (by January 31st) a W-2 Form indicating the gross salary and amount of taxes withheld the previous calendar year must be completed for each employee (an original and four copies). The original is sent to the Social Security Administration; one copy is sent to the State government; two copies are sent to the employee and one copy is retained for the particular entity file. (W-2 Forms are also prepared for diocesan priests even though taxes may not be withheld). W-2 forms are currently prepared and filed by the diocesan payroll service provider.
- d) Annually (by January 31st) a W-3 Federal Annual Report form must be filed indicating total gross salaries paid and total federal tax withheld the previous year for all employees.

3. State Taxes:

- a) Utah State Income Tax is withheld from each lay employee's salary. Tables from the State Tax Commission indicate the amount of Utah State Tax to be withheld. Utah withholding taxes are generally due monthly for entities that withhold Utah income taxes of \$1,000 or more each month and quarterly for entities that withhold Utah income taxes of less than \$1,000 each month.

Payments of Utah income tax withholdings may be made as follows:

- i. Payments by mail to the Utah State Tax Commission sent with payment coupon (TC-941PC).

- ii. Electronic Funds Transfer (EFT) initiated through the entity's bank.
 - iii. ACH Debit Request – the entity authorizes the Tax Commission to initiate this payment.
- b) A report, (TC-941), indicating the total amount of tax withheld from all employees, is to be filed quarterly with the State Tax Commission.
 - c) An annual report (Form TC-941R), indicating total amount of gross salaries and total state tax withheld, is to be filed electronically with the Utah State Tax Commission by January 31 for the previous year. Utah income tax withholding tax payments and filings are currently being made by the diocesan payroll service provider and the taxes need to be available to be withdrawn from the entity's bank account one day prior to the entity's payroll date.

Note: Both the Internal Revenue Service and the State Tax Commission periodically send notices of changes in percentage of withholding and other procedures. Such changes must be implemented.

C. SALES TAX EXEMPTION

1. All Employers and their particular entities can be exempt from the Utah sales tax. The tax-exempt number is N-10601. However, sales tax must be paid at point of sale for all purchases under \$1,000.00. Sales receipts must be retained, the tax reimbursement form completed and sent quarterly with copies of the sales receipts, to the Diocesan Finance Office for reimbursement of sales tax from the State Tax Commission.
2. The Utah State Tax Commission has issued only one number for all entities and does not issue additional numbers.
3. Sales tax need not be paid on purchases of tangible personal property or related services used for religious and charitable purposes. Tax must be paid on the purchase of food, clothing, or any other item for personal use. Questions regarding this exemption can be directed to the Utah State Tax Commission at (801) 297-2200 or (800) 662-4335.

D. SALES TAX REFUND PROCEDURES

State sales tax refunds are made quarterly for the entire diocese. Each entity will receive from the Diocesan Finance Office a sales tax refund form, which must be completed and returned with copies of all receipts. When the state refund check is received, the Diocesan Finance Office will issue refund checks or credits to the diocesan invoice of each parish, organization, and institution.

To minimize the need for refunds, the State Tax Commission allows contracts to be entered with vendors. Once the contract is entered, sales tax can be exempted by the vendor. Copies of these contracts are available from the Diocesan Finance Office.

III. LIQUOR LIABILITY

A. INSTRUCTIONS

The following instructions from Catholic Mutual Group provide practical guidance regarding the use of alcohol on church premises.

At any given entity, facilities are often used for various social events. Whenever liquor is served, there may be significant liability. In order to minimize the risk that the use of alcohol may bring, the following guidelines have been devised by the diocesan insurer.

B. RISK REDUCTION MEASURES

1. If liquor is to be served, it should be dispensed by a licensed bartender (or an individual who has had sufficient training in serving drinks and one who is proficient in the performance and accomplishment of this particular profession).
2. Liquor may never be served to an individual who is under the legal drinking age. (This age may differ from state to state, but in most instances, 21 is the legal drinking age, as it is in Utah.)
3. The individual who is dispensing drinks should serve only one drink per person at a time.
4. The drinks that are served should be carefully measured and no doubles served. (The commonly accepted drink measurements should adhere to the following recommended standards: no more than 1 ½ ounces of whiskey in a highball, cocktail or mixed drink, 12 ounces of beer as a maximum and no more than 4-5 ounces of wine per serving.)
5. Food should be served during the event.
6. Every precaution should be taken to ensure that no alcoholic beverages are brought into the event and that alcoholic beverages consumed are the ones distributed under the guidance and control of the staff members of the event in question.
7. A pre-existing plan should be devised to handle an individual who has had too much to drink. This plan should include:
 - a) Alternative methods of transportation home after the event, should the individual be in a diminished or incapacitated state.
 - b) A method to limit or stop an individual's consumption should he or she have had too much to drink in the opinion of the bartender. (This can be handled through simple observation. If the individual exhibits slurred speech, aggressive behavior, staggering, stumbling or poor motor skill coordination, no further alcohol should be given.)

8. At least 1 ½ hours before the event concludes, the bar should be closed and no further alcohol made available to the individuals present at the event.

IV. FINANCIAL PROCEDURES

INTRODUCTION

As never before, proper financial management has come under careful scrutiny. While administrators of various church entities are usually good stewards of the material resources entrusted to their care, some may fail to implement the required systems, procedures, and oversight that faithful stewardship requires.

Nevertheless, it is ultimately the responsibility of the pastor, principal, or administrator to oversee adherence to diocesan fiscal policies and procedures and to ensure the proper care of church resources.

It is the responsibility of the Diocesan Finance Council to provide direction and support for the proper administration of fiscal affairs throughout the diocese. It is the role of the Diocesan Finance Office to assist local administrators and finance councils in the implementation of diocesan policies and procedures.

For additional information, regarding policies and procedures consult the Diocesan Finance Manual for Pastors, Principals and Administrators, as well as the Construction Manual of the Diocese of Salt Lake City.

A. CHECK SIGNATURES

Pastors, principals and administrators are the primary signors of parish, school or other agency checks. When circumstances warrant, other persons may be designated as signors, but never those who prepare the checks.

B. DEBIT CARDS

Under no circumstance are debit cards to be used for parish or other institutional transactions as they can provide dangerous and unlimited access to church funds.

C. DEPOSIT AND LOAN PROCEDURES

1. **All entities must deposit excess funds in the Diocesan Capital Corporation.** Excess funds are defined as any funds exceeding the next month's anticipated expenditures. Such excess funds are to be deposited through regular intervals to the particular account held by Diocesan Capital Corporation. Deposit slips are available at the Diocesan Finance Office.

2. Withdrawal of funds from Deposit and Loan. When funds are to be withdrawn from an account, the pastor or administrator must submit a request for such in writing to

the Office of the Vicar General stating the amount to be withdrawn and the reasons for the withdrawal. The vicar general submits this "Request for Payment" to the Diocesan Finance Office and a check will be mailed to the parish or institution. Expenditures over approved limits will require the bishop's authorization. (Cf. E. Parish Expenditure Limits, page 18)

An amount up to \$5,000.00 can be withdrawn on notice. When larger amounts are required, more notice may be required.

3. Interest on Accounts. The payment on savings is calculated at 3% below the D&L loan rate.

4. Loans. The diocese charges ¼% above prime on loans from the Deposit and Loan. The Deposit and Loan Fund is used to loan funds to entities in the diocese. Loans will be made from the Fund for new capital projects, remodeling, extraordinary maintenance, etc. Entities requesting loans must have a minimum of 60% of the total amount required on deposit in the Fund together with pledges. Loan requests for capital improvements will only be considered for projects approved by the Diocesan Building Commission and, if church or sanctuary work is proposed, the Diocesan Liturgical Arts Committee. Loans must usually be approved by the Diocesan Capital Corporation.

5. Interest on Loans. The interest charged on the loans from the Deposit and Loan Fund is ¼% above prime rate. The interest on loans is 3% higher than the amount paid on deposits. It is based on prime rate calculated at the beginning of each quarter of the year (Jan. 1, April 1, July 1, and Oct. 1). When the Deposit and Loan Fund has to borrow in the commercial market to meet funding needs, the borrowers from the Fund will pay an interest rate commensurate with the increased cost of money.

6. Payments on Loans. The Diocesan Capital Corporation determines the length of time allowed for the repayment of loans (usually not to exceed ten years) and stipulates the amortization schedule.

D. VEHICLE PURCHASE OR SALE

Whenever a vehicle is purchased or sold, the Diocesan Finance Office is to be notified so that the vehicle can be added or removed from insurance coverage. It is necessary to supply the year, make, model, and vehicle identification number (VIN). Clergy purchasing automobiles should designate the Owner as the Roman Catholic Bishop of Salt Lake City, Catholic Diocese of Salt Lake City, or the name of the Series LLC or Skaggs Catholic Center.

E. PARISH INVENTORIES

An inventory of the contents of all buildings should be on file in the entity's office. The Inventory is to be updated every three (3) years, or when there is a change in pastor, principal or administrator.

F. ANNUAL FINANCIAL REPORTS

A detailed annual financial report of each entity, indicating assets, liabilities, revenues and expenditures is to be sent to the Office of the Bishop by July 31st each year. Forms and format for this report available from the Diocesan Finance Office. (Canon 1287, §1).

Each pastor/administrator is to give an annual financial report to the faithful. (Canon 1287 §2).

G. PARISH/SCHOOL FINANCE COUNCIL

Each parish and school is to have a finance council to assist the administrator in the fiscal management of the parish or school. Canon law and the diocesan bishop require such councils. (Canon 537).

The council is comprised of a least three (3) members of the Christian faithful appointed by the pastor, principal, or administrator, who can provide prudent financial advice.

Together with the pastor/administrator the council prepares the annual budget and periodically (perhaps monthly) reviews the income and expenditures of the institution.

H. PARISH/SCHOOL AUDITS

Parishes, missions, schools and other institutions are to be periodically reviewed for financial compliance with diocesan policies and generally accepted accounting standards. The Diocesan Finance Council schedules the reviews to be performed and reviews the reports issued for each institution.

I. CONTRACTS FOR CONSTRUCTION OR REMODELING

Any contract for architectural services, construction, renovation, or remodeling of any parish, mission, school or other facility, is to be prepared by the Office of the Chancellor.

J. LEGAL COUNSEL

Pastors, principals and administrators are to consult the Vicar General before contacting or hiring legal counsel.

EVANGELIZATION and CATECHESIS

A. EVANGELIZATION AND CATECHESIS

1. Catechesis is a form of ministry of the Word. Following announcement and conversion to the faith, catechesis “matures initial conversion to make it into a living, explicit and fruitful confession of faith.” (GDC, no.82)
2. The person of Jesus Christ is the center and the goal of all evangelization and catechesis. Deepening a personal relationship with Christ is a lifelong process and thus is directed to the People of God in all cultures and age groups.
3. In service to the teaching authority of the Bishop, the Office of Religious Education assists catechetical leaders to plan and provide appropriate opportunities for faith development.
4. Evangelization and catechesis occurs within cultural contexts. Leaders responsible for catechetical programs should respect the cultural and ethnic expressions of faith that encompass customs, traditions, symbols and language of the People of God.

B. THOSE WHO CATECHIZE

As chief catechist in the diocese, the bishop is responsible for the total catechetical mission of the local church. The bishop is a catechist; he is a “herald of the faith.” (LG, no. 25)

1. **Parish Catechetical Leaders:** “The single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader. (NDC no.54,5) This person is often designated as a director or coordinator of religious education or faith formation director and is usually supervised by the pastor. The leader should be a fully- initiated, practicing Catholic who fully adheres to the Church’s teaching in faith and morals and who presents as a model of Christian virtue. Ideally, the leader should be formed for catechetical ministry through study at a Catholic college or university, a lay ecclesial ministry formation program or have completed a comparable course of studies.

The seven main responsibilities of a catechetical leader are:

- To direct the parish catechetical programs for adult faith formation, for youth and for children.
- To plan, implement and assess the parish’s or mission’s catechetical program.
- To recruit, form, and assess the skills and effectiveness of catechists and to provide continuing education opportunities for their growth.

- To carry out diocesan and parish catechetical policies and guidelines that insure all catechists are certified by the Diocesan Office of Religious Education and are following safe environment guidelines.
- To work closely with the pastor and other parish leaders and to serve on commissions and boards as directed.
- To assist with planning of liturgies.
- To participate yearly in professional development opportunities and to attend to spiritual needs and personal needs (NDC no. 54, 5.)

2. Youth Ministers

- Parish youth ministry leaders should be certified catechists who insure that youth ministry programs contain times of formal catechesis for adolescents.
- Diocesan youth ministry leaders should be well-formed in adolescent religious education methodology and should offer a certification program that meets the needs of parish and mission youth ministry leaders according to national youth ministry standards.

3. Catechists

- The catechist's call to ministry is a vocation. (GDC, no. 224)
- The catechist's spiritual formation and authenticity of life should reflect this vocational call.
- The catechist should be fully initiated and model active participation in the local parish including weekly attendance at Sunday Mass.
- A Catechist must be prepared for service through appropriate and careful formation. (NDC no. 55)
- Individuals teaching the faith in catechetical programs within the Diocese of Salt Lake City must complete 36-48 hours of an approved initial formation program. The certificate is valid for three years. Catechists must acquire a minimum of 10 hours additional training each year to renewal of the three year certificate.
- The Diocese of Salt Lake City Office of Religious Education follows certification policies as established by the California Guidelines for the Certification of Catechists and Master Catechists.
- The Offices of Hispanic Ministry and Religious Education offer yearly catechist formation classes fulfilling the intellectual formation requirement of a Basic Catechist Certificate.
- Workshops and classes for renewal of catechist certificates must be pre-approved by the Office of Religious Education.
- Continuing education opportunities are offered each year at the Diocesan Pastoral Congress, special study days and days of prayer and retreat.

C. FORMS OF CATECHESIS AND RELIGIOUS EDUCATION

1. Adult Faith Formation

Canon 217: The Christian faithful since they are called by baptism to lead a life in conformity with the teaching of the Gospel, have the right to a Christian education by which they will be properly instructed so as to develop the maturity of a human person and at the same time come to know and live the mystery of salvation.

Goals of Adult Catechesis from the *National Directory for Catechesis* (no.48, 2)

- To promote formation and development of life in the Risen Christ through the sacraments, prayer life of the church, works of charity and justice, retreats, and spiritual direction.
- To promote evangelization as the means of bringing the Good News to all states of humanity.
- To educate toward the development of an informed moral conscience.
- To clarify religious and moral questions.
- To clarify the relationship between the Church and the world, especially in light of the Church's social doctrine.
- To develop the rational foundations of the faith and demonstrate the compatibility of faith and reason.
- "To encourage adults to assume [their baptismal] responsibility for the church's mission and to be able to give Christian witness in society." (GDC, no. 175)
- To develop creative ways to interest and encourage adults to take advantage of the various programs of enrichment and spiritual development being offered.

Content and Methodology of Adult Faith Formation

Our Hearts Were Burning Within Us (1999) sets forth ten areas of study that guide all presentations, studies, retreats and workshops offered by the Office of Religious Education or suggested to those who are responsible for religious education in parishes, missions and other settings.

The methodology for adult catechesis is designed around principles outlined in the *National Directory for Catechesis*, (No. 48, 4)

2. Catechesis of the Elderly

Catechesis of the Elderly should encourage thanksgiving and an expectation of hope including experiences of "prayer, forgiveness and inner peace." (GDC, no. 187) The Office of Religious Education assists catechetical leaders in forming a program of pastoral care built upon principles outlined in the NDC, no. 48 B *Catechesis of the Elderly*.

3. Catechesis of Young Adults

- Young people in their late teens, twenties and thirties represent diverse backgrounds and offer their many gifts to the Church.
- Experiences within the liturgical life and mission of the Church, opportunities for vocational discernment and formation for ministry enrich their faith journey.
- The Office of Youth and Young Adult Ministry provides catechetical resources, retreats and service projects for this special group.
- Formation for catechists who serve young adults is offered in collaboration with the Office of Religious Education and the Office of Family Life.
- Guiding principles for forming young adult ministry programs are outlined in the NDC, no.48, C.

4. Catechesis of Adolescents

- The Office of Youth and Young Adult Ministry assists parish and mission catechetical leaders with planning of youth ministry programs and formation of catechists.
- Quarterly formation days are offered in collaboration with other diocesan ministry offices in order to promote collaboration of youth ministers at the local level.
- For youth leaders the diocese provides workshops and other ongoing formation opportunities in intellectual, spiritual, human and pastoral studies.
- The Office of Religious Education collaborates with the diocesan Catholic school leadership in faith formation of Catholic school teachers.
- The religious education curriculum for adolescents follows recommendations issued by the United States Conference of Catholic Bishops.
- Catholic school principals and parish/mission directors of religious education are required to use textbooks listed on the most current Conformity Listing of Catechetical Texts and Series (USCCB).

5. Catechesis of Children

Canon 226

§2 Because they have given life to their children, parents have a most serious obligation and enjoy the right to educate them; therefore Christian parents are especially to care for the Christian education of their children according to the teaching handed on by the Church.

- Parents are the first teachers of prayer for their young children. As the primary catechists, parents should introduce the person of Jesus, the story of Mary, lives of the saints and prayers of the Church to their children.
- The witness of other adults who help the child's faith formation is very important. The Office of Religious Education affirms the NDC's pastoral directives guiding catechists of children. (No. 48, E 2)

- The Office of Religious Education supports parish, mission and school catechetical programs by recommending USCCB approved textbooks, providing and updating the diocesan religious education curriculum guidelines, offering in-service training and supporting catechist formation classes.
- Parents opting to homeschool their children should work closely with their pastor and the parish catechetical leader. Consultation and collaboration with the Office of Religious Education is available as needed.
- The annual Pastoral Congress offers workshops on current methodology for catechists and parents who are teaching the faith to children.

6. Catechesis for Persons with Disabilities

- All of the people of God are members of the faith community and should be welcomed into the Church.
- People with disabilities are capable of spiritual growth and should be integrated into the parish or mission religious education program whenever possible.
- Catechetical methodology should be adapted to meet the needs of the individual and the family plus consider the needs of other learners in the religious education program.
- The Office of Disabilities collaborates with the Office of Religious Education to assist and consult with families and parish catechists.

LITURGICAL LIFE OF THE DIOCESE

“The liturgy, through which the work of our redemption is accomplished...is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of Church.” (*Constitution on the Sacred Liturgy*, #2)

I. EUCHARIST

Introduction: The directives for celebrating Eucharist are found in the *General Instruction of the Roman Missal (3rd typical edition)* approved for use by the USCCB in 2002. These directives, along with the *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, are to be followed so that liturgy will be celebrated in a manner that will inspire reverence and conscious, active, and fruitful participation in the Sacred Mysteries by all the faithful.

