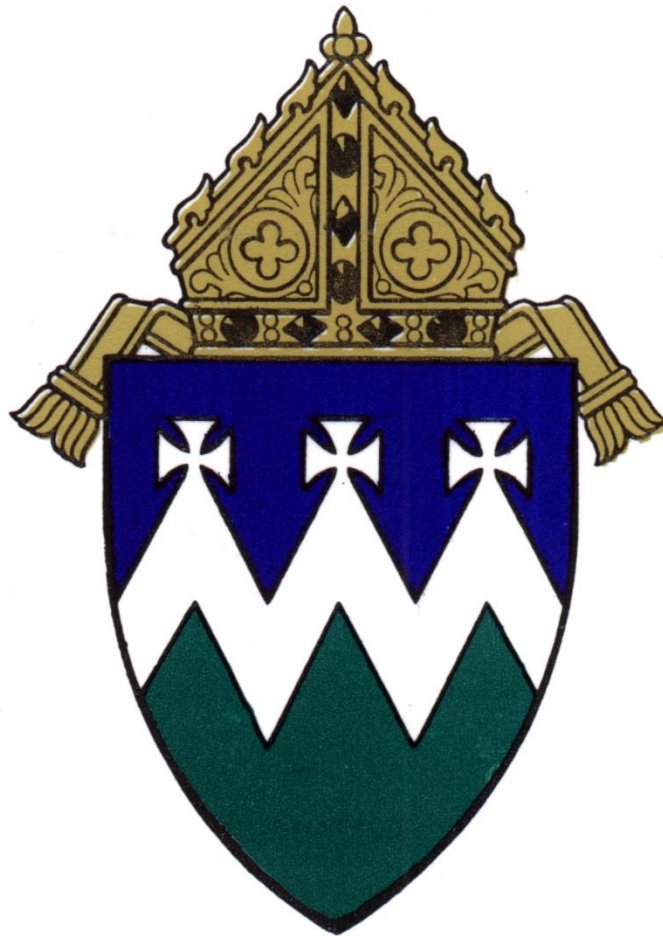


Diocese of Reno

Diocesan Policy Manual

Rev. 2016



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I-A**COLLEGE OF CONSULTORS**

“From among the members of the presbyteral council and in a number not less than six or more than twelve, the diocesan bishop freely appoints some priests who are to constitute for five years a college of consultors, to which belong the functions determined by law. When the five years elapse, however, it continues to exercise its proper functions until a new college is established.” (C.502.1)

Policy: The bishop shall appoint a college of consultors to advise and assist in the governance of the diocese.

Implementation:

- I. Functions of the College of Consultors
 - a. To witness the bishop’s taking canonical possession of his diocese (C.382.3)
 - b. To witness the coadjutor bishop’s taking canonical possession of his office (C.404.1)
 - c. To witness the auxiliary bishop’s taking canonical possession of his office, if the diocesan bishop is wholly impeded (C.404.3)
 - d. To elect a priest to govern the diocese when it is impeded (C.413.2) or when the see is vacant (C.419; C.421.1)
 - e. To witness the profession of faith of the diocesan administrator (C.833.4)
 - f. To notify the Apostolic See of the death of the bishop (C.422)
 - g. To fulfill the functions of the presbyteral council during the vacancy of the diocese (C.501.2)
 - h. To advise the bishop regarding the appointment of a diocesan bishop or a coadjutor bishop (C.377.3)
- II. Consultation: The diocesan bishop must consult the college of consultors in the following matters:
 - a. Appointment of a financial administrator (C.494.1)
 - b. Removal of the financial administrator during his or her term of office for a grave reason (C.494.2)
 - c. Acts of administration which, in the light of the financial situation of the diocese, are of major importance (C.1277)
- III. Consent of College of Consultors: The diocesan bishop must obtain the consent of the college of consultors in the following matters:
 - a. Acts of extraordinary administration (C.1277)
 - b. Alienation of goods of juridical persons subject to the diocesan bishop (C.1292.1)
 - c. Alienation of goods which belong to the diocese itself (C.1292.2)
- IV. The diocesan administrator must obtain the consent of the college of consultors in the following matters:
 - a. Excardination and incardination (C.272)
 - b. Removal of the chancellor and the other notaries (C.485)
 - c. Dimissorial letters (C.1018.1,2)

I-B

PRESBYTERAL COUNCIL

A presbyteral council is to be established in each diocese, that is, a body of priests who are to be like a senate of the bishop, representing the presbyterate; this council is to aid the bishop in the governance of the diocese according to the norm of law, in order that the pastoral welfare of the portion of the people of God entrusted to him may be promoted effectively as possible. (C.495.1)

Policy: The bishop shall establish a presbyteral council to advise and assist in the governance of the diocese.

Implementation:

I. Role of the Bishop:

- a. It is for the diocesan bishop to convoke the presbyteral council, preside over it or allow the elected Chair to preside, and determine questions to be treated by it or receive proposals from the members. (C.500.1)
- b. The presbyteral council possesses only a consultative vote; the diocesan bishop is to hear it in affairs of greater importance but needs its consent only in cases expressly defined by law. (C.500.2)
- c. Although C.500.2 states that the diocesan bishop requires the consent of the presbyteral council only in cases expressly defined in the law, no canon of the code speaks of the consent of the presbyteral council which the diocesan bishop needs for acting except in the case of removal of a pastor. In this case, the presbyteral council chooses a group of priests proposed by the bishop. The bishop discusses the matter with two parish priests from this group. (C.1742.1)
- d. The diocesan bishop must consult the presbyteral council in the following matters:
 - i. To convoke the diocesan synod (C.461.1)
 - ii. To establish, suppress or notably alter parishes (C.515.2)
 - iii. To prescribe regulations concerning the destination of offerings which one who has performed some parochial function received from the faithful, and to provide for the remuneration of clerics who fulfill such a parochial function (C.531)
 - iv. To establish a pastoral council in each parish (C.536.1)
 - v. To give consent for the building of a new church (C.1215)
 - vi. To allow a church to be used for a secular purpose (C.1222)
 - vii. To levy on public juridical persons subject to his authority a tax for the needs of the diocese (C.1263)
 - viii. To levy an extraordinary and moderate tax on other physical and juridical persons in a grave necessity (C.1263)

II. Constitution of the Presbyteral Council

- a. Membership of the presbyteral council is determined as follows: the priests elect about half of the members, some priests are *ex officio* by reason of their office, and the diocesan bishop is freely entitled to appoint others. (C.497.1,2,3)
- b. Members of the presbyteral council are to be designated for a time determined in the statutes, in such a way, however, that the entire council or some part of it is renewed within five years. (C.501.1)

- c. The presbyteral council is to have its own statutes approved by the diocesan bishop, attentive to the norms issued by the conference of bishops. (C.496)
 - d. It is for the diocesan bishop to convoke the presbyteral council, preside over it, and determine the questions to be treated by it or receive proposals from the members. (C.500)
 - e. The presbyteral council has only a consultative vote. The diocesan bishop is to consult it in matters of more serious nature, but he requires consent only in cases expressly defined in the law. (C.500.2)
- III. Obligations and Rights of the Presbyteral Council:
- a. To assist the bishop in the governance of the diocese according to the norm of law to promote as much as possible the pastoral good of the portion of the people of God entrusted to him. (C.495.1)
 - b. To participate in the diocesan synod (C.463.1)
- IV. Cessation of Presbyteral Council: When a see is vacant, the presbyteral council ceases and the college of consultors fulfills its functions. Within a year of taking possession, a bishop must establish the presbyteral council anew. (C.501.2)

I-C**PRIEST PERSONNEL BOARD**

Policy: The Bishop shall establish a personnel board to advise and assist him in his responsibility for assignment of the priests of his diocese. The members of the board are bound to secrecy and shall scrupulously observe each priest's right to privacy.

Implementation:

- I. Composition: The personnel board shall consist of no less than five members.
 - a. The Vicar General shall be an ex-officio member of the Board and the bishop may appoint another member.
 - b. Three *members* shall be elected by the priests, and the chancellor, *if not a priest*, shall be an ex-officio non-voting member.
- II. Term of Office:
 - a. Members appointed by the bishop serve at the pleasure of the bishop, usually for a period of three years. Members are elected for a three year term and may not serve more than two consecutive terms.
 - b. Terms will be staggered so that every year one elected member's term will expire. Election of new members will be in the spring, with terms beginning on July 1.
 - c. The procedure for the election of the members shall be as follows:
 - i. Active, incardinated members of the presbyterate shall be divided into two equal groups based on years of ordination. Those ordained less than two years may not serve on the Personnel Board.
 - ii. Those who do not wish to serve on the board shall be given the opportunity to remove their names from the ballot.
 - iii. Ballots will be mailed to all active, incardinated priests.
 - iv. One member of each age group will be elected in this balloting.
 - v. When the first round of voting is complete, a second ballot will be prepared omitting the names of the two priests first elected but including all other eligible priests.
 - vi. This second balloting will take place to elect one at-large member of the presbyterate to serve as the third elected member of the board.
- III. Officers: The bishop shall serve as chair of the personnel board and shall appoint one member of the board as secretary to create a confidential record of the discussions of the Board.
- IV. Functions
 - a. To study the list of proposed clergy changes presented by the bishop and offer suggestions
 - b. To assist with implementation of personnel policies adapted by the presbyteral council and approved by the bishop
 - c. To assist the bishop in working with priests of the diocese relative to their ongoing personal and professional development
 - d. To assist with consultations with priests in regard to assignments and with parishioners in special circumstances

- e. To assist in the resolution of conflicts between priests and other ministerial members of a parish staff, e.g. parish life coordinator, deacon, pastoral associate
- f. To assist in the resolution of conflicts between a pastor and parishioners
- g. To attend all meetings in person or by conference call and actively participate in offering recommendations and advice

I-D
DIOCESAN FINANCE COUNCIL

- I. Article 3 of the Code of Canon Law states:
 - a. Can. 492
 - i. §1 In each diocese, a finance committee is to be established, presided over by the diocesan Bishop or his delegate. It is to be composed of at least three of the faithful, expert in financial affairs and civil law, of outstanding integrity, and appointed by the Bishop.
 - ii. §2 The members of the finance committee are appointed for five years, but when this period has expired they may be appointed for further terms of five years.
 - iii. §3 Persons related to the Bishop up to the fourth degree of consanguinity or affinity are excluded from the finance committee.
- II. Can. 493
 - a. Besides the functions entrusted to it in Book V on ‘The Temporal Goods of the Church’, it is the responsibility of the finance committee to prepare each year a budget of income and expenditure over the coming year for the governance of the whole diocese, in accordance with the direction of the diocesan Bishop.
 - b. It is also the responsibility of the committee to account at the end of the year for income and expenditure.

I-E
CATHOLIC SERVICES APPEAL BOARD

1-F
RESPECT LIFE COMMISSION

The Bishop of the Roman Catholic Diocese of Reno has established a Diocesan Respect Life Commission to assist the implementation the *Pastoral Plan* in his diocese. As such, according to the *Pastoral Plan*, each parish should have a functioning Pro-Life Committee that works with the Respect Life Commission.

The Commission works closely with the USCCB Pro-Life Secretariat in Washington DC to conduct Pro-Life activities that have been authorized and promulgated by the USCCB and endorsed for the Reno Diocese by the local bishop.

The bishop appoints a Priest Moderator as his key representative on the Diocesan Respect Life Commission to insure that all activities are consistent with Church Teaching and the direction of the local bishop.

1-G**LIFE, PEACE & JUSTICE COMMISSION****Statement of Purpose for the Commission:**

The Life Peace and Justice Commission attests to the unity we share in the Body of Christ through the Holy Spirit. In solidarity, directed by Catholic Social Teaching and inspired by Scripture, the commission encourages our parish communities to work for justice and peace. It speaks for the voiceless in our community and world, seeking to advocate for the dignity of all and promote the unity that we share as the creation of a loving God.

The Life Peace & Justice Commission, which formed in 1998, is comprised of volunteers from several parishes of the diocese. It meets monthly to discuss the work of peace and justice in our diocese, and we welcome newcomers anytime.

1-H

LITURGY COMMISSION

The role of the Commission is to:

- To promote high standards of liturgical celebrations in accord with Church documents that concern the liturgy, chief among these documents is "The Constitution of the Sacred Liturgy".
- To coordinate the planning of all diocesan liturgical celebrations, chief among which are (but not exclusive to): Chrism Mass, Rite of Election, Ordinations, Jubilee Mass, Annual Diocesan Conference

The DLC, to promote higher standards of celebration, strives to do so through

- dissemination and explanation of the liturgical theology
- instruction and catechesis for parish liturgy committees
- providing a resource to parishes for questions and concerns
- providing a model in all diocesan and episcopal liturgies
- through on-going education, catechesis and training of member of the commission

1-I**REVIEW BOARD FOR THE PROTECTION OF CHILDREN & YOUNG PEOPLE**

Whenever an Ordinary has knowledge, which at least seems true, of a delict, he is carefully to inquire personally or through another suitable person about the facts, circumstances, and imputability, unless such an inquiry seems entirely superfluous. Care must be taken so that the good name of anyone is not endangered from this investigation. (C1717. #1,2)

Policy: The Bishop is committed to protecting children of the Diocese of Reno from sexual abuse and sexual misconduct of clerics and all personnel employed in the Diocese by the Church. To fulfill this commitment, the Bishop shall establish an administrative structure that conforms to the standards outlined in *The Charter for the Protection of Children and Young People*, adopted in June 2002 by the United States Conference of Catholic Bishops.

Implementation:

- I. Review Board
 - a. Membership and Qualifications
 - i. The Review Board shall be comprised of seven members of outstanding integrity and good judgment, in full communion with the Church and appointed by the Bishop.
 - ii. The majority of the Review Board members must be lay Catholics not in the employ of the diocese.
 - iii. At least one member of the board shall be an experienced and respected priest of the diocese, one member shall be a non-clerical religious and one member should have particular expertise in the treatment of the sexual abuse of minors.
 - iv. The Promoter of Justice may participate in the meetings of the Review Board.
 - b. Alternate Members
 - i. There shall be four alternate board members available to serve the board if regular members are absent.
 - ii. Alternates must have the same qualifications and shall be given the same training as regular members.
 - iii. Alternates may be called upon from time to time to insure a quorum at meetings.
- II. Compensation
 - a. None of the board members shall receive compensation for their services.
 - b. However, all members shall be reimbursed for their necessary expenses.
- III. Term
 - a. Three years after the initial board is convened, board members shall draw lots to create staggered terms.
 - b. Appointments shall be for staggered terms of five years, which may be renewed and shall continue until a successor is appointed.
- IV. Chairperson
 - a. The bishop shall designate one board member as chairperson and one member as vice-chairperson.
 - b. Each shall serve in this capacity for a one-year term.

- V. Quorum
 - a. Four members of the board shall constitute a quorum.
 - b. A concurrence of a majority of those present shall be necessary to make a determination or recommendation.
 - c. In the event that absence of any of the seven members occurs, the chairperson will exercise reasonable efforts to convene a board of seven by use of alternates.
- VI. Meetings
 - a. The board shall conduct its business at meetings, which shall occur as often as necessary to perform its duties.
 - b. Board meetings are convened for the purpose of receiving and considering information, deliberating and formulating determinations and recommendations.
- VII. Duties
 - a. Advising the bishop in his assessment of allegations of sexual abuse of minors and in his determination of the suitability of the accused for ministry.
 - b. Reviewing diocesan policies for dealing with sexual abuse of minors.
 - c. Offering advice concerning any aspect of a case in question.
 - d. Meeting and conferring concerning any matter referred to the board by the bishop, including, but not limited to recommending candidates for positions to carry out the provisions of the Norms.
- VIII. Administrator of Intake and Complaint Investigations
 - a. Qualifications
 - i. The Administrator must be a Catholic with competent knowledge of the procedures set forth herein and the resources available to assist victims.
 - ii. The bishop shall appoint the Administrator upon recommendation of the Board of Review.
 - b. Duties
 - i. Receive and process information and allegations of sexual abuse or sexual misconduct by clerics.
 - ii. Report allegations to public authorities of sexual abuse of persons who are still minors, or were minors when the alleged incident occurred, and cooperate with the investigation as required unless privileged.
 - iii. Advise victims of their right to report to the public authorities, of the diocesan process and of the Administrator's obligation (if any) to report to the public authorities.
 - iv. Advise the bishop of allegations.
- IX. Victim Assistance Coordinator
 - a. Qualifications: The Victim Assistance Coordinator must be a person of outstanding integrity and good judgment, who has appropriate professional qualifications and also has competent knowledge of the resources available to the victims.
 - b. Duties
 - i. The Coordinator's primary responsibility is the spiritual and emotional well-being of the victim and other affected persons.
 - ii. The Coordinator shall aid in the immediate pastoral care of the persons who claim to be or have been victims when they were minors of sexual abuse or sexual misconduct by priests or deacons.

- iii. The Coordinator shall inform the victim of the resources available for counseling and other help, including the Coordinator's availability to assist the victim through the diocesan process.
- iv. If requested by the victim, or in the case of a minor, by the minor's parent or guardian, the Coordinator will assist the victim through the following procedures.

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Section F – Grant Coordination

Section G – Missionary Co-op Plan

Section H –Transportation Vans

Section I – Internet Access, E-Mail, Voice Mail

Section J – Record Retention

1 – Cemetery

2 – Financial

3 – Property

4 – Publications

5 – Personnel

6 – Sacraments

Section K – Investment Policies

Section L – Collection Counting

Section M—Filming Policy

II-A

STEWARDSHIP OF CHURCH PROPERTY

To pursue its proper purposes, the Catholic Church by innate right is able to acquire, retain, administer, and alienate temporal goods independently from civil power. The proper purposes are principally: to order divine worship, to care for the decent support of the clergy and other ministers, and to exercise works of the sacred apostolate and of charity, especially toward the needy. (C.1254)

Policy: In keeping with the provisions of the General Law regarding the administration of church property, all ecclesiastical goods of the Diocese of Reno, movable or immovable, whether parochial or diocesan are held in the State of Nevada under the legal title “The Roman Catholic Bishop of Reno, and his successors, Corporation Sole.” or “Parish Corporation.”

Implementation

I. Alienation of Church Property

- a. By alienation is meant any act whereby church property (i.e. material goods movable or immovable, belonging to the church, their use or usufruct) is transferred to another, or is exposed to danger of loss, or is withdrawn from the direct possession of the church for a considerable length of time, or, in general, any contract by which church property is placed in a less favorable condition by reason of burdens or obligations imposed upon it.
 - i. Included therefore are such acts as: gift, sale, exchange, lease, putting up as security, or a mortgage, etc.
 - ii. The question of borrowing money from lending institutions directly pertains to alienation insofar as the assets of the church are encumbered in legal claim by such (all the assets of the Diocese in the Corporation Sole structure).
- b. No person in the name and for the use and benefit of a parish or institution, may buy or sell or acquire or in any other way alienate ecclesiastical goods in excess of \$5,000 in value without consultation of the parish finance council and the bishop; he/she cannot sign any note or mortgage, or execute any contract for the erection or repair of any building, unless authorized, in writing, by the Bishop, or his agent, of the above-mentioned church corporations.
- c. Any note or other such instruments signed by a priest or pastoral coordinator in his own name or in the name of a parish or institution without the above-mentioned authorization will be the responsibility of the priest himself. All such contracts are null and void.
- d. No person shall keep in his/her own name and right any church or school or cemetery or other church property, but shall transfer such to the Corporation Sole.
- e. All deeds of transfer of property, before their recording at the Courthouse in the name of the legal holder, the Corporation Sole and/or Parish Corporation, are to be sent to the Pastoral Center for examination.
- f. All parish and institutional buildings and vehicles must be covered by such insurance as the Pastoral Center has directed.

- i. All insurance is carried under a Diocesan master policy kept at and secured by the Pastoral Center.
 - ii. Additions and deletions of property covered should be submitted to the Pastoral Center in writing as they occur.
- g. The intention of the donor, explicit or implied, is the governing norm for the disposition of all gifts to the church, whether in money or property or goods, and must be strictly adhered to.

II. Local Administration

- a. All persons engaged in the work of the Church in the Diocese of Reno have been appointed as faithful stewards of the ecclesiastical property committed to their care.
 - i. All persons, including pastors, administrators, associate pastors, parish life coordinators, and priests in residence are obliged to exercise care in the use of funds and materials set aside for the church and for their own support.
 - ii. The intent of the faithful, explicit or implied, in contributing revenue must be observed.
- b. Administrators of ecclesiastical property receive their appointment and consequent authority with its defined terms from the Bishop of the Diocese, which authority is attached to their office and may not be delegated by them.
 - i. School Boards, Parish Finance Committees, et al., therefore, while serving a most useful purpose, do not have administrative powers, nor should anyone but the properly appointed administrators of ecclesiastical property have power of attorney to sign checks, make bank withdrawals, etc. (It is a recognized exception to this rule for associate pastors to be given the power to sign checks in the Pastor's absence).
 - ii. All checks written for more than \$5,000 shall require two signatures.
 - iii. No one who counts money or keeps an accounting of monies shall be a signatory on checking accounts.
- c. Among the principal administrators of church property are pastors of churches and rectors or directors of ecclesiastical institutions and agencies. They have a very grave obligation to discharge their difficult duties with prudence and fidelity, keeping in mind the Natural Law, the rules of the General Law of the Church and the Diocesan regulations which have been prescribed or shall be prescribed in the future.
- d. Grave negligence or notable ineptitude in property administration, particularly when they result in financial loss or administrative confusion, is recognized as sufficient reason for the removal or transfer of an administrator.
- e. Parochial goods consist mainly of real estate, church, school, residences of priests and sisters, and other buildings, the cemetery, monies, furnishings, sacred vessels, vestments and all else bought with parish money or acquired by parish donation. Furnishings, sacred vessels, vestments, etc., are presumed to be donated to the parish unless otherwise specified by the donor.
- f. Anyone who presumes to alienate any parish goods, movable or immovable, without the Bishop's written permission, or to turn them to uses different from their designated ends, is subject to the penalties of law.

- g. Parish bank accounts, to take care of current needs, shall stand in the name of the Parish Corporation
 - i. Bank signature cards must have the Bishop along with the Vice President of the Board as a signatory, and all accounts shall be recorded at the Pastoral Center.
 - ii. The actual checks may be printed with the parish name.
 - iii. As far as possible, current house, church and school expenses such as salaries, wages, light, heat, water, telephone, etc., shall be paid monthly by check. The pastor's personal bank account must be kept absolutely distinct and separate from that of the parish.

III. Common Revenue Of A Parish or Mission

- a. Collections and offerings which are made in churches, even mission churches, or in other places within the parish where Mass is said, excepting only the offerings which are specifically given for some extra parochial purpose; also offerings for candles, vigil lights, flowers and ornaments of the altar.
- b. Income from annual or monthly subscriptions such as fund drives, pledges, etc.
- c. Special collections for the support of the church, school or clergy, and house to house collections taken up by the priest himself or by others authorized by him.
- d. Collections which are taken up on the occasion of some ceremony or extraordinary sermon or a Mission.
- e. Income from the school, rent of land or houses which belong to the church and whatever is received as interest from investments or from loans.
- f. Money from fairs, plays, suppers or other parish activities.
- g. Money from wills and all donations, ordinary or extraordinary, which is given for the needs of the church, school or other parish activity.
- h. Offerings for baptisms and marriages.

IV. Capital Expenditures

- a. For all Capital Expenditures above \$10,000 not included in the annual budget, approval must be given by the Parish Corporation Board
- b. For Capital Expenditures below \$10,000 not included in the annual budget.
 - i. For Parishes that are debt free or that do have debt but are current with loan payments according to the amortization schedule, the Pastor needs the approval of the Parish Finance Council
 - ii. For parishes that have a debt and are not current with their amortization schedule, any capital expenditure between \$2,000 and \$10,000 need the approval of the Parish Corporation Board
 - iii. For parishes that are subsidized, all unbudgeted capital expenditures must be approved by the Parish Corporation Board
- c. For parishes which have a debt and are not current with loan payments according to the amortization schedule, the limit for capital expenditures without prior permission of the Bishop is \$2,000.
- d. No parish may enter a contract for consultation or services if those services will cost over \$5,000 without the permission of the Bishop.
- e. A statement of the financial condition of the parish, setting forth receipts and expenditures, and indebtedness shall be made annually by the pastor to the Pastoral Center on a form provided for this purpose.

- i. The statement shall be filed no later than August 1st of the year following a July-June fiscal year.
 - ii. The pastor should render a summarized statement of the same to his parishioners at an opportune time.
 - f. A statement of the financial operations of all departments, offices and institutions for which the diocese is responsible shall be made annually by the director or person in charge by August 1st of the year following a July-June fiscal year.
 - g. Vehicles donated to a parish or, with permission of the bishop, purchased with monies of the parish, are to be titled to the Parish Corporation
 - i. The certificate of ownership should be filed in the Pastoral Center.
 - ii. No private automobile shall be purchased with monies of the parish.
- V. Special Collections
- a. All special collections designated by the Pastoral Center are to be taken up at all the Masses on the days assigned.
 - i. However, if particular pastoral needs dictate, an assigned collection may be taken up on another day, provided it is within the designated month.
 - ii. No parish is exempt from any of the assessments or collections.
 - b. The amount of special collections is to be sent to the Pastoral Center as soon as possible after their respective dates and not later than two weeks after the date of the collection.
 - iii. Assessments, collections and all other payments should be transmitted by check made payable to The Roman Catholic Bishop of Reno.
 - iv. Checks should be accompanied by a special memorandum indicating the purpose for which it is intended.
 - c. The dates on which special collections are to be taken up are published each year.

II-B

FINANCIAL PROCEDURES

Policy: Diocesan administrators and pastors are responsible for stewardship of the assets of the Diocese entrusted to their care.

Implementation

- I. All checking, savings, Certificates of Deposit and investment accounts must have the bishop as one of the signatories.
- II. Pastors and administrators are the primary signers of parish, school or other agency checks. When circumstances warrant, persons other than those who prepare checks may be designated as signatories.
- III. A detailed annual (fiscal year) financial report of every parish, mission, school or institution, indicating assets, liabilities, revenues and expenditures is to be sent to the Office of the Bishop each year. (C. 1287. #1)
- IV. Each pastor and administrator is to give an annual financial report to the faithful. (C.1287. #2)
- V. Each parish and school is to have finance council to assist the administrator in the fiscal management of the parish or school. (C. 537)
- VI. The pastor or administrator prepares the annual budget with the council and reviews the income and expenditures of the institution on a regular basis.
- VII. A contract for architectural services, construction, renovation or remodeling of any parish, mission, school or other facility requires the approval of the Bishop before signing. (See Policy II-D)
- VIII. An inventory of the contents of all church buildings (church, rectory, convent, school, agency, etc.) should be on file in the parish or institution. A copy should also be in the diocesan office files for reference in case of fire or destruction. The inventory is to be updated every three (3) years or when there is a change of pastor or administrator.
- IX. No disbursements, including cash, checks or wire transfers, can be made based solely on e-mail approvals. Such requests for disbursements must include an invoice with written evidence of approval by a party with approval authority or in the case of an emergency, there must be, at a minimum, verbal approval by the requesting party.

II-C**DEPOSIT OF SURPLUS**

Policy: All Parish Corporations, Schools and Agencies having cash, savings and/or investments in excess of three month's operating revenue shall deposit such excess funds in the diocesan Deposit and Loan Fund.

Implementation:

- I. Deposits of excess funds should be made quarterly; however, they can be made any time.
- II. Currently held funds invested in time certificates shall be deposited in the diocesan Deposit and Loan Fund at their next maturity.
- III. Interest on deposits in the Deposit and Loan Fund shall be calculated at 55% of the prime rate, compounded quarterly.
- IV. Interest will be recalculated on the second working day of each calendar quarter, the day on which the first day of the quarter is published in the Wall Street Journal. That rate will remain effective for the entire quarter for deposits on hand at the beginning of the quarter.
- V. For deposits not on hand at the beginning of the quarter, the Deposit and Loan Fund has the option of paying the lower rate if there has been a change in the prime rate since the beginning of the quarter.
- VI. Interest income paid is not subject to tax according to the current computation of the diocesan assessment.
- VII. Small withdrawals by entities participating in the Deposit and Loan Fund can be made as needed; withdrawals in excess of \$25,000 usually require 7 to 30 days' notice.

II-D

CAPITAL PROJECTS AND LOANS TO PARISH CORPORATIONS

Policy

Effective immediately, no loans for capital projects and/or repairs and maintenance will be made from the Diocesan Deposit & Loan (D&L) Fund. Rather, for these projects Parish corporations will be required to have funds on hand, in the form of cash on deposit in the Deposit & Loan, equal to 120% of the estimated cost of Schematic Design and a Capital Campaign Feasibility Study prior to seeking any approvals to proceed. Once Schematic Design and a Capital Campaign Feasibility Study are completed, a Parish Corporation must then raise 120% of the estimated cost of Design Development through Final Construction, and have such funds on deposit in the D&L, prior to seeking approval to complete the project. (This terminology, as well as implementation of this policy, is explained in further detail in the Procedures and Implementation sections of this document).

The preceding paragraph covers only loans from the D&L Funds in excess of funds Parish Corporations may have on deposit. Those funds remain available to the parishes at their discretion subject to approval depending on the use and in accordance with the terms and conditions of the Services Agreement.

This policy also broadens the scope of Policy II-D by establishing step by step procedures that must be followed by Parish Corporations in attaining Parish Finance Council, Parish Pastoral Council and Parish Corporate Board approvals for capital projects and managing such projects from the initial concept through final construction.

This Policy and these Procedures apply to planned capital and large repair/maintenance projects. Any repair/maintenance project that constitutes an emergency situation will be addressed on a case by case basis. Should such a situation arise, we ask that the Pastor contact the Diocese immediately,

All Capital Projects will continue to be managed by the Office of Stewardship and Development in accordance with the Services Agreements between the Diocese and the Parish Corporations. For reference purposes, Section 1.10 of the Services Agreements between all Parish Corporations and the Diocese reads as follows:

Section 1.10 Construction Coordination & Oversight.

- A. The Diocese, through the Office of Stewardship & Development, shall serve as the primary consultative resource and oversight party for the Parish and its school or schools for capital construction and capital improvement projects involving new construction, renovation, repairs and maintenance (other than regular maintenance), additions and demolition.

Such oversight shall include, but is not limited to: reviews and approvals under any guidelines that may be promulgated by the Office of Stewardship & Development; recommendations regarding the selection of design professionals, consultants, project managers and contractors; pre-qualification of vendors; project scope, cost and budget reviews; entitlements processing and support; project delivery methods (i.e. competitive bid, design/build, negotiated guaranteed maximum price); environmental/hazardous-material remediation (i.e. asbestos, mold, lead); government required environmental

compliance; contracts for design and construction; bonds; payments and progress payment reviews; and project closeout on completion.

- B. The parties acknowledge that the Parish is required to comply with all Diocesan procedures for review and approval of any real estate construction, repair or renovation projects, and, in connection with that process, the Diocese shall assist in the submissions to the Office of Stewardship & Development or other specified groups or departments of the Diocese of any project for new construction, for renovation or for significant repairs at the Parish or its school or schools as well as with respect to compliance with funding requirements for planning and financing of construction projects and compliance with Diocese policies for project management, legal review of agreements, use of Diocese recommended contracts, contractors and vendors and obtaining the required consents and approvals before any documents are executed.

Procedures

To satisfy the requirements of the Services Agreements in conjunction with revisions regarding loans, the following procedures must be followed and milestones met to ensure successful completion of all future capital projects.

Capital Projects will be approved and managed in four sequential phases as follows:

- A. **Initial Meeting Involving Pastor, Parish Finance and Parish Pastoral Councils and Office of Stewardship & Development**
- B. **Schematic Design & Capital Campaign Feasibility Study**
- C. **Design Development and Preparation of Construction Documents**
- D. **Construction Bid Process, Approval and Final Construction**

Diocesan Policy and Procedures

- A. **Initial Meeting Involving Pastor, Parish Finance and Parish Pastoral Councils and Office of Stewardship & Development**

Steps to Follow and Expected Results:

1. The very first step is for the Pastor to contact the Office of Stewardship & Development (OSD) and request a meeting involving the Pastor, representatives of the Parish Finance and Parish Pastoral Councils and the OSD.

This initial meeting must take place when the project is first being discussed at the Parish Finance Council and Parish Pastoral Council level and before any consultants, architects, etc. are retained on a fee-paid or no-fee basis to provide input on the project.

The initial meeting between the Pastor, OSD and representatives from the Parish Finance/Parish Pastoral Councils will commence the “Programming” phase of the project where the Pastor and Parish Council members describe to the OSD the project they wish to undertake in general terms. The OSD will in turn provide feedback and a broad outline of the steps that need to take place in accordance with this Policy and these Procedures. The Diocesan Finance Office may also be involved in this meeting.

2. Provided there is general agreement between the Pastor, the Parish Finance Council, the Parish Pastoral Council and the OSD that the project should be explored further, the Pastor will appoint a “Building Committee” comprised of members of the Parish Finance and Pastoral Councils (number of members to be determined by the Pastor, OSD and the Parish Finance and Pastoral Councils) and one individual must be named Chairperson of the Building Committee. The Chairperson of the Building Committee will be the main intermediary between the Pastor, the OSD and the Diocese as the project moves forward. The Pastor, OSD and Building Committee will be the “Project Team” going forward.
3. The Project Team must then complete a “Project Data Form” that will be supplied by the OSD. This step may involve one or more meetings to finalize The Project Data Form. During these meeting(s) an architect may be consulted to aid in developing a Schematic Design budget for the project, which must be included in the Project Data Form.
4. Once the Project Data Form is completed and a Schematic Design budget developed, the Pastor must then draft a letter (“Formal Letter of Request”) to the Bishop that will accompany the Project Data Form. The Cover Letter must describe the project, explain the Pastor’s reasoning and the need for the project, state how the project is to be financed and outline a preliminary timetable for the project. This letter will conclude by formally requesting the Bishop’s permission to proceed to Phase 2, Schematic Design
5. Prior to submittal to the Bishop, the Formal Letter of Request to the Bishop and the Project Data Form must be reviewed and approved by the Parish Finance Council and Parish Pastoral Council.
6. Once the Pastor has Parish Finance and Parish Pastoral Council approval, he will then forward the Formal Letter of Request and Project Data Form to the Bishop for his review and approval.
7. Assuming the Bishop approves the project concept, the Pastor must then request a Parish Corporate Board Meeting to approve a budget for Schematic Design.

Note: The Parish Corporation must have 120% of the estimated Schematic Design Budget that was developed in Step 3 on Deposit in the D&L prior to requesting a Parish Corporate Board Meeting to approve Schematic Design.

8. Upon approval of the Corporate Board, the Project Team is free to retain an architect to prepare the Schematic Design documents.

B. Schematic Design & Capital Campaign Feasibility Study

Steps to Follow and Expected Results:

1. Several Project Team meetings will take place during the Schematic Design Phase to communicate the Project Team’s vision to the architect and review/revise architectural conceptual documents as they are prepared. In addition, a preliminary project cost estimate for the remainder of the project through final construction will be developed. Also during Schematic Design the OSD will lead an effort on behalf of the Project Team to research and determine zoning requirements or jurisdictional restrictions with respect to the project.

Depending on the complexity of the project, the Schematic Design and Capital Campaign Feasibility Study could take 2 to 4 months.

Expected results from the Schematic Design phase are twofold: First, at the conclusion of Schematic Design the Parish will have preliminary conceptual documents that may include drawings, documents, a site plan, floor plan(s), elevations and other illustrative materials such as computer images, renderings or models to show parishioners prior to commencing a fund raising campaign. Second, the preliminary project cost estimate for the remaining phases of the project through Final Construction will give the Project Team the necessary information to begin evaluating the feasibility of financing the project.

2. If the preliminary project cost estimate exceeds \$500,000, the Project Team must then retain a Campaign Management Consultant for a **limited scope engagement** to perform a Capital Campaign Feasibility Study to determine the likelihood of success in raising the needed funds given demographics and other pertinent economic data related to the Parish and surrounding community and the timetable for doing so.

Upon receipt of the Campaign Management Consultant's report, the Project Team must then decide whether to seek Parish Finance Council, Parish Pastoral Council and Parish Corporate Board approval to commence a funding raising campaign.

3. Assuming the Campaign Management Consultant report is favorable and the Project Team wishes to seek further approval, it must first get approval of the Parish Finance Council, then the Parish Pastoral Council. Once those approvals have been granted, the Project Team must request a Parish Corporate Board Meeting for approval to select a Capital Campaign Manager and launch Capital Campaign.
4. A Parish Corporate Board Meeting will be held and if the vote of the Board is affirmative a Capital Campaign will be approved.
5. The Project Team must then select a Capital Campaign Manager (which, at the discretion of the Project Team, may or may not be the same firm that did the limited scope feasibility study) and the Capital Campaign process will begin.

Note: Those projects with a preliminary project cost estimate of less than \$500,000 will not require a formal Campaign Feasibility Study nor the use of a Campaign Consultant to manage the capital campaign. However, the Project Team must still present a viable plan to raise 120% of the preliminary project cost that will be subject to approval by the Parish Finance Council, Parish Pastoral Council and Parish Corporate Board.

6. **Once funds collected via the Capital Campaign amounting to 120% of the budget that was developed in the Schematic Design phase are on deposit in the D&L, the Project Team may request Parish Finance Council and Parish Pastoral Council Meetings to approve moving into Phases C and D below.**
7. Assuming Parish Finance Council and Parish Pastoral Council approval, the Project Team must then request a Parish Corporate Board Meeting to move forward with Design Development through Final Construction.

C. Design Development and Preparation of Construction Documents

D. Construction Bid Process, Approval and Final Construction

Steps to Follow and Expected Results:

1. Upon approval by the Parish Corporate Board, the Project Team will continue to work with the Architect that did the Schematic Design to take the Schematic Design and layout mechanical, electrical, plumbing, structural, and architectural details through Construction documents. As in the Schematic Design phase, this will necessitate several meetings between the Project Team, the Architect and contractors to ensure the process remains on track.
2. Once Construction Documents are available, they will be sent to the contractors and the formal bidding process begins. Sealed bids will then be received and a contractor selected for construction on the project.
3. The Project Team, led by the OSD, will oversee all construction, and the OSD and Finance Department of the Diocese will manage and execute all activities regarding all payments of invoices to contractors, vendors, suppliers, etc. from start to finish of the project.
4. Any anticipated overruns or change in project scope that could result in a total project cost exceeding the 120% of budget on deposit in the D&L must be approved by the Parish Building Committee, Parish Finance Council, Parish Pastoral Council and Parish Corporate Board. In conjunction with that approval process the Project Team must present a viable funding proposal to cover the overruns and/or changes in scope (Contingency Funds).
5. Upon completion of the Project a "Post Completion Review" will be conducted by the Project Team to close out the project, report on expenditures compared to budget, and aid in improving oversight of future projects. Appropriate forms to be completed will be supplied by the OSD.

Any exceptions to this Policy and these Procedures must be approved by the Bishop and will only be considered for projects that meet the following criteria:

- The Formal Letter of Request from the Pastor to the Bishop must clearly identify a need for the project such as lack of sufficient worship space or religious education facilities to meet the needs of a growing parishioner base.
- The Parish must complete Steps A-1 through A-8 as well as B-1 and B-2 per these Procedures. The Capital Campaign Feasibility Study will then determine what portion of the estimated project cost can be funded by parishioner and other contributions.
- Based on need and fund raising ability, the Diocese will work with the Parish to refine the project scope such that basic needs are met. This may involve approaching the project in "phases" in the context of a Master Plan for the parish that is executed over several years.
- Once project scope is determined, short term loans to cover pledge amounts until dollars are received (not to exceed 3 years in duration) and long term notes (not to exceed 5 years in duration) may be considered subject to availability of funds in the D&L and approval of a plan submitted by the Parish to repay any loaned amounts
- **In no event can requests for short and long term loans on any project exceed \$1.5 million in total.**

II-E

COPYRIGHT

Policy: Copyright laws apply to all individuals and organizations. Ignorance of the laws will not serve as an excuse for violation of these laws.

Implementation:

- I. Parishes may only use licensed musical material and liturgical aids.
 1. When using these materials, acknowledgment of copyright must be given.
 2. Unless the necessary license is obtained, these materials cannot be duplicated.
- II. Without official approval for use in the United States, duplicating materials published in Mexico is illegal. These materials must be covered by an American copyright license.
- III. Professional videos cannot be used for parish groups unless a group license is obtained. If a particular video could benefit all parishes, contact the Chancellor who will obtain a diocesan-wide license.

II-F

GRANT COORDINATION

Policy: The Office of Stewardship and Development (OSD) will coordinate all grants originating from agencies, offices, and parishes of the Diocese of Reno.

Implementation:

- I. Unless otherwise approved by the Bishop or Chancellor, the Bishop will sign all grant requests originating from the diocesan offices, with all requests subject to review and approval by the OSD prior to any signature.
- II. The originating agency, office, or parish is responsible for drafting the technical section of each grant request originated by that agency, office of parish. The OSD will approve the draft for final copy and provide technical assistance and/or resources as requested.
- III. Before making any informal contact with a grantor, the originating office must inform the OSD of the grantor or foundation to be contacted, and the purpose and amount requested.
- IV. If an originating agency, office, or parish receives notification of a change of grant status or notice of grant approval or disapproval, the office receiving such notification will notify the OSD immediately and will provide a copy of the relevant correspondence.
- V. The OSD will provide technical information regarding grant submission requirements to agencies, offices, and parishes of the diocese requesting this information.
- VI. The OSD will coordinate with the Department of Finance regarding grant receipts and future accounting and reporting necessary to provide to the grant provider.
- VII. The OSD will oversee and coordinate the review of the appropriate A "thank you" letter to be signed by the bishop after the grant has been awarded.
- VIII. The office originating the grant request and receiving the grant is responsible for completing any reporting requirements requested by the grantor. All such reports are to be forwarded to the granting agency via the OSD.
- IX. Unless the grant request is from the Diocesan Pastoral Center, the applicant should be ***The Roman Catholic Bishop of Reno, and His Successors, a Corporation Sole, dba (give the name of the particular parish or school, etc.)*** The "**dba**" will act as a point of reference in the event of a question for clarification from a foundation. Exceptions to this rule are institutions of the diocese that are separately incorporated.
- X. **DIocese OF RENO** DIOCESAN GRANT COORDINATION POLICY (Rev. 2015)
 - a. **PURPOSE**
 - i. To publish the Diocesan policies and procedures for the preparation, submission, and administration of grant requests originating from the offices of the Diocese of Reno Pastoral Center, diocesan agencies, parishes, schools and missions of the Diocese of Reno (collectively, "Diocesan and Parish corporations" or "grant applicants").
 - ii. This policy is designed to ensure that grant requests submitted from all Diocesan and Parish corporations are properly coordinated and that reporting requirements from granting agencies are met, in accordance with the applicable services agreement between the Diocese and Diocesan corporations.
 - b. **BACKGROUND**

- i. Grant monies can be a valuable source of the financial resources needed to assist the Diocese in fulfilling its pastoral mandate throughout Northern Nevada. Grants are particularly useful for accomplishing this mandate because the Diocese is relatively young and is still striving to establish credibility, identity, and accountability with foundations and private donors alike.
- ii. It is the policy of the Diocese to complete grant applications in the most professional manner possible; it is therefore critical that all grants originating from within the Diocese be coordinated by the Office of Stewardship and Development (OSD), as part of the services provided by the Diocese to Diocesan and Parish corporations.
- iii. Most foundations limit the number of grants awarded to a single corporation each year. While the parishes have been separately incorporated, granting agencies may not view them as distinct applicants from the Diocese or from each other.
- iv. Having a single coordinator and repository of data on all grant requests originating in the Diocese avoids conflicting grant requests and allows for more credibility on the part of the Diocese of Reno Diocesan and Parish corporations.

XI. POLICY

- a. **Grant Coordination.** The OSD will coordinate all grants originating from Diocesan and Parish corporations in accordance with the procedures outlined in the **PROCEDURES** below.
- b. **Grant Signatures.** Upon final review by the OSD, the president of the corporation seeking the grant will sign the grant request. If required by the granting agency, the Bishop will also sign the grant application.
- c. **Originator.** The grant applicant is responsible for drafting the grant request. The OSD will then approve the draft for final copy, and provide any technical assistance or resources as necessary.
- d. **Informal Coordination.** In many cases the grant applicant can facilitate grant requests by directly and informally coordinating with certain grant agencies before submitting a formal grant request, (e.g., someone may have a personal relationship with a board member or executive director of a particular foundation). *However, before any informal contact is made with a grantor, the grant applicant must inform the OSD of the grantor or foundation to be contacted, the purpose of the grant, and the amount to be requested.*
- e. **Grant Request/Follow Up.** Copies of all correspondence pertaining to grants must be provided to the OSD. *If a grant applicant receives notification of a change of grant status or notice of grant approval or non-approval, the office receiving such notification will notify the OSD immediately and will provide a copy of the relevant correspondence.*

XII. PROCEDURES: Grants will be processed and/or coordinated as follows:

- a. The OSD will provide technical information regarding grant submission requirements to Diocesan and Parish corporations requesting this information.
- b. The OSD will assist and oversee the broad organizational information supporting the technical description portion of each grant request.

- c. All final grant requests will be reviewed for completeness and accuracy by the OSD prior to submission to the corporate president of the grant applicant for signature.
- d. A log containing basic information pertaining to each grant request and the current status of the request will be maintained by the OSD.
- e. The OSD will coordinate with the Department of Finance regarding grant receipts and future accounting and reporting required by the grant provider.
- f. The OSD will oversee and coordinate review of the appropriate thank you letter (original draft to be written by the grant applicant) for signature by the corporate President after the grant has been awarded.
- g. **The office or agency receiving a grant will complete any reporting or other grant requirements directed by the granting authority. The OSD will keep a record of all grant report requirements and ensure that grant reports are submitted in a timely manner. The grant applicant is responsible for completing any reporting requirements requested by the grantor. All such reports will be forwarded to the grantor when requested.**

XIII. CONCLUSION

- a. The primary purpose of the policy is to ensure that the target grantor can see the utmost of professionalism relative to all grant requests. It is not the intention of this policy to make grant requests unduly restrictive or difficult to prepare.
- b. Additionally, this will allow for proper coordination of each grant request, eliminate duplication, and provide for a single point of repository.
- c. This policy should also ensure proper reporting and preclude alienating grant agencies due to too many requests within their given time frames of application.

II-G

MISSIONARY COOPERATIVE PLAN

Policy: The written permission of the bishop is required for any agent for any periodical, society, congregation or cause to make an appeal in any parish or institution of the Diocese of Reno.

Implementation:

- I. General Directives
 - a. Requests for mission appeals are to be made by responsible agents directly to the Bishop.
 - b. No parish will be assigned a missionary appeal more than once a year.
 - c. Parishes served by religious may take up a second missionary appeal for their congregation, order, or society if the former appeal was for another missionary organization.
 - d. Normal months to be used for appeals in the missionary cooperative plan are May, June, July and August.
 - e. No parish may opt out of the Missionary Cooperative plan
- II. Assignments of a special missionary appeal to a parish will consider the following:
 - a. Date of the last missionary appeal in the parish
 - b. Diocesan record of the particular group requesting to make an appeal
 - c. Assignment of no more than two parishes per missionary group
 - d. Preference will be given to missionary appeals of religious orders, congregations and societies with members currently serving in the diocese.
- III. Specific Directives
 - a. Taking of the Collection
 - i. Each parish is to take up a special collection for the missionary appeal
 - ii. That money is to be counted by the parish and placed into a dedicated account
 - iii. The collection is not to be given directly to the Missionary Appeal Speaker
 - iv. Pastors are required to send a check payable to the Diocese for the amount collected, with a notation stating the missionary organization that took up the collection.
 - b. Each mission organization will be informed of its parish assignment and is responsible for contacting the pastor to arrange for an agreeable appeal date.
 - i. All missionary speakers are expected to take care of their own travel arrangements to and from their assigned parish.
 - ii. During their weekend appeal, they will be the guest of their assigned parish.
 - c. Collection envelopes or parish lists with parishioner's names and addresses are not to be taken from the parish. Mission organizations that include requests for magazine subscriptions in their appeals need permission to do so from the pastor of their assigned parish.