A. GUIDELINES FOR THE CELEBRATION OF THE EUCHARIST

1. Mass as the “sacrament of unity”: This unity is expressed particularly in common posture, communal singing, reverential silence, and in sharing the one bread and one cup. In the Mass, the Liturgy of the Word and the Liturgy of the Eucharist form one single act of worship.

2. The importance of Singing: Singing is important in the celebration of the liturgy. Care should be taken that singing by ministers and people is not absent in celebrations that occur on Sundays and on holy days of obligation. (Cf. *GIRM #40*). This is more fully explained in the 2007 USCCB document “*Sing to the Lord: Music in Divine Worship*.”

3. Movements and Posture: The gestures and posture of the priest, the deacon and the ministers, as well as those of the people, ought to contribute to making the celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the celebration is evident and that the participation of all is fostered. A common posture is to be observed by all participants as a sign of unity of those gathered for the sacred liturgy. (Cf. *GIRM #42*)

In the dioceses of the United States, the people kneel after the singing of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented for some good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the Agnus Dei. (Cf. *GIRM #43*)

4. Silence: Sacred silence is to be observed at designated times, especially within the Act of Penitence, after the invitation to pray, at the conclusion of the readings and the homily and after the Communion Rite. It is also recommended that silence be observed in the church before the celebration begins. (Cf. *GIRM #45*)

5. The Liturgy of the Word: The Liturgy of the Word is to be celebrated in such a way as to promote meditation and recollection. (Cf. *GIRM #56*)

The readings are always proclaimed from the ambo. They should be proclaimed by a well prepared lector, and the Gospel by a deacon, or in his absence, by a priest. (Cf. *GIRM #58* and *#59*). The reading of the Gospel, as the highpoint of the Liturgy of the Word, is to be set off from the other readings by special marks of honor and reverence. (Cf. *GIRM #60*)

The responsorial Psalm is generally led from the ambo by a cantor, who sings the verses while the congregation sings the response. (Cf. *GIRM #61*)

The Alleluia is sung except during Lent when the Gospel verse is sung. (Cf. *GIRM #62*).

There is to be a homily on Sundays and holy days of obligation. (Cf. *GIRM #66*)

6. The Liturgy of the Eucharist

a) **Preparation of the Gifts:** It is desirable that representatives of the assembly bring forth the bread and wine during the Preparation of the Gifts, while an appropriate chant or hymn is sung. (Cf. *GIRM #73-74*)

b) **The Eucharistic Prayer:** The congregation is to listen to the Eucharistic Prayer with reverence and in silence join themselves with Christ in the offering of Sacrifice. They join in singing the Eucharistic Acclamations, namely the Sanctus, the Memorial Acclamation, and the Great Amen. (Cf. *GIRM #79*)

c) **The Communion Rite:** The faithful, as well as the priest, should receive the Lord's Body from hosts consecrated at the same Mass and receive from the chalice as permitted. (Cf. *GIRM #85*)

While the priest is receiving the Sacrament, the Communion chant is begun. The singing is continued for as long as the Sacrament is being administered to the faithful. (Cf. *GIRM #86*) When the distribution of Communion is finished, the priest and faithful spend some time praying silently. (Cf. *GIRM #88*)

Before receiving Holy Communion, communicants bow their heads. They say "Amen" before receiving the Body of Christ and again before receiving the Precious Blood.

7. Liturgical Guidelines for Distribution and Reception of Communion
(Ref, *Norms for the Distribution and Reception of Holy Communion...in the U.S.*)

- a) Ministers of Holy Communion should show reverence for the Holy Eucharist by their demeanor, their attire, and the manner in which they handle the Body and Blood of Christ. (#29)
- b) As the Lamb of God is begun, the celebrant alone, or assisted by the deacon, and if necessary, concelebrating priests, breaks the Eucharistic bread. (#37)
- c) Extraordinary ministers...approach the altar as the priest receives Communion. After the priest has received Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people. (#38)
- d) Neither deacons nor lay ministers may receive Holy Communion in the manner of a concelebrating priest. The practice of extraordinary ministers waiting to receive Holy Communion until after the distribution of Communion to the faithful is not in accord with liturgical law. (#39)
- e) After Extraordinary Ministers of Holy Communion have received, the celebrant reverently hands vessels containing the Body or the Blood of the Lord to the deacons or extraordinary ministers who will assist with the distribution of Communion. The deacon may assist the priest in handing the vessels containing the Body and Blood of the Lord to the Extraordinary Ministers of Holy Communion. (#40)
- f) Communicants stand to receive Communion. They reverence the Sacred Species with a bow of the head before receiving the Body of Christ and again before receiving the Blood of Christ. They do not genuflect. Holy Communion under the form of bread is offered to the communicant with the words "The Body of Christ," to which the communicant responds "Amen." The communicant may choose whether to receive the Body of Christ in the hand or on the tongue. When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem:

"When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost."

The chalice is offered to the communicant with the words "The Blood of Christ" to which the communicant responds, "Amen." (#41-43)

- g) The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating priests), nor may the chalice be passed from one communicant to another. There shall always be a minister of the chalice. (#44) The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction. Communion under either form, bread or wine, must always be given by a minister of Holy Communion. (#50)
- h) After each communicant has received the Blood of Christ, the minister carefully wipes both sides of the rim of the chalice with a purificator. This action is a matter of both reverence and hygiene. For the same reason, the minister turns

the chalice slightly after each communicant has received the Precious Blood. (#45)

- i) It is the choice of the communicant, not the minister, to receive from the chalice. (#46)
 - j) Intinction is permitted only if ministered by the priest who takes the host, dips it into the chalice, and ministers it to the communicant on the tongue. (#49)
 - k) Provided the remaining consecrated bread has been consumed or returned to the Tabernacle, it is permissible to leave the vessels...suitably covered and at a side table on a corporal, to be cleansed immediately after Mass following the dismissal of the people. (#53)
 - l) The purification of the sacred vessels is to be done by the priest or the deacon or an instituted acolyte.
8. Reservation of the Precious Blood
- The Precious Blood (#54) Giving the Precious Blood at a Communion Service is never allowed.

B. GUIDELINES REGARDING COMMUNION MINISTERS

1. Selection of Extraordinary Communion Ministers: Those selected must be fully initiated Catholics who, if married, are in a proper canonical marriage. They should be men and women who represent a cross-section of age and ethnic differences and are recognized for lives of mature faith, personal stability, devotion, and moral integrity. They should exhibit evidence of both love and respect for the Holy Eucharist and a desire to serve Christ in ministry to others. It is important that they be willing to give the time needed to prepare for and exercise their ministry.
2. Levels of Communion Ministry: **Candidates will be appointed to specific levels of Communion Ministry:**
 - a) Level 1: Those who assist at Mass on Sundays and weekdays
 - b) Level 2: Those who celebrate Communion of the Sick in homes, hospitals, and nursing homes.
 - c) Level 3: Those who lead weekday Communion services where there is no priest or deacon available
3. Practical Guidelines for Extraordinary Communion Ministers

The number of these ministers for a particular parish or institution is determined by the pastor or director of ministry, based on genuine pastoral need when sufficient ordinary ministers are not available. Some factors to be considered are:

- a) That there be sufficient ministers so that the Communion Rite is not unduly prolonged; for this reason there should always be two ministers of the Blood of Christ for every minister of the Body of Christ.

- b) That there be a sufficient number of liturgical ministers so that there is no need for a person to perform two or more ministries at the same liturgy, e.g. lector and Extraordinary Minister of Communion, or cantor.
- c) That Communion be available for the sick and shut-ins', especially on Sundays.
- d) Extraordinary Ministers of Holy Communion are appointed and commissioned for a specific parish or institution; ordinarily they are to minister only within that parish or institution.
- e) In special circumstances, pastors or directors of sacramental ministry may commission ministers of Communion for a specific occasion. (See *Sacramentary*, Appendix V, Rite of Commissioning.) Those chosen should have previous experience in this ministry.
- f) Extraordinary Ministers of Holy Communion should be flexible enough to volunteer their service when extra assistance is required and to withhold service when sufficient ordinary ministers are present.
- g) Ministers should dress with special care considering their role. It is the responsibility of the pastor or director of sacramental ministry to insure the appropriate dress and appearance of ministers.

C. TRAINING OF COMMUNION MINISTERS

1. All candidates are to have initial training in:
 - a) The theology and spirituality of the Eucharist as well as background regarding Communion ministry.
 - b) The rituals and norms for Extraordinary Ministers of Communion and the pastoral and practical skills required by the ministry.
2. Each parish is to provide appropriate training for Level 1 and 2 Extraordinary Ministers of Communion, as well as for Level 3 if needed in the parish. In meeting this requirement, each pastor/director of sacramental ministry is encouraged to take advantage of the workshops and resources made available through the Office of Liturgy.
3. The prescribed ritual books are provided by the parish for Level 2 and Level 3 ministers. Level 2 ministers follow the Rite of Communion of the Sick (*Communion of the Sick*, a Liturgical Press publication); Level 3 ministers use Holy Communion Outside Mass (*Holy Communion Outside Mass*, USCCB #866-X or *Holy Communion and Worship of the Eucharist Outside of Mass*, Catholic Book Pub. #648/22).
4. The Sunday Celebration in the Absence of a Priest ritual book is never to be used for weekday Communion services. It is important that ministers follow the prescribed ritual and do not add or substitute other prayers and/or rituals.
5. The Office of Liturgy provides Level 1 and Level 2 Communion ministry training workshops at various times throughout the year. Parishes are invited to send ministers to this training. The Office of Liturgy offers training in outlying parishes upon request, preferably on the deanery level, if that can be arranged.

D. CERTIFICATION AND COMMISSIONING

1. Certification for Extraordinary Ministers of Communion is arranged by the pastor or director of sacramental ministry after initial training is completed and the worthiness of the candidates is verified. Record of certification is maintained by the parish.
2. The ministers are installed according to the Roman Ritual (See *Book of Blessings*, chapter 63). Diocesan certificates are available from the diocesan Office of Liturgy upon request.
3. Those who serve in this ministry are to deepen their appreciation of and devotion to the Eucharist. Parish days/evenings of renewal, and holy hours, should be provided for these ministers. Assistance is available from the Office of Liturgy.

II. SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST

Sunday Celebrations in the Absence of a Priest may take place only in accordance with the following guidelines and forthcoming diocesan prescriptions:

1. The prescribed leader of Sunday worship in the absence of a priest is a deacon. In the absence of a deacon, a layperson (man or woman) who has received diocesan training and is commissioned for this ministry in the parish, may lead. The leader always begins the service by announcing that the service is not a Mass because no priest is available to celebrate Mass this Sunday.
2. *Sunday Celebrations in the Absence of a Priest* is the ritual text which must be followed when leading a service of this kind. The text includes the ritual for Morning Prayer, Evening Prayer, and Celebration of the Liturgy of the Word, any one of which may include Holy Communion, depending on local circumstances and the prescriptions of the bishop. The Sacramentary is never to be used during the service. Also, the *Sunday Celebrations in the Absence of a Priest* text is not to be used except for Sundays, Solemnities, and Feasts of the Lord, never on an ordinary weekday.
3. Theological confusion must be carefully avoided so that the service is not equated with the Mass, or a deacon or lay minister for and ordained priest. Neither the deacon nor a lay leader uses the presider's chair. Nothing that is proper to Mass, and particularly the presentation of the gifts and the Eucharistic prayer, is to be inserted into the celebration. The rite is celebrated according to the ritual text with no additional prayers or rituals added.
4. A service of this kind should not be held in a place where the Sunday Mass has already been celebrated, even if the Mass was on a Saturday, and even if it was in a different language. It is not proper to have more than one assembly of this kind on any given Sunday.

III. OTHER ISSUES RELATIVE TO RECEPTION OF COMMUNION

A. CATHOLICS AND RECEPTION OF HOLY COMMUNION

1. **Preparation for receiving Communion:** Full participation in the celebration of the Eucharist includes the devout reception of Holy Communion during Mass. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin, and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession, except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Canon 916). Frequent reception of the Sacrament of Penance is encouraged for all. The document *Happy Are Those Who Are Called to His Supper: On Preparing to Receive Christ Worthily in the Eucharist*, USCCB 2007, is an excellent resource.

2. **Communion more than once a day:** “A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the Eucharistic celebration in which the person participates.” (Canon 917) Receiving Communion, more than two times on a given day is not permitted except in the case of Viaticum.

3. **Celiac disease and gluten intolerance:** Holy Communion may be distributed in either form to those living with celiac or other gluten intolerance. Those who choose to receive the consecrated wine should never receive from the priest’s chalice in which a piece of the wheat host is added during the fraction rite. It is important that the low gluten hosts be stored, consecrated and distributed completely separate from the wheat hosts. Only as many low gluten hosts as are needed at a single Eucharistic celebration should be consecrated. For distribution determine when and where the communicant should approach for communion. The Diocesan Office of Liturgy can provide information regarding the purchase of low gluten hosts.

B. FOR OTHER CHRISTIANS

1. Fellow Christians are welcome to the celebration of the Eucharist as brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions that separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one” (John 17:21).

2. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of Canon law (Canon 844, 4). Members of the Orthodox churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own churches.

According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Holy Communion by Christians of these churches. (Canon 844, 3.)

C. FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

D. FOR NON-CHRISTIANS

Those who do not share faith in Jesus Christ are welcome at the Eucharist. While they are not invited to receive Holy Communion, they are asked to offer prayers for the peace and unity of the human family. (NCCB, November 14, 1996)

IV. LENT, TRIDUUM, EASTER

A. LENTEN REGULATIONS

1. Season of Lent

The season of Lent begins on Ash Wednesday and continues until Holy Thursday evening. Triduum begins with the Evening Mass of the Lord's Supper and continues for three days, ending with Evening Prayer on Easter Sunday. The Lenten season has a two-fold character: to prepare the catechumens for the Sacraments of Initiation, and to deepen the faith of those already baptized as they prepare to keep the Sacred Triduum and renew their baptismal promise. Daily Mass, reading and praying the Word of God, personal and family prayer, the Stations of the Cross, fasting, acts of mortification, and works of charity and service are highly recommended ways of observing the Lenten season.

2. Fast and Abstinence

- a) A spirit of fasting is recommended during the season of Lent, in anticipation of the great feast of Easter. In this way Christians express their hunger for God, their responsibility to the poor, and their recognition of the Kingdom of God as the answer to all human hungers.
- b) All Catholics 14 years and older are to abstain from eating meat on Ash Wednesday and all Fridays of Lent unless a particular Friday is a solemnity.
- c) All Catholics who are between the ages of 18-59 are to fast on Ash Wednesday and Good Friday. Fasting permits one full meal and two lesser meals, which combined are not greater than the full meal. Eating between meals is not permitted.

3. Easter Duty

Every Catholic is to receive Holy Communion at least once between the First Sunday of Lent and Trinity Sunday unless a just cause would warrant some other time of year. (Canon 920)

4. Marriages

Those celebrating marriage during Lent are to abstain from “excessive festivity.” If marriage is celebrated during Lent, the priest/deacon shall advise the spouses to take into account the special character of the liturgical season.

5. Ash Wednesday

- a) According to a response from the Congregation for Divine Worship (January 1975), other persons may assist the priest in the imposition of ashes, e.g., deacons, special ministers of Communion and other laypersons, where there is true pastoral need.
- b) Deacons and special ministers of Communion may bring blessed ashes to the sick and those confined to their homes on Ash Wednesday. If a minister is not available, a member of the family or other person may bring blessed ashes to a shut-in, using one of the formulas in the Sacramentary to impose the ashes. (BCL Newsletter, January 1980)

B. CHRISM MASS

The Chrism Mass is usually celebrated on the Thursday evening preceding Holy Week, unless that day happens to be a solemnity, at The Cathedral of the Madeleine. It is appropriate for all priests to concelebrate the Chrism Mass.

C. HOLY THURSDAY

1. In the list of faculties for priests of the Diocese of Salt Lake City, allowance is made for the possibility of a second Mass of the Lord’s Supper on Holy Thursday. It should be noted that the Church allows this only for serious reasons. Reasons of convenience are not adequate cause for the addition of a second Mass on Holy Thursday. The Church’s norm envisions only one solemn observance on this night.
2. In this diocese, a second Mass is appropriate where the parish has an outlying mission, where the parish church is too small to accommodate all who wish to attend, or where a Mass in Spanish (or another language) is needed for pastoral reasons.

D. THE EASTER VIGIL

1. The Easter Vigil is the high point of the celebration of the Lord’s death and resurrection and should begin after dark on Holy Saturday in accordance with the Sacramentary: “The entire celebration of the Easter Vigil takes place at night. It should

not begin before nightfall.” (Cf. The Easter Vigil in the Roman Missal.) Reasons of convenience are not adequate causes for beginning the Easter Vigil before nightfall.

2. The Easter Vigil is to be observed as a true vigil, that is, an unhurried, meditative liturgy, keeping in mind that “the reading of the Word of God is the fundamental element of the Easter Vigil” (Cf. Sacramentary n. 21.) Therefore, the number of readings should not be automatically reduced to the minimum, although a reading may be edited or shortened as an alternative to eliminating it entirely.

V. HOLY DAYS OF OBLIGATION

A. SOLEMNITY OF THE ASCENSION OF THE LORD

The celebration of the Solemnity of the Ascension of the Lord has been transferred to the Seventh Sunday of Easter in the dioceses of the western United States. Thursday of the Sixth Week of Easter is therefore observed in place of Ascension Thursday.

B. OCCASIONS WHEN PRECEPT TO ATTEND MASS IS ABROGATED

Whenever January 1st, the Solemnity of Mary, Mother of God, or August 15th, the Solemnity of the Assumption of the Blessed Virgin Mary, or November 1st, the Solemnity of All Saints, fall on a Saturday or a Monday, the precept to attend Mass on these Holy Days is abrogated in the United States. Mass of the Solemnity should, however, be celebrated in each parish on these days. In the Diocese of Salt Lake City the precept to attend Mass on January 1st is abrogated.

C. SOLEMNITY OF THE IMMACULATE CONCEPTION

The Solemnity of the Immaculate Conception remains a Holy Day of Obligation, even when December 8th occurs on a Saturday or a Monday. However, when December 8th occurs on a Sunday, the Second Sunday of Advent is observed, and the celebration of the Solemnity of the Immaculate Conception is then transferred to Monday, December 9th, and Mass attendance is not obligatory.

D. CHRISTMAS MASSES

The norm for Christmas Masses is the full liturgical celebration of Christmas Day and no more than one anticipated Mass on Christmas Eve. In practice, this generally means:

1. Midnight Mass is not to be omitted but can be celebrated at an earlier hour.
2. Only one anticipated Christmas Mass may be celebrated on the eve, unless a second Mass is needed to serve pastoral needs or because the church is too small to

accommodate the people. (Some parishes may need a second earlier “midnight” Mass in Spanish or another language about 10:00 p.m.)