II- H

TRANSPORTATION VANS

Policy: Compliance with State and Federal laws is mandatory in the Diocese of Reno.

Implementation:

- I. Parishes are not to use ten or fifteen passenger vans for passenger transportation in compliance with United States transportation regulations.
- II. Ten to fifteen passenger vans may be used for cargo hauling only if all but the two front seats are removed

II- I

INTERNET ACCESS, E-MAIL, VOICE MAIL

Policy: Every user of the internet, e-mail and voice mail has the responsibility to maintain, enhance, and carry out the mission of the church, and to use all available electronic equipment in a productive and morally acceptable manner.

Implementation:

- I. Church information systems are not to be used to transmit, retrieve or store any type of communication, message, image or material inappropriately. For example, a use is inappropriate if it:
 - a. is contrary or harmful to the mission, policies or best interest of the church;
 - b. is illegal, immoral, obscene or X-rated;
 - c. contains remarks that are derogatory, abusive, discriminating or harassing especially regarding an individual's race, age, disability, religious, national origin, gender or physical attributes;
 - d. is in violation of copyright laws and/or other federal or state regulations or laws;
 - e. accesses information that belongs to another person;
 - f. involves participation in chat rooms or other public internet forums unrelated to church or employee duties;
 - g. is deemed to be inappropriate by local church leaders.
- II. Each parish, school and diocesan employee or ministerial volunteer, for their respective ministry, shall use a parish, school or diocesan domain or a separate email that is distinct from their personal email account
- III. All social media pages and accounts, such as Facebook, Twitter, shall be separated from an individual personal account, and the supervisor must be on that account.
- IV. Any use of these electronic systems for personal gain is prohibited.
- V. No electronic communication may be sent that hides the identity of the sender or indicates that the sender is someone else or is from another entity.
- VI. Each user is responsible for the content of all text, audio, and images that the user places or sends over the diocesan electronic communication system.
- VII. In the event an employee becomes aware of security breaches, viruses, spam, unsolicited obscene material, copyright infringements, hate mail or otherwise potentially violent communications or use by anyone that involves a real or apparent unacceptable use must report this to their supervisor immediately.

II- J

RECORD RETENTION

Administrative Records	Retention	Rationale
Annual Report of the Parish	Permanent & Historical	Administrative
Annual Report to the Chancery	Permanent & Historical	Administrative
Appointment File	Permanent & Historical	Administrative
Articles of Incorporation	Permanent & Historical	Administrative
Census Records	Permanent & Historical	Administrative
Communications from the Bishop (Folia Ceri & Clergy communicator)	Permanent & Historical Canon 535	Administrative
Confraternity of Christian Doctrine minutes	Permanent & Historical	Administrative
Correspondence: Official (diocesan policies & directives)	Permanent & Historical	Administrative
Correspondence: Routine	Permanent & Historical	Value Ceases
Election Ballots	Permanent & Historical	Value Ceases
Finance Committee Minutes	Permanent & Historical	Historical
History files (sketches, notes, newspaper, parish history)	Permanent & Historical	Historical
Lectors Notes	Permanent & Historical	Value Ceases
Liturgical Minister Schedule	Retain until Superseded	Value Ceases

Mass Records(requests, intentions & Offerings)	Retain until superseded	Value Ceases
Parish Bulletins	Permanent & Administrative	Historical
Parish Council Minutes	Permanent & Administrative	Historical
Parish Organization Records (minutes, correspondence, reports, rosters, etc)	Permanent & Administrative	Historical
Pastor's Papers (correspondence, notes, diaries, sermons, photographs)	Permanent	Historical
Photographs (those relating to parish history, property, clergy, parishioners)	Permanent	Historical
Record Disposal Authorization	Permanent	Administrative
Records Retention Schedule	Retain until superseded, then destroy	Value Ceases
Religious Education reports to the Diocese	Permanent & Historical	Administrative
Roster of Parishioners	Permanent & Historical	Administrative
Scrapbooks	Permanent	Historical
Subject Files	Administrative	Value Ceases

<u>CEMETERY RECORDS</u>	<u>Retention</u>	<u>Rationale</u>
Account Cards (record of lot ownership and payments)	Permanent	Administrative
Annual Report	Permanent & Historical	Administrative
Bank Statements	Retain 5 years and destroy	Fiscal value ceases
Board of Trustee Minutes	Permanent & Historical	Administrative

Burial Cards records of interments including name, date of burial, lot number, place of death and funeral director)	Permanent & Historical NDCC 23-06-10	Administrative
Cancelled Checks & Stubs	Retain 5 years and destroy	Fiscal value ceases
Check Register	Retain 5 years and destroy	Fiscal value ceases
Contracts and Agreements (documents transfer of lots)	Permanent & Historical NDCC 23-06-10	Administrative
Correspondence: Official	Permanent	Administrative
Correspondence: Routine	Annual Review	Administrative value ceases
Bank Deposit Slips	Retain 5 years and destroy	Fiscal value ceases
General Ledger (record of receipts for lots, salaries, fees, equipment, etc.)	Retain 5 years and destroy	Fiscal value ceases
Insurance Records	Policies are permanent. Other records retain until superseded	Legal value. Administrative value ceases
Lot Maps	Permanent & Historical NDCC 23-06-10	Administrative
Quarterly Report	Retain 1 year; permanent if annual report is not prepared)	Administrative value ceases
Rules & Regulations	Permanent & Historical	Administrative
<u>FINANCIAL RECORDS</u>	<u>Retention</u>	<u>Rationale</u>
Audit Reports	Permanent	Historical
Bank Deposit Register	Retain 5 years and destroy	Fiscal value ceases
Bank Deposit Slips	Retain 5 years and destroy	Fiscal value ceases
Bank Statements	Retain 5 years and destroy	Fiscal value ceases
Building Fund Account Book	Permanent	Historical
	Retain 5 years and destroy	Fiscal value ceases

Cancelled Checks & Check Stubs Charitable Gaming – General Accounting Records (bank statements, tax returns, ledgers, deposit slips, cancelled checks, etc.) Charitable Gaming – Specific Records: Bingo: (attendance, amounts wagered, total prizes, cash and non-cash awarded, copy of the game schedule & prizes, and number & prices of cards sold by type) Raffles: (record of the number of tickets sold, sample of tickets & stubs of all tickets sold) Pull Tabs, Jar Tickets & Punchboards: (the flare of each deal or punchboard with state gaming stamp affixed, all open and unopened unsold tickets)	Retain 3 years & destroy NDAC 10-04-07-03 Retain 2 years and destroy NDAC 10-04-07-03 Retain 2 years and destroy NDAC 10-04-07-03	Fiscal value ceases Fiscal value ceases Fiscal value ceases Fiscal value ceases
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Sports Pools: (the completed, sold board indicating the winning squares) Twenty-one: (individual Records to reflect daily win and loss results for each table) Charitable Gaming Permits	NDAC 10-04-07-03 Retain 2 years and destroy NDAC 10-04-07-03 Retain 2 years and destroy Retain 5 years and destroy	Fiscal value ceases Fiscal value ceases Fiscal value ceases
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Contributions Record (donations & collections)	26CFR 301.65511 (d)-1 (Records should be retained permanently if other records identifying parishioners, e.g. census records, are not available for permanent retention)	Fiscal value ceases
Grade & High School Collection Register	Retain seven years then destroy. 26 CFR 301.6511 (d)-1.	Fiscal value ceases
Loan Files (mortgages, receipts, correspondence, schedules, etc.)	Retain five years after payment of loan, then destroy.	Fiscal value ceases
Personal & Corporate Tax	Retain seven years then destroy. 26 DFR 305.6511 (d)-1.	Fiscal value ceases
Special Collections Records	Retain seven years then destroy. 26 DFR 305.6511 (d)-1.	Fiscal value ceases
Tax Exemption Records	Permanent NDCC 57-02-08	Fiscal value ceases
Trust Fund/Estate Contributions/Pious Foundation Records (copies of probate records, financial records, agreements, correspondence)	Permanent; Canon 1306	Fiscal value ceases

<u>PROPERTY RECORDS</u>	<u>Retention</u>	<u>Rationale</u>
Architectural Drawings & Specifications	Permanent	Administrative & Historical
Construction Files (contracts, correspondence)	Permanent	Administrative & Historical
Deeds (abstracts, tax & assessment statements, etc.)	Permanent	Administrative & Historical
Easements	Permanent	Administrative & Historical
Equipment (catalogs, warranties, instructions,	Retain until superseded	Administrative value ceases

maintenance manuals, inspection certificates, etc.) Insurance Records (policies, correspondence, claims) Property Appraisals Property Inventories	Retain policies; destroy other material when superseded Permanent Retain until superseded	Legal Value, Administrative value ceases Historical Administrative value ceases
<u>PUBLICATIONS</u>	<u>Retention</u>	<u>Rationale</u>

<u>PERSONNEL</u>	<u>Retention</u>	<u>Rationale</u>
Employer Contracts (office and pastoral staff)	Retain 5 years after termination of employee then destroy	Administrative value ceases
Job Descriptions	Retain until superseded	Administrative value ceases
Payroll Journals	Retain 50 years then destroy	Administrative value ceases
Personnel Files (applications, resumes, memoranda, evaluations, contracts, etc.)	Retain 20 years after termination of employee then destroy (29 CFR 1602.31	Administrative value ceases
Social Security Withholding Record	Retain 4 years then destroy (26 CFR 31.6001-1 to 31.6001.5)	Administrative value ceases
Time Cards	Retain 2 years then destroy	Administrative value ceases
Vacation and Sick Leave Forms	Retain 4 years then destroy (16 CFR 31.6001-1 to 31.6001-5)	Administrative value ceases
W-2, W-3, W-4 Forms	Retain 4 years then destroy (16 CFR 31.6001-1 to 31.6001-5)	Administrative value ceases

<u>SACRAMENTAL RECORDS</u>	<u>Retention</u>	<u>Rationale</u>
Baptism Register	Canon 877. Retain permanently	Sacramental & Historical
Confirmation Register	Canon 895 Retain permanently	Sacramental & Historical
First Communion Register	Retain permanently	Sacramental & Historical
Professions of Faith	Retain Permanently	Sacramental & Historical
Marriage Register	Canon 1121 Retain Permanently	Sacramental & Historical
Marriage Case Files (memoranda, notes, letters, marriage data sheets, etc.)	Retain 70 years then destroy	Administrative Value ceases
Annulment Case Files (correspondence, transcripts of testimony, affidavits, sacramental & legal documents, evaluations, notes	Retain 40 years then destroy	Administrative Value ceases
Dispensations	Retain with Marriage Case Files; 70 years then destroy	Administrative Value ceases
Record of Anointing	Retain permanently	Sacramental & Historical
Death Register	Retain permanently	Sacramental & Historical

II-K

INVESTMENT POLICIES

- I. Investment Philosophy
 - a. The diocesan assets will be managed with the objectives of preserving the capital and producing maximum total return consistent with the goals and philosophy of the diocese. The investment objectives call for a disciplined, consistent management philosophy rather than a philosophy which represents extreme positions or opportunistic styles.
 - b. The investment portfolio shall be diversified within both its equity and its fixed income holdings so as to facilitate participation in various types of investment categories, to provide balance among the investment categories, and to insulate against unnecessary risk arising out of undue asset concentration.
 - c. The purpose of these investment policy statements is to set standards for the direction, operation, management and oversight of the investments of the Diocese of Reno.
- II. General Policies
 - a. The diocesan investment objective is preservation of capital with reasonable income and capital growth while controlling risk exposure which, in combination, are expected to provide above average results over the long term.
 - b. To achieve the diocesan investment objectives, the diocese delegates full investment responsibility to investment managers who will seek to achieve the outlined objectives.
 - c. Investment managers shall have complete investment discretion consistent with the policies and guidelines set forth in this document. Managers are to be properly registered investment managers and will acknowledge their fiduciary responsibilities as managers.
- III. Social Responsibility
 - a. It shall be the policy of the Diocese of Reno to consider in its investment decisions the appropriateness of investing in various corporations from a viewpoint of corporate social responsibility and the commitment of the Catholic Church to its own social and ethical goals.
 - b. Social responsibility for investments is guided by Roman Catholic social teaching which is based on a profound respect for the dignity of the human person. While it is difficult to translate that concept into specific guidelines, investment judgments must include concern for the following:
 - i. Corporations support affirmative action, equal opportunity and similar policies reflecting societal values;
 - ii. Corporations provide goods and services which help improve the quality of life in harmony with nature and recognize the dignity of all persons;
 - iii. Corporations do not engage in activities causing undue social injury to consumers, employees and others;

- iv. Corporations do not provide products or services which are contrary to the moral teachings of the Church, such as, but not limited to anti-life products, pornographic materials, etc.
- v. Corporations will take into account the principles set forth in the United States Bishop's Pastorals on war and peace and on the economy.
- c. The handling of the investment funds of the diocese should not only be consistent with the above objectives, but it also must not be inconsistent with applicable provisions of federal and state laws. The administration of the diocese in consultation with the Investment Committee affirms its responsibility for the interpretation and application of these principles as an ethical and Christian institutional investor.

IV. Investment Objectives

- a. It is in the best interest of the diocese that performance objectives be established for the total portfolio and each investment manager.
- b. The primary objective is the preservation of capital and purchasing power.
- c. The total asset plan objective is to attain a minimum return of three percentage points in excess of the rate of inflation as measured by changes in the Consumer Price Index.
- d. The relative asset plan objective is to achieve over successive three year periods a relative performance at least equal to the average performance (50th percentile) of a suitable standard of other like funds.
- e. Over a five year period, the objectives for the equity investments are to achieve an average annual total investment return (cash income in combination with market value change) which exceeds the rate of inflation by four percentage points and exceeds that return which is provided by the Standard and Poor 500 Index or other appropriate index as designated by the diocese.
- f. Over a five year period, the objectives for the fixed income investments are to achieve an average annual total investment return which exceeds the rate of inflation by three percentage points and exceeds that return which is provided by Lehman Brothers Government/Corporate Bond Index.

V. Investment Guidelines

- a. The investments should be adequately diversified to reduce risk. The diversification should be by type of investment, by industry group and by individual security.
- b. All assets must have readily ascertainable market values and be easily marketable. This precludes private placement, restricted stocks, and nominally traded public issues for which the market is severely restricted.
- c. Investments may be chosen from the New York Stock Exchange, regional exchanges and over-the-counter market.
- d. The investment managers may invest in fixed income securities, as they deem prudent, including U.S. government and agency obligations, corporate and utility bonds, commercial paper, certificates of deposit and other cash equivalent obligations.

- e. Commercial paper investments shall be rated P-1 and/or A-1 or better by Moody's investor Service and Standard and Poor Corporation respectively. Corporate and utility bonds shall be rate A or better.
- f. No transaction shall be made that threatens the tax exempt status of the diocese, including margin purchases, short sales and trading in commodities and other future contracts. No letter stock or precious metals shall be purchased, nor shall any option be traded.
- g. Each investment manager will submit their specific investment objectives and guidelines.

VI. Selection of Investment Managers

- a. The diocese will retain multiple investment advisors to manage the assets in order to provide greater diversification of investment policy, philosophy and style; a positive influence on performance through long term competition; and a broader basis on which to compare and judge investment performance.
- b. The Investment Committee of the diocese will be responsible for establishing the overall guidelines and policies as well as selecting the managers and monitoring their results. The committee will also be responsible for determining asset allocation guidelines. The committee will perform these functions with the advice and assistance of a professional investment consultant. Even though the bishop is a member of the Investment Committee, all actions, policies and guidelines set by the committee are subject to the approval of the bishop.

VII. Asset Allocation

- a. Asset allocation refers to the establishment of percentage guidelines for the investment of assets in equities, fixed income, cash equivalents, and other general forms of investments.
- b. Factors to be considered in allocating the assets include liquidity, acceptable investment risk and appropriate performance objectives.
- c. The most suitable asset allocation shall be determined by the Investment Committee.
- d. The total diocesan funds will be allocated among the following components:
 - e. Cash equivalent component B to range between 10% and 25%
 - f. Fixed income component B to range between 35% and 55%
 - g. Equity component B to range between 35% and 55%
 - h. International component B to range between 0% and 5%
 - i. Real estate component B to range between 2% and 5%
 - j. Within this overall allocation policy, individual investment managers have full discretion to be 100% invested or to allocate to cash equivalents a certain portion of the assets assigned to them.

VIII. Performance Evaluation: Investment performance shall be evaluated on a long term basis over a period such as a full market cycle which is determined to be a five year period.

- IX. Custodian Responsibilities: The custodian, whether bank or brokerage firm, in recognition of its role as a fiduciary of the diocesan funds shall assume the following responsibilities as they pertain to:
- a. Safekeeping of Securities
 - i. Provide highly secure storage of any physical documents evidencing security ownership, such as stock certificates and bonds, so that there is essentially no risk of loss due to theft, fire or accident.
 - ii. The diocese assumes, however, that all securities will normally be held in electronic, book-entry form, and that physical custody will be necessary.
 - b. Settlement of Trades
 - i. Arrange for timely and business-like settlement of all purchases and sales made for the funds.
 - ii. Transactions shall be on a delivery versus payment basis unless provided for in writing.
 - c. Collection of Income
 - i. Provide for receipt and prompt crediting of all dividend and interest payments received as a result of the diocesan portfolio holdings.
 - ii. Monitor income receipts to ensure that income is received when due and institute investigative process to track and correct late or insufficient payments, including reimbursement for any interest lost due to tardiness or shortfall.
 - d. Cash Sweep: Sweep excess cash daily into an interest-bearing account featuring a high degree of safety of principal and liquidity.
 - e. Reporting
 - i. Provide monthly reports showing individual asset holdings with sufficient descriptive detail to include units, unit price, cost, market value, cusip number (where available), and any other information requested.
 - ii. Principal cash transactions, including dividend and interest received, deposits and withdrawals, securities purchased, sold and matured, and fee payments will also be listed.
 - f. Transfer: At the direction of the diocesan financial officer, expeditiously transfer funds into and out of specified accounts.

II-L

COLLECTION COUNTING

Policy: Every parish of the diocese shall establish a committee of volunteers from the parish who work in teams of at least two unrelated individuals on a rotating basis to count the Sunday and special collections of the parish.

Implementation:

- I. Security Concerns
 - a. The uncounted collection is never left in the custody of a single individual.
 - b. All coats, bags, and personal belongings are to be stored away from the money that is being counted.
- II. Procedures
 - a. Collections should be counted after Mass, making certain that the amount checked on the offertory envelope agrees with the contents. If the collection is not counted immediately, it should be kept in a locked safe or night depository.
 - b. Review envelopes to ensure that they clearly indicate amounts and parishioner so that the offering records will be accurately maintained.
 - c. Complete a collection counting sheet and deposit summary form and have each member of the team sign the form evidencing concurrence of counts.
 - d. Use a rubber stamp or write on back to endorse all checks "For Deposit Only" to the parish bank account. Loose checks are to be listed on the back of the collection counting sheet and deposit summary form for proper recording of donation.
 - e. Bank deposits should be prepared in duplicate.
 - i. The original deposit slip remains with the deposit to the bank depository.
 - ii. The duplicate deposit slip, along with the validated deposit receipt from the bank, is to be retained for parish records until the bank statement is reconciled.
 - f. Cash and checks are to be maintained in a locked safe until deposited no later than the first banking day after the collections takes place.
 - g. Copies of the collection counting sheet and deposit summary form and duplicate deposit slips are forwarded with empty offertory envelopes directly to the pastor or bookkeeper.

II-M

DIOCESAN FILMING POLICY

Policy: Any use of parish grounds by outside organizations (Catholic or otherwise) must be conditioned on the signing of the applicable standard diocesan User/Lease form (e.g. Occasional Use form, Space in Building form, and Entire Building Lease form) available through the Diocesan Finance Office. The Occasional Use form can be signed (so long as no amendments are made) by the pastor alone. The Lease forms must be approved by the Parish Corporation Board. These forms are also drafted so as to assure that not only a diocesan institution's legal interests are adequately protected, but also to allow appropriate intervention in the event that any activity is proposed, or in fact occurs, which is in conflict with the teachings of the Catholic Church.

Implementation:

There are many beautiful and spacious buildings owned by the entities of the Diocese of Reno and it is sometimes difficult for government officials, members of the community, and the film-making industry in particular to understand that the Diocese of Reno is not in the business of renting or leasing its property to production companies and such accommodations can only be considered when the production positively portrays and upholds the principles, morals and values for which the Catholic Church stands.

- I. Such filming cannot unduly interfere with the primary administrative tasks, goals and time for which the personnel and facilities of the diocese are devoted. Special attention must be given to any proposed use of a church building dedicated to divine worship.
- II. The Office of the Bishop will take the following steps:
 - a. Request a working script from the producers in advance.
 - b. Make certain the film or television production contains nothing offensive to Church teachings and environment.
 - c. Meet with the producers to clarify any questions concerning the script.
 - d. Make certain the appropriate compensation is discussed for the selected diocesan or parish property and any entity which may be inconvenienced by the production and the technical advisors.
 - e. Meet with the administrator of the property to make certain the proposed project is supported by him/her and that it will be beneficial to the Church.
- III. The arrangement involved in the use of church property for motion picture or television production must be arranged approved by the Bishop.
 - a. Anyone employed by the diocese who is approached directly by a production company or individual must direct the inquiry to the Bishop's Office.
 - b. No employee of the diocese or parish has authority to initiate negotiations or any contract with Production Company or individual without the permission of the Corporate Board.

- IV. If the Bishop and Parish Corporate Board, where applicable, approves the project,
 - a. then the Chancellor will:
 - i. Inform the appropriate administrators.
 - ii. Assign a technical advisor to work with the project.
 - iii. Request the production company meet with the diocesan attorney to draw the contract.
 - iv. Along with the technical advisor will oversee the implementation of the Agreement.
 - b. The Administrator of the Parish Property will oversee the implementation of the agreement.

III – PARISH

Section A – Authentic Catholic Life

Section B – Parish Administration

Section C – Parish Staff

Section D – Pastoral Council

Section E – Finance Council

Section F – Parish Vacancy

Section G – Parish Coverage

Section H – Parish Organizations

Section I – Stole Fees

III-A

AUTHENTIC CATHOLIC PARISH LIFE

A parish is a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the bishop. (C.515) The parish exists to continue the Mission of Christ. A territorial parish is the norm; voluntary registration outside the boundaries of one's domicile, while not encouraged, is permitted.

Policy: The proclamation of the Gospel goes forth from the parish through the people who are called to minister to one another in the parish community, as well as to those around them where they live and work. The parish community is responsible for evangelization and catechesis to awaken, nurture, and develop the hunger for God in one another as they grow in their relationship with God as Catholic Christians.

Implementation:

- I. Evangelization, Conversion and Catechesis:
 - a. To evangelize and catechize is the call to awaken, nurture, and develop the hunger for God in one another and to journey with each other as we grow in our relationship with God as Catholic Christians. (Rom. 10: 14-15) (Lumen Gentium 17; Apostolicam Actuositatem 6) For a parish to fulfill its obligation of evangelization, conversion and catechesis, the following should be part of parish life.
 - b. faith, ideals, traditions are passed on to the next generation
 - c. opportunities for adults to explore and discuss their faith
 - d. outreach to all ethnic groups, to the marginal, alienated, and un-churched (those with no church affiliation)
 - e. ongoing opportunities for adults to develop their spiritual life
 - f. outreach to and faith development opportunities for youth and young adults
 - g. family focused sacraments and faith development programs/processes
 - h. RCIA
 - i. retreats and days of prayer
 - j. marriage preparation
- II. Pastoral Care
 - a. To provide quality pastoral care for people is the call to be compassionate, to be a healing presence, to share and appreciate our stories of pain and joy, struggle and triumph, conversion and new life. (Matt 25: 35-41) (Gaudium et Spes 26) Pastoral care is exemplified in the parish through the following:
 - i. presence and care to the homebound, sick and dying, imprisoned
 - ii. Ministry to those in grief because of death, separation, divorce, etc.
 - iii. care of the elderly
 - iv. pastoral counseling and spiritual direction
 - v. care of nursing homes/hospitals
 - vi. Anonymous groups (i.e. Alcoholics anonymous)
- III. Community Life

- a. To recognize and foster within the community is the call to develop relationships with one another and to reach out with hospitality to the stranger. (John 13:35) (Gaudium et Spes 32)
- b. Community life is accomplished through the following:
 - i. welcoming newcomers to the parish
 - ii. providing opportunities for parish renewal
 - iii. effective communication and networking within the parish
 - iv. parish social events: coffee and donuts, picnics, etc.
 - v. ethnic, cultural and family diversity is recognized, appreciated, accepted and are a source of enrichment.

IV. Worship

- a. To celebrate worship is a genuine and heartfelt response to the Lord's invitation to gather together, hear the Scriptures proclaimed, and share one bread, one cup.
- b. In doing this, we remember how Jesus' life, death and resurrection form the pattern of our lives. (I Cor. 11:23-26) (Sacrosanctum Concilium 2) This is exemplified when the following criteria are present.
 - i. Sunday worship, a high point in parish life
 - ii. proclamation of the Scriptures and the homily are challenging
 - iii. worship builds community and inspires people to serve
 - iv. worship experiences are prayerful, welcoming and challenge people to grow
 - v. awareness and appreciation that the liturgy is a communal celebration: music, liturgical ministers, art and environment, symbols
 - vi. liturgical ministers include men, women, youth, elderly, ethnic groups
 - vii. cultural sensitivity is reflected in parish worship

V. Training and Support for Ministry

- a. To release and develop the gifts among the parishioners for ministry is the call to build up the faith community to empower each one to live out their baptismal commitment and to share the gifts they have been given. (I Cor. 12:4-6) (Apostolicam Actuositatem 28-33)
- b. This is evident through the following:
 - i. support and participation in diocesan leadership/ministry programs: catechetical formation, scripture studies, pastoral formation, liturgy formation programs
 - ii. parishioners gifts are recognized and called to the service of the parish community: all cultures and ages are invited and supported
 - iii. proper support, empowerment, training and enrichment of all those involved in ministry: professional and volunteer

VI. Outreach to the Larger Community

- a. To reach out to the civic community for social action and ecumenism is the call to be light and leaven in our local world; it is the call to make a difference beyond ourselves. (Matt 5:13-16) (Gaudium et Spes 4, 25, 29)
- b. This outreach is evident through the following action:
 - i. involvement in social issues in a manner that promotes justice and peace
 - ii. parishioners respond to people in need in the surrounding community:

1. the powerless,
 2. the underemployed & the unemployed,
 3. the homeless,
 4. the elderly,
 5. gangs,
 6. victims of domestic violence
 - iii. promotion and development of ecumenical relations
 - iv. Outreach to the poor and oppressed.
- VII. Stewardship and Administration
- a. To share time, talent and money is the call to use and share God's gifts so that together the members of the parish can care for their community and respond to the many urgent needs of the time. (*Gaudium et Spes*, 70)
 - b. Good stewardship is evident through the following:
 - i. annual budget and finance report is presented to parishioners
 - ii. all parish personnel are aware of the terms and conditions of employment
 - iii. parish activities encourage sacrificial giving: sharing of time, talent, and treasure
 - iv. the parish is planning for its future
 - v. pastoral finance councils are developed and effectively functioning
 - vi. shared responsibility, collaboration, and consultation and decision making are experienced in the parish

III-B

ADMINISTRATION

If the diocesan bishop should decide that due to a dearth of priests a participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon or to some other person who is not a priest or to a community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care. (C.517.2)

Policy: The norm for the church of the diocese of Reno remains the appointment of a qualified canonical pastor for each local community. When the norm is not able to be reached, options open to the bishop are appointment of presbyteral moderators, parish life coordinators, pastoral associates and pastoral ministers.

Implementation:

- I. Presbyteral moderators, parish life coordinators, pastoral associates and pastoral ministers are appointed to provide a unifying presence within and a resident ministerial leader for the faith community.
 - a. The reason for appointment is to provide overall pastoral and organizational leadership for a faith community, and to help empower the people of the faith community to carry out the mission of the church.
 - b. Empowerment of people to carry out the mission of the church must be the goal of every parish community.
- II. Presbyteral Moderator
 - a. A presbyteral moderator is appointed by the bishop to supervise and collaborate with a designated parish life coordinator.
 - b. Each parish by definition must have a pastor. The presbyteral moderator is considered to be the pastor of a parish which has a parish life coordinator.
 - c. The presbyteral moderator becomes familiar with the activities, needs and temperament of the parish by meeting with parish leadership to learn about pastoral, communal and liturgical life of the parish from their perspective. He conducts regular meetings with the professional staff to clarify roles and responsibilities and to exchange information.
 - d. While the presbyteral moderator has oversight, the provision for effective day to day pastoral care of a parish is the primary responsibility of the person designated to be parish life coordinator.
 - e. The presbyteral moderator has the canonical powers and faculties of a pastor, e.g., to witness weddings, dispense from obligations, etc. and to grant delegations for marriages witnessed by a priest or deacon other than the priest minister.
 - f. The presbyteral moderator needs to collaborate and work to ensure clear lines of communication with the bishop to whom he is accountable.
 - g. The presbyteral moderator acts as mentor, collaborator, and advisor and has the right and responsibility of supervising the parish life coordinator, pastoral associate and pastoral ministers.
 - h. The presbyteral moderator meets frequently and as necessary with the parish life coordinator, pastoral associates and ministers to create a working relationship

that will empower the members of the local faith community in carrying out the mission of the church.

- i. The presbyteral moderator is also available for consultation and advice as needed on non-routine matters such as conflicts, major renovation, purchase or sale of property, etc.

III. Parish Life Coordinator

- a. A parish life coordinator is a professional minister appointed by the bishop with the responsibility of leading and officially administering a parish.
- b. The parish life coordinator is appointed by the bishop for three years with the possibility of a three year renewal and is directly accountable to him.
- c. The bishop appoints a presbyteral moderator responsible for supervision of the parish life coordinator.
- d. The primary relationships of the parish life coordinator are with the presbyteral moderator, pastoral minister, staff and parish.
- e. The parish life coordinator collaborates and works with the Pastoral Council and Finance Council.
- f. The parish life coordinator represents the parish to the larger community such as neighborhood, ecumenical leadership, local civic and religious communities, vicariate and diocesan staff.
- g. The parish life coordinator is responsible for the following ministries in the parish community: education/formation, human concerns, administration, and management.

IV. Priest Minister

- a. A priest minister is assigned by the bishop to a parish to ensure that the liturgical and sacramental needs of a parish faith community are met.
- b. The priest minister works in collaboration with the parish life coordinator and is accountable to the presbyteral moderator.
- c. The priest minister, along with the parish life coordinator, is to be representatives of the bishop and responsible to see that the sacramental and other liturgical rites are celebrated in conformity with liturgical books law and diocesan liturgical norms.
- d. The priest minister has the primary responsibility with regard to the celebration of liturgy.

V. Pastoral Associate

- a. The pastor or parish life coordinator may engage the services of a pastoral associate who shares in the responsibility of the needs assessment, decision-making, planning and implementation of parish ministries and operations.
- b. The pastoral associate collaborates closely with the pastor or parish life coordinator and with other members of the parish staff in the overall pastoral ministry of the parish.
- c. The role of the pastoral associate varies with the needs of the parish which could include the following ministries: worship, education/formation, human concerns, administration, management and parish life.

VI. Pastoral Minister

- a. The pastor or parish life coordinator may engage the services of a pastoral minister to meet the ministerial needs of the parish.

- b. The pastoral minister is responsible for specific pastoral duties such as visitation of the sick, parish outreach or other leadership roles dependent on the needs of the parish, the gifts of the pastoral minister and other members of the parish community.
- c. The pastoral minister functions under the direction of the pastor, pastoral associate or other parish team member with limited program responsibility and decision-making authority.

III-C

PARISH STAFF

Policy: Parishes are to have suitable personnel or volunteers to assist with the ministry of the parish.

Implementation:

- I. Pastors are responsible for assurance that staff members are qualified and certified.
- II. Pastors should have regular meetings of all full time members of the parish staff to discuss parish matters and to plan pastoral work.
- III. All parish employees working with children or children's records have a background check. Those forms can be obtained through the Pastoral Center.
- IV. The Review Board of the Diocese of Reno has designated an Administrator of Intake and Complaint Investigations to receive information of allegations of sexual abuse of a minor by a priest, deacon or any other employee of the Diocese.
 - a. Personnel are required to report any sexual harassment or abuse to this person. The administrator can be contacted in the local Reno area at 329-6009 or from elsewhere, toll free, at 866-329-6009.
 - b. This phone is a direct line and will be answered or accessed only by the administrator.

III-D

PASTORAL COUNCIL

If the diocesan bishop judges it opportune after he has heard the presbyteral council, a pastoral council is to be established in each parish, over which the pastor presides and in which the Christian faithful, together with those who share in pastoral care by virtue of their office in the parish, assist in fostering pastoral activity. A pastoral council possesses a consultative vote only and is governed by the norms established by the diocesan bishop.

(C. 536 #1,2)

Policy: Each parish in the diocese is to have a pastoral council. Missions are encouraged to have representation on the pastoral council or have an advisory group.

Implementation:

- I. Purpose:
 - a. The purpose of the pastoral council is to foster the full pastoral life and growth of the parish.
 - b. The council follows a model of ecclesial rather than political power.
 - c. A pastoral council does not make church law; therefore, it is not a legislative body. It discerns the application of given church law and pastoral vision to the particular parish situation.
 - d. The council operates by a careful and respectful process of listening and consultation.
 - e. The role and obligation of the pastor or administrator is to heed seriously the wisdom of the council and to ensure that its deliberations and recommendations are in accord with the good order of the church.
 - f. The Pastoral Council membership ceases upon appointment of a new Pastor. The Pastor is to reform the Pastoral Council within six month of his appointment.
- II. Membership:
 - a. Members of the council are to be active members of the parish.
 - b. The number of persons on the council is related to parish size.
 - c. It is up to the Pastor and Council to determine how new members selected for the Council. The term of office for most members should be more than one year, with staggered elections for the sake of membership continuity.
- III. Council Meetings:
 - a. Monthly meetings are recommended from September through May. Two hours is the recommended limit for the meeting.
 - b. Meetings should be conducted in an orderly fashion, using a modified form of *Roberts Rule of Order*, or the consensus process, and accurate minutes should be taken.
 - c. Meetings should be conducted with an agenda finalized in advance of the date set for the council meeting. The agenda, along with the minutes of the previous council meeting should be sent to council members before the full council meeting.
- IV. Council Leadership:

- a. There should be at least a chairperson (or president), (who does not need to be the pastor) a vice-chair (or vice-president), and a secretary.
 - b. The term of office for council leadership should be one year and renewable.
- V. Council Structure:
 - a. There should be committees determined by the needs of the parish, with job descriptions.
 - b. The pastoral council is considered the coordinating body of all parish ministries and organizations.
 - c. The council is consultative and advises the pastor or administrator. It is expected that the wisdom and advice of the council be given serious consideration.

III-E

PARISH FINANCE COUNCIL

In each parish there is to be a finance council which is governed, in addition to universal law, by norms issued by the diocesan bishop and in which the Christian faithful, selected according to the same norms, are to assist the pastor in the administration of the goods of the parish...”
(C.537)

Policy: Every parish shall have a finance council to assist in the administration of the goods of the parish. Missions may have a finance council and must have representation on the parish finance council. The council is advisory to and accountable to the pastor or administrator.

Implementation:

- I. The purpose of the parish finance council is to:
 - a. Ensure sound expert advice in administrative matters
 - b. Encourage various kinds of accountability
 - c. Keep the financial administration of the parish in harmony with the pastoral mission of the parish
 - d. Assist in the implementation of diocesan financial policies
- II. The responsibilities of the parish finance council are:
 - a. To provide financial advice to the pastor, parish council and parish staff
 - b. To develop and monitor a parish budget using financial statements provided by staff
 - c. To help in the formulation of the report to the parish on financial matters as required by canon law. “According to norms determined by particular law, administrators are to render an account to the faithful concerning the goods offered by the faithful to the church.” (canon 1287 #2)
 - d. To be familiar with all diocesan policies that relate to financial administration
 - e. To meet at least quarterly
 - f. To cooperate with all diocesan financial administrative matters such as procedures and reports
 - g. To form policies regarding safety and security
 - h. To conduct periodic inspections of parish properties and recommend needed repairs, remodeling and/or replacement and be aware of the need of handicapped accessibility
 - i. Review regulations regarding liability and property damage insurance
 - j. To review and make recommendations of all capital expenditures
- III. The membership of the parish finance council will be composed of the following:
 - a. Three to five members, in addition to the pastor, who function in an executive or staff role
 - b. All of its members, men and women, must be Catholic
 - c. The members of the finance council are to be appointed by the pastor
 - d. Persons can have no conflict of interest because of affiliation such as spouse of parish or school employee; or persons who transact business with the parish

- e. The recommended term is three years; with two consecutive terms (total six years); terms of members will be staggered
 - f. Finance council members should have some expertise in economic matters and local civil law
 - g. The pastor is to be present at the meeting; the chairperson presides;
 - h. The members must be given complete access to all records and documents relating to the financial status and operation of the parish.
- IV. Mission representation
- a. The chairperson and pastor must sign the annual financial report that is sent to the Diocese
 - b. Good stewardship is required in parish administration. Whether the parish or mission is large or small, it must be in compliance with federal, state, local, canonical and diocesan laws, regulations and policies.
 - c. Federal laws include those dealing with employees, income taxes and social security.
 - d. State laws cover raffles and bingo, buying and selling property.
 - i. Local ordinances of the city and county must be followed, especially permits for construction or for various events.
 - ii. The Code of Canon Law (1983) has stipulations for management of Mass stipends and "temporalities."
 - iii. Diocesan policies require certain permissions from the diocesan bishop (for example, who may sign on bank accounts and contracts, procedures for the transfer of property, etc.), how budgets and financial reports are to be handled and when audits are to be performed. These are examples; the list is not exhaustive.
 - e. The pastor is ultimately responsible for these matters at the parish and mission level.
 - i. The "pastor" in this document includes a parochial administrator or Pastoral Coordinator.
 - ii. The pastor is to train any parochial vicar and Pastoral Associate in parish administration.
 - iii. The "parish" in this document means the parish and mission. The pastor is assisted by the parish staff; whether employed or volunteer.
 - iv. Many of these requirements are found in the Diocesan Parish Pastoral Council Manual and the Parish Finance Council Manual. Government publications,
 - v. The Code of Canon Law (1983), and trade publications give further guidance. Workshops are often available and should be attended to learn what is needed and for continuing education.
 - f. Canon 537 requires that "in each parish there is to be a finance council which is governed, in addition universal law, by norms issued by the diocesan bishop and in which the Christian faithful, selected according to these same norms, are to assist the pastor in the administration of the goods of the parish."
 - g. In order to make the work of the Parish Finance Council more effective in assisting the pastor in the administration of the parish, the following procedures are to be followed as diocesan policy:

- V. The Parish Finance Council, which can only convene with the pastor present, must meet no less than quarterly.
 - a. Following each meeting, they should provide a brief informational summary in writing to the parish council - specifically including a detailed description of any discovered irregularities.
 - b. Were the nature or scale of any such discovered irregularities deemed by the finance council to be material, the Chairperson shall also immediately report such irregularities in writing directly to the Diocesan Finance Officer.

III-F**PARISH VACANCY**

Policy: Ordinarily the bishop will notify the priests of the diocese when parishes or other pastoral assignments are open and when new assignments are to be made by the priest=s personnel board.

Implementation:

- I. Notification of parish vacancies will be communicated to the priests of the diocese through voice mail, e-mail or postal service.
- II. In special circumstances notification may not be followed in filling a position.
- III. Priests complete an annual questionnaire which gives them an opportunity to state their desire for reassignment, higher education, etc.
- IV. The bishop confers with the personnel board which, following the principles governing the assignment of priests, makes a recommendation to the bishop.

III-G

PARISH COVERAGE

Policy: It is the pastor's responsibility to see that the parish to which he is assigned is run in a well-ordered fashion under the authority of the bishop.

Implementation:

- I. Where it is necessary or helpful for the pastoral care of a parish, a parochial vicar may be appointed who will share as co-worker with the pastor.
- II. The personnel board shall recommend to the bishop which parishes should have a parochial vicar in accordance with the following norms:
 - a. The ability of the pastor to collaborate with the parochial vicar as a co-worker in the priestly ministry
 - b. The ability of the pastor to guide, advise and evaluate the ministerial performance of a parochial vicar and assist him in developing his priestly potential and improving his ministerial performance appropriate to his years in the ministry
 - c. Geographical size of the parish and proximity of other parishes
 - d. Number and special needs of the people of the parish
 - e. Availability of priests for ministry as parochial vicars
- III. The pastor and parochial vicar should confer frequently and regularly on all that concerns the parish so as to foster the sense of common purpose and united effort which mark their collaboration in the name of Christ and of the church.
- IV. The pastor should work out with the parochial vicar a description of their roles in the parish identifying the following:
 - a. Areas in which the pastor and parochial vicar work together
 - b. Areas for which the pastor alone is responsible
 - c. Areas in which the parochial vicar is principally responsible
 - d. Areas of ministry outside the parish
- V. During daytime hours larger parishes should have a regular schedule of priests "on call" so that a priest can be reached in an emergency.
- VI. Parishes are to have either a voicemail/answering machine; pager/mobile phone; answering service; or 24 hour coverage by a parish trained receptionist/caseworker so that emergency calls can be received and the priest "on call" may be contacted

III – H

PARISH ORGANIZATIONS

Policy: Each parish organization that collects funds for its activities is responsible for the security and reporting of such funds.

Implementation:

- I. All parish organizations under the direction of the pastor should have written security policies that address the following:
 - a. receiving of funds
 - b. handling and storage of funds
 - c. depositing of funds
 - d. general ledger entries and record keeping
 - e. check approvals, preparation, signatures distribution and recording
 - f. current signature cards on file at the pastoral center
 - g. bank reconciliation
 - h. petty cash
- II. Supporting records for parish organizations income and other receipts, checks and other disbursements are to be retained for a minimum of seven years.
- III. Preferably quarterly, but at least annually at the end of the fiscal year (June 30) each parish organization must submit complete financial reports with details of receipts and disbursements to the parish bookkeeper to integrate the information into the parish accounting records.
- IV. Constitution and bylaws for each parish organization should be on file at the parish office and retained permanently.

III-I

STOLE FEES

Policy: All stole fees received by pastors shall be given to the parish. Special arrangements are made for deacons to help them defray expenses in their ministerial service.

Implementation:

- I. The maximum amount to be asked for stole fees are as follows: (as determined by the Province)
 - a. Baptisms, no more than \$100
 - b. Weddings, no more than \$1000 (the diocesan bishop may grant an exception to this norm for particular circumstances)
 - c. Funerals, no more than \$300
 - d. House and building blessings, car blessings, no more than \$50
 - e. Quinceañeras, no more than \$500
- II. Payment received by priests for non-Mass services such as Quinceañeras, home blessings, and other non-Mass services are included as stole fees and therefore are parish income.
- III. The parish can set a suggested offering for a service and if the people give that offering, it goes to the parish. The parish in turn gives the deacon the offering to a maximum of \$35 for a marriage, single baptism, etc. The remainder stays with the parish.
- IV. If a group baptism takes place, or a group Quinceañeras, the deacon may receive the offering to a maximum of \$50 with the remainder staying with the parish.
- V. Since stole fees are taxable, the parish will pay stole fees through the diocesan payroll. All deacons are to complete employee paperwork with the diocese and checks for stole fees will be paid monthly through diocesan payroll as reported by the parishes. This allows for appropriate reporting for tax purposes.

IV – CLERGY

- Section A – Preparation for Ministry
- Section B – Clerical Attire
- Section C – Assignment
- Section D – Mentor Policy
- Section E – Incardination
- Section F – Non-Incardination
- Section G – Selection of Pastors
- Section H – Responsibility of Pastors
- Section I – Religious as Pastors
- Section J – Residence
- Section K – Retreats
- Section L – Days Off
- Section M – Vacation
- Section N – Retirement
- Section O – Release from Assignment
- Section P – Leave of Absence
- Section Q – Pay Status
- Section R – Salary and Benefits of Priests
- Section S – Power of Attorney
- Section T – Last Will & Testament
- Section U – Car Insurance
- Section V – Un-assignable Priest
- Section W—Seminarian Policy

IV-A

PREPARATION FOR MINISTRY

Policy: As sharers in the priesthood of Christ, the priests are invited and expected to collaborate fully with the bishop in the pastoral care of the people of the Diocese of Reno. They are expected to be intellectually, spiritually and emotionally prepared for ministry.

Implementation:

- I. Personal Spirituality
 - a. Priests are to be recognized as men of faith who are able to communicate that faith to others.
 - b. They must find in their ministry to the people of God, in their personal prayer and in their participation in the prayer of the church (Eucharist and Liturgy of Hours) the means of spiritual growth.
- II. Liturgical Ability
 - a. Priests should demonstrate willingness and an ability to plan and preside reverently at liturgical celebrations of the Eucharist and the sacraments in accordance with the provisions of the liturgical law of the church.
 - b. They must be able to prepare and deliver homilies on the Word of God and be able to assume a leadership role in the formation of the prayer life of the community.
- III. Pastoral Ability
 - a. Priests should demonstrate concern for the sick, poor, alienated and the non-churched.
 - b. They should offer leadership and cooperation with parish lay leadership and ministry.
- IV. Formation and Continuing Education: Priests are expected to participate in priestly formation and other educational programs as well as engage in private study.
- V. Education
 - a. Priests should demonstrate interest in all levels of religious education including convert or catechumen programs and all programs having as their purpose the religious education of the young.
 - b. Where there is a parochial school, priests show their commitment by their interest and frequent presence therein and a willingness to work with the Office of Catholic Schools
- VI. Diocesan Support: Priests are expected to support diocesan goals and programs, work with diocesan agencies, participate in deanery meetings and activities and assist in diocesan efforts through personal involvement.
- VII. Initiative: Priests demonstrate a willingness to initiate and seek help and advice from local and diocesan persons to achieve the goals and objectives of their parishes.
- VIII. Concern for Ecumenism: Priests should show a willingness and capacity for cooperative efforts with ministers of other faiths.
- IX. Vocations: Priests should show concern for continuation of their own priestly ministry through fostering of priestly and religious vocations and their support of the work of the director of vocations.

- X. **Shared Priesthood:** Priests should demonstrate an interest in working with priests within the same household and in neighboring parishes.