3. The Lectionary is to be followed on Christmas Day, i.e., the readings and prayers of the Mass at Dawn and Midday are to be used. The readings of the Mass at Midnight are not to be repeated.

4. Care should be shown with the use of terminology about a “Children’s Mass” or “Family Mass.” Theologically and liturgically, any Mass is for the whole Christian community and therefore the use of these above-mentioned terms is discouraged.

VI. DIOCESAN GUIDELINES FOR THE QUINCEAÑERA

A. THE QUINCEAÑOS CELEBRATION

1. A quinceaños celebration marks the entrance of a fifteen-year-old girl or boy into young adulthood. Traditionally, it was exclusively for young women, but the inclusion of boys is a recent development. Young adulthood is celebrated as a religious event that has social implications, because the young adults now view themselves as having responsibilities in the larger social community.

B. QUINCEAÑOS, A RELIGIOUS EVENT

1. The religious event is an act of thanksgiving to God for the gift of life, the gift of family, and the gift of values. The quinceaños participants also call upon God to bless them as they approach maturity and change their focus from living self-centered lives to living lives of responsibility and dedication, promoting the values of their faith, especially generosity and compassionate service to the community.

2. The Quinceañera is a rite of passage and, as such, reflects the elements of Christian initiation celebrated in the sacraments of Baptism, Confirmation and Eucharist, whereby we are freed from the power of darkness and joined to Christ’s death, burial, and resurrection, receiving the Spirit of filial adoption and participating with the entire people of God in the celebration of memorial of the Lord’s death and resurrection. It marks a death to the old life of childhood and entrance into the new life of maturity and culminates in the Eucharistic celebration. Implied in this celebration is the recognition that the young persons are not only capable of bringing forth life but, also, are empowered to give the life of Christ by maturity, embracing a life of witness.

3. The family is the central reality for the nurturing of the faith life. The family is affirmed in its life of faith through membership in the Church and active participation in its sacramental life. In the Quinceañera the parents present their daughter or son to God and to the Church as a testimony to the labor of love, which is their child.

C. DIOCESAN GUIDELINES REGARDING A QUINCEAÑERA IN THE PARISH CHURCH

1. A quinceaños should be celebrated in the parish church by young women and men who are:
 - a) Fully initiated Catholics have received the sacraments of Baptism, Confirmation and Eucharist. If a young person celebrates the quinceaños, (their 15th birthday is before Confirmation) prior to receiving Confirmation, they are eligible if they are participating in a Confirmation preparation program. The youth and parents are to present a letter to the pastor indicating that they will subsequently participate in the parish confirmation program.
 - b) Actively participating in the sacramental life of the Church;
 - c) Participating in some form of parish ministry, youth organization or other parish activity;
 - d) Embracing a lifestyle of modesty, chastity and self-respect;
 - e) Not involved in a lifestyle of violence, which rejects Christian values (e.g. gangs).
2. The family must be registered in the parish and demonstrate a dedication to the faith and to parish life.
3. The parish is to be contacted at least six months ahead so that a time and date for the celebration can be established. (Quinceañeras should not be scheduled for Sundays or Holy Days.)
4. The stipend is to be that established by diocesan norm (cf. pg. 5 Stole Fees).
5. The youth shall enroll in the quinceaños preparation program during which all aspects of the quinceañera will be explained. The program includes six lessons taught by a quinceañera teacher from the parish where the youth is registered and who is certified by the Diocesan Office of Hispanic Ministry.
6. In parishes where there are several persons wishing to celebrate their quinceaños in the same month, it is recommended that they share a group quinceañera.
7. Plans for the celebration should be kept simple, with emphasis on the spiritual significance of the event.
 - a) All attendants should be Catholics who are actively participating in the sacramental life of the Church.
 - b) The person celebrating the quinceaños shall be escorted by the parents or immediate family members, not by the chamberlain.
 - c) It is recommended that the attending party consist of no more than five couples (maidens-in-waiting and their escorts), in keeping with the call for simplicity.
 - d) Dress shall be simple and modest.
 - e) The symbolic gifts presented to the person:
 - (1) A cross or crucifix

- (2) The Holy Scriptures
- (3) A lighted candle
- f) The entire quinceañera party shall participate in a day of recollection prior to the celebration.
- g) All in the quinceañera party are expected to celebrate the Sacrament of Reconciliation in preparation for the quinceañera.

For further information or assistance contact the Diocesan Office of Liturgy, or the Office of Hispanic Ministry.

VII. BAPTISM DIRECTIVES

A. BAPTISM POLICY HIGHLIGHTS

1. Preparation and Initial Interview
 - a) Normally 60 days before Baptism, interview parents.
 - b) Discern readiness of parents to live a Christian life, with the possibility of delay when parents are not ready.
 - c) Parents are to be registered in the parish or reside within the boundaries.
2. Baptismal Catechesis
 - a) Number and content of preparation sessions determined by catechesis required for parents and resources available.
 - b) Godparents should participate in the preparation sessions when possible.
3. Celebration of Infant Baptism

Baptism should be celebrated during Easter Season or on Sunday and can be during Eucharist or outside of Eucharist.

4. Delaying or Indefinitely Postponing Infant Baptism
 - a) The baptism of an infant is postponed when there is no well-founded hope that the child will be raised in the Catholic faith. However, to postpone is a serious matter and should be done rarely in light of the right Catholics have to receive the Sacraments. (Cannons 843 & 867).
 - b) A distinction must be made between “delaying baptism” (e.g., while catechesis is offered; marriage validated; person is incorporated into the Catechumenate, etc.) and “indefinitely postponing baptism.”
 - c) Pastoral contact should be maintained with a family who is delayed or postponed so that baptism may eventually take place.

5. Other Matters
 - a) Infants should be baptized “within a few weeks” after birth. (Canon 867).
 - b) Any stipend or stole fee given on the occasion of baptism is to go to the parish of baptism.
 - c) Only those who reside in, or are registered in the parish should be baptized there. Care must be taken to respect other rites. If parents are of different rites, the father determines the rite of the child. (Canon 111).

B. RITE OF CHRISTIAN INITIATION OF ADULTS

1. The Rite of Christian Initiation of Adults is mandatory in every parish of the diocese. Full implementation of all aspects of the rite is required.
2. The Christian Initiation process (for those seeking to be baptized) involves 4 stages:
 - a) Inquiry Stage: Length depends on the needs of the individual.
 - b) Catechumenate: Must span at least one liturgical year.
 - c) Purification and Enlightenment: Begins with Rite of Election and continues until reception of the sacraments at Easter Vigil.
 - d) Mystagogy: From Easter until Pentecost.

The RCIA process will span well over one year. Permission to abbreviate the catechumenate must be granted by the bishop.

3. The four stage process outlined above is not required of those who have already been baptized in another Christian denomination. The length of their period of preparation depends on their readiness for full communion in the Catholic Church. And their reception into the Church may occur at a time other than Easter Vigil.
4. The ICEL text of Rite of Christian Initiation of Adults with the U.S. appendix is an essential text for those involved in implementing the rite in parishes. Members of the RCIA team should have a copy of the Study edition of this text to follow throughout the process. A Ritual edition of the Rite of Christian Initiation of Adults is required for the presider/leader to use during the celebration of the rites.
5. RCIA team members are encouraged to attend workshops sponsored by the Office of Liturgy.
6. The confirmation of adults (previously unbaptized) properly takes place in the context of the Rite of Christian Initiation of Adults and is subject to the directives relevant to that process. Their confirmation is not to be postponed until the next visit by the bishop.
7. Validly baptized non-Catholic Christians from other than the Orthodox churches are confirmed during the Easter Vigil, when they are received formally into full communion in the Roman Catholic Church.

C. BAPTISMS OF OTHER CHRISTIANS

Most Protestant baptisms are recognized as valid baptisms. Some are not. It is very difficult to question the validity of a baptism because of an intention either on the part of the minister or on the part of the one being baptized. In some instances additional research will be necessary on the part of the minister. What follows is only a partial list, regarding matter and form, not the intention, of baptism in other Christian denominations.

1. Adventists

Water baptism is by immersion with the Trinitarian formula. Baptism is given at the age of reason. A dedication ceremony is given to infants. The two ceremonies are separate. (Many Protestant religions have the dedication ceremony or other ceremony, which is not baptism. If the church has the dedication ceremony, baptism is generally not conferred until the age of reason or until the approximate age of 13.)

2. African Methodist Episcopal

Baptism with water by sprinkling, pouring, or immersion. Trinitarian form is used. There is an open door ceremony, which is not baptism.

3. Amish

This is coupled with Mennonites. No infant baptism. When baptism is performed at an adult age, it is generally speaking, a valid baptism.

4. Anglican

Valid baptism.

5. Apostolic Church

No Trinitarian form is used. Invalid.

6. The Assembly of God

A dedication ceremony is possible. Infants are not customarily baptized. Baptism through water takes place when a person is mature enough to understand its implications. The method of baptism is not outlined but appears valid.

7. Baptist

No infant baptism. There is a ceremony of dedication. Valid baptism takes place at the approximate age of 18.

8. Evangelical United Brethren

Members are not received into this church unless they have been baptized. Assurance of baptism is required before membership is extended. There is a dedication ceremony. Baptism by water seems valid and is generally done by immersion, pouring, or sprinkling. The Trinitarian form is used.

9. Church of the Brethren

Baptism is made by threefold immersion. The formula in Matthew is used. Valid baptism.

10. Church of God

There is a public baby dedication with no sacramental significance. Baptism is conferred later by immersion and with the Trinitarian formula. Baptism is conferred when the individual asks for it. Valid baptism.

11. Christian and Missionary Alliance

No belief in infant baptism. Baptism is conferred by immersion but it is given upon the personal confession of Christ as the Savior of this person. The formula is not given. Doubtful.

12. Christian Scientist

Have no true baptism.

13. Church of Divine Science

Invalid baptism. The ceremony is a christening ceremony, but not one of baptism.

14. Disciples of Christ

Although Disciples practice baptism by immersion, other baptism traditions are honored; some of them may be invalid.

15. Episcopal Church

Valid baptism.

16. Evangelical Churches

Valid baptism

17. Jehovah's Witnesses

The Jehovah's Witnesses are fundamentalists and Unitarians. The Divinity of Christ is explicitly denied, as is the existence of the Holy Spirit as a person. In

the ceremony of baptism, there is a discourse. It is really a dedication rather than baptism. Invalid baptism.

18. Latter Day Saints (Mormons)

There is a dedication ceremony in which no water is used. Baptism takes place by immersion but not before the age of 8. On June 5, 2001, the Congregation for the Doctrine of the Faith issued a response that Mormon baptism is invalid. The validity of other baptisms in independent Mormon groups is not recognized.

19. Lutheran Church

Valid baptism.

20. Methodist Church

Valid baptism.

21. Masons

No baptism at all

22. Church of the Nazarene

Infants are baptized or dedicated according to the wish of the parents. The form is Trinitarian. The matter is not mentioned. The dedication ceremony is not baptism. Baptism seems valid.

23. Old Catholics

Valid baptism.

24. Pentecostal Churches

Pentecostal churches that use a Unitarian formula would have invalid baptism; others could have valid baptisms.

25. Quakers

Enrollment on Sunday School roles does not mean baptism. The Friends Church does not observe baptism as an outward rite, but rather as an inward work of God. There are no baptismal records. Baptism is spiritual, and "in no way strengthened by the application of water." The Quakers are sometimes called the Society of Friends. Since no water is used, there is no valid baptism.

26. Polish National Church

Valid baptism.

27. Presbyterian Church

Valid baptism.

28. Reformed Churches
Apparently valid baptism.
29. Salvation Army
The Salvation Army does not have a baptismal service, but a religious ceremony called a dedication service of children, and also a cradle role. A certificate is issued for the dedication service, but is not to be confused with water baptism. No baptism.
30. United Church of Christ
Congregationalist, Evangelical and Reform Church- valid baptism.
31. Universalists and Unitarians
No valid baptism in either church.
32. Reformed Christian Churches
The Catholic Church has recognized the validity of most major Christian communions since the Second Vatican Council. In 2002, concerns over certain practices (such as baptism by sprinkling) and spoken formulas (such as baptism in the name of the Creator, Redeemer and Sanctifier) used by some Christians led the Pontifical Council for the Promotion of Christian Unity to urge national bishop's conferences to study their mutual understanding of baptism with other Christians. Baptisms from the following Christian Churches are considered valid per the Common Agreement on Mutual Recognition of Baptisms, Roman Catholic-Reformed Church Dialogue, Round VII, USCCB, September, 2011.
- a) The Presbyterian Church – USA
 - b) The Reformed Church in America
 - c) The Christian Reformed Church
 - d) The United Church of Christ

D. CELEBRATION OF THE SACRAMENTS OF INITIATION AND PERSONS IN IRREGULAR MARRIAGES

1. Unbaptized Persons Seeking Christian Initiation
Catechumens will not be permitted to celebrate the Rite of Election until any and all marriage cases have been completed. The Local Ordinary can make exceptions to this policy, after consultation with the Judicial Vicar, when their tribunal cases are sufficiently advanced for a final decision in the first instance, unless a mandatory appeal is required (Cfr. Salt Lake City, Tribunal Policy and Policy Statement for formal cases of nullity).

2. Baptized but uncatechized Catholic Adults
 - a) Baptized but uncatechized adults who are in irregular marriages may celebrate the Rite of Welcoming the Candidates (RCIA, nn. 411-433), but they are not to celebrate the Rite of Calling to Continuing Conversion (RCIA, nn. 446-458) until any and all marriage cases have been completed.
 - b) When the baptized but uncatechized adult (or the person to whom he or she is civilly married) is free to marry, and once the civil marriage is convalidated, then the adult may celebrate the sacraments of Confirmation and Eucharist.
 - c) It is not necessary to withhold the completion of Christian initiation until the following Easter (see "National Statutes", n.26). In addition, priests are reminded to request the faculty to confirm from the bishop, if required (c. 883,2; "National Statutes", n.28).
3. Baptized Catechized Christians Seeking Full Communion in the Catholic Church
 - a) Those who are baptized and catechized have no formal welcome and therefore according to the rite, do not participate in the RCIA. They are to be received at any time of the year once they have been properly prepared.
 - b) Baptized Catechized Christians in irregular marriages cannot be received into the communion of the Catholic Church (with the celebration of Confirmation and Eucharist) until any and all marriage cases have been completed.

VIII. CONFIRMATION DIRECTIVES

A. CONFIRMATION BY THE BISHOP

The bishop confers the Sacrament of Confirmation on:

1. Youth who normally will have participated in a regular program of religious education and celebrated the sacraments of penance and the Eucharist;
2. Adults who are practicing Catholics but missed confirmation earlier in life.
3. With regard to the age of confirmation, the rite retains the age of seven, although current pastoral practices are recognized by delaying confirmation to a later age. In the United States, the Catholic Conference of Bishops determined in 1993 that the “uniform” age of confirmation in this country is anywhere between seven and eighteen years of age, a decision and a current practice that verifies a wide variety of current pastoral practices, depending on the theological understanding of its effects, and relationship to baptism. For example, those who see confirmation primarily as a sacrament of maturity consider the age of seven too young. Those who see confirmation primarily as the completion of baptism and stress the ancient ordering of the reception of the sacraments of initiation consider seven years of age the latest time for its reception.

B. CONFIRMATION CANDIDATE

1. Within the scope of these directives, and without prejudice to future modification in this matter, candidates for confirmation in the Diocese of Salt Lake City will normally have attained the eighth grade. Every young person should have been confirmed before completion of the eleventh grade.
2. It is required that candidates for confirmation participate in a sustained and comprehensive program of preparation that includes doctrinal formation in faith, spiritual and liturgical formation, and active involvement in the parish community through service projects.
3. In order to underline the unity of baptism and confirmation, a special confirmation name is no longer required. However, a confirmation name may be chosen. To emphasize the association of the sacraments of initiation with the whole communion of saints, it is proper that the confirmation name be that of a saintly or venerable Christian.
4. Confirmation candidates should be prepared to participate fully in the confirmation liturgy. They should be prepared to renew their baptismal promises, respond to the bishop during the rite of confirmation, and to be fully attentive to the Eucharistic liturgy, culminating in the reception of Holy Communion.

C. OTHER DIRECTIVES

There are other directives for parents and sponsors regarding sacramental education, formation, and the confirmation liturgy available from the Office of the Bishop. Among these directives, the following are noted:

1. Parents may not be sponsors for their children at confirmation. Sponsorship represents a role distinct from that of Christian parenthood.
2. To act as sponsor, a person must be a Catholic who has celebrated all the sacraments of initiation, lives a life consistent with the role being undertaken, have the intention of fulfilling the role in a serious and conscientious manner, and not be under any impediment of Canon law.
3. Since the role of sponsor involves maturity and wisdom in matters of faith, sponsors must be at least sixteen years of age (although a pastor may, for an adequate reason allow exceptions.)
4. It is expected that all Confirmandi and their sponsors be dressed appropriately for this sacred celebrations
5. Confirmation stoles are not to be given. The stole is the proper vesture of ordained ministers.
6. Unless a parish has an annual class of 25 or more candidates, confirmation should be scheduled in alternate years. If there are reasons to the contrary, an exception can be requested from the bishop.
7. Confirmation candidates are to stand for the reception of the Sacrament of Confirmation. A card, name tag, or verbal introduction of the candidate may be used to indicate the confirmation name, for the bishop.
8. For Communion there should be two ministers of the cup for every minister of the ciborium of the Body of Christ. When it is not possible to observe this guideline, only the Body of Christ should be distributed to the congregation.

D. CONFIRMATION OF ADULTS

The primary minister of the sacrament of confirmation is the bishop. However, in a major shift from that tradition, the rites give to presbyters the faculty to confirm adults whom they baptize or receive into full communion, a faculty which is currently recognized in canon 883, n2 and RConf 7, DOL 2516.

1. General Legislation
 - a) C. 882 – The ordinary minister of confirmation is the bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.