IV-B

CLERICAL ATTIRE

Policy: Clerics are to wear suitable ecclesiastical garb in accord with the norms issued by the Conference of Bishops and in accord with legitimate local custom. (C.284)

Implementation:

- I. Proper ecclesiastical garb in the diocese of Reno is the wearing of the Roman collar. Priests are to use discretion in determining when and where the collar is appropriate.
- II. Some occasions when wearing the collar is appropriate are as follows:
 - a. Saturday and Sunday Masses
 - b. When witnessing marriages, baptisms, funerals and other religious functions
 - c. When attending public meetings or as an invited guest at major functions
 - d. When invited to give an invocation or participate at a civic or major religious event
 - e. Meetings and other duties at the pastoral center
- III. If the event or program the priest is attending is formal and most laymen would be wearing a suit and tie

IV-C

ASSIGNMENT

Policy: A priest is ordained to serve the pastoral needs of the people of God and carry out the mission of the Catholic Church.

Implementation:

- I. Governing Principles
 - a. The good of the church and the people of God will be considered in assignment of priests.
 - b. A priest assignment should be conducive to his personal, spiritual and ministerial growth.
 - c. The need for continuity of a given ministry situation beyond provision of the basic sacramental and personal services will be considered and respected.
 - d. Consultation with appropriate individuals will be given consideration to maintain continuity regarding parish administration and vision.
 - e. The norm for a pastor assignment is six years, with the possibility of a second term and then transfer to a new assignment.
- II. Procedures used in reassignment of priests
 - a. An annual questionnaire shall be sent to each priest of the diocese to provide an opportunity to state his desire for reassignment, higher education, etc.
 - b. The bishop will make an initial contact with a priest being considered for new assignment.
- III. Procedures used in assignment of newly ordained priests
 - a. After consultation with the priest involved, assignment of a parochial vicar is made for a period of three years with the possibility of reappointment.
 - b. The newly ordained priest is assigned to a parish utilizing a collegial model of church and one that offers the growth needed for a newly ordained.
 - c. Assignment shall be restricted to parish work and normally in a parish other than that where the priest did his diaconate work.
 - d. No later than three months after appointment and at least once more within the first year the bishop shall consult with the newly ordained priest and his pastor relative to the appropriateness of the assignment.
 - e. The Priest Personnel Board, in consultation with the newly ordained, will choose a priest in the Diocese to act a mentor.

IV-D

MENTOR POLICY

Policy: Mentoring is a confidential-external forum process for and by the presbyterate to provide of on-going formation of priests and the overall well-being of the presbyterate. The mentoring process is to provide the mentee a means to integrate themselves to their new ministry and within the entire presbyterate. This process is intended for the newly ordained, newly arrived and newly appointed administrator/pastor.

Implementation:

- I. Those are to have mentors
 - a. Newly ordained
 - b. Newly arrived includes all priest who have transferred into the diocese from within the USA or from other countries, either for short term or long term ministry.
 - c. Newly named administrators/pastors are those who have received their first assignment as the lead of a parish
- II. Confidential-External Forum
 - a. All matters discussed between the mentor and mentee are held in confidentiality.
 - b. However that confidentiality can be broken when there is:
 - i. Danger to human life (mentee or others)
 - ii. Child and/or elder abuse or neglect
 - iii. Imminent and grave pastoral harm
- III. Mentor's role
 - a. The role of the mentor is to ensure that the mentee is incorporating the four pillars of priestly formation, as described in "The Basic Plan for the Ongoing Formation of Priests."
 - i. Intellectual
 - ii. Spiritual
 - iii. Pastoral
 - iv. Human
 - b. The Mentor is not a spiritual director or a confessor to the mentee, but a priest of *'exemplary life and pastoral zeal'* who, *precisely because he is not on-site, can help the [mentee] sort out their experiences and see them with greater objectivity...He engages the [mentee] in conversations about his ministry, his sense of priestly identity, rectory life and other important issues* (pg 53. The Basic Plan for the Ongoing Formation of Priests.)
 - c. The Mentor acts as an agent for the presbyterate, not as an agent of the Bishop; therefore may not be the mentee's supervisor or vicar forane.

- i. The Mentor does not report on the progress of the mentee, except in the cases as mentioned in the “Confidential-External Forum.”
- ii. The Mentor will be an incardinated priest, who may or may not be a pastor, but at least one mentor in the diocese will be a pastor.
- iii. The Mentor will have successfully completed the “Mantles of Elijah” training. Candidates to receive this training will be recommended by the Priest Council to the Bishop

IV. Role of the Mentees

a. New Ordained

- i. Six months prior to presbyteral ordination, the mentor policy will be explained to the seminarian by the Bishop and Director of Vocations, and the seminarian will be provided a list of mentors.
- ii. The seminarian will need to select a mentor by their presbyteral ordination and inform the Director of Vocations and the selected mentor
- iii. It will be the mentee’s responsibility to set up the meetings with the mentor
- iv. The Mentee and mentor will meet at least once per quarter for a period of three years
- v. This relationship may be terminated at the request of either party without cause provided
 - 1. However, the mentee must select another mentor
 - 2. The Bishop needs to be informed and will ensure that another mentor has been selected

b. Newly Arrived

- i. Those who are joining the diocese, either for short term or long term ministry, as part of their orientation process, will have the mentor policy explained.
- ii. The priest will be appointed a mentor by the Bishop
- iii. The mentor must be a pastor
- iv. It will be the mentee’s responsibility to set up the meetings with the mentor
- v. The Mentee and mentor will meet at least once per quarter for a period of three years
- vi. This relationship may be terminated at the request of either party without cause provided
 - 1. However, the mentee must select another mentor
 - 2. The Bishop needs to be informed and will ensure that another mentor has been selected

c. New Administrators/Pastors

- i. Once the priest has received his assignment as either administrator or pastor, he will select a mentor from the approved list
- ii. He will inform the Bishop or his designate, and the mentor

- iii. It will be the mentee's responsibility to set up the meetings with the mentor
- iv. The Mentee and mentor will meet at least once per quarter for a period of three years
- v. This relationship may be terminated at the request of either party without cause provided
 - 1. However, the mentee must select another mentor
 - 2. The Bishop needs to be informed and will ensure that another mentor has been selected

IV –E

INCARDINATION

Policy: A priest who has served a minimum of three years and has had two assignments in the diocese of Reno may request incardination.

Implementation:

- I. The personnel board and/or its delegate shall be responsible for making a recommendation to the bishop regarding the acceptance or denial of a priest request for incardination. Such recommendation will be based on the following:
 - a. A written letter from the priest requesting his incardination in the diocese of Reno
 - b. A letter of permission from the petitioner bishop or religious superior stating permission for the petitioner to seek incardination into the diocese and attesting that the petitioner is a priest in good standing in his diocese or congregation
 - c. A resume written by the petitioner including a personal history, ministerial history and the reasons for requesting incardination in the diocese
 - d. Letters of recommendation should be submitted to the Personnel Board from each of the parishes (from members of the parish) in which the petitioner has served, evaluating the priestliness and ministerial skills of the petitioner
 - e. A statement of physical condition of the priest prepared by a physician selected by the personnel board to conduct a physical examination of the priest
 - f. Appropriate fingerprinting and police agency check which shall be expected upon arrival at the priest assignment
 - g. Fluency and comprehension skill with the English language
 - h. Fluency and comprehension skill with other languages
 - i. The final decision on the request for incardination is the responsibility of the bishop in consultation with his college of consultants.
- II. At the end of three years of service in the diocese, any priest from another diocese or any exclaustated religious intending to seek incardination in the diocese must apply for incardination.
 - a. If incardination is refused, the priest will either return to his own diocese or religious community or, if permitted by the bishop, continue working in the diocese of Reno.
 - b. He must have the proper authorization of his own bishop or religious superior to continue.
- III. If a priest has legitimately moved from his own particular diocese to the diocese of Reno and, after serving in the diocese for at least three years, has made his desire to be incardinated known in writing to the diocesan bishop, a formal response from the diocesan bishop shall be given to the priest within six months.
- IV. If a priest has served in the diocese of Reno for five years and has otherwise met the requirements of law for incardination and if, after consultation as set forth in these policies, the diocesan bishop is opposed to such incardination, a letter so stating shall be given to the priest within six months of the reception of his letter or sooner in order to avoid incardination by operation of law. (C.268)

IV-F

NON-INCARDINATED

Policy: The diocese has benefited and will continue to benefit through the temporary services of priests who are not incardinated priests in the diocese of Reno.

Implementation:

- I. Definition: Clergy incardinated in other dioceses who wish to be appointed to serve the diocese of Reno for a period beyond three months.
 - a. Religious clergy (other than those regularly assigned by their religious superior to a parish or apostolate staffed by their religious community with the approval of the bishop) who wish to be appointed to serve the diocese of Reno for a period beyond three months.
 - b. Retired priests presently residing in the diocese who are incardinated in other dioceses or members of a religious community.
- II. Acceptance: The bishop has full authority and competency for acceptance, assignment and continuation of service of non-incardinated priests.
 - a. The bishop interviews the priest and a follow-up interview will usually be held with the chancellor.
 - b. The bishop obtains a letter of permission from the priest bishop or religious superior, a statement that the priest is in good standing in his diocese or congregation, a statement concerning the priest physical and emotional health, and an evaluation of his prior service. Documents relating to any prior sexual misconduct must also be included.
 - c. The priest submits a resume which includes the following:
 - i. Personal history: date and place of birth, family history, schools attended and degrees received, significant illnesses, special talents or ministerial skills current physical and emotional health
 - ii. Ministerial history: where and when ordained, number and types of assignments held, reasons for transfer
 - iii. Reasons for requesting to serve in the diocese of Reno
 - iv. Types of assignments for which he feels suited or unsuited.
- III. Assignment: The bishop shall grant faculties to the priest to function in the diocese within two weeks of his acceptance and service in the diocese or a parish.
 - a. Pastors bringing in priests on a temporary basis to help out in their parish should notify the Chancery Office, if the stay of the priest will extend for more than two weeks, to request the necessary faculties of the diocese. A letter of introduction stating that the priest is in good standing from his bishop or religious superior, should precede the priest arrival in the diocese for stays of one month or longer.
 - b. Upon hearing from the bishop that a priest is accepted into the diocese, the personnel board follows the same criteria and procedures used in assignment of incardinated priests.
 - c. The priest, new pastor and another priest selected by the personnel board shall agree to familiarize the priest with the diocese. If from another culture, they will familiarize him with the culture of the area and suggest attendance of a workshop for foreign priests.

- d. If the priest lacks facility with the English language, he is to enroll in a program such as English as a Second Language.
- e. An evaluation will be made at the end of six months with the priest and his pastor.

IV-G

SELECTION OF PASTORS

Policy: The bishop and priests personnel board will be guided by certain criteria in the selection of a priest to serve as pastor of a parish community.

Implementation:

- I. The needs of the parish community will be the primary norm in the selection of a pastor.
- II. The following factors will be considered in the selection by the personnel board:
 - a. Seniority
 - b. Administrative ability
 - c. Ability to be in tune with the spirit and movement of the church and willingness to serve the people
 - d. Ability to show a genuine spirit of compassion and relate to people in a positive way
 - e. Evidence of participation in ongoing educational programs
 - f. The bishop will act on recommendation of the personnel board and assign the priest as pastor to a specific parish or parishes.

IV-H

RESPONSIBILITY OF PASTORS

Policy: The priest assigned as pastor is responsible for assisting the bishop in his office of teaching and providing spiritual care for the members of the parish to which he is assigned.

Implementation:

- I. Pastors exercise pastoral care of the people under the authority and in communion with the bishop, whose ministry they are called to share.
- II. They fulfill their duties of teaching, sanctifying and governing on behalf of the people by conferring with the lay Christian faithful as circumstances indicate and in accord with diocesan policy.
- III. Normally, a parish is territorial; it is composed of all the Christian faithful in a certain neighborhood or community.
- IV. Role of the Pastors
 - a. Pastors are expected to work cooperatively with priest associates assigned to the parish, to promote a spirit of teamwork and coordinate staff effort through regular planning sessions.
 - b. Pastors are responsible for providing that the Word of God is proclaimed to those living in his parish.
 - c. He is to see that the Christian faithful are correctly taught the truths of the faith through homilies and through catechetical instruction.
 - d. He sponsors programs by which they are imbued with a gospel spirit in their actions.
 - e. He brings the gospel message to the alienated, and dispossessed.
 - f. Pastors should make the Eucharistic celebration the center of the parochial assembly of the faithful.
 - g. They should strive to nourish the faithful by the correct and devout reception of the sacraments.
 - h. They should assure the faithful of an informed and active part in the sacred liturgy.
 - i. Pastors are responsible for parish registers for catechumens, baptisms, confirmations, marriages, funerals and membership. The records are to be kept in accordance with church law.
 - j. In all legal affairs, pastors act in the name of the parish according to the norms of law and diocesan policy.
 - k. They shall manage the facilities and financial resources of the parish in accordance with diocesan policy.
 - l. Pastors are responsible for implementing diocesan personnel policies and provide just wages and benefits to staff and other employees.
 - m. Pastors serve as the President of the Parish Corporation Boards

IV-I

RELIGIOUS AS PASTORS

Policy: In their service as pastors in the diocese of Reno, religious priests are expected to respect local policies and customs.

Implementation:

- I. The bishop recognizes and respects the authority of the religious superiors as provided in their individual Constitutions as approved by the Holy See or the bishop concerning the internal life and activity of each community.
- II. Religious must observe the laws, statutes, decrees, guidelines and faculties of the bishop of the diocese of Reno in all matters pertaining to the care of souls.
- III. Religious are subject to the bishop in matters concerning preaching, the conduct of schools, publications of books and pamphlets dealing with religious matters and in diocesan regulations concerning the celebration of the liturgy.
- IV. Religious pastors are bound by the same statutes as diocesan pastors in regard to parish administration.
- V. Unless their own major superiors have been delegated by the bishop to grant faculties to their subjects, clerical religious who wish to obtain the faculties of the diocese must present themselves in writing to the chancery office with the proper letters from their superiors or the superior must write for the faculties.
- VI. The use of the parish church is recommended to religious for some of their spiritual exercises and devotions as witness to their oneness with the parish family.
- VII. It is expected that there shall be mutual cooperation between the diocesan and religious clergy in the fostering of vocations to the priesthood and religious life.
- VIII. Religious priests without a diocesan assignment living in a parish or diocesan facility are to have the approval of the bishop and make proper reimbursement to the parish or diocese for services and facilities.

IV-J

RESIDENCE

Policy: "A pastor is obliged to reside in a rectory near the church. Nevertheless, in particular cases and if there is a just cause, the local ordinary can permit him to reside elsewhere...provided that the performance of parochial functions is properly and suitably provided for." (C533.1)

Policy 1. A pastor shall reside in the parish rectory. Any exception to this must be approved by the bishop.

Implementation:

- I. A parish must be in a position to provide adequate housing for the priest(s) assigned to said parish
 - a. Such housing must take into account adequate provisions for privacy and reasonable comfort for the priest(s).
 - b. The parish must financially support such housing, making reasonable arrangements for such necessities as food, utilities, and cleaning. Such items as general maintenance and repairs shall be dealt with by the pastor and the parish council / finance committee.
 - c. A pastor shall reside in the parish rectory. Any exception to this must be approved by the bishop
 - d. A parish with no rectory should be saving funds in a restricted account with the diocese to provide housing in the future.
 - e. In a parish rectory, the source of salary for an in-residence priest will pay a fair share of out of pocket expenses such as utilities, housekeeping, laundry, etc., excluding food. Food and/or other household expenses will be reimbursed up to \$400 per month provided receipts are provided.
 - f. Those living in Diocesan-owned property will pay a rental amount established by the Diocese.
 - g. Food will be reimbursed as noted above.
- II. Priest who chooses to live outside the housing provided by the parish
 - a. while he would be eligible for support from the parish in such areas as food and cleaning allowances, would not necessarily be eligible for a housing allowance from the parish (e.g. to make a mortgage payment on a home owned by the priest.)
 - b. If a priest chooses to live in his private home rather than the rectory, the bishop may give permission with the condition that the parish will not pay the mortgage payments or give any allowance beyond normal living expenses such as utilities and food.
- III. A parish with a pastor not using the housing provided must continue to maintain the rectory for possible use in the future.

Policy2: For the physical, mental and spiritual welfare of parish priests, it may be necessary that living quarters be separate from, but as close as possible to the church and parish offices.

I. Assigned Priests:

- a. The rectory is the common home for the priests assigned to the parish and is for the use of all priests assigned to the parish.
- b. The priests should be mutually respectful of each other's legitimate lifestyle as well as right to privacy.
- c. Each priest has the right to receive guests and friends into his private living quarters, always respecting the privacy of other members of the household. Discretion is understood.
- d. The rectory is primarily the home of the priests.
- e. The parishioners, staff and lay administrators may only have access to the private living quarters of the priests with his permission.
- f. When possible, a common lounge or sitting room for all the priests of the parish is recommended for the purpose of fostering fuller community and common prayer. When and if it is absolutely necessary to use this room for a parish meeting, the priest scheduling the meeting should be sensitive to the other priests.
- g. Personal household pets should not infringe upon the privacy or well-being of other priests in the rectory. The ordinary norm is that the bishop will not assign a priest to a rectory if there are pets if the priest being assigned objects to the pet(s).
- h. Each priest has the right to make decisions concerning his leisure time. Each priest has the responsibility to make sure that the parochial responsibilities are equitably shared.

II. Non-Assigned Priests:

- a. **Policy: The bishop can grant permission for a priest to be in residence in a parish rectory other than the parish of assignment.**
- b. Prior to coming to live in the rectory, the resident priest and the pastor should mutually determine what, if any, responsibilities the priest in residence shall have in the parish
- c. Parish responsibility should not conflict with responsibilities flowing from the major diocesan assignment of the resident priest.
- d. When a priest lives in the rectory but works at another assignment, a compensation agreement will be made between the place of employment and the parish of residence.

IV-K

RETREATS

Policy: All diocesan priests will set aside time to make the annual diocesan retreat.

Implementation:

- I. The priests of the Diocese of Reno are expected to be in attendance at the annual Diocesan Priest Retreat. If attendance is questionable, they are to specifically contact the Bishop for permission to miss the retreat.
- II. All priests holding a diocesan assignment have five days leave in a calendar year to make a spiritual retreat, in addition to the Diocesan retreat.
- III. The type and place of spiritual retreat is left to the discretion of the priest and is to be taken as necessary and important to his priestly life and ministry
- IV. Religious priests working in the Diocese and retired priests are invited and encouraged to attend the annual Diocesan retreat.
- V. Retreats are paid for by the priest source of salary.

IV-L

DAYS OFF

Policy: All priests holding a diocesan assignment are entitled to one day off per week, including an overnight.

Implementation:

- I. To the degree that it is possible, this day should be as free from scheduled responsibilities as the local situation permits.
- II. Para-liturgies should be considered in lieu of Mass if there is a limitation of personnel.

IV-M

VACATION

Policy: Priests holding a diocesan assignment may have a vacation for one continuous or interrupted month or thirty days per year.

Implementation:

- I. Pastors are responsible for finding their replacement, if necessary, while on vacation.
- II. The parish is responsible for covering the salary or stipend for the priest replacement while he is on vacation.
- III. In rural parishes, if the pastor cannot find a replacement, he should prepare the people for his absence and prepare them to follow the ritual for *Sunday Celebrations in the Absence of a Priest*.
- IV. The chancellor of the diocese is available to assist priests in finding a replacement, especially those in rural parishes.

IV-N

RETIREMENT

Policy: Priests of the Diocese of Reno have a right to apply for retirement.

Implementation:

- I. Each priest, one year prior to his 65th birthday, is to discuss with the bishop his future plans for priestly ministry and service in the Diocese of Reno.
- II. Age 65 to 70 is seen as a time of transition and moving into senior priestly ministry. Age 70 is the ordinary retirement age; however, priests who are able are encouraged to continue to age 70 or beyond.
- III. Priests who, because of age or other reasons, feel the need to move from full time to part time ministry may consider a more limited senior ministry. They discuss this option with the bishop.
- IV. At age 70, if a priest wishes to continue in a priestly assignment, he is welcome to do so with the bishop's approval. This presumes that he is in good health. If the priest wishes to retire, even though he is in good physical health, the bishop will not raise any objection.
- V. At age 75, priests are asked to seek retirement. However, if there is some good reason why a priest should continue his ministry past age 75, this request can be reviewed by the personnel board and the bishop.
- VI. The bishop obtains the consultation of the Priests Personnel Board before making decisions relative to the retirement of priests.
- VII. All priests who enter into an arrangement for senior ministry or retirement are requested to consider making their place of retirement in northern Nevada.

IV-O

RELEASE FROM ASSIGNMENT

Policy: The bishop reserves the right to judge and approve a request for release of diocesan assignment but shall ordinarily inform the personnel board before final judgment.

Implementation:

- I. A release from assignment is understood to be a leave to serve as a priest in a non-diocesan assignment. Such a release could be for teaching, counseling, research or service in another diocese.
- II. A request for release is made to the bishop.
- III. The diocese is not responsible for the priest salary; however, health insurance may be continued for a period not to exceed one year or may be negotiated.

IV-P

LEAVE OF ABSENCE

- I. Military Leave
 - a. **Policy: The bishop reserves the right to judge and approve individual requests for military leave.**
 - b. **Implementation:**
 - i. A request for military leave is made to the bishop.
 - ii. The bishop ordinarily will consult with the personnel board before his final decision.
 - iii. The bishop will inform the personnel board of his decision.
- II. Personal Leave
 - a. **The bishop may grant a personal leave for a priest of the diocese.**
 - b. **Implementation:**
 - i. A priest desiring a leave of absence for personal reasons shall discuss the matter with the bishop.
 - ii. If the bishop grants the requested leave, he will inform the personnel board in due time.
 - iii. The diocese will continue to pay the priest's health insurance premiums for a maximum of one year or until such time as the premiums are paid as part of other employment.
 - iv. Normally, the diocese is not responsible for salary or other benefits in the case of a leave of absence for personal reasons. However, financial arrangements may be made on an ad hoc basis.
- III. Professional Leave
 - a. **Policy: All priests holding a diocesan assignment are entitled to ten days professional leave each year. These days may be taken in a block or separately.**
 - b. **Implementation:**
 - c. Professional leaves may be used for workshops, institutes, lecture series, professional conventions, privately arranged study programs, etc., including those offered through the diocese and the priests Ongoing Education Committee.
 - d. Funding for professional leave shall not exceed 50% of a priest's monthly salary and is to be paid from the priest source of salary. In special cases, some funding may also come from the diocesan priests Ongoing Educational Fund.
 - e. Coverage during a professional leave should be worked out by the pastor and priest seeking leave of the parish.
- IV. Sabbatical Leave
 - a. **Policy: The bishop may grant a sabbatical leave for an authorized period of absence from the diocese specifically to allow for the physical, spiritual, intellectual and personal growth of the priest to benefit the diocese.**
 - b. **Implementation:**
 - i. After each period of ten years of service in the diocese, a priest may request a sabbatical leave. The bishop must be notified in writing at least nine months in advance of the request.

- ii. Sabbaticals normally will not exceed ninety days. Longer periods of time are up to the discretion of the bishop.
- iii. Approval of all sabbaticals is contingent upon the availability of adequate personnel replacement.
- iv. Funding for sabbaticals of ninety days or less will be paid as follows:
 - 1. Option 1: Wiegand Foundation
 - a. The Wiegand Foundation offers a stipend to priests for sabbatical programs to cover the cost of the program itself, travel and for coverage during the priest's absence
 - b. The source of income will still cover the priest's salary and benefits.
 - c. Application for this grant must be initiated nine months in advance of the actual sabbatical
 - i. The priest, after having approval of the program by the Bishop, needs to submit to the Office of Stewardship and Development the following:
 - 1. The name, date and location of the sabbatical program
 - 2. Tuition and stipend expenses
 - 3. Travel costs
 - 4. Expenses for coverage during the absence of the priest
 - ii. The grant will not cover personal trips during the sabbatical
 - 2. Option 2: Parish-Priest-Diocese
 - a. The parish or source of income is responsible for the continued payment of the priest's salary and benefits.
 - b. The cost of the sabbatical activities (room, board and tuition) will be paid equally by the diocese, the priest and the source of income
 - 3. Funding for sabbaticals longer than ninety days is negotiated with the bishop on an individual basis.