- b) Canons 883 and 884 specify the circumstances in which presbyters have the faculty to confirm either from the law (Canon 883) or from concession of competent authority (Canon 884).
- c) C. 883 – The following possess the faculty of administering confirmation by the law itself:
 - Within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop;
 - As regards the person in question, the presbyters who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church;
 - As regards those who are in danger of death, the pastor or any presbyter
- d) C. 884 – n1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament.
- e) C. 884-n2. For a grave cause the bishop and even the presbyter endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases also have associate presbyters with themselves to administer the sacrament. (U.S. Statues

2. Specific Circumstances in which Presbyters may administer the Sacrament of Confirmation

- a) Presbyters may (and must) always confirm someone whom they baptize and who is seven years of age or older.
- b) Presbyters may always confirm someone received into full communion with the Catholic Church. This event should preferably take place at a time other than the Easter Vigil, according to the National Statues for the Catechumenate, which is particular law for the United States.
- c) In addition, Presbyters may confirm someone who was baptized Catholic if and only if one of the following circumstances is verified:
 - If they were an apostate, that is to say, if they have previously totally repudiated the Christian Faith (Canon 751). This would not apply to those who joined another Christian church or ecclesial communion. (U.S. Statues #28 and #29)

- If they were raised, through no fault of their own, in a non-Catholic religion, or are returning to communion, as an adult, with the Church from practicing a non-Catholic religion through no fault of their own.
- If they are in danger of death

3. Specific Circumstances in which Presbyters may not administer the Sacrament of Confirmation

Since neither the law nor authentic interpretations of the law have made provision for presbyters to administer the Sacrament of Confirmation in other frequently occurring situations, presbyters cannot validly administer the Sacrament of Confirmation in the following situations:

- a) Baptized Catholics who were instructed in or adhered to a non-Catholic religion through their own fault;
- b) Baptized Catholics who were not raised as Catholics but who never belong to any other church;
- c) Baptized Catholics who never left the Church but were never confirmed.

Although the parish priest has no faculty from the law to confirm the people in the above three categories, he would seek from the diocesan bishop the concession of the faculty in writing to confirm them according to Canon 884.

- d) In danger-of-death situations, any presbyter has the faculty by law to confirm (Cf. RConf. 7, DOL 2516).

E. PRIEST ADMINISTERING THE SACRAMENT OF CONFIRMATION

1. Adults
 - a) The confirmation of adults (previously unbaptized) properly takes place in the context of the Rite of Christian Initiation of Adults and is subject to the directives relevant to that process. Their confirmation is not to be postponed until the next visit by the bishop.
 - b) Validly baptized non-Catholic Christians from other than the Orthodox churches are confirmed during the Easter Vigil, when they are received formally into full communion in the Roman Catholic Church.
2. Baptized Catholics never catechized

Regarding the confirmation of baptized Catholics who were never evangelized or catechized, a distinction must be made:

- a) For those who seek full reception into the Catholic Church after having been an apostate from the faith, proper preparation must be provided in order to

insure the adequacy of their faith commitment. Those who seek full communion into the Catholic Church who, without fault of their own, were not properly instructed, or who were raised in a non-Catholic religion, are to receive adequate instruction in order to insure their proper understanding of the sacraments.

- b) If a Catholic is part of the RCIA process and if the reception of Confirmation and Eucharist takes place at the Easter Vigil, the local pastor enjoys the faculties to administer the sacraments.
- c) If a Catholic desires to receive the sacrament of Confirmation for other reasons (i.e. marriage purposes), the local pastor must request delegation from the bishop to properly administer the sacrament. The proper preparation of the candidate is always required.
- d) A priest may not confirm (without faculty from the bishop) a baptized Catholic who without his or her fault never put the faith into practice (was unevangelized and uncatechized) but had not apostatized or been instructed in a non-Catholic religion.
- e) In this circumstance, priests may be granted the faculty to confirm, if the Catholic is part of the Catechumenate process and if the reception of Confirmation and Eucharist takes place at the Easter Vigil. A request for the faculty to confirm should be sent to the bishop in writing, listing the name(s) of the Catholic(s) involved.

This does not apply to “evangelized and catechized” Catholics who simply missed confirmation. Someone who received First Penance and First Communion would be considered as minimally evangelized and catechized. These are to be confirmed by the bishop during the annual celebration of confirmation at the Cathedral.

3. Children Baptized after the Age of Reason

As prescribed by the National Statutes for the Catechumenate the confirmation of children baptized after they have reached catechetical age (age of reason) also follows the catechumenate process and takes place during the Easter Vigil and is celebrated by the parish priest.

“Since children who have reached the use of reason are considered, for purposes of Christian initiation, to be adults (canon 852:1), their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of baptism, confirmation, and Eucharist at the Easter Vigil, together with the older catechumens.” (NSC 18).

Parents, pastors and/or catechists are not permitted to require that their Confirmation be delayed because of their age.

4. Those in danger of death

Infants and adults who are baptized when they are in danger of death are to be confirmed at the same time, if the baptism is celebrated by a priest

IX. FIRST CONFESSION AND FIRST COMMUNION DIRECTIVES

A. Children are to be catechized and properly prepared for First Penance before they receive First Communion. Meaningful parental involvement in this preparation is essential. While in an individual case the parents could decide that their child is not ready to receive First Penance prior to First Communion, such should be an exceptional and infrequent case. A child unready for First Penance would normally be considered unready for First Communion.

B. The catechetical emphasis for children preparing for First Penance and First Communion should be directed not only to the celebration of their First Confession and First Communion but also to a lifetime of active participation in the sacramental life of the Church. (This is especially important in the classes for parents.)

C. First Penance and First Communion are to be received at the age of reason, usually seven years old (second grade.)

D. Careful consideration needs to be given in the case of children and other persons who are developmentally disabled, that they not be unduly deprived of the benefit of the sacraments.

X. CELEBRATION OF MARRIAGE

A. MARRIAGE LITURGY

1. It is important that the priest or deacon who is preparing the couple for the Sacrament of Matrimony communicate to them the significance of Christian marriage as a covenantal relationship that is a reflection of the mystery of the union between Christ and the Church. The Rite of Marriage, whether it is celebrated during Mass or outside of Mass, is a sacred liturgical event. As with all liturgical rites, it is centered in the Paschal Mystery of Jesus who through the Sacrament of Matrimony seals and strengthens the love of the couple for one another and sustains them in their commitment throughout their married life. Therefore, in preparing the liturgical celebration, it is important that the choices made regarding music, readings, etc. reflect an understanding and appreciation of the marriage ceremony as a sacramental celebration.

2. The priest or deacon should share with the couple the options included in the rite. He should advise them to review the Scripture texts provided for the Liturgy of the Word and choose those to be proclaimed at their wedding. He should then develop a homily based, at least in part, on these Scriptures, and remind them of the beauty and dignity of the sacrament as well as the marriage vocation and the grace of God that is there to sustain them.

3. Attention should be paid to the liturgical season, to the decoration of the church and to the music chosen, so that these focus on the meaning of the event, on God's presence and the gifts of grace in the sacrament celebrated.

4. Any additions to the rite should be evaluated as to their suitability to the marriage ceremony and in light of the cultural background of the couple. It is important that extraneous symbols not be added which might detract attention from the primary symbol of the marriage vows. Such symbols might better be reserved for use during the festivities that take place after the Church ceremony.

5. In marriages where ministers of other denominations are participants, the ecumenical guidelines already in effect must be observed.

6. Couples should be reminded that it is appropriate to make suitable offerings to the church, to the musicians, and others they ask to serve at their wedding.

7. The diocesan Offices of Liturgy and Family Life offers workshops on the Catholic Wedding Liturgy as needed.

B. MARRIAGE DOCUMENTATION

1. Ecclesiastical Requirements

- a) A Pre-Nuptial Investigation Questionnaire is to be completed for both bride and groom. A priest or deacon is to interrogate each separately. The purpose is to obtain basic statistical information and ascertain couple's knowledge and intentions regarding marriage, and to establish their freedom to enter marriage.
- b) A Freedom Affidavit should be completed for both bride and groom. Generally a close relative or a person who has known the bride or groom since marriageable age should complete the Freedom Affidavit. A priest may personally vouch for the freedom of either party provided he has known the party since he or she reached marriageable age.
- c) A recent copy of each party's Baptismal Certificate must be obtained. The baptismal certificate should have been issued within the last six months. Each party can obtain a recent copy by writing to the church of baptism. Non-Catholic Christians also must supply a baptismal certificate. LDS are not required to do so. For questions regarding the validity of baptism in other churches, refer to pp. 109 - 113.
- d) All couples preparing for marriage are required to attend a pre-marriage Natural Family Planning session. A certificate of attendance will be given to each couple. The couple is to present the certificate to the minister arranging the marriage, who in turn will attach it to the other marriage papers to be filed in the parish.
- e) A Death Certificate of a former spouse is to be supplied if one of the parties was previously married, and the former spouse is deceased.
- f) A Civil Marriage Certificate is to be supplied if the marriage is to be a validation of an existing civil marriage. This marriage certificate can be returned to the couple after witnessing the marriage.

2. Civil Requirements

- a) Civil Marriage License- Utah State Marriage Licenses are obtained from the County Clerk of each county. State law requires the parties to a marriage to obtain a license from the County Clerk not more than 30 days prior to the date of the marriage (Utah Code Ann. Section 30-1-7). This means a couple must obtain their license within 30 days of the date of marriage. A new license must be obtained if the marriage does not take place within the 30 day period. An extra fee is charged.
- b) Marriage Licenses obtained in one County of the State may be used in any County within the State. However, the license (properly filled in) must be returned by the minister to the County, which issued it within 30 days following the date of the marriage. There is a civil penalty for the failure to return the license.

3. Observation of Civil Law Marriage Requirements

- a) Canon Law recognizes the competence of civil authority concerning the civil effects of marriage (Canon 1059). One such effect is the regulation requiring the parties to obtain a license for the purpose of registration. This Canon reflects the overall perspective found in the Code of Canon Law that civil laws are to be observed by the Church insofar as they are not contrary to the divine law.
- b) The Canon Law mandate to observe the civil law requirements for marriage is meant to protect the rights of the parties to a marriage in the civil forum (e.g., property rights, custody).
- c) Permission to assist at a marriage that cannot be recognized or celebrated in accord with the norm of civil law must be obtained from the ordinary (Canon 1071 §2). This permission is seldom granted according to the regulations of the Code of Canon Law.
- d) Whenever couples find this norm difficult because of cultural or language differences, the minister should arrange assistance for them in obtaining their marriage license.

C. MARRIAGE POLICY HIGHLIGHTS

Introduction:

Every Catholic has a right to be married in the Church. This right must be exercised responsibly. Therefore, in some instances, the right to marry may be restricted due to the existence of a canonical impediment. It is sometimes difficult for those preparing for marriage to acquire a sense of the sacred character of married life. To do so requires serious preparation. Pastors have the responsibility of assuring that those who marry in Church are properly prepared. By reason of assignment or delegation, others have a share in this responsibility. An additional responsibility is to assess the readiness of the couple for marriage and assist them in preparation for it. To do this the pastor must cordially meet with the couple and secure their cooperation in the preparation process.

The following guidelines will provide assistance to those persons preparing couples for the celebration of a wedding. In simple, clear and direct language these guidelines both respect the freedom of the parties and accurately reflect the teaching and law of the Church. It is hoped that these will give assurance that the couple understands the meaning of marriage and intends to be faithful to the call given them by the Lord, as well as give helpful guidance to all those pastorally concerned with the marriage.

1. Role of the Pastor

- a) The pastor (or a properly delegated priest or deacon) can witness marriages in his parish provided one of the contracting parties is of the Latin Rite.
- b) The pastor has the duty to see that the rights and responsibilities of the couple and the faith community are respected. The pastor has serious moral and ministerial responsibilities for all the marriages, which take place within his parish. As a representative of Christ and delegate of the Church, he is to

determine that the essential elements are present for a valid Christian marriage.

- c) While the pastor has the right to witness all marriages of Catholics within his parish and to impart the nuptial blessing, he should be open to allow other priests or deacons to witness marriages in his parish for special reasons. If a Catholic of a rite other than the Latin Rite marries a non-Catholic, the couple must be referred to the priest of that rite. Pastors should be sensitive in honoring the rites and traditions of the oriental churches.

2. Role of the Engaged Couple

Couples who wish to be married in the community of the Church are to notify the pastor in person as soon as they have the intention to marry, certainly at least six months before the marriage is to take place. Additional time may be necessary because of special circumstances. This meeting with the pastor provides both rapport and an opportunity for outlining the steps that prepare for marriage in the Church.

3. Assessment Process

- a) The assessment process begins with an interview of the couple by the pastor or his delegate.
- b) Qualified and approved professional counselors or instruments may need to be utilized to provide professional expertise in assessing the suitability of the parties for marriage.
- c) If there is a need to delay the marriage, the pastor should clearly explain the reasons to the couple, and offer his assistance to help them overcome the obstacles to their readiness for marriage.
- d) When the marriage is delayed, the couple may have recourse to the bishop or his delegate who can review the case and make recommendations for further considerations. Final determination rests with the bishop. The approval of the bishop is required for a pastor to proceed with a marriage after the marriage has been delayed by another pastor.
- e) Common obstacles to readiness for Marriage:
 - (1) Non-practice of the Catholic faith with no evidence of a true intention of renewal.
 - (2) Lack of freedom, understanding or maturity for marriage.
 - (3) Substantial lack of appreciation of the spiritual and sacramental aspects of marriage.
 - (4) An expressed or unexpressed intention by either of the parties to deny the other's right to a permanent and exclusive union, and/or the procreation, baptism and religious education of children.
 - (5) Canonical impediments, such as a marriage between a baptized Catholic and an un-baptized person (until dispensed by the Chancery Office). The dispensation must be requested before the wedding takes place.

- (6) Marriage with a baptized non-Catholic (until permission has been obtained from the Chancery Office.)
- (7) Apparent indifference by the Catholic party, or disdain by either party for the Catholic up-bringing of the children.
- (8) Refusal to cooperate with the marriage preparation policy.
- (9) Insufficient period of courtship with inadequate knowledge of oneself, and/or other party to the marriage.
- (10) Previous marriages until decree of annulment has been obtained from the Diocesan Tribunal (Cf. Tribunal policies)

4. Formal Preparation for Marriage

The pastor (or properly delegated priest or deacon) is to meet with the couple at least three times. At the initial interview the pastor makes a:

- a) Preliminary assessment of the couple's readiness for marriage and explains the process of preparation to follow.
- b) He is subsequently to meet with the couple and give at least two instructions on Christian marriage and family life, its sacramentality, properties and responsibilities. In some circumstances couples may participate in an online marriage preparation program approved by the pastor or deacon.
- c) He is also responsible to see that all paperwork and dispensations have been completed and that the couple has attended one over-view session in Natural Family Planning.

The following important areas are to be included in the preparation process.

- a) Spirituality of marriage: marriage as a sacrament, a vocation, a commitment to the Church.
- b) Adult education in the faith or an updating of the couple's Catholic understanding of the faith.
- c) Communication and conflict resolution in marriage.
- d) Married love and sexuality.
- e) Responsible parenthood, children and family life.
- f) Finances and money management
- g) Natural Family Planning introductory session.

These additional steps may well be carried out by qualified members of the faith community, including married couples and professions (for example, professional counselors, Engaged Encounter, deanery or parish teams, and Natural Family Planning instructors). The use of marriage preparation Inventories can be helpful.

5. Special Circumstances

- a) **Age:** No pastor or his delegate is to witness the marriage of a person less than 18 years of age without the permission of the diocesan bishop. (Contact Diocesan Tribunal or Family Life Office regarding required documentation).

- b) **Confirmation:** Canon 1065 states: “If they can do so without inconvenience, Catholics who have not yet received the sacrament of confirmation are to receive it before being admitted to marriage.” Pastors are urged to insist on Confirmation before marriage, if at all possible.
- c) **Pregnancy:** In case of pregnancy, the pastor must assure the freedom of the parties, and, if needed, consult with the parents, and seek additional input from diocesan consultants. Pregnancy should not shorten the preparation process in any way.
- d) **Cohabitation:** Premarital chastity, besides being the correct Christian norm, best expresses the profound respect a couple has for one another and the respect they manifest toward their bodies as temples of the Holy Spirit. Sexual activity and cohabitation before marriage, besides being sinful, are detrimental to the marriage relationship and contribute to its demise. If the couple is cohabitating, they should be strongly encouraged to separate until their marriage. Those preparing couples for marriage are to discuss the importance and challenges of chastity before marriage.
- e) **Form:** Catholics must be married before a priest or deacon and two witnesses.
- f) **Validation:** Catholics are encouraged to return to the sacramental life of the Church. If their civil marriage is a stable union, they can return to the sacraments by having their marriage validated in the usual manner. (In some countries, custom and law require that a civil ceremony precede the religious ceremony. This is not the case in the United States. Where couples must request a license from their counties and proceed to celebrate their weddings in the church of their choice. If a couple has followed this practice in good faith, however, they should be dealt with in a pastorally sensitive manner, which means, the six months waiting period may be abbreviated.)
- g) **Mixed Marriage:** Efforts should be made to promote Catholic marriages; mixed marriages are not to be encouraged. Permission must be obtained for marriages between a Catholic and a baptized non-Catholic. A dispensation must be obtained for marriages between a Catholic and an unbaptized person. Whenever mixed marriages are planned, additional marriage preparation and catechesis is required and non-Catholics should be invited to investigate the Catholic faith.

6. Place

- a) The marriage of two Catholics is always to be celebrated in a Catholic church. Rarely is a diocesan dispensation granted. Permission of one’s pastor is necessary to celebrate marriage in another Catholic church or chapel. (Canons 1058 & 1118)
- b) The marriage of a Catholic and a baptized non-Catholic is to be celebrated in the Catholic church. For pastoral reasons a diocesan dispensation can be requested, but the place of celebration should be suitable, e.g. to be celebrated in the place of worship of the baptized non-Catholic due to family

divisions; however, the Catholic church is the more preferred place of celebration.

- c) The marriage of a Catholic and a non-baptized person is preferably in a Catholic church, but a diocesan dispensation is not needed if another venue is pastorally required. The pastor may dispense locally and only in this case, for the wedding to be celebrated in other than a Catholic church.
- d) For marriages celebrated outside the diocese, Pastors should request a “testimonial letter” from the Chancery office by completing the appropriate form and presenting the pre-nuptial investigation and the documentation attached to that file (baptism certificates, confirmation certificates, affidavits of freedom, certificate of marriage preparation and a copy of the civil marriage in case of convalidation).

XI. FUNERALS

A. ORDER OF CHRISTIAN FUNERALS

1. Christian Funerals

- a) Catholics have a right to Christian Burial unless they are deprived of such by ecclesiastical law. (Canon 1176.)
- b) The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed (Canon 1176 §3.)
- c) The *Order of Christian Funerals* offers appropriate rites for the various stages between the time of death and the burial. These rites are divided into three groups:
 - (1) **Vigil and Related Rites and Prayers:** Includes rites that may be celebrated between the time of death and the funeral liturgy. The Vigil is the primary celebration of the Christian community during the time before the funeral liturgy. It may be celebrated in the home of the deceased, in a funeral parlor, or in the church. *Related Prayers and Rites*, includes brief rites that may be used on occasions of prayer with the family.
 - (2) **Pastoral Note:** The recitation of the Holy Rosary of the Blessed Virgin Mary is a very appropriate form of prayer for those gathered around the remains of the deceased. It is a devotional form that can be prayed at any time by any group and does not require a special minister to lead it. It is fitting that it be prayed by a group during the wake, but the Rosary should not replace the Vigil. The Vigil, with song, psalmody and Scripture reading, is the principal celebration of the Christian community before the funeral and should not be omitted or compromised.
 - (3) **The Funeral Liturgy:** is the central celebration of the Christian community for the deceased. When one of its members dies, the Church encourages the celebration of the Funeral Mass. If Mass is not celebrated, the second form of the Funeral Liturgy is to be used. The

Mass is to be celebrated only in a Catholic Church unless the bishop determines there is sufficient pastoral cause for an exception.