V. Sick Leave

- a. **Policy: In case of serious extended illness the bishop shall grant a sick leave.**
- b. Implementation:
 - i. If a priest is unable to continue his pastoral responsibilities because of illness or accident, he is to consult with the bishop or chancellor. He should have a letter from his physician that indicates the nature of the priest's illness, recommended treatment and the probable time needed for recovery.
 - ii. The bishop will determine with the priest the need for and length of sick leave and will inform the personnel board of his decision.
 - iii. The parish or institution to which the priest is assigned shall pay the salary and stipend for room and board and health insurance if the priest is living away from the rectory for the first three months of the leave. After

three months the above expenses are to be paid by the diocesan priest Relief Fund.

VI. Unauthorized Absence

- a. All priests must inform the Bishop's office of any significant time outside the parish and any and all weekends in which he is absent from the parish. This would include vacation, retreats, personal development, pilgrimages or family issues
- b. A priest who is absent from his assigned ministry beyond vacation, pilgrimages, and/or professional development, (not to be more than 6 weekends total) will not receive his salary for those days absent from the parish.

VII. Unauthorized Leave

- a. **Policy: A priest who abandons his assignment without the permission of the bishop or chancellor is considered to be on unauthorized leave.**
- b. Implementation:
 - i. The effects of an unauthorized leave are withdrawal of faculties and cessation of salary.
 - ii. Health insurance will be paid by the diocese for six months, or until such time as alternative coverage has been obtained, whichever comes first.

IV-Q

PAY STATUS OF PRIESTS

Policy: Every priest incardinated or who wishes to be incardinated into the diocese must be enrolled in the social security program and pay their self-employment tax. Each priest is responsible for paying quarterly estimates both for federal income tax and self-employment tax.

Implementation:

- I. For federal income tax purposes only, diocesan priests are considered employees not self employed
- II. All payments by a parish or entity of the diocese to a diocesan priest will be paid through the payroll system and will be described as wages for federal income tax purposes.
- III. Each priest will receive a W-2 form from the financial officer at the end of the tax year.
- IV. For social security tax purposes only, diocesan priests will continue to be considered self-employed. The average value of housing for self-employment tax purposes is considered to be \$5,000 per year.
- V. Diocesan priests are required to report both earnings from wages and fair market value of housing on Schedule SE of form 1040 for social security tax purposes.
- VI. Social security benefits are calculated on the basis of income solely derived from the yearly stipend, room and board and Mass stipends.
- VII. Priests may, but are not required to have taxes withheld from their monthly check issued through the payroll system.

IV-R

SALARY AND BENEFITS FOR PRIESTS

Policy: Priests serving in the diocese will be remunerated according to the diocesan salary and benefit schedule which is reviewed annually by the bishop.

Implementation:

- I. Salary and Benefits
 - a. It is the obligation of each parish to provide adequate board, lodging and laundry service for all priests who are lawfully appointed to the parish.
 - b. The food and housing of priests should be such as to promote health and reasonable comfort, but these should be marked by Christian moderation and not luxury.
 - c. Pastors, administrators and associate pastors shall be paid a salary from the parish income that is in accord with the Diocesan salary scale.
 - d. An annual increase in salary shall be considered each year, using the consumer price index (CPI) as a guide.
 - i. Salary increases are implemented on July 1 of the calendar year.
 - ii. Thirty dollars (\$30) per year of priestly service in the diocese of Reno is to be added to the annual salary.
- II. Pension
 - a. Pension benefits for incardinated priests of the diocese who have reached age sixty-five will be paid according to the diocesan pension plan. Full benefits are received by those priests who have completed 360 months of active service in an approved diocesan assignment, and in accord with the guidelines governing the Priests Pension Plan for the Diocese of Reno.
 - b. Diocesan parishes shall be assessed by the diocese an annual contribution to the retirement plan for each priest assigned to the parish. The Catholic Services Appeal also allocates funds for priest's retirement.
 - c. Other diocesan institutions or agencies are assessed on an annual basis by the diocese for the retirement plan for each priest assigned and not associated with a parish.
 - d. Parishes assigned to a religious institute shall make an annual contribution to the retirement plan for each priest assigned to the parish. Such contributions shall be equal to that paid for diocesan priests.
- III. Travel
 - a. Priests on official parish business will receive an amount per mile at a rate determined by the diocesan finance director as compensation for travel when using their own vehicle for such business.
 - b. Priests on official diocesan business will be reimbursed by the diocese for travel expenses for trips exceeding one hundred miles round trip. Air fare will be reimbursed on a per cost basis.
- IV. Health Insurance: Medical coverage consists of a base plan and a major medical. For specifics, consult the insurance booklet.

IV-S

POWER OF ATTORNEY

Policy: Every diocesan priest should have a power of attorney statement on file for healthcare decisions.

Implementation:

- I. Every individual has a right to control his/her health care decisions. This right needs to be protected through a legal document called power of attorney.
- II. Through granting power of attorney, you name an agent or agents to make health care decisions for you if and when you are unable to do so yourself.
- III. When naming an agent, select someone who is at least 18 years of age. The agent should be someone you trust, who has similar beliefs and values about Medicare and death or dying or is willing to carry out your wishes even if they are different from his/her own.
- IV. Discuss your wishes with your agent/agents regarding health care if and when you are unable to make those decisions.
- V. Topics for discussion should include your feelings about specific medical treatments, your beliefs about quality of life, wishes for care when dying, and your preferences regarding organ and tissue donation.
- VI. Give copies of your power of attorney statement to your agents, family, health care providers, and the vicar general who will keep a copy on file at the Pastoral Center

IV-T

LAST WILL AND TESTAMENT

Policy: All diocesan priests of Reno are required to have a current Last Will. A copy is to be sent to the vicar general at the Pastoral Center

Implementation:

- I. The following guidelines should be followed when making out a Will so that it is free of legal defects which may expose it to nullity and cause litigation.
 - a. The will must be clear. If the original person named as the beneficiary is not living, the testator should name the one who then receives the money or article.
 - b. Every will should have a resident clause.
 - c. A holographic will must be entirely handwritten, dated and each page signed by the testator. No printed matter of any kind should appear on the paper, even a letterhead. A witness is not required.
 - d. If the will is not holographic, there must be two witnesses. At the foot of the will the testator states that the above is a true copy of his intent, and then he together with the two witnesses sign in each other's presence.
 - e. There should be two copies of the will.
 - i. One sealed copy must be deposited in the Pastoral Center with the opportunity of making necessary alterations later at the pleasure of the testator.
 - ii. The other copy should be kept in the parish archives, with a trustworthy person or an attorney.
 - f. A prudent priest of the Diocese, younger than the testator, should be named as personal representative and his name be known to the Pastoral Center.
 - g. Care must be taken lest any provision in the will give rise to scandal.
 - h. The will should make provision for Mass intentions already received but not yet discharged.
 - i. It is strongly recommended that provisions be made for Masses for the testator and provisions for such works of religion as the care of the needy, the training of seminarians, sick priests, the missions, the Priests' Pension Fund, etc.
 - j. The sacred vessels and vestments belong to the testator should be left to another cleric or some church or religious institution.
 - k. With the will there should be an inventory of the testator's personal goods with directives concerning their disposal. Whatever is not described in this inventory is presumed to belong to the church.
 - l. The will and inventory should be brought up-to-date at regular intervals.
- II. An addendum to the Will should include the following current information:
 - a. Listing of real property by location
 - b. Financial institution of bank accounts, certificates of deposit, retirement funds, insurance policies, etc.
 - c. Current addresses and telephone numbers of all beneficiaries named in the Will
 - d. Detailed list of instructions regarding funeral and burial.

- i. These could include the funeral director, place of burial, ministers of funeral Mass etc. or a simple statement that all funeral and burial arrangements may be left to the discretion of the bishop of Reno
- ii. location of the original copy of the Will

IV-U
PRIESTS - CAR INSURANCE

Policy: The diocese of Reno requires that a priest carry adequate insurance on his personal car.

Implementation:

- I. The minimum public liability coverage for bodily injury is \$100,000 per person and \$300,000 per accident.
- II. The minimum property damage coverage is \$50,000.

IV-V**UNASSIGNABLE PRIESTS**

Policy: A priest may be deemed by the Bishop as to be unable to be assigned for a variety of reasons.

Implementation:

- I. When the Priest Personnel Board has done everything within reason to recommend a suitable placement for a priest, but has been unable to do so, the priest in question will be asked to find a pastor in our diocese or a bishop outside the diocese who will accept him for service.
- II. If the priest is unsuccessful in finding such, or if he refuses to do so, the Bishop remains responsible for his sustenance or decent support (c 281.2)
 - a. The priest will receive half salary, health care benefits, specific residence provided from the diocese
 - b. These will be provided only for a specified period of time
- III. There will be an on-going status review with the Vicar for Clergy
- IV. Since his faculties remain intact, the priest may offer his services to parishes in need on a “supply” basis. The stipends will be retained by the Diocese.

IV-W

SEMINARIAN POLICY

Policy: Once the Bishop and Seminary has accepted a Candidate/Seminarian for the Diocese of Reno, inclusive of college seminarians, they are asked to follow the Theology Seminarian Policy set by the Bishop and the Vocations Director.

- I. School – Tuition – Room & Board
 - a. Seminarians will attend the seminary chosen by the Bishop.
 - b. The Diocese of Reno will cover the cost of tuition, and room and board for all seminarians in Pre-Theology and Theology.
 - c. All College Seminarians will be responsible for Tuition and Room & Board.
 - i. Students have a couple of options:
 1. They may pay directly the seminary all expenses
 2. They may petition the Diocese to pay the seminary expenses with the understanding that this will be considered a loan, and that all expenses will need to be paid back to the Diocese
 - a. Student will need to sign a promissory note
 - b. Re-payment would begin if the college student leaves the formation process
 - ii. College students are required to apply for Pell Grants, all applicable scholarships and student loans.
 - iii. This will apply to all college seminarians beginning their formation in academic year 2017/2018. Those college seminarians currently in formation are grandfathered in, but are required to also seek grants and scholarships to help defray the cost of the seminary.
- II. Book Expenses
 - a. The Diocese of Reno will pay the cost of books from the **required** reading.
 - b. Seminarians are asked to submit to the Director of Vocations a copy of their book expenses before any payment is made.
- III. Financial Gifts
 - a. Any group/parish or individual wishing to donate money to seminarians must make their donation payable to the Diocese of Reno and directed to the Vocation Office for processing.
 - b. The name of the particular seminarian for whom the donation is made must be indicated.
 - c. If a particular seminarian is “adopted” by a particular group, the Vocations Director may approve.
 - d. The Vocations Director can assure the equal distribution of all gifts among all seminarians.
 - e. Each seminarian receiving any gift at any time must acknowledge the donor by way of a written thank you.
 - f. Under no circumstances are seminarians allowed to solicit funds from parishes, organizations or individual persons for personal use, school tuition or for any other reason.

IV. Physical Appearance, Clerical & Liturgical Attire

- a. A seminarian studying for the Diocese of Reno represents the Diocese of Reno, whether at school, on parish assignment or even on vacation.
 - i. Appropriate dress and behavior must be kept in mind. Life as a seminarian has a high public profile, similar to the public life of a priest.
 - ii. Seminarians are asked not to wear earrings.
 - iii. Facial hair must be kept neatly trimmed.
 - iv. Excessive hairstyles and/or colors are considered inappropriate for a seminarian.
 - v. A seminarian may not obtain any tattoos or piercings. If he is accepted with tattoos or piercings, reasonable effort must be made to hide them under clothes.
- b. Seminarians are financially responsible for their own personal clerical and liturgical attire.
- c. When functioning as a Master of Ceremonies or when serving as an Acolyte, Seminarians must wear an alb. Seminarians may be asked to function at special liturgical ceremonies.
- d. While at school, seminarians will follow the dress code adopted by the Seminary.
 - i. While in the Diocese and attending liturgy, formal diocesan events or otherwise representing the Diocese, seminarians in Pre-Theology and Theology will wear a clerical shirt or a shirt and tie. College seminarians will wear shirt and tie.
 - ii. Seminarians will be notified if their attire has become inappropriate.

V. Personal Expenses: Seminarians are financially responsible for their own personal expenses, including holiday travel, vehicle maintenance, gasoline, meals, etc.

VI. Travel Expenses

- a. Seminarians will be reimbursed for two round trips to and from the assigned seminary each academic year.
 - i. Seminarians using their cars for required ministry or travel requested by the Diocese must submit receipts for mileage in order to be reimbursed. The parish of pastoral ministry assignment is responsible for related travel expenses incurred (i.e. pastoral year, summer assignment or special ministry).
 - ii. All other travel and mileage receipts and or actual cost must be presented to the Vocations Director for reimbursement.
- b. Seminarians using a Diocesan seminarian car are responsible to monitor its maintenance and good running condition.
 - i. Any/all expenses for repairs/maintenance of the Diocesan car must be approved by the Vocations Director beforehand.
 - ii. Personal/non-ministry travel expenses are the responsibility of the seminarian.

VII. Health Insurance

- a. Seminarians will be provided Medical and Dental Insurance through the Diocesan Insurance plan for clergy.
- b. The insurance application process must be completed through the Finance Office before the student begins studies.

- c. Insurance benefits will be extended for a period of 30 days, upon the termination of a student.
 - d. Any questions pertaining to medical/dental benefits will be directed to the Finance Office.
- VIII. Automobile Ownership
 - a. Seminarians are strongly encouraged to own a car.
 - b. Seminarians are responsible for all expenses related to their personal car.
 - c. Seminarians must possess a valid driver's license, provide proof of auto insurance to the Vocations Director and maintain the vehicle in good running condition.
 - d. Once a seminarian begins 3rd Theology, auto insurance premiums are reimbursable by the Diocese. Insurance statement or receipt of payment must be submitted for reimbursement. The Diocese will reimburse up to \$500.
- IX. Psychological Evaluations
 - a. All seminarians will complete the psychological evaluation required by the Diocese and the Seminary.
 - b. The expense of this evaluation will be paid by the Diocese of Reno. The Diocese may pay the expenses for personal, requested on-going therapy, only when this has been pre-arranged with the Vocations Director.
 - c. All candidates for ordination will be asked to complete another psychological evaluation before beginning 4th Theology.
- X. Personal Loans & Debts
 - a. The Diocese of Reno is not responsible in any way for personal loans or debts of a seminarian.
 - b. It is strongly recommended that seminarians have their own personal checking and savings account to cover any unexpected personal expenses.
- XI. Transfer process / Leave of Absence
 - a. Seminarians who wish to transfer from their sponsoring Diocese to the Diocese of Reno must follow the protocol established by the United States conference of Catholic Bishops.
 - b. This protocol will also be followed by any seminarian wishing to transfer from the Diocese of Reno to another Diocese or Religious Community.
 - c. Any seminarian wishing to transfer from their Diocese must make this desire known to their Bishop and Vocations Director. Once this has been done, the following documents must be provided:
 - i. Letter of Permission from the seminarian's Ordinary or Religious Superior
 - ii. Letter of Evaluation from the Rector of the current Seminary
 - iii. Letter of Evaluation from the current Vocations Director
 - iv. Letter of Acceptance from the receiving ordinary or Religious Superior
 - v. Proof of VISA status (for international seminarians)
 - d. Typically, any seminarian transferring to the Diocese of Reno will be assigned to a parish for a minimum of one year before returning to theology studies.
 - i. This allows for a good mutual knowledge of the seminarian and familiarity of the Diocese for the seminarian.
 - ii. A more detailed process of evaluation may be necessary for some seminarians transferring into the Diocese of Reno.

- e. Any seminarian requesting a Leave of Absence must present the request in person to the Vocation Director or Bishop. The request will be made known to the Seminary Rector, along with a letter from the Bishop.
 - i. When a seminarian takes a leave of absence from the Formation Process, either by request of diocese/seminary or by personal choice:
 - 1. The seminarian will no longer receive a monthly support check, and will no longer be eligible for medical insurance.
 - 2. The seminarian will need to provide for their own housing (though temporary accommodations can be provided). The seminarian afterward may not live in a rectory.
 - 3. International Students holding a Student Visa will also need to recognize that their visa will be made void.
 - ii. During the leave of absence, the seminarian will be expected to maintain contact with the Vocations office and to seek spiritual direction.
 - iii. The seminarian will have one year to consider their formation; after one year, the seminarian can ask:
 - 1. to return to the formation process
 - 2. to formally withdraw from the formation process or,
 - 3. ask for an additional six months more of leave upon discussion with Directors of Vocation and for valid reasons

XII. Dismissal

- a. A seminarian may be dismissed at any time by the Bishop or Vocations Director, normally in consultation with the Seminarian Board.
- b. The use of non-medical drugs, repeated inappropriate behavior, non-compliance with the Seminarian Policy and non-compliance with the Dallas Charter for the Protection of Children & Young People will be considered reasons for dismissing a seminarian.
- c. The Vocations Director will notify the Rector of the Seminary when a dismissal takes place.

XIII. Stipends

- a. A school stipend will be paid for seminarians monthly (September 1 – May 31) in the amount of \$200. This stipend is paid from the Vocations Office budget through the Diocesan payroll office.
- b. A summer stipend will be paid for seminarians in Pre-theology and Theology, assigned a specific summer assignment, monthly (June 1 – August 31) in the amount to be determined by the Seminary Board. This stipend is paid from the Vocations Office budget through the Diocesan payroll office.
- c. College students are expected to support themselves during summer months, unless they are given a specific assignment by the Diocese.

XIV. Vacation Time

- a. Seminarians are allowed a total of four weeks of vacation each calendar year.
- b. They may use this time during school calendar breaks: Thanksgiving, Christmas, Easter, etc. Seminarians must communicate plans with the Vocations Director when scheduling any vacation time or travel.
- c. Any seminarian traveling outside the U.S. must receive permission from and leave contact information with the Vocations Director before making travel arrangements.

XV. Pastoral Year Internship

- a. In conjunction with the Seminary's policy, at the completion of 2nd Theology a seminarian will return to the Diocese of Reno for a Pastoral Year Assignment.
- b. The Bishop, Seminarian Board and Vocations Director will determine the assignment based on the student's needs and availability and willingness of pastor/parish.
- c. The details of the Pastoral Year requirements, including beginning and ending date, are outlined in the Seminary's Handbook for Pastoral Year Internship. Pastoral Year seminarians are enrolled in the Seminary academic program and are evaluated by a Seminary Faculty representative.
- d. If a Pastoral Year seminarian will be away from the parish for more than a day, he is to leave contact information with the Pastor and the Vocations Director.
- e. Pastoral Year seminarians are expected to attend the Annual Priests' Retreat as well as the Annual Clergy Continuing Education Week.
- f. All Pastoral Year seminarians must continue in spiritual direction and should meet with a Spiritual Director regularly. The selection of the Spiritual Director must be made known to the Vocations Director.
- g. Pastors supervising Pastoral Year seminarians are expected to participate in the workshop offered by the Seminary in preparation to supervise the seminarian as well as the evaluation process outlined in the Seminary's Handbook for Pastoral Year Internship.
- h. Pastoral Year seminarians will receive a monthly stipend equal to ½ of the current salary of a parochial vicar (less stipend package). This stipend is paid by the parish to which the seminarian is assigned, through the Diocesan payroll office.
- i. Also, room and board expenses are the responsibility of the parish, as well as any mileage accumulated from pastoral ministry related to the parish.
- j. The parish to which the seminarian is assigned for Pastoral Year is responsible for the expenses for the seminarian to attend the Annual Priest's Retreat as well as Annual Clergy Education Week, including travel expenses and meals.

XVI. Miscellaneous

- a. Seminarians may be asked to participate in special summer assignment, such as Clinical Pastoral Education, Leadership Training (Survival School), Language Immersion Program, Accent Reduction classes, etc.
- b. In Consultation with the Seminary Board, the Vocation Director will communicate the summer assignment with each seminarian on an individual basis.
- c. Seminarians are exempt from paying personal income taxes each tax year and filing an annual income tax return. For Income tax purposes and other purposes it is recommend that seminarians use a permanent Nevada address.
- d. Seminarians are not to reside at any parish rectory, unless assigned to the parish, without permission of the Vocation Director. Seminarians are not to live in private homes of laity or clergy, excluding the homes of family members.
- e. All seminarians must complete the VIRTUS program: "Protecting God's Children." Complete VIRTUS information, including session dates and times can be found at www.renodiocese.org or by calling the Safe Environment Coordinator at the Diocesan Pastoral Center.

XVII. Candidates for Seminary

- a. Definition: Candidates are those men from outside the diocese who have completed their application and have successfully been interviewed by the Seminary Board.
- b. Procedure:
 - i. Men who wish to be candidates:
 1. Must come to the diocese at their own expense
 - a. If from outside the United States they are responsible for obtaining the correct VISAS and travel documents
 - b. It is ideal that there be a connection to the diocese, whether family or know a priest/religious
 2. Must first go through an initial interview and vote by the seminary board.
 - a. Approval means they are merely candidates.
 - b. There is no guarantee that a candidate will be formally accepted as a seminarian in the future
 - ii. The Seminary Board will decide on housing and whether English Language courses are needed
 - iii. Candidates will understand that this time of candidacy is a time in which they can get to know the diocese and the diocese get to know them.
- c. During the period of time from being a candidate until a formal vote by the seminary board to become a seminarian, the candidate may:
 - i. Take English classes to build up their language skills (If needed, the process of a VISA change will also be completed)
 - ii. Live at the St. Albert's rectory or any other designated rectory
 - iii. Be asked to be participate in a local parish so that some degree of evaluation may take place
 - iv. Undergo psychological testing and a medical physical in anticipation of a final interview
 - v. Fill out applications for the Seminary
 - vi. Be asked to meet with a Mentor and/or spiritual director on a regular basis
 - vii. Take the "Protecting God's Children" Safe Environment Program
 - viii. Be expected to attend all functions associated with a discernment process
 - ix. Be expected to cover their own car expenses
- d. The Seminary Board will be looking for:
 - i. Ability to pass TOEFL or equivalent English language testing
 - ii. Demonstrated personal characteristics that are in line with a potential seminarian

V – PERSONNEL

Section A – Code of Conduct

Section B – Report & Response to Sexual Abuse

Section C – Sexual Harassment

Section D – Sexual Misconduct

Section E – Confidentiality

Section F – Fingerprinting

Section G – Employee Grievances

Section H – Payroll System

V- A

CODE OF CONDUCT

The following Code of Conduct applies to: Clergy, Seminarians, all employees of the Roman Catholic Bishop of Reno, parishes, schools, Catholic institutions, Our Mother of Sorrows Cemetery and all volunteers.

Policy:

Those who act in the name of the church have special influence in the lives of the people to whom they minister. Because of the respect and even reverence with which many people seek help from the church's ministers, there is an imbalance of power and hence a vulnerability inherent in the ministerial relationship. In these circumstances there is likely an absence of meaningful consent to any sexual activity, even if the person is an adult. This imbalance of power makes any sexual activity always inappropriate. It is the responsibility of the church minister or staff member to maintain appropriate emotional and sexual boundaries with those they serve and with whom they work.

As with other helping professions such as medicine and psychology, the special nature of the relationship between church personnel and the people they serve calls for a higher ethical standard of behavior. In such relationships the appropriateness or inappropriateness of behavior is judged by its impact upon the recipient. It is the policy of this diocese that the all church personnel comply with professional ethics and Catholic moral standards. Not only must the actual behavior meet appropriate standards, but all church personnel are expected to act in ways which do not give the appearance of impropriety.