(4) **Rite of Committal** is the concluding rite of the funeral.

- d) All such rites are to be celebrated according to the norm of liturgical laws (Canon 1176, §2.) See entire *Order of Christian Funerals* for directives and official texts.

The diocesan Office of Liturgy offers an annual workshop on the *Order of Christian Funerals*, which is open to all who wish to learn about the Church's current funeral rites.

2. Rites for Catechumens, Unbaptized Children and non-Catholics:

- a) As regards funeral rites, catechumens are to be considered members of the Christian faithful. (Canon 1183 §1.)
- b) Unbaptized children may be given ecclesiastical funeral rites if their parents intended to baptize them but the child died before baptism.
- c) Ecclesiastical funeral rites can be granted to baptized members of certain non-Catholic churches or ecclesial communities provided their own minister is unavailable, and it is not contrary to the will of the deceased. (Canon 1183 §3.) Note should be taken that only baptized non-Catholics can receive funeral rites. It is important to respect the feelings of the spouse and relatives of the deceased. At times, the spouse may prefer ecclesiastical funeral rites but the other relatives are opposed. The permission of the bishop or vicar general is required in such circumstances.
- d) A Liturgy of the Word with prayers but no Eucharist may be held. (See *Order of Christian Funerals*)

3. Denial of Christian Burial

- a) Unless they have given some sign of repentance before their death, the following are to be deprived of ecclesiastical funeral rites:
 - (1) Notorious apostates, heretics and schismatics
 - (2) Persons who have chosen cremation for reasons opposed to Christian faith
 - (3) Manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal to the faithful.
- b) In case of doubt, consult the bishop or vicar general. (Canon 1184.)

4. Prohibited Days for Funeral Mass

- a) The Funeral Mass has first place among Masses for the dead and may be celebrated on any day except solemnities that are days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent and the Easter season. (*General Instruction of the Roman Missal*, #380)

- b) If funeral rites take place outside of Mass on these excluded days, it is fitting that there be a Liturgy of the Word with a Rite of Commendation and farewell as provided in the *Order of Christian Funerals* (Cf. n. 4 “Funeral Liturgy Outside of Mass.”) Readings should be selected according to their appropriateness to the liturgical season. Whereas singing is permitted during the celebration, the distribution of Communion is not.

B. CREMATION

1. Presence of the body at the Funeral Liturgy
 - a) Cremation is permitted by the Church, although it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values affirmed in those rites. The Church’s teaching in regard to the human body as well as the Church’s preference for the burial of the body should be a regular part of catechesis.
 - b) Sometimes, however, it is not possible for the body to be present for the Funeral Mass. When extraordinary circumstances make the cremation of the body the only feasible choice, pastoral sensitivity must be exercised by priests, deacons and others who minister to the family of the deceased.

2. Respect for the Cremated Remains of a Body
 - a) The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, as well as the care and attention to appropriate placement, transport and the final disposition. The cremated remains are not to be placed in or made into jewelry, dishes, or statuary (see OCF Appendix #417).
 - b) The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains by a relative or friend of the deceased are not the reverent disposition that the Church requires. (Mount Calvary Catholic Cemetery, Salt Lake City, has columbariums for the disposition of cremains (OCF Appendix #417).

3. The Funeral Liturgy
 - a) When cremation takes place following the Funeral Liturgy
 - (1) When the choice has been made to cremate a body, it is recommended that the cremation take place after the Funeral Liturgy. In this case, the Vigil for the deceased, related rites and prayers, as well as the Funeral Liturgy are celebrated as found in the *Order of Christian Funerals*.

- (2) At the conclusion of the Funeral Liturgy, the Rite of Final Commendation and Farewell takes place, using the alternate form of dismissal as found in the Appendix to Order of Christian Funerals. Then the cremation of the body takes place.
 - (3) For the Rite of Committal, the cremated remains are reverently taken to the place of burial or entombment and the alternate form for the words of committal used (see OCF Appendix #438.)
- b) When cremation and committal take place before the Funeral Liturgy
- (1) When cremation and committal take place before the Funeral Liturgy, the Prayers after Death and the Vigil for the deceased may be adapted as appropriate and used before the Funeral Liturgy. The Rite of Committal with Final Commendation may also be celebrated at that time. The alternate form for the words of committal found in Appendix #438 is used.
 - (2) Following the committal, the family and friends of the deceased join the Catholic community for the Funeral Liturgy. Prayers, which do not make reference to honoring or burying the body of the deceased, should be chosen.
 - (3) The Funeral Mass, as it is properly called, is celebrated as given in the Order of Christian Funerals. The Rite of Final Commendation is omitted, since it has already taken place. The blessing is given and the people are dismissed in the usual way.
 - (4) When the Funeral Liturgy outside Mass is celebrated, the Rite of Final Commendation is omitted, since it has already taken place. Following the Lord's Prayer, a blessing is given and the people are dismissed in the usual way.
- c) Funeral Liturgy in the presence of the cremated remains
- (1) By virtue of an indult granted by the Congregation for Divine Worship and the Discipline of the Sacraments (Prot, 1589/96/L), the celebration of the Funeral Liturgy, including Mass, in the presence of cremated remains is permitted in the dioceses of the United States under the following conditions:
 - i. That the cremation not be inspired by motives contrary to Christian teaching, in accordance with what is contained in the *Code of Canon Law* (Canon 1176 §3)
 - ii. That each diocesan bishop will judge whether it is pastorally appropriate to celebrate the liturgy for the dead, with or without Mass, with the ashes present, taking into account the concrete circumstances in each individual case, and in harmony with the spirit and precise content of the current canonical and liturgical norms.
 - (2) Care must be taken that the celebration of the Funeral Liturgy in the presence of the cremated remains is carried out with due decorum. The cremated remains of the body are to be placed in a worthy vessel. A small stand is to be prepared for them at the place normally occupied by

the coffin. The vessel containing the cremated remains may be carried to its place in the entrance procession or may be placed on the stand before the liturgy begins.

- (3) The Funeral Mass is celebrated as in the Roman Missal and Order of Christian Funeral Prayers, which do not make reference to the honoring or burying of the body of the deceased, should be chosen. Following the Prayer after Communion, the Rite of Final Commendation takes place. The alternate form of dismissal is used. (See OCF Appendix #437.)
- (4) When the Funeral Liturgy outside Mass is celebrated, all takes place as in the Order of Christian Funerals. Prayers, which do not make reference to honoring or burying the body of the deceased, should be chosen. Following the Lord's Prayer, the Rite of Final Commendation takes place. The alternate form of the dismissal is used. (See OCF Appendix #437.)
- (5) The Rite of Committal is celebrated at the cemetery or columbarium as soon as possible following the Funeral Liturgy. The alternate form for the words of committal is used. (See OCF Appendix #438.)
- (6) When the Rite of Committal with Final Commendation is celebrated, the alternate form for the words of committal is used.

XII. GUIDELINES REGARDING GROUPS AND MOVEMENTS

The primary affiliation of Catholics is the parish. However, many Catholics find membership in a movement, organization or group of assistance in living out their baptismal calling. In order to better mediate the relationship between parish life and membership in a given group or movement, the following guidelines are presented.

1. Each parish, group or movement is to have designated spiritual directors from among the pastoral staff as determined by the pastor.
2. Likewise, each group or movement is to have a committee of at least four members, including a person who is the coordinator of the group and another to serve as treasurer.
3. As each group is ultimately to be of service in the parish, the focus of formation and retreats should be to prepare members for pastoral service in the parish community.
 - a) Requests for Confessions or Mass for a retreat, Encuentro or other such gatherings are better served if participants make use of those already scheduled in the parish.
 - b) The Blessed Sacrament is not to be taken outside of the church for a retreat or Encuentro. If a team desires to pray before the Blessed Sacrament they are to make arrangements with the pastor for access to the church as needed.

For additional information consult: *Guidelines for Groups and Movements in the Diocese of Salt Lake City* or the *Office of Hispanic Ministry*.

ADMINISTRATIVE PROCEDURES

I. MEETINGS AND COUNCILS

A. PRAYER AT MEETINGS AND GATHERINGS

In order to encourage and foster renewed participation in the *Liturgy of the Hours*, it is the mind of the Church that when public worship is conducted at meetings and gatherings, the *Liturgy of the Hours* should be given “pride of place” (rather than some other prayer service), second only to the celebration of the Eucharist. The Office of Liturgy will assist and facilitate the preparation of the *Liturgy of the Hours* as requested.

B. PARISH PASTORAL COUNCILS

Each parish in the diocese is to have a parish pastoral council according to Canon law #536, 1-2. Missions are also encouraged to have a council, especially if there is a sizeable congregation. The council is consultative and advises the pastor or administrator. The role and obligation of the pastor or other administrator is to consider seriously the wisdom of the council and to ensure that its deliberations and recommendations are in accord with the good order of the Church.

C. PURPOSE OF PARISH PASTORAL COUNCILS

The council is formed to foster the full pastoral life and growth of the parish. The council follows a model of ecclesial rather than political power. Thus it seeks to avoid a mentality of power plays, self-centered strategies, and factionalism. A pastoral council does not make Church law (and is not, therefore, a legislative body) but discerns the application of given Church law and pastoral vision to the particular parish situation. The parish pastoral council focuses on the building of consensus in the power of the Spirit. Accordingly, it operates by a careful and respectful process of listening and consultation.

D. GUIDELINES FOR PARISH PASTORAL COUNCILS

1. Membership on the parish pastoral council
 - a) Members of the council are usually members of the parish.
 - b) The number of persons on the council is related to parish and mission size (more for larger parishes and missions, fewer for small parishes and missions).
 - c) Membership will consist of elected members (usually at least half are elected), representative members (from parish groups and organizations); ex officio members (e.g., pastor or administrator, DRE, etc); and appointed members.
 - d) The term of office for most members should be more than one year, with staggered elections for the sake of membership continuity.

2. Council Meetings

- a) Monthly meetings are recommended from September through May, with a summer break. Two hours is the recommended limit for the meeting.
- b) Meetings should be conducted in an orderly fashion, perhaps using a modified form of Roberts Rules of Order; accurate minutes should be taken.
- c) Meetings should be conducted according to an agenda finalized at a meeting of the council executive committee held well in advance of the date set for the full council meeting. Minutes of the prior council meeting should be sent to council members before the full council meeting.

3. Council Leadership

- a) There should be a president or chairperson (who need not be the pastor or administrator); a vice president; and a secretary. The past president might also be an officer.
- b) The executive committee consists of the pastor or administrator and the officers of the council.
- c) The term of office for council leadership should be one year, renewable.

4. Council Structure

- a) The council should operate on the basis of a constitution and by-laws.
- b) There should be committees determined by the needs of the parish, with job descriptions.
- c) As regards other parish entities, the parish pastoral council is considered the coordinating body of all parish organizations and ministries.
- d) In accordance with Canon #537, each parish, mission and school, is to have a finance committee to assist the pastor or administrator with the administration of the goods of the parish, mission or school. In the Diocesan Finance Manual it is stated that "...every parish, school and church institution is to have a finance council to collaborate in its proper fiscal management." The parish pastoral council and the finance council are to collaborate for the sound management of the parish, or mission.

E. PARISH LITURGICAL COMMITTEES

It is recommended that each parish have a liturgical committee to advise the pastor or administrator regarding parish worship and liturgical needs. While the committee is consultative, it is to assist with the preparation, coordination and evaluation of liturgical services as well as with the formation of ministers.

The Diocesan Office of Liturgy can provide helpful resources and assistance regarding parish liturgical committees.

II. SACRAMENTAL RECORDS

1. The Diocese of Salt Lake City maintains a central diocesan file of data recording the reception of baptisms, confirmations, marriages and of deaths.
2. Accurate maintenance of this central sacramental file requires the cooperation of every pastor and administrator. The file does not replace the parish/mission registers for these sacramental events.
3. With the implementation of the Diocesan Software System, all parishes in the diocese must input all sacramental records into their Family Directory database. Parish/Mission should sync with the diocese at least once a month; weekly is preferred for larger parishes. For questions, please contact the Chancellor's Office.

III. CONSTRUCTION PROJECTS AND CALENDAR

Procedures regarding the construction, renovation, and repair of facilities within the diocese are to be followed. Since these projects impact the life of the local church, it is imperative that care be exercised by both parish and diocesan leadership to ensure that these projects meet current and future needs in light of the mission of the Church.

For a full explanation of the procedures, please consult the [Construction Manual of the Diocese of Salt Lake City](#). Any questions or comments should be directed to the Office of the Chancellor.

IV. BUILDING AND RENOVATING WORSHIP SPACES

Building and renovating worship space is an opportunity to renew the liturgical life of the community. The success of a project is revealed in its effect on the liturgical life of the community.

The Diocesan Bishop, as the chief liturgist of the diocese, ultimately directs and approves the building and/or renovation of parish churches and chapels. As advisors to the bishop, the Liturgical Art & Architecture Committee serves parishes involved in the construction, restoration, enhancement and renovation of liturgical space by facilitating the implementation of the Design and Review Process in collaboration with diocesan offices and other consultants.

Consult the [Guidelines for the Building and Renovation of Churches in the Diocese of Salt Lake City](#). For further information, direct questions to the Office of Liturgy.

Calendar For Construction Projects

DATE ACHIEVED

Concise written explanation of the proposed Project to the Bishop	_____
Selection of architect	_____
Schematic design	_____
Capital Development Corporation when loan is needed	_____
Architectural Contract	_____
Diocesan Art and Architecture Committee for worship space	_____
Diocesan Building Commission	_____
Groundbreaking date set by Bishop	_____
Construction bid process	_____
Construction documents	_____
Completion: "As-built" plans and CD to Archives	_____
Dedication date set by Bishop	_____
Post completion walk-thru	_____

V. TECHNOLOGY POLICY

Each ministry provides technology for employees. Employees must not have expectations of exclusive use or privacy when using ministry property. All technology development is to be coordinated through the Manager or the authorized representative of the Manager. All information transmitted via or stored on ministry equipment is the property of the ministry, not of the employee.

VI. COMMUNICATIONS POLICY

The Office of Communications strives to ensure that the Diocese of Salt Lake City proclaims the Good News of the Gospel through a clear and consistent message both internally and externally. The Office of Communications in conjunction with *The Intermountain Catholic*, Utah's official Catholic newspaper, is the primary source of information for the Diocese of Salt Lake City about diocesan-wide events, news and announcements. The Director of Communication works for the Bishop of Salt Lake City to ensure that the diocese's mission, response to media inquiries and presentation of events are represented with one, unified voice in a manner that promotes evangelization of the Catholic faith. The Director of Communications, acting as spokesperson, will ensure a clear, consistent, accurate, authoritative and timely message is communicated to the public on behalf of the diocese and the bishop.

In the interest of orderly, consistent management of information released to the news media and the general community, all diocesan personnel including: priests, deacons, seminarians, religious, diocesan employees, parish and school personnel and institutional staff affiliated with the Diocese of Salt Lake City, are required to comply with the following communications policy. As a diocese, we try to cooperate with the media whenever possible. Good communications among all diocesan personnel will assist the diocese in working with reporters and may preempt negative reports in the media.

1. **The Office of Communications as well as the appropriate diocesan and civil authorities must be notified of a crisis or any potential crisis immediately.**

A crisis is defined as any emergency or controversy that could significantly impact the public perception or reputation of the diocese.

- Emergencies may include, but are not limited to: fires, accidents, explosions, weather-related incidents and natural disasters.
- Controversies include events such as crimes or threats against diocesan personnel, inappropriate conduct by clergy, faculty, staff or students; litigation, fiscal irregularities and personnel issues.

If unsure whether the topic may be controversial or result in a contentious story about the diocese, please contact the Communications Office immediately to discuss the issue. The Director of Communications in consult with the Bishop and Vicar General will make the final decision on how the media inquiry will be addressed.

2. Any media inquiries on **topics that are considered controversial** and may result in a negative or contentious story about the diocese, its parishes, its schools or its personnel, should be directed to the Director of Communications.

In response to any media contact or inquiry regarding a controversial topic, Diocesan personnel are to advise the reporter: "The Diocese of Salt Lake City's policy is to refer all media inquiries to the Director of Communications. You may contact the office at (801) 328.8641 x362."

3. If a reporter, photographer, or videotaping crew arrives unexpectedly at your institution in response to a crisis, contact the Communications Director immediately before you allow them on the grounds of your facility. You or your authorized representative may be directed to speak or not to speak with the media after the Communications Director determines if any response is appropriate.
 - a. Although the media cannot be prevented from photographing or filming the exterior of a diocesan building, the Director of Communications will contact their newsroom and/or editors for clarification.

- b. The media cannot enter diocesan facilities to record, photograph or attempt to interview anyone without explicit permission.
 - c. The media cannot block the entrance to diocesan parishes or schools, or prevent people from entering buildings or conducting business as usual.
 - d. The media can be instructed not to block or interfere in any access area, such as parking lots, driveways, doors, walkways, etc. if staff complains about the inconvenience caused by their presence in those areas.
4. If a media inquiry is made on **topics that are considered non-controversial**, diocesan clergy or personnel may give in-person and on-camera interviews if they are directly involved in the subject matter or if it is their area of expertise. Please contact the Director of Communications following the interview to provide details of the interview and when the story will be broadcast or published.
5. All “Letters to the Editor” and correspondence with news media should be copied to the Director of Communications upon submission to the external news outlet.
6. Parishes and schools may submit stories directly to media outlets, without prior approval, if the purpose is to advertise an event or program.

VII. SOCIAL MEDIA POLICY

“The world of digital communication, with its almost limitless expressive capacity, makes us appreciate all the more Saint Paul’s exclamation: “Woe to me if I do not preach the Gospel” (1 Cor 9:16).

—Pope Benedict XVI, 44th World Communications Day message (2010)

For generations Church leaders, including Pope Francis, have articulated the clear need to use new technologies to express the Word of God to all. The Diocese of Salt Lake City recognizes the powerful tool electronic media can be to evangelize and educate people. In order to ensure electronic communication on the Internet is appropriate, effective and reflective of Catholic values, and is consistent with the rules and values of the workplace, the Diocese of Salt Lake City has established the following policies. These policies are in addition to and complement existing policies regarding the use of electronic communications.

1. Definition of Social Media: Any web-based and mobile technologies which are designed to turn communication into interactive dialogue. This includes, but is not limited to the use of blogs/wikis, message boards/forums, Facebook, YouTube, Twitter, LinkedIn, Google+, Instagram, Pinterest, etc.

2. Establishing a Social Media Presence: It is important to remember online content is visible to anyone in the world so one must always be mindful about the nature of the information posted. Content should consistently represent the views and teachings of the Catholic Church.

- Approval from the department head/pastor/principal/agency director is needed before seeking permission to establish a new site or account from the Diocesan, parish, school or social service center webmaster.
- A minimum of two adult individuals within the Diocesan department and/or parishes, schools or agencies, should have full administrative access to the account (no minors should be granted administrative privileges).
- Personal pages and information should be neither advertised nor accessible to young people. In addition, do not link personal accounts to your work accounts.
- **Post the following “rules of conduct” established by the United States Conference of Catholic Bishops for visitors to Facebook sites: “All posts and comments should be marked by Christian charity and respect for truth. They should be on topic and presume the good will of other posters. Discussion should take place primarily from a faith perspective. No ads please.”**

3. Guidelines for the Use of Social Networking Sites with Minors: The Diocese of Salt Lake City recognizes the various ways, both positive and negative, that technology and social media can be used. It is important that technology be used in a responsible and ethical way and that diocesan staff, volunteers and parents be transparent in all forms of communication, particularly when ministering to young persons. Social networking sites should be used for ministry and education rather than for befriending. (See Diocesan Safe Environment Policy.)

- Written permission must be obtained prior to posting identifying information of minors/young people on websites.

- The site administrator is an adult considered to be working with minors and thus should have completed all safe environment requirements per the Diocesan policy.
- Parents should be informed that a social networking site is being utilized as a standard part of ministry and any materials posted on the site must also be available through other communication mediums.
- In photographs of youth activities, youth should not be “tagged,” or identified by name in the photograph. On the original social networking site, it is recommended that the “no tagging” option be set.
- Because of the potential of teen crises or time relevant information, any pages with high volumes of youth involvement should be monitored frequently by official organizational personnel. A plea for help that goes unanswered can be dangerous for teens and their families as well as damaging to the parish, school, and/or organization.
- It is recommended that clear guidelines or parameters be established with regard to times of communication between adults and young people. **While young people may be on the phone/texting in the late evening hours, those who minister with young people should pre-determine a timeframe when it is too late to take a professional call, except in the case of serious urgency.**
- If youth are to engage in blogging as a part of an officially sanctioned organizational activity, such activity must be monitored by at least two adults; the content of such a blog must be in compliance with Catholic Church teaching and values.

General “Rules of the Road” for the Administrator

- **Stick to ministry** and do not claim to represent the official position of the Church unless authorized to do so. **Be honest, professional and clear** as to who you are and the ministry you represent.
- Do not post information about the Diocese, coworkers, or the audience that should be kept confidential.
- All comments should be respectful and on topic. Block/delete those that are potentially libelous, disrespectful or contrary to church teaching.
- Prior to posting make sure you are following all copyright and fair use laws are observed. Always attribute photos, quotes, information to original source/author.
- Parents must have access to everything provided to their children. For example, parents should be made aware of how social media are being used, be told how to access the sites, and be given the opportunity to be copied on all material sent to their children via social networking (including text messages). While parents should be provided with the same material as their children, it does not have to be via the same technology (that is, if children receive a reminder via Twitter, parents can receive it in a printed form or via e-mail).
- **Make everyone aware of the Children’s Online Privacy Protection Act, which is federal legislation that oversees how websites interact with children under age 13.**

VII. PERSONAL USE OF SOCIAL NETWORKING SITES

The Diocese of Salt Lake City respects the right of clergy, employees, volunteers and independent contractors to create and maintain personal social networking websites. Priests, Deacons, Employees, Volunteers and Independent Contractors who choose to identify their affiliations with the Diocese of Salt Lake City and/or its entities (parishes, schools and agencies) on personal social networking websites seen by their readers as representatives of the Diocese of Salt Lake City, must adhere to the following guidelines:

1. **Include a Disclaimer.** Add a notice to personal websites that clearly communicates to readers that the comments or views you choose to share do not reflect the views of the Diocese of Salt Lake City, parish, school or other diocesan-related entity. For example: “The views expressed on this social network are mine alone and do not necessarily reflect the views of my employer.”
2. **Adhere to the Confidentiality Policy.** Employees, Volunteers and Independent Contractors must maintain the confidentiality of the Diocese of Salt Lake City and its entities at all times.
3. Policies regarding workplace conduct in our churches, offices and schools also apply to online activities. Inappropriate postings that may include discriminatory remarks, harassment or threats of violence will not be tolerated.
4. Be mindful that the information posted on your personal social networking site, or on other social networking sites could potentially be grounds for discipline or possible termination of employment.

Do's:

- Comply with all safe environment requirements per the Diocese of Salt Lake City policy.
- Obtain written permission prior to posting identifying information of minors/young people on websites.
- Inform parents that a social networking site is being utilized as a standard part of youth ministry
- Monitor sites frequently.

Dont's:

- Initiate friend/connection requests
- Tag youth in photographs
- Post personal content on ministry based sites of the Diocese of Salt Lake City

Additional resources:

1. Vogt, Brandon. *The Church and New Media: Blogging Converts, Online Activists, and Bishops Who Tweet*. Huntingdon, IN: Our Sunday Visitor, Inc, 2011.
2. USCCB Social Media Guidelines: www.usccb.org/about/communications/social-media-guidelines.cfm
3. Recommended Technology Guidelines for Pastoral Work with Young People: <http://www.nfcym.org/resources/documents/TechnologyGuidelinesNov2010.pdf>

VI. VEHICLE SAFETY POLICY

A. The diocese has formulated a vehicle safety policy: It is required by the Catholic Umbrella Pool II (CUP II). CUP II is a liability insurance pool of 47 small dioceses around the country in association with Catholic Mutual Group, which provides an additional layer of liability insurance coverage above the liability coverage provided by Catholic Mutual's basic property insurance policy. Since many large liability claims are related to automobile safety, this policy is mandated.

B. DIOCESAN VEHICLE SAFETY

1. Any employee or volunteer whose duties include driving buses or vans must obtain appropriate state certification and provide same to his or her supervisor. This certification will be included in the employee's file and/or retained by the volunteer's supervisor.
2. A motor vehicle record check will be run on all employees whose primary duties require the driving of a motor vehicle.
3. A driver (employee or volunteer) of a bus or a van who causes an accident, or who is involved in more than one accident in one year, or who is cited for a moving violation, shall be required to attend a defensive driving course per state requirements. The pastor or the administrator of the entity that employs the driver must obtain written verification that the course was successfully completed. This verification must be included in the driver's file.
4. No one will be hired as a bus or van driver, or be allowed to serve as a volunteer, who has any of the following citations or convictions in the last three years:
 - a) Driving under the influence of alcohol or drugs.
 - b) Hit and run.
 - c) Failure to report an accident.
 - d) Negligent homicide arising out of the use of a motor vehicle.
 - e) Operating a vehicle during a period of suspension or revocation.
 - f) Using a motor vehicle for the commission of a felony.
 - g) Utah law.
 - h) Permitting an unlicensed person to drive.
 - i) Reckless driving.
 - j) Speed contest
 - k) Any combination of accidents and moving violations, which total three.
5. All volunteer drivers will be required to complete the Driver Information Form. These forms will be updated annually. It is the responsibility of the local program supervisor to facilitate this process.
6. Records will be maintained on the formal annual inspections required for Utah State licensing of motor vehicles.

7. Seat belts are required to be worn when operating or riding in all vehicles according to Utah State law. It is the driver's responsibility to verify that all passengers are wearing seat belts.

8. Each driver, whether an employee or volunteer, will observe and obey all applicable Utah laws.

9. There must be compliance with the following preventative maintenance program for each vehicle covered by the diocesan fleet insurance policy. Complete records will be maintained at each entity verifying compliance with this program.

10. Under no circumstances may a 10 to 15 passenger van be utilized for the transport of individuals.

C. AUTOMOBILE AND BUS MAINTENANCE SCHEDULE

Every 5,000 Miles

- Change the engine oil
- Change the oil filter
- Lube the chassis
- Check all fluid levels
- Check all drive belts
- Check all hoses

Every 15,000 Miles

- Replace air filter and element
- Replace fuel filter
- Replace crankcase ventilation valve

Every 24,000 Miles

- Change the transmission fluid & filter

Every Six Months

- Rotate the tires
- Inspect brake linings
- Inspect the hoses
- Inspect the power steering
- Inspect the shocks

Every Year

- Complete safety inspection as required by Utah automobile licensing regulations.
- Tune up of engine preferably in the fall of each year

Every Two Years

- Antifreeze should be drained and the System flushed.
- Refill with antifreeze and a water pump lubricant

D. DRIVER INFORMATION FORM

**DIOCESE OF SALT LAKE CITY
Driver Information Form**

ATTENTION: The Diocese of Salt Lake City and _____ Parish/School
(the "parish/school")

I am able to provide transportation for field trips and parish related activities. I agree that EACH CHILD MUST BE PROVIDED WITH, AND USE A SEAT BELT UNDER UTAH LAW and that each child will be required to wear a seat belt during the entire time each child is in my vehicle. There are a total of _____ seat belts available. In addition, if there are airbags in my vehicle, I shall follow manufacturer's recommendation regarding who can be seated adjacent to an airbag.

I agree that the use of my private vehicle to transport myself and others for a field trip or an activity shall not hold responsible the Diocese of Salt Lake City, the parish/school and their employees, agents, representatives and volunteers for any harm or injury resulting from travel to and return from the field trip or activity. It is my understanding that I will receive the directions and the itinerary for each particular field trip or activity and it is my responsibility to follow the same.

I hold a valid, non-probationary Utah driver's license and am over the age of 20 years old. My vehicle is currently registered and insured. I understand that my insurance is the prime carrier in the event of an accident. My policy liability limits are at a minimum \$100,000 per person/\$300,000 per occurrence. The pertinent insurance information is as follows:

NAME OF INSURANCE COMPANY: _____

NAME OF INSURANCE AGENT: _____

TELEPHONE NUMBER OF AGENT: _____

POLICY NUMBER: _____

DATE OF POLICY EXPIRATION: _____

DATE: _____

PRINTED NAME OF DRIVER

SIGNATURE OF DRIVER

Safe Environment Program

1. INTRODUCTION

If people are to worship, study, or celebrate together in the Catholic community, they must do so in a safe environment. In the Charter for the Protection of Children and Young People, the United States Conference of Catholic Bishops recognized past failures in this regard and pledged to protect the faithful in the future.

The Diocese of Salt Lake City is committed to the implementation of the Charter for the Protection of Children and Young People and the norms which were adopted June 4, 2002 by the U.S. Bishops, and as approved by the Vatican on December 8, 2002, as well as to any official modifications that might be legislated.

2. POLICY

Child abuse, including sexual abuse of children, young people or vulnerable adults, is contrary to Christian principles and will not be tolerated. All personnel and volunteers within the Diocese of Salt Lake City must comply with applicable state and local laws regarding incidents of actual or suspected child abuse and with the procedures outlined in this document. Further, they are to be made familiar with the policies and procedures prescribed by the diocese to:

- a) comply fully with reporting laws and to cooperate fully with investigating authorities.
- b) guarantee an effective response to allegations of child abuse.
- c) ensure the accountability of diocesan procedures.
- d) promote healing and reconciliation with victims/survivors of child abuse.
- e) educate personnel and volunteers of the diocese and its parishes, schools, institutions, and organizations about the policies and procedures.

3. PREVENTION

A. Communication

1) All personnel and volunteers, indeed all of our people, need to be informed about diocesan policy dealing with the prevention of sexual abuse of children, young people or vulnerable adults and the procedures to be followed in particular when reports of sexual abuse of children, young people or vulnerable adults by personnel and volunteers are received.

2) The Diocesan Director of Safe Environment (DDSE) will make every reasonable effort to communicate clearly and regularly with both civic and Church communities regarding the goals, expectations, and progress of the Safe Environment Program. Specifically, the DDSE will:

- a) regularly include articles in the Intermountain Catholic covering concern for the safety of children, young people and vulnerable adults.

- b) include information on the Safe Environment Program in the Diocesan Pastoral Directives and the Administrative Handbook for Catholic Schools and ensure the directives are distributed to priests, deacons, religious and youth education directors, school principals, and institution/organization directors.
 - c) use the Diocesan website to display policies, information on reporting abuse, and provide on line training for the local parishes, schools, institutions, and organizations.
 - d) make presentations to clergy at their annual convocation, to deacons at their annual retreat, and to school administrators, religious education directors, and youth leaders at the beginning of the year meetings emphasizing their responsibility to adequately educate all staff members, volunteers, and new employees, children and young people, parents and guardians of students in religious education programs and Catholic schools on the Safe Environment Program.
 - e) provide information on the Safe Environment Program for use during orientation of new employees and volunteers.
 - f) provide age appropriate classroom instruction for all Catholic school and religious education students as an integral component of curriculum.
 - g) in conjunction with the Director of Communications, develop and distribute articles on Safe Environment and instances of sexual abuse of children, young people or vulnerable adults by personnel and/or volunteers.
- 3) The Director of Communications will:
- a) provide assistance and coordination concerning public communications as needed.
 - b) be responsible for all communications from the diocese to the media.
 - c) ensure communication that reflects a commitment to transparency and openness. (See pp. 137 – 139)

B. Education

- 1) The Diocese will make every reasonable effort, given its geography, to educate people at all levels as to the priority of a safe environment for the safety of children, young people and vulnerable adults and the behavior required of all personnel and volunteers.
- 2) The Diocesan Director of Safe Environment will:
 - a) oversee the development and deployment of education and training programs for children, young people, parents, ministers, educators, and others about ways to make and maintain a safe environment for children, young people or vulnerable adults.
 - b) collaborate with community groups, law enforcement agencies, and social services to use their resources for diocesan-wide, deanery, school, and local parish presentations through speakers as well as educational materials.

- c) inform community groups regarding the Diocesan Safe Environment Program in order to ensure collaboration and open communication with the broader community.
 - d) provide special assistance to rural parishes and missions.
- 1) Local Directors of Safe Environment will:
 - a) provide regular and on-going sexual abuse of a minor or vulnerable adult prevention training and education. The Diocesan Director of Safe Environment, with the assistance of other diocesan program directors, will provide resources, guidance and supervision for Safe Environment training.
 - b) provide each new employee or volunteer a copy of the Diocesan Safe Environment Program, which includes the Code of Ethical Standards, Ethical Standards in Professional Relationships, Guidelines for Working with Children, Young People and Vulnerable Adults, Canonical Process for Priests or Deacons, and Code of Conduct for Minors. Each employee or volunteer is required to read these documents.
 - c) provide annual training to personnel and volunteers having regular contact with children, young people or vulnerable adults on diocesan policies regarding sexual abuse and safe environment.
 - 2) All personnel and volunteers who have regular contact with children, young people or vulnerable adults must complete initial diocesan Safe Environment training and any additional training every three years as required by the Diocese of Salt Lake City.
 - 3) The Bishop will periodically review the curriculum developed by the seminaries pertaining to formation for chaste celibacy for adequacy in meeting the diocesan objectives.

C. Screening

1. All personnel and volunteers who have regular contact with children, young people or vulnerable adults, must complete initial background screening and additional screenings every three years as required by the Diocese.
2. Local Directors of Safe Environment will require all personnel and volunteers meeting these criteria to complete a disclosure form and, based on this information, will run a background screening.
3. Information obtained through the disclosure form and background screening is to be kept confidential. All material is to be kept in a locked file with access restricted to the pastor, principal, chief administrator, and local Director of Safe Environment.
4. Disqualifying Offenses. No one, acting in the name of the church, school or organization, may work with children, young people or vulnerable adults if convicted of any disqualifying offense, been on probation, or received deferred adjudication for any disqualifying offense, or have presently pending criminal charges for any disqualifying offense until a determination of guilt or innocence is made, including any person who is presently on deferred adjudication. Disqualifying offenses include:
 - a) A felony classified as an offense against the person or family, or involving an offense against the person or family.

Examples: Offenses against a person include, but are not limited to: murder, assault, sexual assault and abandoning or endangering a child. Offenses against the family include, but are not limited to: bigamy, incest, interference with child custody, enticing a child, and harboring a runaway child.

- b) A felony classified as an offense against public order or indecency.

Examples: Offenses against public order or indecency include, but are not limited to: prostitution, obscenity, sexual performance by a child, possession or promotion of child pornography, and disorderly conduct.

- c) A felony violation of any law intended to control the possession or distribution of any substance included as a controlled substance in the Utah Controlled Substance Act.
- d) A misdemeanor classified such as sexual assault, indecency with a child, injury to a child, abandoning or endangering a child, sexual performance by a child, possession or promotion child pornography, enticing a child, young person or vulnerable adult, bigamy, or incest.

5. Other Offenses. For instances other than a Disqualifying Offense as defined above, if there has been an arrest, conviction, probation, or deferred adjudication, administrative determination, or domestic protective order, or there are pending criminal charges (collectively referred to as “offense or order”), the following factors will be considered in determining whether to deny or terminate the applicant:

- a) Type, frequency and severity of the offense or order;
- b) Maturity of the applicant at the time of the offense or order;
- c) Nature of the work or volunteer services and qualifications required such as whether the offense or order is an impediment to the ministry in which the applicant will work or provide volunteer services.
- d) Date of the offense or order.

6. Review of Disqualification

- a) Any person, including a volunteer, who applies for a ministerial position that involves regular contact with children, young people and vulnerable adults and is not accepted or is removed due to a Disqualifying Offense, may have the disqualification reviewed. If non-acceptance is based on the background screening, the applicant shall be given the name and address of the agency reporting his/her criminal history. In the event that the applicant reasonably believes that an error has been made by the reporting agency or independent agent, they need to work with the reporting agency or independent agent to correct the report. Upon written request, a second background screening can be obtained and the application reconsidered.
- b) Any applicant or employee or volunteer for a position that involves regular contact with children, young people or vulnerable adults who is not accepted

or is removed due to a disqualifying or other charge, may have the disqualification reviewed. The applicant must notify the Diocesan Director of Safe Environment, in writing, that a review of the disqualification is desired and authorize that all information relating to the disqualification may be disclosed to the pastor, principal, or chief administrator, the applicant's supervisor, or other appropriate parties. The Diocesan Director of Safe Environment will present the information to the appropriate parties so that the disqualification is reconsidered.

- c) There is no review beyond asking for reconsideration by those making the determination. It is for the protection of children, young people and vulnerable adults that those representing the church, school or organization have the final word.