Implementation:

I. Touching

- a. Touching must be age-appropriate and based on the need of the young person and not on the need of the adult.
 - i. An adult must avoid physical contact when alone with a young person. Touches and embraces that are experienced or perceived as uncomfortable to the individual, adult or child, are forbidden.
 - ii. Adults should avoid any physical touching of minors that may reasonably be perceived as sexual in nature.
- b. Examples of behaviors with minors that can be construed as sexual in nature, and thus are to be avoided, include but are not limited to:
 - i. Inappropriate or lengthy embraces
 - ii. kissing
 - iii. Touching bottoms, chests, legs or genital areas
 - iv. Spanking or slapping
 - v. Showing affection while in an isolated location
 - vi. Wrestling or tickling
 - vii. Piggy-back rides
 - viii. Massages
- c. It is important to remember that, when dealing with a child who inadvertently misplaced hands on a church person, the suggested way of dealing with this is to

gently take the hands and remove them from the inappropriate spot, kneel down to the child's level and continue the discussion at eye level. If a minor initiates physical contact, such as a hug, an appropriate, limited response is proper.

II. Verbal and Nonverbal Communication: Examples of speech or actions which are inappropriate include but are not limited to:

- a. comments that relate to physique or body development and that are too personal in the circumstances
- b. humiliation, ridicule, bullying, or degradation of another person
- c. topics of discussion, vocabulary, recordings, films, games, computer software, internet sites, foul language, sexually explicit content or any other form of personal interaction or entertainment that would be objectionable by the standards of decency or Catholic moral values.
- d. sexually explicit or pornographic material
- e. the singling out of persons, especially children, for special personal attention or personal gifts

III. Transportation and Outings

- a. When taking young people on field trips, conferences or tours, the following rules apply:
 - i. One staff member or adult volunteer may never transport only one child unless the child is his/her own child.
 - ii. One person may transport a group of children.
 1. However, upon arrival two staff members or adult volunteers must accompany all children during all activities, events, and/or outings off parish, school, or agency grounds.
 2. This policy assumes that the staff, children and volunteers participating in transportation or outings have fulfilled the Sexual Abuse Education Requirements as stated in Part VI of this policy.
 - iii. An adult shall always be accompanied by another adult, when sleeping in a hotel room or tent with children.
 - iv. Adults and children shall not sleep in the same bed.
- b. Priests, deacons and seminarians must not provide overnight accommodation for individual minors including but not limited to, accommodations in any church-owned facility, private residence, hotel room or anyplace where there is no other adult supervision. Immediate family is an exception to this mandate.
- c. Persons under 18 may never be taken on personal trips or vacations without other adults or appropriate chaperons.

IV. Relationships

- a. It is the responsibility of church personnel to be cognizant of appropriate behaviors in relationships and to maintain integrity in all ministerial actions.
- b. Dual relationships are those in which the professional or ministerial purpose is intermingled with personal friendship.
 - i. Please refer to the introductory paragraphs of this Code of Conduct for reminders about the impact of "power" a church person has on individuals with whom he/she relates.
 - ii. Key points to be adhered to and aware of in relationships are:

1. Sexual relationships with counseling clients or students are forbidden and the highest professional and Catholic moral standards are to guide all relationships with collaborators in ministry.
 2. Church personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.
 3. In situations where an inappropriate personal or physical attraction develops between a minister and the person he or she serves, the minister is responsible for maintaining clear, professional boundaries.
- iii. The relationship between caregivers and those who seek their help is not a two way relationship in which the caregiver also receives help from the interaction. It is the responsibility of church personnel to retain a ministerial/professional relationship, not the responsibility of the client or parishioner.
 - iv. The appearance or reality of concealing, or asking individuals to conceal, the fact and nature of a personal relationship is a violation of such boundaries.
 - v. When hosting activities for children with whom they have become acquainted through their ministry, Church employees and volunteers must be accompanied by at least one other adult even while not directly involved in ministerial activity.
 - vi. Employees and volunteers acting in their parental role should be aware of the critical importance of applying these guidelines in situations involving children other than their own.
- V. Drugs and Alcohol: At youth events, the following are unacceptable: smoking, alcoholic beverages, smokeless tobacco, use, possession or distribution of illegal drugs is cause for immediate termination of employment and will be reported to law enforcement.
- VI. Environment
- a. Church personnel cannot always avoid situations where they are alone with a minor, but if a one-on-one meeting with a minor is necessary, the following are required:
 - i. avoid meeting in isolated environments
 - ii. schedule meetings at times when others are around
 - iii. use locations that create accountability
 - iv. limit the time of the session
 - v. make appropriate referral(s)
 - vi. have another person present when at all feasible
 - vii. meet in as public a place as possible
 - viii. leave door ajar and/or choose a room with a window in the avoid all physical contact with the minor
 - b. Employees are prohibited from using workplace computers or other means of communications inappropriately. The use of all such equipment may be monitored by the Diocese at its discretion.

- c. No person may serve with minors or young adults if he or she has ever been convicted of any of the below listed criminal offenses, has ever received deferred adjudication for any such criminal offenses, or there are presently pending any criminal charges for such offenses until a determination of guilt or innocence is made. Criminal offenses include:
 - i. A felony classified as an offense against a person or family.
 - 1. Offenses against a person include but are not limited to:
 - a. murder,
 - b. assault,
 - c. sexual assault,
 - d. abandoning or endangering a child.
 - 2. Offenses against a family include but are not limited to bigamy or incest.
 - ii. A felony classified as an offense against public order or indecency. Offenses against public order or indecency include but are not limited to: prostitution or the possession or promotion of child pornography.
 - iii. A felony violation within the last five years of any law intended to control the possession or distribution of any substance included as a controlled substance in the Nevada Revised Statutes (NRS 0.031)
 - iv. No person may serve with minors or young adults if he or she has ever been convicted of a misdemeanor or gross misdemeanor for any sexually-oriented offense.

VII. The Diocese of Reno requires that all employees and volunteers verify that they have received and read the policies of the Diocese concerning Sexual Harassment, Sexual Misconduct, and the Code of Conduct for all employees and volunteers. Your signature on a form acknowledging this indicates your knowledge of and understanding of all these policies.

V – B**REPORT AND RESPONSE TO SEXUAL ABUSE**

Policy: All allegations of sexual abuse of a minor by a priest, deacon or other employee of the Diocese should be reported to the VICTIMS ADVOCATE designated by the Diocese to receive these reports. THE VICTIMS ADVOCATE PHONE NUMBERS ARE AVAILABLE THROUGH THE DIOCESAN PASTORAL CENTER.

Implementation:

- I. Steps Taken If Allegation is Against a Priest or Deacon
 - a. The Administrator will request a personal interview with the one making the allegation.
 - b. If the alleged victim is a minor, the Administrator will comply with all civil law reporting requirements.
 - c. The Bishop and the Promoter of Justice will be informed as required by Canon Law.
 - d. If the Administrator believes that the safety of children requires the immediate withdrawal of the accused from ministry, the bishop will be so advised. The bishop may place the accused on administrative leave at any time during the process.
 - e. Every effort shall be made to protect the good name of both the victim and the accused, which have a right to confidentiality.
- II. Allegation of Sexual Abuse of a Minor:
 - a. The investigation of allegations of sexual abuse of a person who is still a minor will be conducted by the Diocese. However, no action of the Diocese shall impede the investigation by civil authorities and the Diocese will cooperate with all civil investigations.
 - b. The alleged victim will be directed to a Victim's Advocate of the Diocese who will assist the victim, and when appropriate, the victim's family in accessing all needed services, will help the victim to understand the process and will provide assistance as needed. Three Victim's Advocates are available to serve throughout the diocese.
 - c. When there is sufficient evidence that sexual abuse of a minor by a cleric has occurred, the Bishop shall implement the proceedings required by Canon Law of the Church. The alleged offender may be requested to seek appropriate medical and psychological evaluation at a facility mutually acceptable to the diocese and the accused, as long as this does not interfere with any investigation of civil authorities.
- III. Allegation of Sexual Abuse by an Adult:
 - a. If the allegation is made by one who is no longer a minor, the Administrator will encourage the accuser to file a police report.
 - i. The Administrator will do so as well.
 - ii. The Administrator will inform the Bishop and the Promoter of Justice and will direct the alleged victim to the Victim's Advocate who will assist in directing the alleged victim to available support services that are needed.

- b. The Administrator shall call upon the investigative team of the Diocese to gather information concerning the allegation.
 - i. The team shall prepare a confidential report of its findings which will be submitted to the Bishop who will consult with the Diocesan Review Board.
 - ii. The Board will advise the Bishop of its determinations and conclusions.
 - c. The priest or deacon who has an allegation of abuse made against him by a person who is no longer a minor may be removed from his assignment while the investigation is underway.
- IV. Even a single act of sexual abuse of a minor by a priest or deacon shall result in permanent removal from ministry under the Norms. The cleric may also be removed from the clerical state. The bishop will offer the cleric professional assistance for his own healing and well-being, and for the purpose of prevention.

V – C

SEXUAL HARASSMENT

Policy: Any sexual misconduct by diocesan personnel, which includes priests, religious, presidents, principals and teachers of schools, administrators and directors of ministries and services, officers and affiliates, lay employees and lay volunteers is contrary to Catholic morals and principles, violates federal and state law and is obviously outside the scope of the duties of church ministry and employment. Sexual harassment is one form of sexual misconduct.

The diocese is committed to providing a productive work environment. Diocesan personnel should always treat other co-workers respectfully and with dignity. Sexual harassment by and of diocesan personnel is contrary to the policy of the diocese and is strictly prohibited.

I. Definition of Sexual Harassment

- a. Unwelcome and unwanted sexual advances, requests for sexual favors and other verbal, written and physical conduct of a sexual nature may constitute sexual harassment:
 - i. when submission to such conduct is made a term or condition of a person's employment
 - ii. when submission to or rejection of such conduct is the basis for employment decisions
 - iii. when such conduct unreasonably interferes with a person's work performance or creates an intimidating, hostile or offensive working environment
- b. Circumstance In Which Sexual Harassment Occurs
 - i. Sexual harassment may occur in a variety of circumstances:
 1. the victim as well as the harassed may be male or female
 2. the harassed can be the victim's supervisor, a supervisor in another area, a co-worker, or a non-employee
 - ii. The victim does not have to be the person harassed but could be anyone affected by the offensive conduct.
- c. Forms of Sexual Harassment
 - i. Sexual harassment may take many forms including but not limited to the following behaviors and activity:
 1. unwelcome sexually oriented advances or communication oral, written and/or pictorial
 2. requests or demands for sexual favors
 3. subtle pressure or requests for sexual activity
 4. sexual flirtations
 5. persistent, unwanted attempts to change a professional relationship to a personal one
 6. unnecessary touching of a person, e.g., patting, pinching, hugging, repeated brushing against another's body
 7. sexual assault

II. Retaliation for Sexual Harassment Complaints

- a. Retaliation for complaints of sexual harassment is strictly forbidden.

- b. It may take many forms, including but not limited to the following:
 - i. disciplining or changing work assignments because of a complaint of sexual harassment or retaliation
 - ii. refusing to cooperate or discuss work-related matters with an employee who has complained about or resisted sexual harassment or retaliation
 - iii. Witnessing sexual harassment or retaliation for making a sexual harassment complaint directed toward other diocesan personnel.
 - iv. The person witnessing this should report his or her observations to the appropriate supervisor and the Diocesan Personnel Administrator.
- III. Response To Sexual Harassment
 - a. Any person who believes he or she has been subjected to sexual harassment should take the following steps:
 - i. immediately inform the person engaging in the sexually harassing conduct that the conduct is offensive or unwelcome and must stop; or
 - ii. immediately report the conduct to the person to whom he or she is responsible or to the person to whom the offending party is responsible if the aggrieved person does not wish to communicate with the offending person or if communication with the offending person has been ineffective; or
 - iii. report the conduct to the next person upward in the chain of command if the aggrieved person alleges sexual harassment by a person with supervisory authority or if the supervisor fails to take immediate action upon receiving the complaint; and also report the conduct to the Diocesan Personnel Administrator.
- IV. Investigation and Resolution B Assurance of Non-Retaliation
 - a. Allegations of sexual harassment shall be investigated in an impartial and confidential manner as possible, and, if substantiated, corrective or disciplinary action taken.
 - b. Sexual harassment may constitute grounds for termination of employment.
 - c. Retaliation against a person who files a complaint of sexual harassment or who participates in an investigation of sexual harassment is prohibited.
 - d. Persons shall be terminated of employment or discharged under this policy only after a legal opinion from the diocesan attorney has been sought and followed.
- V. Seminarian Formation --Students sponsored by the diocese and studying in seminaries for ordination to the priesthood to serve the Diocese of Reno are to receive appropriate screening, academic courses and components in their formation programs to achieve in-depth psychosexual development with special emphasis on making moral choices in accord with church teaching.
- VI. Bibliography
 - a. Canon Law Society of America, Washington, D.C. Code of Canon Law, Latin-English Edition, 1983
 - b. New Commentary on the Code of Canon Law, (Beal, Coriden & Green, eds.) 2000

- c. Guide to the Implementation of the U.S. Bishop's Essential Norms for Diocesan & Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, January 2003
- d. United States Conference of Catholic Bishops, Washington D.C.
 - i. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, February 1995
 - ii. *Charter for the Protection of Children and Young People*, June 2002
 - iii. *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, Approved December 8, 2002, Effective March 1, 2003
- e. Applicable Canons From the Code of Canon Law
 - i. Canon 1387: Penalizes a priest who solicits a penitent to sin against the sixth commandment, whether in the act or on the occasion or under the pretext of confession. Such priest shall be punished with suspension, prohibitions and deprivations in accord with the seriousness of the offense; in more serious cases, he is to be dismissed from the clerical state.
 - ii. Canon 1389: Provides that one who abuses ecclesiastical power or function is to be punished in accord with the seriousness of the act or omission, not excluding deprivation from office, unless a penalty for such abuse has already been established by a law or a precept.
 - iii. Canon 1395: Prohibits a cleric from living in concubinage or remaining in another external sin against the sixth commandment that produces scandal. Such cleric shall be suspended, but if he persists, other penalties may be added gradually, including dismissal from the clerical state.
 - iv. Canon 1395 #2: If a cleric commits an offense against the sixth commandment with force or threats or publicly or with a minor, the cleric is to be punished with just penalties, including dismissal from the clerical state if the case so warrants.
 - v. Canon 1399: This is a general norm stating that in addition to the other defined canonical crimes or delicts, an external violation of a divine or an ecclesiastical law can be punished by a just penalty only when the particular seriousness of the violations demands punishment and there is an urgent need to preclude or repair scandal. This canon is applicable to both clerics and lay persons.
- f. Applicable Laws of the State of Nevada
 - i. Child Abuse B Nevada Revised Statutes # 432B.010, et seq.
 - 1. A child is defined as a person under eighteen (18) years of age. Abuse or neglect of a child means physical or mental injury of a non-accidental nature, sexual abuse (incest, lewdness with a child under fourteen (14) years of age, annoyance or molestation of a minor, sadomasochistic abuse, sexual assault, statutory sexual seduction, or open or gross lewdness) or sexual exploitation (to solicit for or engage in prostitution, view pornographic film or literature, or to engage in filming, videotaping or photography, or modeling or live performance before an audience which involves

- any sexual conduct with a child), or negligent treatment or maltreatment that harms or threatens a child's welfare.
2. This law requires that a report must be made by any of the following persons within twenty-four (24) hours after there is reason to believe that a child has been abused or neglected:
 - a. physician, dentist, chiropractor, nurse, counselor or other person providing medical services;
 - b. personnel of hospital or other similar institution;
 - c. clergyman, **unless acquired knowledge from offender during confession**;
 - d. social worker and administrator, teacher, librarian or counselor of school;
 - e. any person who maintains or is employed by any child care facility;
 - f. any person licensed to conduct a foster home;
 - g. any person who maintains, is employed by, or is a volunteer for an agency which advises persons regarding child abuse or neglect;
 - h. any person may make a report.
 3. Pursuant to this law, the report must be made to a law enforcement agency, an agency who provides protective services (local office of welfare division, authorized county agency), or the State of Nevada Department of Human Resources, Welfare Division. During business hours, a report may be made to Washoe County Child Protective Services (775-328-2300), or after business hours and on the weekend, to the Crisis Center (toll-free telephone number 1-800-992-5757). The report may be made verbally, either in person or by telephone, and should contain the following: the name, age, and address of the child; the name and address of person responsible for child's care; the nature and extent of the abuse or neglect; any evidence of previously known or suspected abuse or neglect of the child; the name, address and relationship of the person alleged to have committed the abuse and the name, address and telephone number of the person reporting.
 4. It is recommended that any verbal report be confirmed by a letter with a copy directed to the Diocesan Administrator of Intake and Complaint Investigations, 290 South Arlington, Suite 200, Reno, Nevada 89501.
- ii. NRS #200.364-200.366 deal with the crime of sexual assault, formerly known as rape. If the assault results in **substantial bodily harm** to the victim, the punishment is imprisonment in the state prison for:
1. life without the possibility of parole;
 2. life with the possibility of parole only after serving fifteen (15) years; or
 3. a definite term of forty (40) years with the possibility of parole only after serving fifteen (15) years.

- iii. See NRS #200.366(2)(a). If **no substantial bodily harm** results to the victim, the punishment is imprisonment in the state prison for:
 - 1. life with the possibility of parole only after serving ten (10) years or
 - 2. a definite term of twenty-five (25) years with the possibility of parole only after serving ten (10) years.
- iv. See MRS #200.366(3). Where the victim is a child under the age of sixteen (16) and the act results in **substantial bodily harm**, the punishment is life imprisonment without the possibility of parole. But where the assault results in **no bodily harm** to the victim, the punishment is for:
 - 1. life imprisonment with the possibility of parole only after serving twenty (20) years in a state prison or
 - 2. a definite term of twenty (20) years with the possibility of parole only after serving five (5) years. See NRS #200.366(3).
- v. Finally, where the victim is a child under the age of fourteen (14) and **no substantial bodily harm** has occurred, the punishment is life imprisonment with the possibility of parole only after serving twenty (20) years. See NRS #200.366(3)(c).
- vi. Statutory sexual seduction, formerly known as statutory rape, occurs when someone over the age of twenty-one (21) or over the age of eighteen (18) but under the age of twenty-one (21) engages in sexual conduct with someone under the age of seventeen (17).
 - 1. Offenders over the age of twenty-one (21) are charged with a class C felony. See NRS # 200.368(1).
 - 2. The class C felony requires the imposition of at least one (1) year but not more than five (5) years of imprisonment in a state prison and a discretionary fine up to \$10,000.00. See NRS #193.130(2)(c).
- vii. The crime of solicitation of a minor is defined as solicitation of a minor to engage in any sexual act commonly known as the “infamous crime against nature” (sodomy or oral sex between persons of the same sex).
 - 1. If the minor is under the age of fourteen (14) and engages in the solicited acts, the punishment is life imprisonment in a state prison with the possibility of parole only after ten (10) years are served. See NRS #201.195(1)(a)(1).
 - 2. Where the victim is over the age of fourteen (14) the crime is a class D felony and punishable by at least one (1) year but not more than four (4) years in a state prison. See NRS #201.195(1)(a)(2), see also NRS #193.130(2)(d).
 - 3. If the victim did not engage in such act and it is the first offense, the punishment is mandatory imprisonment in a county jail for not more than one (1) year and a fine of not more than \$2,000.00. See NRS #195(1)(b)(1). See also NRS #193.140.
 - 4. However, if the conviction is not a first offense, the offender is charged with a class D felony, punishable by at least one (1) year

- but not more than four (4) in a state prison. See NRS # 201.195(1)(b)(2). See also NRS #193.130(2)(d).
- viii. Incest--Incestuous relations with linear family members is a class B felony and punishable by imprisonment in the state prison for a minimum term of not less than two (2) years and a maximum term of not more than ten (10) years, and may be further punished by a fine up to \$10,000.00. See NRS #201.180.
 - ix. Open and Gross Lewdness & Indecent or Obscene Exposure
 - 1. A person who commits any indecent sexual act in a public place with another or upon oneself, will be punished for open or gross lewdness or indecent obscene exposure.
 - 2. The first conviction is a gross misdemeanor.
 - 3. Gross misdemeanors impose a punishment of mandatory imprisonment in a county jail for not more than one (1) year and a fine of not more than \$2,000.00. See NRS #201.210(1)(a), NRS #201.220(1)(a) and NRS # 193.140.
 - 4. However, any subsequent offenses are a class D felony, punishable by at least one (1) year but not more than four (4) years in a state prison. See NRS #210.210(1)(b), NRS #201.220(1)(b) and NRS #193.130(2)(d).
 - x. Molesting or Annoying a Minor
 - 1. A person who annoys or molests or attempts to annoy or molest a minor by soliciting a minor to engage in unlawful sexual conduct is punishable by imprisonment not more than six (6) years but not less than one (1) year in a state prison.
 - 2. However, a first offense under this statute constitutes a misdemeanor. See NRS #207.260(1).
 - 3. Soliciting, for purposes of this statute, includes direct contact, contact through the use of a telephone, in writing, through the use of a computer or through an advertisement. See NRS #207.260(1).
 - xi. Unlawful Use of a Minor in Production of Pornography
 - 1. The crime of pornography involving minors occurs when any person knowingly uses, encourages, entices or permits a minor to perform in a play, film, photograph, computer-generated image, electronic representation, dance, or other visual performance which requires the minor to simulate or engage in or assist others to simulate or engage in sexual conduct for the performance. See NRS #200.700 and NRS #200.720(1).
 - 2. This statute applies to those offenses regardless of whether the minor is aware that the sexual portrayal is part of a performance. See NRS #200.720(2).
 - 3. If the minor is over the age of fourteen (14), the punishment is life imprisonment in a state facility with the possibility of parole only after five (5) years or for a definite term of fifteen (15) years with the possibility of parole only after five (5) years. See NRS #200.750(1)(a) and NRS #200.750(1)(b).

4. However, if the victim is not yet fourteen (14) years of age, the punishment is life imprisonment with the possibility of parole only after ten (10) years. See NRS #200.750(2).
- xii. Possession Production and Distribution of Child Pornography
 1. A person who knowingly promotes, prepares, advertises, or distributes any sexually explicit matter involving a minor is punishable by imprisonment of not less than one year in a state facility, but can be sentenced up to life imprisonment. See NRS #200.720 and NRS #200.725.
 2. A person who knowingly and willfully possesses sexually explicit materials involving a person under the age of sixteen (16) is punished by a minimum of one (1) year but not more than six (6) years in a state prison for the first offense. However, subsequent offenses under this statute require a minimum punishment of one (1) year, but the punishment can be up to ten (10) years. See NRS #200.730(1) and NRS #200.730(2).
- xiii. Civil (Tort) Liability
 1. The prohibited acts listed above involve the area of criminal law.
 2. However, even if the prohibited sexual interaction does not result in conviction of a crime under Nevada law, civil liability could be imposed for violations of the Diocesan policy.

RECEIPT OF POLICY

The undersigned hereby acknowledges receipt on the date written below of a copy of the *Policy on Sexual Misconduct* promulgated by the Diocese of Reno, revised as of July, 2003. I have read the policy completely, understand its meaning, and acknowledge that if any questions are raised I will contact the Diocesan Personnel Administrator. If furthermore agree to conduct myself in accordance with said policy.

Signature

Print Name

Date of Receipt

V – D

SEXUAL MISCONDUCT

In June 2002, the bishops of the United States adopted the Charter for the Protection of Children and Young People. The Charter mandates that every diocese must have a sexual misconduct policy that conforms to the standards adopted by the bishops. The Charter focuses on ministering to the victims of clergy sexual abuse and ensuring that they are properly cared for.

Policy:

The church expects those it employs and those who volunteer service to live chaste and moral lives with regard to the gift of sexuality. Accordingly, any sexual misconduct by church personnel, volunteers or clergy of the Diocese of Reno is contrary to Catholic morals and principals and is outside the scope of the duties of church ministry and employment. Inappropriate sexual activity abuses the power and authority of the pastoral role of all those who work for and serve the church.

All, clergy, church personnel and volunteers must comply with applicable church, state and local laws regarding incidents of actual, alleged or even suspected sexual misconduct. This document outlines procedures to implement this policy.