D. Criteria to Ensure Compliance

- 1) The Diocesan Director of Safe Environment, in collaboration with the Vicar General, is responsible for overseeing local Directors of Safe Environment, the diocesan website, and implementation of the Safe Environment Program.
- 2) The Diocesan Director of Safe Environment will develop, as necessary, Safe Environment Program guidelines to serve as a "checklist" by local Directors of Safe Environment to ensure their programs comply with Diocesan policy.
- 3) Each parish, school, institution or organization of the Diocese shall:
 - a) appoint a local Director of Safe Environment (clergy, staff, or volunteer) to oversee the local Safe Environment Program. The Director is to report regularly to the local parish council or school board or equivalent.
 - b) form a local Safe Environment Committee to implement the Safe Environment Program. Existing organizations, such as the parish council, may also be used in this capacity.
 - c) implement the Safe Environment Program following the guidelines and procedures found in the Diocesan Safe Environment Program.
 - d) submit its community's Safe Environment Compliance Report, as well as any other documentation requested by the diocese, by the deadlines established by the diocese.

4. REPORTING

A. Mandate to Report

- 1) The Diocese, through its parishes, schools, institutions, and organizations provides opportunities for numerous daily contacts with children, young people and vulnerable adults. It is, therefore, most important that all persons responsible for the care of children, young people and vulnerable adults in the Diocese of Salt Lake City, protect their rights and be alert to the possibility of child abuse.

2) Child Abuse and Utah State Mandatory Reporting. Any person who observes or has reason to believe that a child has been subjected to abuse, and:

- a) at the time of the report, the victim is under the age of 18, **must** report the alleged abuse to the nearest police officer, law enforcement agency or the Office of the Division of Child and Family Services.
- b) at the time of the report, the victim is under the age of 18 and the child, young person or vulnerable adult has been subjected to abuse by an employee or volunteer or the abuse occurred on diocesan property, **must** report the alleged abuse to the nearest police officer, law enforcement agency or the Office of the Division of Child and Family Services and the Diocese of Salt Lake City.
- c) at the time of the report, the victim is 18 years of age or older, and as a child or young person had been subjected to abuse by an employee or volunteer or the abuse occurred on diocesan property, **must** report the alleged abuse to the Diocese of Salt Lake City.

3) Child Sexual Abuse and the Charter for the Protection of Children and Young People. Regarding the sexual abuse of a minor or vulnerable adult, any personnel or volunteer within the Diocese of Salt Lake City who receives an allegation or complaint that a child, young person or vulnerable adult has been subjected to sexual abuse by personnel or volunteers or on diocesan property **must**:

- a) inform the person making the allegation/complaint that the Diocese has a mandatory reporting policy for child abuse and that policy will now be activated;
- b) strictly adhere to the provisions of the Utah Child Abuse Reporting Act by immediately notifying the nearest police officer, law enforcement agency, or office of the Division of Child and Family Services of the alleged abuse.
- c) Inform the Diocese of Salt Lake City of the complaint/allegation by calling 801.328.8641.

B. Implementing Charter Procedures

- 1) Upon receipt of an allegation of a complaint or allegation of sexual abuse by personnel, the Bishop may appoint a delegate to investigate the allegation. Contact with the individual reporting the allegation will be made by the delegate.
- 2) The Diocesan Safe Environment Independent Review Board will assist with assessing the allegations of sexual abuse of a child, young person or vulnerable adults and meeting with victims and the accused separately, when requested.
- 3) Allegations against a priest or deacon. The Canonical Process for Priests and Deacons (Appendix D) will be followed.

4) Allegations against a religious priest, brother, or sister. The Bishop or Vicar General notifies the accused person's major superior. The accused person shall be placed immediately on administrative leave. If the sexual abuse of a minor or vulnerable adult is admitted or established, the accused person shall be permanently removed from all activities within the diocese.

5) Allegations against an employee or volunteer. If the allegation is found to be credible, the administrator who has authority over the accused shall place the accused person immediately on administrative leave, or, in the case of a volunteer, suspend the services of the accused. If child sexual abuse is admitted or established, the accused person may be terminated or, in the case of a volunteer, barred from volunteering in any capacity involving contact with children, young people or vulnerable adults. If child sexual abuse is not established, the accused person may be reinstated or, in the case of a volunteer, allowed to continue serving as a volunteer.

6) Care must always be taken to protect the rights of all parties involved, particularly those of the person claiming to have been abused and the person against whom the charge has been made. When the accusation has proved to be unfounded, every effort will be made to restore the good name of the person falsely accused.

C. Media Inquiries. Any news media inquiries regarding allegations of sexual abuse of a child, young person or vulnerable adult by personnel or volunteers should be directed to the Diocesan Director of Communications and/or the Vicar General. The diocese is committed to dealing with alleged incidents of sexual abuse of a child, young person or vulnerable adult in an open and responsible manner. At the same time, in light of permanent harm that can result from such allegations, especially when they ultimately prove to be unfounded, the diocese respects the strict confidentiality and privacy of all persons who are involved in such incidents.

D. Other

1) When a cleric is proposed for a new assignment, transfer, residence in another diocese/eparchy or diocese/eparchy, or residence in the local community of a religious institute, the sending bishop or major superior will forward, and the receiving bishop or major superior will review before assignment, an accurate and complete description of the cleric's personnel files and all other records maintained on the cleric.

2) Prior to exercising public ministry in the Diocese of Salt Lake City, any priest or deacon from outside the diocese must submit a completed testimonial of suitability for clergy exercising public ministry to the parish or organization in which the ministry is to be performed. For those clergy coming into the diocese to take up collections, the form must be completed by the major superiors/ordinaries or mission directors and sent to the parish where the appeals will be taken up.

5. Pastoral Care

A) The pastoral care of survivors of sexual abuse as a child, young person or vulnerable adults, their families, and those accused of child sexual abuse is the responsibility of the Bishop, the Vicar General, and the Diocesan Director of Safe Environment, assisted by other appropriate professional resources.

B) The Diocesan Review Board will monitor this care and outreach on a regular basis.

Appendix A. Code of Ethical Standards

1. Preamble

Leadership in the church founded by Jesus Christ is always a work of service to others, as the Savior clearly taught: “anyone among you who aspires to greatness must serve the rest, and whoever wants to rank first among you must serve the needs of all.” Matthew, 20: 26-27.

As ministerial leaders in the Catholic Church, those who serve within our parishes, institutions or organizations, whether employees or volunteers must always seek to uphold Christian values and conduct. In addition to following the Gospel and its mandates, it is expected that they will act properly at all times in the light of contemporary society and its needs. This Code of Ethical Standards does not presume to provide the answers to all the ethical questions facing Church leaders. What it does establish is a set of general ethical standards for their lives and ministry. These standards will help to delineate boundaries by which ethical questions can be evaluated and actions judged.

This Code will aid in the education of new Church leaders and it will demand accountability from Church leaders who fail to live within the ethical standards of the Code. (This Code is not intended to supersede canon or civil law or Diocesan Directives.)

Responsibility for adherence to this Code of Ethical Standards rests with the Church leaders themselves. It is anticipated however, that disregard of this Code by Church leaders will be dealt with by the appropriate employing/appointing organization's representative (e.g., the pastor, administrator, program director, religious superior, the Bishop). Remedial action may take various forms from counseling to removal from ministry.

The conduct of Church leaders, both public and private, has the potential to inspire and motivate people, or scandalize and weaken their faith. These Church leaders must be aware of the responsibilities that accompany their work. They also know that God's goodness and grace support them in their ministry.

2. General Principles

Five key principles underlie the ethical stance of this Code. The ethical Church leader is one who embraces the principles of ecclesiastical commitment, integrity, respect for others, well-being and competence.

A. Ecclesiastical Commitment

- 1) Church leaders embrace the teachings of Jesus and work to promote the Gospel. They shall have an intimate knowledge of the scriptures and be able to relate them to day-to-day situations encountered in the parish, school, community or diocese.

2) Church leaders must show a commitment not only to the parish or school family, but also to the larger diocesan and neighborhood community in which the parish or school is located. They must show a special care and concern for the needs of the poor and the oppressed of society. Church leaders shall support diocesan leadership and programs. They shall address local community social concerns by active reflection on Catholic social teachings and involvement in works of charity. Church leaders shall share the spirit of ecumenism in their interactions with other community religious groups.

B. Integrity

Church leaders are expected to be persons of integrity and must conduct themselves in an honest and open manner, free from deception or corruption. They shall handle the responsibilities of their office in a conscientious fashion. Leaders in a Church or School that sets a high moral standard for its members have a responsibility to lead by example. It is realized that self-knowledge is hard won and takes hard work on behalf of the Church leader. This integrity requires honest stewardship of money and other resources as outlined in diocesan financial policies.

C. Respect for Others

1) Church leaders respect each individual as a creation of God without regard to economic status or degree of participation in parish life. Church leaders establish relationships of trust with those whom they work. Church leaders uphold professional standards of conduct, clarify their professional roles and obligations, accept appropriate responsibility for their behavior, and seek to manage conflicts of interest that could lead to exploitation or harm. Church leaders shall respect the rights, dignity and worth of each person, especially members of the Church or School community who are most vulnerable.

2) Church leaders are not allowed to acquire, possess or distribute pornographic images of any kind, for purposes of sexual gratification, by whatever means or using whatever technology.

3) Church leaders strive to be sensitive to cultural differences among people and appreciate the opportunities that diversity brings. Church leaders take the time to understand the collective journeys of their congregations and community and understand the role of history in Church development.

4) Church leaders are aware that issues of aging, gender, race, religion, sexual orientation, physical and mental disabilities, and language all affect how the message of the Gospel is received and interpreted. They are especially protective of children, young people and vulnerable adults and supportive of a safe environment for them.

D. Well-Being. Church leaders are expected to attend to their own human, spiritual, intellectual, and pastoral well-being.

1) Human Well-Being

- a) Church leaders are encouraged to be attuned to their physical, mental, and emotional health. They must be aware of warning signs in their behavior and moods that can indicate conditions that can be detrimental to their health. Inappropriate use of alcohol or misuse of prescription drugs are examples. Church leaders must immediately seek help when they identify warning signs in their professional or personal lives.
- b) Church leaders have a responsibility to be supportive of one another, in terms of both affirmation and holding one another accountable for their physical and emotional well-being. Intervention in the maladaptive behavior of Church ministers is an act of charity. Church leaders must determine healthy limits in their work environment and live within these limits as much as possible.
- c) They need to make use of allotted time for vacation and days away from the work environment. Church leaders should participate socially with their communities in the celebration of feasts and other observances.
- d) Caregivers also need care. They cannot be of help to others if they are in need of help themselves. Church leaders need support, encouragement, nurturing, time away from the work environment, and positive peer interactions. Anchors for these needs can be found in prayer, spiritual direction, counseling/therapy (as needed), relaxation, and time spent in genuine friendship.

1) Spiritual Well-Being. Church leaders have a duty to stay attuned to their own spiritual health. They must maintain and nurture an ongoing prayer life. They need to address their own spiritual needs in order to remain focused in the faith. Regularly meeting with a spiritual director is highly recommended. Church leaders need to take advantage of time provided for retreats and days of reflection.

2) Intellectual Well-Being. Church leaders have a responsibility to attend to their ongoing intellectual development. They should participate in seminars and workshops in areas that are relevant to their current ministry and should stay current through reading both religious and secular sources. Church leaders have a responsibility to participate in a regular process of evaluation of their effectiveness in ministry. Diocesan instruments and procedures should be used where these exist. Church leaders need to make use of the time and funding provided for ongoing formation.

3) Pastoral Well-Being. Church leaders are responsible for providing for and nurturing the life of the diocesan, institutional or parish community. They have a responsibility to know and respect the people entrusted to them for ministry. As appropriate to their ministry, clerics must celebrate the sacraments with decorum, in fidelity to the official rites of the Roman Catholic Church. Church leaders must know and respect the policies and procedures of the diocese and nurture in themselves the pastoral heart necessary to lead their people in word, worship and service.

E. Competence

Church leaders shall maintain high levels of professional competence in their particular ministry. Training, education and experience all contribute to make them competent and credible in their areas of expertise. Church leaders shall not attempt to provide services in those areas in which they lack competence; competence also means knowing one's limitations.

Appendix B. Ethical Standards in Professional Relationships

1. Administration. Church leaders exercise respectful and just treatment of employees and volunteers in the day-to-day administrative operations of their ministries.

A. Church leaders shall seek to relate to all people with respect, sensitivity and reverence. Meetings are to be conducted with patience and courtesy toward the views of others, in an environment where it is safe for others to offer constructive criticism.

B. Church leaders seek to empower others, supporting each person to live the life to which God calls them. They are to seek to work in ways that respect the different talents people bring to the Church.

C. Church leaders exercise responsible stewardship of all Church resources. They must also ensure that whatever their area of ministry, there is a clear accounting for all funds.

D. Church leaders ensure that systems are in place to protect both the Church and the individual from financial mismanagement. Audits of financial operations are to be conducted according to diocesan policies.

E. Personnel and other administrative decisions made by Church leaders are to be in accordance with civil and canonical obligations as well as diocesan policies. Likewise they should reflect Catholic social teachings.

F. All Church leaders who receive financial recompense for their ministerial service under stipulated contract terms or Diocesan scales may not receive a dual reimbursement for work which falls ordinarily under the scope of their pastoral assignment or ministry (e.g. a pastor who teaches religious education may not receive both a pastor's salary and that of a director of religious education).

2. Conduct in Counseling. Church leaders who conduct counseling for families, individuals, or groups, must respect their rights and safety and advance the welfare of each person.

A. Church leaders must not step beyond their competence in counseling situations. The parameters for Church leaders are dictated by their training or certification from a recognized professional association of peers, or state licensing.

B. In conducting group sessions, Church leaders must insure that no individual is subject to trauma or abuse resulting from group interaction. The Church leader must state to group participants the nature of the group, and the parameters of confidentiality of all individual disclosures.

C. Church leaders do not disclose information learned from counseling sessions. In beginning what is clearly a counseling relationship, the Church leader should inform the counselee that confidentiality is limited when there is child abuse or a clear and imminent danger to the client or to others. In such cases, the Church leader must contact the necessary authorities or other professionals, as mandated by Utah law.

D. In cases where the counselee is already in a counseling relationship with another professional, the Church leaders must make clear what they can provide to the counselee. Generally, this should be confined to spiritual assistance.

E. Church leaders who move to another parish while conducting counseling with parishioners shall help make appropriate referrals for continued care.

F. Church leaders ordinarily do not begin a counseling relationship with someone with whom they have a preexisting relationship (e.g., employee, professional colleague).

G. Church leaders do not engage in sexual intimacies with those whom they counsel.

H. Physical contact with the counselee can be misconstrued and should be generally avoided.

I. It must always be clear to both the Church leader and the counselee that a counseling relationship is in process. This can best be done when the counseling, especially if extended, is conducted in an appropriate setting and at appropriate times. Counseling must not be done in private living quarters or at places or times that would be ambiguous or misleading to the counselee or others.

J. Church leaders will be cognizant at all times of the significance of boundaries in all relationships. During the course of the counseling relationship, Church leaders ordinarily do not socialize with counselees.

K. Church leaders who conduct counseling must hold themselves accountable in that activity. This may be accomplished by engaging in professional peer consultation and/or supervision as appropriate. They shall keep a calendar of times and places of contacts, especially in the case of more frequent meetings with the same person.

L. When a Church leader's independent judgment is impaired (e.g., by prior or concurrent personal or professional relationships, where the Church leader becomes personally involved or an advocate for one person against another), the Church leader will advise the counselee that he or she can no longer provide counseling and refer the counselee to other counselors.

3. Conduct with Minors or Vulnerable Adults. Church leaders working with minors or vulnerable adults must use appropriate judgment to insure safe and professional integrity.

A. Church leaders must be aware of their own vulnerability and that of any individual minor or vulnerable adult with whom they may be working. In every instance possible, a team approach to youth ministry activities shall be fostered. Church leaders must avoid establishing any exclusive relationship with a minor or vulnerable adult and exercise due caution when they become aware of a minor or vulnerable adult desiring such a relationship. Both the participants and members of the Church community can misunderstand such relationships.

B. Physical contact with children, young people or vulnerable adults can be misconstrued by children, young people, vulnerable adults and other adults, and should be avoided. Church leaders must not strike, spank, shake, slap, or otherwise physically discipline a minor or

vulnerable adult except in the instance where the Church leader fears for the safety of the minor or vulnerable adult, (an) other individual(s), or the Church leader him/herself.

C. Children, young people or vulnerable adults must not be put into a position where they are humiliated, ridiculed, threatened, or degraded by any Church leader. Discipline which frightens or humiliates children, young people or vulnerable adults must always be avoided. Positive reinforcement shall be used rather than criticism, competition or comparison.

D. Church leaders do not use alcohol when working with children, young people or vulnerable adults.

E. Church leaders do not provide sexually explicit, inappropriate, or offensive material to children, young people or vulnerable adults nor make remarks that could be suggestive or otherwise inappropriate.

F. Providing overnight accommodations in rectories or other personal residences for children, young people or vulnerable adults with whom the Church leader may have other than a close familial relationship, is prohibited. Likewise it is unwise for a Church leader to travel alone overnight with a child, young person or vulnerable adults who is not a close relative.

G. Church leaders must refuse to accept expensive gifts from children, young people or vulnerable adults or parents without previous written approval of the administration or appropriate supervisor. Church leaders must also refrain from giving expensive gifts to children, young people or vulnerable adults without prior approval of the parents or guardian and the administrator or appropriate supervisor.

H. Church leaders will know and understand diocesan policies and procedures concerning allegations of sexual misconduct involving children, young people or vulnerable adults and strictly comply with the policies and procedures. Failure to report suspected abuse to civil authorities is, according to Utah law, a misdemeanor. Church leaders will cooperate fully in any investigation of abuse of children, young people or vulnerable adults.

4. Sexual Misconduct. Church leaders do not exploit the trust of the parish community for sexual gain or intimacy.

A. Church leaders will not exploit a person for sexual purposes.

B. It is the personal and professional obligation of the Church leader to be aware of diocesan policies regarding sexual exploitation and sexual harassment.

C. Church leaders who have made a commitment to celibacy are called to witness this in all relationships. Likewise, those who have made a marital commitment are called to witness to this fidelity in all their relationships.

D. Any allegations of sexual misconduct must be reported to the proper diocesan authority and also to the appropriate government agency when required by Utah law. Diocesan policies and procedures will be followed to insure the rights of all involved and to facilitate justice for the aggrieved.

E. Church leaders have a responsibility to comply with all mandatory reporting requirements as provided under Utah law. Information received under the seal of the confessional is exempt.

5. Professional Behavior

A. Church leaders commit to a professional work environment which reflects the diocesan policy of fair and equal employment to every person regardless of race, religion, color, sex, sexual orientation, national origin, age, marital status, arrest or conviction record, veteran, handicap status or any other status protected by law. Church leaders will provide a work environment that is free from intimidation and harassment based on any of these factors. Church leaders do not engage in physical, psychological or verbal harassment of employees, volunteers, parishioners, or others and will not tolerate such harassment by other Church employees or volunteers.

B. Harassment encompasses a broad range of physical or verbal behavior, which can include, but is not limited to, the following:

- 1) physical or mental abuse;
- 2) racial insults;
- 3) derogatory ethnic slurs;
- 4) unwelcome sexual advances or touching;
- 5) sexual comments or sexual jokes;
- 6) requests of sexual favors used as a condition of employment or affecting any personal decision such as hiring, promotion, or compensation;
- 7) display of offensive materials.

C. Harassment can occur as a result of a single severe incident or a pattern of conduct which results in the creation of a hostile, offensive, or intimidating work environment.

D. Church leaders are to follow the established procedure for reporting of harassment, and are to ensure that no retaliation for bringing forward a claim of harassment will be tolerated.

E. Church leaders are to insure that there is a clear policy on reporting harassment for both employees and volunteers.

6. Confidentiality. Information disclosed to a Church leader during the course of counseling, advising, spiritual direction and any other professional contact will be held in strictest confidence.

A. Parishioners and other persons who come to the Church leader must feel that they are entering a relationship marked by respect, trust and confidentiality.

B. Church leaders are also bound to safeguard the confidentiality of any notes, files, or computer records pertaining to professional contact with individuals.

C. If consultation with another professional becomes necessary, utmost care should be taken to do so only by using non-identifying information; when this is not possible, the other professional must be bound to the same degree of confidentiality as the Church leader. If the other professional is not so bound, the disclosure should not be made.

D. When consultation is necessary, the Church leader must exercise great care to limit the content of the information to be shared. The Church leader must first determine: what is the precise information that the Church leader needs to have shared; with whom is the information to be shared; and why does it need to be shared.

E. Knowledge that arises from professional contact may be used in teaching, writing and preaching or other public presentations only when effective measures have been taken to absolutely safeguard individual identity and confidentiality.

F. Except as provided above with respect to consultation, confidential information can be disclosed only with the written, informed consent of the individual. In legal proceedings in which the Church leader is a defendant and the allegations stem from a professional contact, the disclosure of confidential information gained in that contact is permitted only to the minimum necessary to achieve the purpose of defense.

G. When entering into a counseling or pastoral relationship with a minor or vulnerable adult, Church leaders must instruct the minor or vulnerable adult from the outset regarding several exceptions to the ordinary rights to confidentiality: the reporting of child abuse; threats of self-inflicted harm to the minor or vulnerable adult and threats against others because of the minor or vulnerable adult's emotional status or behavior. Threats of self-harm may also include suicidal ideation with a plan to commit the act and/or plans to commit violence against another. In these situations, which pose a grave risk for the minor or vulnerable adult's welfare and the welfare of others, communication of information to a parent or legal guardian and/or to the civil authorities should occur expeditiously with or without the consent of the minor or vulnerable adult. The Church leader must exercise great care and judgment in determining the appropriateness of this kind of disclosure and in balancing the ultimate welfare of the minor or vulnerable adult being counseled with the duty to warn.

H. These obligations are independent of and supplementary to the confidentiality of the confessional. Under no circumstances whatsoever can there be any disclosure, even indirect, of information received through the confessional.

7. Records and Information. Appropriate confidentiality shall be maintained in creating, storing, accessing, transferring and disposing of parish or institutional records.

A. Sacramental records shall be regarded as confidential. When, for valid Church reporting or statistical purposes, information from these records is made public, great care must be taken to preserve the anonymity of the individuals.

B. Parish financial records are to be held as confidential unless an appropriate Governmental agency or office requires review. The Diocesan Finance Office and Office of the Vicar General should be contacted regarding the release of all financial records.

C. The records of individual contributions to the parish shall be regarded as private and therefore shall be used only as necessary.

8. Conflicts of Interest. Church leaders must avoid putting themselves in a position that might present a conflict of interest, since the existence, or even the appearance, of a conflict of interest can call into question one's integrity and professional conduct.

A. The potential for a conflict of interest exists in many circumstances. Examples of such behavior by a Church leader include: conducting private business or other dealings with the Church or any of its members; accepting substantial (non-token) gifts for services or favors; employing or engaging in transactions with his or her friends or relatives; acting with partiality toward employees or Church members; or violating a confidence of another for personal gain.

B. Disclosure of all relevant factors can in some circumstances lessen the potential for a conflict of interest.

9. Reporting Misconduct. Church leaders have a responsibility to report ethical misconduct on the part of other Church leaders.

A. In cases where there are clear indications of illegal actions by a Church leader, notification must be made immediately to the proper civil and Church authorities.

B. In cases where there are clear indicators of unethical, but not illegal actions by a Church leader, notification must be made to the proper Church authorities.

C. When Church leaders believe that one of their colleagues may have seriously violated this Code of Ethical Standards they must attempt to resolve the issue, if possible, by bringing it to the attention of the individual. If this fails, the Church leader shall take further action by reporting to the supervisor or next higher authority, or by referral to the Diocese.

D. All accusations and concerns, either past or present, involving the sexual abuse of a minor, or vulnerable adult and/or adult sexual exploitations, as defined by Utah law or Diocesan Policies, must be reported promptly to the appropriate diocesan official.

E. When Church leaders are uncertain whether a particular situation or course of conduct would violate this Code of Ethical Standards, they must consult with peers knowledgeable about ethical issues and this Code, or the Diocese, in order to determine the proper response.

Appendix C. Guidelines for Working with Children, Young People and Vulnerable Adults

It is expected all church/school personnel or volunteers will demonstrate good moral character so as to serve as Christian role models. In addition to the Code of Ethics guidelines for conduct, church/school personnel or volunteers will observe the following guidelines when dealing with children, young people or vulnerable adults:

Overnight activities are to be discouraged. If overnight activities are to occur, please refer to the following guidelines as they pertain to overnight activities:

1. An adequate number of adults (21 or over) should be present at activities involving children, young people or vulnerable adults to support the safety of such gatherings. The number of adults should be approved by the administrator in charge of the activity.
2. Facilities should be appropriately monitored during church services, school or other activities.
3. Children, young people or vulnerable adults should only be released to parents, guardians, or persons designated by parents or guardians.
4. Parental/guardian permission, including a signed Consent to Participate form, should be obtained prior to taking children, young people or vulnerable adults on trips or activities. The forms must accompany the trip or activity.
5. Qualified drivers, as specified in diocesan policy, should be used for any church or school activity.
6. Children, young people or vulnerable adults should not be left unsupervised when on church or school related trips or activities.
7. All adult leaders and sponsors for any overnight activities must be approved in advance by the pastor or administrator of the activity.
8. Children, young people or vulnerable adults are not to be given alcoholic beverages, tobacco, drugs or materials prohibited by law. Adults are not allowed to drink alcoholic beverages or use illicit substances when working with children, young people or vulnerable adults.
9. Activities are not to conflict with determined curfew times.
10. Clear boundaries must exist between adults, children, young people and vulnerable adults. Vigilance should be maintained regarding inappropriate personal or physical attraction developing between an adult and a minor or vulnerable adult.

11. Touching should be age appropriate and based on the need of the minor or vulnerable adult, not on the need of the adult. Any inappropriate or questionable physical contact with a minor or vulnerable is prohibited. If a minor initiates physical contact, an appropriate limited response is proper.
12. Being alone with a minor or vulnerable adult is to be avoided in a residence, sleeping facility, locker room, rest room, dressing facility, or other closed room or isolated area where it may appear to be inappropriate to a ministerial relationship.
13. Two adults are required to be present if staying with a group of minors or vulnerable adults in a hotel room or other sleeping area. One adult should never stay in the same hotel room or sleeping area with a group of minors or vulnerable adults. If an adult is related to the minor or vulnerable adult, only that minor or vulnerable adult and that adult may stay in the same hotel room.
14. Minors or vulnerable adults should not be exposed to topics, vocabulary, materials, recordings, films, games or use of computer software, or any other form of personal interaction or entertainment that are inappropriate for the age group.
15. Sexually explicit or pornographic material is never appropriate.
16. Online chats or chat room conversations between adult leaders and children, young people or vulnerable adults are never appropriate. Social media correspondence with children, young people or vulnerable adults should be appropriate and professional.
17. No over-the-counter medication or prescribed medication of any kind is to be administered without written parental/guardian permission.
18. If one-on-one counseling of a minor or vulnerable adult should be necessary, meeting with the minor or vulnerable adult should not take place in isolated environments. Meetings should be scheduled at times and in locations that ensure accountability. Both the length and number of sessions should be limited. Parents/guardians should be notified of such meetings.
19. Minors or vulnerable adults should not have access to keys or passcodes to church or school facilities. If a minor or vulnerable adult does have access to a key/passcode as a result of being a church/school employee or volunteer, the minor or vulnerable adult is to be properly screened and informed about policies and procedures.
20. Taking photographs of minors or vulnerable adults while they are unclothed or dressing (e.g., in a locker room or bathing facility) is never allowed.
21. Photographs or recordings of minors or vulnerable adults are not to be posted or shared online without the express permission of parents/guardians of the minor or vulnerable adult.

Appendix D. Canonical Process for Priests or Deacons

1. Preliminary Investigation. The Bishop shall delegate an individual to conduct an investigation and gather evidence in the case. The Review Board's advice may be sought regarding the facts and findings of the investigation and the probably nature of the allegation. The Bishop shall determine the probable nature of the delict and issue a decree closing the preliminary investigation.

A. If the allegation is false, the investigation is concluded, the accused cleric is notified, and where necessary, the appropriate steps to restore the reputation of the accused are undertaken.

B. If there is no on-going criminal investigation or the canonical actions would not interfere with the civil investigation, and if the Bishop has established the probability of the reserved delict, the accused cleric is notified of the result of the investigation. If necessary, the restrictions of Canon 1722 (administrative leave) can be applied at any point during the preliminary investigation. The Congregation for the Doctrine of the Faith* is notified of all relevant documentation and the *votum* of the Bishop giving his opinion of the case as well as his suggestion for future action, and a derogation from the statute of limitations (or prescription) is requested if the case so warrants.

C. An offending priest or deacon will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention. He may be requested to seek, or urged voluntarily to comply with, an appropriate medical and psychological evaluation, as long as this does not interfere with a civil investigation.

D. Once advised of an allegation, the accused cleric and other concerned parties will be kept abreast of the development of the investigation with due regard for the norms of Canon Law. Priests who are defendants in a criminal case are not to present themselves in clerical garb.

E. The accused cleric is advised to retain civil and canonical counsel as needed. When appropriate, the diocese will supply canonical counsel for the cleric.

F. Appropriate supervision will be arranged for the offending cleric, as well as adequate sustenance. Other concerned parties will be so advised.

G. Remedies for damage resulting from sexual abuse shall be proposed by the Bishop.

2. The Congregation for the Doctrine of the Faith. Upon receiving the referral from the Bishop, the Congregation for the Doctrine of the Faith will choose one of the following:

A. Call the case to itself because of special circumstances; or

B. Notify the Bishop of its decision that the Bishop should proceed with the judicial penal process; or

C. Advise the Bishop that the case warrants referral to the Holy Father for a *dismissio ex officio* of the cleric concerned; or

D. Authorize the Bishop to use the administrative penal process of Canon 1720 with referral to the Congregation for the Doctrine of the Faith for dismissal by decree.

3. Judicial Trial. The Bishop will issue the decree of appointment of the Tribunal for the trial; judges, promoter of justice, notary. The Bishop then transfers the acts of the preliminary investigation to the promoter of justice. The penal procedure is conducted according to the Code of Canon Law.

A. If a permanent penalty has not been applied, the Bishop can exercise his power of governance by imposing an administrative remedy “to remove the offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry.”

B. The Bishop ensures that the penalized cleric who is not dismissed has those things that are necessary for his decent support. The Bishop provides for the dismissed cleric who is truly in need.

4. Appeals and Recourses. Because of the exclusive competence of the CDF in matters of *delicta graviora*, including the sexual abuse of a minor (in this case, a person who habitually lacks the use of reason is to be considered the equivalent to a minor) by a cleric; the acquisition, possession, or distribution by a cleric of pornographic images of minors or vulnerable adults, for purposes of sexual gratification, by whatever means or using whatever technology; all appeals and recourses must be directed to the CDF, both with regard to any preliminary decisions by the CDF, as well as decisions in first instance by lower tribunals.

A. Judicial appeals against first instance sentences in penal trials concerning *delicta graviora* are heard by the CDF Tribunal at second instance. The decision of the CDF Tribunal at second instance is final.

B. Hierarchical recourses against administrative acts of bishops concerning cases of clerics accused or found guilty of a *delictum gravis* is made to the CDF. A further recourse against the ensuing decision of the CDF is possible to the Ordinary Session of the CDF (the *Feria IV*). Recourse to the Apostolic Signature has been excluded in these cases (Decision of the Holy Father, 2/14/03).

*Note: For the purpose of the *Charter*, the more grave delicts against morals which are reserved to the Congregation for the Doctrine of the Faith, specifically the offense of sexual abuse of a minor or vulnerable adult, will include not only a minor below the age of 18 years, but also a person who habitually lacks the use of reason (vulnerable adult), and the acquisition, possession, or distribution by a cleric of any pornographic images of children, young people or vulnerable adults, for purposes of sexual gratification, by whatever means or using whatever technology.

Appendix E. Code of Conduct for Minors

1. Introduction. The Catholic Diocese of Salt Lake City is committed to the protection of children, young people and vulnerable adults and establishing a safe environment in which they worship, recreate, and learn so as to grow into responsible Christian adults. The intent of this Code of Conduct is to promote responsible behavior and Christian values that create an orderly, nurturing and safe environment.

2. Rights and Responsibilities. Rights are those things we are entitled to have. Responsibilities are the actions that are expected as a result of those rights.

A. Children, young people and vulnerable adults have the **right** to:

- 1) a safe environment;
 - 2) receive the best formation program to meet their needs;
 - 3) feel secure from physical, verbal, and written harassment;
 - 4) be treated in a fair, consistent, and respectful manner;
 - 5) receive instruction and assistance for social, emotional, and academic concerns;
- and
- 6) a clean and pleasant environment.

B. Children and young people (vulnerable adults, if capable) have a **responsibility** to:

- 1) share experiences in safe and pleasant surroundings;
- 2) maintain attendance that is regular and punctual;
- 3) act safely in everyone's interest;
- 4) accept responsibility for their actions;
- 5) practice good health habits;
- 6) be honest and polite;
- 7) not interfere with the leader's facilitation and the experience of others;
- 8) show respect for the rights, feelings, and property of others;
- 9) seek help for social, emotional, and academic concerns;
- 10) adhere to rules during any related activities;
- 11) work through a decision making process with staff to explore alternative behaviors which are acceptable and more appropriate, when required;
- 12) respect ethnic, racial, religious, gender, intellectual, and physical diversities of all people; and
- 13) report discreetly any inappropriate behavior to a responsible adult.

C. Behavior

- 1) Reverence, Respect, Responsibility. All behavior should be guided by reverence for life, respect for self, others, and property, and taking responsibility for one's actions.

2) Behavioral standards should encourage self-discipline, create an atmosphere based on love, respect and cooperation, and provide a safe, positive and well-ordered environment.

D. Offenses. The following behavior does not contribute to a safe, respectful Christian environment and will not be tolerated:

- 1) causing physical harm (fighting, throwing objects, using or distributing drugs, weapons, etc.).
- 2) causing psychological harm (intimidation, threats, etc.).
- 3) using a tone or gesture of disrespect or that is abusive (profanity, harassment, etc.).
- 4) showing disrespect to adults or authority (insubordination, unwillingness to obey, etc.)
- 5) showing disrespect for property (vandalism, theft, etc.).
- 6) demonstrating irresponsible behavior (being unreasonable, repeated violations, unwillingness to change, etc.).
- 7) harassing others (verbal abuse, bullying, inappropriate touching, etc.).
- 8) being dishonest (lying, cheating, etc.).

Appendix F. Definitions

Child Abuse: Contact or behavior between a person and a child (any person under 18 years of age) which causes harm or threatens harm to said child's health or welfare including damage to the physical, emotional or psychological health and welfare of the child resulting from non-accidental physical or mental injury, incest, sexual abuse, sexual exploitation, molestation, or repeated negligent treatment or maltreatment. (Cf. Section 62A-4a-402) of the Utah Code Annotated)

"Child Sexual Abuse" or "Sexual Abuse of a Minor": For purposes of this policy, includes:

"incest", "molestation", "sexual abuse", or "sexual exploitation of minors or vulnerable adults" as defined in Utah law (Cf. Section 62A-4a-402 of the Utah Code Annotated), and

any offense against the sixth commandment involving a child. (Cf. Canon 1395, §2 of the 1983 *Code of Canon Law; Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, Washington, D.C., USCCB, 2003, n. 11, p. 33)), and

the acquisition, possession, or distribution by a cleric of pornographic images of any kind, for purposes of sexual gratification, by whatever means or using whatever technology.

Child(ren), Youth, and/or Young People/Person: Any person under eighteen years of age.

Church Leader(s): Ministerial leaders in the Catholic Church, who serve within our parishes, institutions or organizations, whether employees or volunteers.

Church Personnel: Any priest, seminarian, deacon or deacon applicant, religious, or lay employee working in or on behalf of the Diocese.

Diocese: The Roman Catholic Bishop of Salt Lake City, a Utah corporation sole, also known as the Diocese of Salt Lake City, including but not limited to parishes, schools, institutions and organizations with direct accountability to the Bishop of Salt Lake City.

Diocesan Director of Safe Environment: The individual appointed by the Bishop to oversee the implementation of the Diocesan Safe Environment Program in collaboration with the Vicar General. Also known as the Assistance Coordinator.

Diocesan Review Board: A group appointed by the Bishop to act as a confidential consultative body to him. The Review Board's functions include:

providing guidance for the establishment and maintenance of a diocesan safe environment.

reviewing diocesan policies and procedures for dealing with minors or vulnerable adults at least every two years in order to recommend to the Bishop any needed modifications.

recommending fitness of ministry in particular cases.

assessing allegations of sexual abuse of minors or vulnerable adults and meeting with victims and the accused separately when requested.

Local Director of Safe Environment: A person appointed in writing by the pastor, principal, or administrator of the parishes, schools, institutions, and organizations to monitor the adherence of the Safe Environment Program for their community.

Volunteer: Any unpaid person engaged in or involved in an authorized Diocesan activity, and for the purposes of this program, entrusted with the regular care and/or supervision of children, young people or vulnerable adults.

Vulnerable Adult: Any person 18 years of age or older whose ability to perform normal activities of daily living is impaired due to a mental, emotional, long-term physical or developmental disability or dysfunction, or brain damage, or the infirmities of aging.

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