Implementation:

The Diocese of Reno has adopted norms and procedures for cases of sexual abuse by clerics (priests and deacons) against minors. These local norms are adapted from the national Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. The norms do not encompass situations of misconduct against adults, nor misconduct perpetrated by church personnel or volunteers. However, the present policy covers all situations of sexual abuse and misconduct by priests, deacons, other church personnel and volunteers.

I. Definitions

a. Clerics

- i. priests incardinated in the Diocese of Reno
- ii. priests residing or working in the Diocese who are religious incardinated in their religious community
- iii. priests and deacons of other jurisdictions who seek assignment for work in the Diocese of Reno or who seek incardination in the Diocese
- iv. permanent and transitional deacons incardinated in the Diocese

b. Church Personnel

- i. all women and men religious who have an official ministry in the Diocese
- ii. all non-ordained persons to whom a participation in the exercise of pastoral care of a parish is entrusted to the Code of Canon Law (C. 517 #2)
- iii. all seminarians who seek ordination as clerics of the diocese after being admitted to candidacy
- iv. all personnel of diocesan campus ministry programs

- v. all paid personnel, employees and those who contract for services in the offices of the diocese, parishes, schools or other facilities, in campus ministry programs
- vi. all who volunteer in diocesan offices, parishes, schools or other facilities, in campus ministry programs, and/or who work with minors under the age of 18

II. Sexual Harassment--See separate policy promulgated by the Diocese

III. Sexual Misconduct

- a. As used in this policy, “sexual misconduct” means either of two forms of misconduct by clergy, church personnel or volunteers:
- b. **Child Abuse:** Any sexual abuse or sexual exploitation of a minor under 18 by a cleric or other church personnel that is an external, objectively grave violation of the sixth commandment or a violation of Chapter 432B of the Nevada Revised Statutes.
 - i. (Sexual abuse includes contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome.) *Charter for the Protection of Children and Young People*, p. 5, n.1 (quoting Canadian Conference of Bishops, *From Pain to Hope*, 1992, p. 20).
 - ii. The term is not necessarily to be equated with definitions in civil law. If there is any doubt about whether a given act fulfills this definition, the writings of recognized moral theologians should be consulted and if necessary, the opinion of a recognized expert should be obtained. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, p. 6.
- c. **Sexual Exploitation:** Any kind of immoral sexual interaction between a cleric or other church personnel and any other person, including but not limited to a person who is receiving pastoral assistance from that church representative, no matter who initiates the conduct. This includes consensual sexual relations.
 - i. These two forms of misconduct are addressed by this policy. Both are contrary to the doctrines, moral teaching and canon law of the Catholic Church. In addition, both involve abuse of power or authority that causes injury to another.
 - ii. This diocesan policy regarding sexual misconduct is intended to address violations of civil, criminal and canon law. Sexual misconduct that violates the criminal law can subject the perpetrator to a prison sentence, a monetary fine, or both. Sexual misconduct may also be the basis for a civil suit for monetary damages. Finally, sexual misconduct that violates canon law may also subject the perpetrator to canonical penalties. If the perpetrator is a cleric, he may even be dismissed from the clerical state if the case so warrants. The Code of Canon Law and the laws of the State of Nevada give legal definitions for these forms of misconduct. These definitions may be found in the Appendix to this policy.

IV. The Church's Care for Those Who Allege Sexual Misconduct

- a. Following the example of Jesus, the Church has a special concern for those who are most vulnerable. The Diocese of Reno is committed to reaching out to victims and their families by providing counseling, spiritual assistance, support groups and other appropriate social services. The goal of this outreach is to furnish pastoral care that will result in healing for all directly involved.
- b. Upon receipt of any report of sexual abuse or misconduct, the diocese will act immediately and effectively to reach out to victims and their families.
 - i. After meeting with the appropriate diocesan official to discuss the nature of the claim, a Victim Assistance Coordinator will be made available to aid in the victim's immediate pastoral care.
 - ii. The Coordinator will help the victim find appropriate counseling and other help, and will also help the victim throughout the process described in this policy.
 - iii. In addition, the Bishop or his representative will offer to meet with the victims and their families in order to listen and offer solidarity.
- c. Incidents of sexual misconduct, particularly with minors, have a negative impact on the victim, the victim's family and the perpetrator, as well as the parish and the whole church.
 - i. Anyone who has been abused by a cleric or other church personnel has the right to expect meaningful pastoral assistance from the Church to assure that person's holistic healing.
 - ii. Treatment for individual victims will vary. Diocesan support will be determined in proportion to the defined course of therapy. The Diocese of Reno assures its reasonable assistance as the need arises.
- d. At all times, it is expected that an allegation be brought by one directly involved or that person's parent or legal guardian, that it be based on fact, and that it be an honest representation of the truth.
 - i. Sexual misconduct or abuse is a tragedy.
 - ii. When someone is falsely accused, it is also a tragedy, as irremediable damage is done to the accused and to society.
- e. In responding to victims of sexual misconduct by clergy or other church personnel, it is necessary to acknowledge that the church is human.
 - i. Healing is needed by all in the church, and we all need to be part of the healing process.
 - ii. It is important for clerics and all church ministers to be sensitive to the needs and feelings of those who allege sexual misconduct and are found to be victims of abuse.

V. The Church's Care of Priests and Deacons

- a. All persons are called to live a chaste life in accordance with their particular state in life. Clerics are obliged to observe perfect and perpetual continence, and are therefore subject to special canonical penalties in the area of sexual misconduct.
- b. The vocational choice to remain celibate for the sake of the kingdom of heaven has implications for the legitimacy of a cleric's behavior in the area of sexuality. He must be careful about the morality of his actions, as well as about

the way his conduct reflects on his commitment to the observance of celibate chastity. This is reflected in Canon 277.

- i. **Canon 277 # 1.** Clerics are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are bound to celibacy, which is a special gift of God by which sacred ministers can adhere more easily to Christ with an undivided heart and are able to dedicate themselves more freely to the service of God and humanity.
 - ii. **Canon 177 # 2.** Clerics are to behave with due prudence toward persons whose company can endanger their obligation to observe continence or give rise to scandal among the faithful.
- c. Clerics who are ordained as married men, such as permanent deacons or men ordained to the priesthood with special permission of the Apostolic See, are canonically bound to continence with all persons except their wives.
 - d. Sexual misconduct has the potential for causing considerable harm to all those involved, as well as to the Church and the credibility of all its priests. The nature of the priest's role in the church and within the parish community requires a sacred trust between the priest and parishioners. This trust is essential for his effectiveness as a pastor. Sexual misconduct on the part of a cleric violates this trust. It is also a source of great scandal to Catholics and non-Catholics alike, because clerics have made a commitment to perfect and perpetual continence.
 - e. Some forms of sexual misconduct are the products of a psychological illness or disorder. Although some of these disorders may improve with treatment, past experience has shown that treatment followed by reassignment has too often resulted in repeated patterns of abuse. Accordingly, the bishops of the United States are committed to permanently removing from ministry any priest or deacon who has committed even a single act of sexual abuse against a minor. As Pope John Paul II observed, "There is no place in the priesthood or religious life for those who would harm the young." (Quoted in the *Charter for the Protection of Children and Young People*, Art. 5, p. 9.
 - f. It is therefore the policy of this Diocese that each priest be afforded the necessary education, formation and growth opportunities to maintain a healthy, celibate lifestyle. Should an allegation of sexual misconduct arise, the diocese will show compassion toward the priest as well as to the person making the accusation.
 - g. Any allegation of sexual misconduct will be taken seriously by the diocese and the process of investigation will be initiated immediately. The Diocese of Reno will cooperate with civil authorities and adhere to reporting requirements of civil law, if applicable.
 - i. While this process will involve several official representatives of the diocesan bishop who will investigate and evaluate the evidence, the bishop will make all final decisions regarding both the priest and the others involved in the situation. For cases involving allegations of sexual abuse of a minor by a cleric, the bishop will make his final decision having consulted the Diocesan Review Board.
 - ii. The bishop will exercise responsibility for getting to the truth of a difficult situation and for searching for appropriate remedies, while exercising the compassion of Christ.

VI. Care of Church Personnel

- a. The Diocese of Reno has similar concern for any sexual misconduct or abuse that may be perpetrated by a non-ordained person who is employed by the church or serving in a recognized pastoral ministry.
- b. Trust is fundamental in all ministerial relationships. Any proven abuse of the power and authority of a pastoral role by sexual misconduct or abuse is cause for employer-initiated termination.
- c. In addition, the Diocese of Reno will cooperate with civil authorities and adhere to reporting requirements of civil law, if applicable.
- d. The process concerning investigation and action as described in this policy will be followed if any such allegation is made.
 - i. The diocese will assume appropriate responsibility in accordance with the relationship it has with the accused.
 - ii. The diocese will ensure that all canonical and civil rights are upheld, including that of the accused and the victim.

VII. Investigative Procedure

- a. When an allegation of sexual misconduct is made, the person reporting the complaint is to be told that the diocese has a policy and procedures to be followed.
- b. The person reporting the complaint is to be referred to the Administrator of Intake and Complaint Investigations (the “Administrator”).
- c. To facilitate reporting incidents of sexual misconduct or abuse, information concerning how to contact the Administrator directly will be readily available in printed form and will be publicized within the diocese.
 - i. Upon receipt of an allegation, the Administrator will comply with all civil reporting requirements.
 - ii. If the Administrator believes that the safety of children requires immediate withdrawal of the accused from his ministerial assignment, he will so advise the bishop.
 - iii. The bishop may place the accused on administrative leave at any time during the process.
 - iv. The bishop will appoint an investigator of an investigative team (hereafter, “Investigative Team”) to investigate such allegations.
 - v. The Administrator shall call upon the Investigative Team to gather information regarding the allegation.
 1. The Investigative Team shall conduct the preliminary investigation of the complaint and shall prepare a confidential written report of its findings.
 2. The Team’s report will not be made available to the person making the allegations.
 3. At all times during the investigation of the matter, care will be taken lest anyone’s good name including that of the victim and of the accused be endangered by the investigation.
- d. For cases involving allegations of sexual abuse of a minor by a cleric, the bishop has also appointed a Review Board to advise him in his assessment of allegations and in his determination of the suitability of the accused for ministry. Upon

completion of the team's report, the Review Board is to review the report and meet and confer concerning the report.

- i. The Board will determine whether the Administrator's preliminary actions were appropriate and what further action must be taken at this time, including whether further investigation is necessary to assist the Board.
- ii. Once the Board has all the information it needs, it will deliberate upon whether the allegations are credible, and will advise the bishop of its determinations and conclusions.
- e. For cases not involving allegations of sexual abuse of a minor by a cleric, the Review Board will not be called upon. Instead, the bishop will consider the report of the Investigative Team and will determine whether the allegations seem credible.
- f. If the bishop finds that an allegation does not appear to be credible, no canonical action will be instituted in the Diocesan Tribunal.
 - i. The bishop may suspend the investigation, direct that the Investigative Team conduct further investigation, or may request the accused to submit to psychological testing or counseling.
 - ii. The bishop will see to it that the accused and the person who brought the allegation are notified of the conclusion of the investigation.
- g. Notwithstanding that a claim is determined to be unfounded, if it is determined that the accused has acted imprudently, the Investigative Team (or the Review Board, if applicable) may recommend to the bishop that the activities of the accused be restricted and that the person be supervised, monitored or counseled.
 - i. If the accused is a diocesan priest or deacon, the diocesan bishop makes all decisions regarding the priest, taking care that his canonical and civil rights are upheld.
 - ii. If the accused is a member of a religious order, the bishop and the ordinary of the religious order will make the appropriate decisions.
 - iii. Similarly, the bishop will take appropriate action if the accused is not a cleric.

VIII. Action Phase

- a. Action Phase For Cases Involving Sexual Abuse of Minors by Clerics
 - i. When there is sufficient evidence that sexual abuse of a minor has occurred, the Congregation for the Doctrine of the Faith (CDF) shall be notified.
 - ii. The bishop shall then apply the precautionary measures mentioned in Canon 1722C i.e., remove the accused from sacred ministry or from any ecclesiastical office or function, impose or prohibit residence in a given place or territory, and prohibit public participation in the most holy Eucharist pending the outcome of the process.
 - iii. This canon requires that the promoter of justice must be heard and the accused must be cited before these precautionary measures are applied.
 - iv. This action of the bishop will not be made public, because the accused has a right to confidentiality. At the same time, those closest to the cleric's official assignment, including parishioners, have a right to be told of the bishop's decision, but not the details of the allegation.

- v. The CDF will direct the bishop how to proceed, unless it calls the case to itself because of special circumstances.
 - 1. If the case would otherwise be barred by prescription (the canonical statute of limitations), because sexual abuse of a minor is a grave offense, the bishop shall apply to the CDF for a dispensation from the prescription, indicating appropriate pastoral reasons.
 - 2. If the CDF remands the case for adjudication at first instance before the local Tribunal, the promoter of justice shall initiate the appropriate canonical action by filing a libellus in the tribunal, and shall prosecute the same to its conclusion in accordance with the Code of Canon Law.
- vi. The alleged offender may be requested to seek, and may be urged voluntarily to comply with, an appropriate medical and psychological evaluation at a facility mutually acceptable to the diocese and the accused, as long as this does not interfere with any investigation by civil authorities. The accused is never obliged to submit to such evaluation or treatment, however.
- vii. Care will always be taken to protect the rights of all parties involved, particularly those of the person claiming to have been sexually abused and the person against whom the charge has been made. When an accusation has proved to be unfounded, every step possible will be taken to restore the good name of the person falsely accused.
- viii. Even a single act of sexual abuse of a minor by a priest or deacon shall result in permanent removal from ministry under the Norms. The bishop will offer the offending cleric professional assistance for his healing and well-being, and for the purpose of prevention.
- b. Action For Cases Involving Sexual Abuse or Misconduct by Clerics With Adult
 - i. If the evidence shows the allegations are credible, the bishop must decide whether a process to inflict or declare a penalty can be initiated, and if so, whether this is expedient, whether a judicial process must be used or the matter must proceed by way of extra-judicial decree (i.e., administrative process) (C. 1718)
 - ii. Administrative Process. Canon 1720 provides for an administrative process for imposing a penal decree; i.e. the bishop may circumvent the normal judicial process.
 - iii. Judicial Process (C. 1717-1728) The bishop may give the acts of the investigation to the promoter of justice to initiate a judicial action in the Tribunal. The action will proceed as provided in the Code of Canon Law. Such cases are not referred to the CDF.
- c. Action For All Other Types of Cases
 - i. If the accused is not a cleric, the diocese will exercise appropriate action in accord with its relationship with the accused and the particular circumstances of the situation.
 - ii. All diocesan employees are employees at will, with the exception of teachers, who execute an annual contract. Accordingly, the relevant

norms and procedures in the diocesan employee handbook and the teacher handbook are incorporated into this policy by reference.

- iii. If the accused is not an employee, the diocese will take appropriate action to ensure that he or she does not volunteer again in any capacity that would put others at risk for repeated sexual misconduct.

IX. Ordained Clergy Incardinated In A Religious Community or Another Diocese

- a. All priests and deacons not incardinated in the Diocese of Reno who intend to exercise pastoral ministry in this diocese must receive faculties from the diocesan bishop. The Bishop of Reno will not grant faculties to a cleric without full disclosure of the cleric's current status.
- b. No cleric can be transferred for residence to this diocese unless the Bishop of Reno has received the necessary information regarding any past act of sexual abuse of a minor by the cleric. (*Essential Norms # 12*)
- c. In addition, the bishop will not grant faculties to a cleric unless that cleric is established to be free from a history of any other kind of sexual misconduct.
- d. A transferring cleric and his superior are to be fully informed that the cleric will be expected to abide by the policies and norms in effect in this diocese concerning sexual misconduct. Should a valid allegation arise against a priest or deacon incardinated elsewhere, he will be immediately removed from his official ministry in this diocese.

V – E**CONFIDENTIALITY**

Policy: Maintaining confidentiality is a condition of employment for all individuals who are employed by the Catholic Church in Reno.

Implementation:

- I. The pastoral center is the place where the Bishop and all departments exist to support the church's ministry. Personal and private information is often shared with members of the pastoral center staff and most employees are in positions where this information is available directly or indirectly.
- II. It is imperative that information gained from any source be held in confidence and shared only with those within the office who have a need to know it.
- III. Persons in contact with the pastoral center may presume that their concerns will be kept confidential. Employees at the center have a moral obligation to respect that expectation even when it is unspoken.
- IV. Every employee is to sign a confidentiality agreement and a copy is to be placed in their personnel files. Department chairpersons are to witness the signature and sign the document.
- V. All parish employees working with children or children's records must be fingerprinted. Cards for fingerprinting are obtained from the Pastoral Center and returned there as soon as possible after completion.
- VI. Nevada law requires the Highway Patrol exchange records with the Federal Bureau of Investigation only on information relating to sexual offences. To facilitate this FBI search the Nevada Highway Patrol will require two completed fingerprint cards as well as the necessary releases for each individual. The forms, NHP-016 and FD-258 are obtained from the Highway Patrol.

V-F

BACKGROUND CHECKS/FINGERPRINTING

Policy: All clergy and all parish employees working in the Diocese of Reno must submit to a background check and/or be fingerprinted. All volunteers who have any contact with children must submit to a background check and/or be fingerprinted

Implementation:

- I. Background Checks
 1. The forms are available on www.renodiocese.org
 2. The completed forms are sent to the Office of Safe Environment at the Pastoral Center-Diocese of Reno
 3. The office submits to our background check provider
 4. Those results are returned back to the Diocese of Reno and if there is any follow up needed, the Chancellor will do so.
- II. Fingerprint cards are obtained from the Pastoral Center and returned there when completed.
 1. Nevada law requires the Highway Patrol exchange records with the Federal Bureau of Investigation only on information relating to sexual offences.
 1. To facilitate this FBI search the Nevada Highway Patrol will require two completed fingerprint cards as well as the necessary releases for each individual.
 2. The forms, NHP-016 and FD-258 are obtained from the Highway Patrol.
 2. Nevada law exempts volunteers and prospective volunteers from fingerprinting requirement.
- III. No parish, school or agency may undertake fingerprinting or background checks independently of the Diocese. The only exception is the “Raptor” program used at some schools.
- IV. Independent contractors who are not bonded must conform to the Diocesan Policy regarding fingerprints/background checks if they are on-site during anytime that youth are present.

V – G

EMPLOYEE GRIEVANCES

The Diocese has an internal dispute resolution process by which an employee may seek resolution of an employment related complaint. The dispute resolution process is structured in levels. With certain exceptions, an employee must complete each level in order before proceeding to the next level. The process ends whenever the employee bringing the complaint accepts the determination. Generally an employee must proceed as set forth below:

I. Grievance Process

a. Level One.

- i. Employees are encouraged first to discuss informally any concerns they have with their immediate supervisor prior to initiating a formal review.
- ii. If this discussion is not successful from the employee's point of view, the employee should submit a complaint in writing to his or her supervisor with a copy to the Chancellor.
- iii. The employee should submit the written complaint within 10 working days of the incident which is the subject of the complaint. The written complaint must contain a statement of the relevant facts, identify the objections or concerns of the complaining employee, identify the violation of law, Handbook provision or Diocesan policy that the employee believes has occurred and state the remedy desired by the employee.
- iv. The supervisor has 10 working days from receipt of the written complaint to investigate and respond in writing to the employee. A copy of the supervisor's written response must be provided to the Chancellor.

b. Level Two.

- i. If the employee is not satisfied with the response of the supervisor in Level One, he or she may submit a written appeal to the next higher level of supervision, with a copy to the Chancellor.
- ii. That appeal must be submitted within 10 working days of the employee's receipt of the written response in Level One.
- iii. The supervisor at the next higher level of supervision has 10 working days to provide a written response to the employee, with a copy to the Chancellor.

c. Level Three.

- i. If the employee is not satisfied with the supervisor's response in Level Two, the employee may submit a written appeal directly to the Chancellor.
- ii. That appeal must be submitted within 10 working days of the employee's receipt of the written response in Level Two. The matter will be investigated by the Chancellor or a person designated by him or her and a written response will be sent to the employee within 10 working days of receipt of the employee's appeal.

d. Level Four.

- i. If the employee is not satisfied with the Chancellor's response in Level Three, the employee may request of the Chancellor the formation of a volunteer Personnel Review Committee ("Committee").

- ii. This request must be submitted within 10 days of the receipt of the written response from the Chancellor.
- iii. The Diocese shall maintain a list of persons from a cross section of the community who are willing to serve as Committee members.
 - 1. The Committee members shall be chosen from the list within 15 working days after the Chancellor receives the employee's request.
 - 2. The Committee shall be composed of three persons, chosen by randomly selecting five names from the list and allowing each party to strike one name.
 - 3. All five persons on the list presented to the parties must be neutral and disinterested and have no previous knowledge of the grievance.
 - 4. In no event shall any party discuss the grievance with any person who serves as a Committee member outside the Committee's hearing on the matter.
 - 5. The Committee will conduct an informal hearing of the grievance within 15 working days after final selection of the Committee members. In advance of the hearing, the parties must either submit a joint stipulation as to the issues to be decided by the Committee, or if they cannot agree on the issues, a separate statement of the issues.
 - 6. The respective parties may present any pertinent information, including written materials and persons with knowledge of the situation, and may make a brief presentation of their respective positions on the matter.
 - 7. If desired, either party may be accompanied by another individual for support or advice.
 - 8. The Committee members may ask questions of any party or other person with knowledge who is present at the hearing.
 - 9. If the parties agree, the Committee may hear the parties and interview them separately rather than conduct an open hearing.
 - 10. The Committee shall consider solely the issues raised in the presentation of the grievance. The Committee's recommendation shall be based on its reasonable interpretation of existing personnel policies; the Committee shall have no authority to modify such policies in any way.
 - 11. The Committee will give its recommendation in writing to the Chancellor within five working days of the hearing, and copies will be sent to the employee and the employee's immediate supervisor.
 - 12. The Committee shall make its best efforts to arrive at a unanimous recommendation, but in the event it cannot do so, the conclusion of two of the Committee members is the final recommendation of the Committee.
- iv. Within five working days after receipt of the Committee's recommendation, the Chancellor shall issue his or her decision, which will

be final and binding on all parties as to any dispute not based on statutory, contractual or common law rights protected by law.

- e. Level Five.
 - i. If a dispute is based on statutory, contractual or common law rights protected by law and the employee or the Diocese is not satisfied with the resolution reached at Level Four, either the employee or the Diocese may request arbitration in accordance with the provisions of Nevada law at NRS 38.206-38.248, inclusive, and the employment dispute rules of the American Arbitration Association in effect at the time the resolution request for arbitration is made.
 - ii. Binding arbitration under this provision shall represent the exclusive remedy with respect to any such claim, controversy or dispute.
 - 1. The arbitrator shall apply the substantive law and shall have the authority to issue any relief or remedy that may otherwise be granted in a court of comparable jurisdiction.
 - 2. The parties are not foregoing substantive rights or remedies afforded by statute but merely submitting to resolution by arbitration in place of court adjudication.
 - 3. Nothing in this arbitration provision affects, or shall be construed to affect the employee's at-will employment status.
- f. Except with respect to the agreement for arbitration, this dispute resolution process may be modified as necessary or appropriate.
 - i. If the immediate supervisor is the school principal or otherwise the manager of a particular workplace location, the complaining employee who is not satisfied with the resolution at Level One will skip Level Two and proceed with an appeal to the Chancellor.
 - ii. If it is impractical to complete the steps of the process within the specified time limits, the Chancellor may make modifications.
 - iii. If the grievance is related to suspension or termination, the employee will proceed directly to Level Three.
- g. Employees may use this dispute resolution process for reporting alleged incidents of workplace discrimination or harassment but such incidents may also simply be reported directly to a supervisor or to the Chancellor.
- h. Under no circumstances shall either the Diocese or the employee be responsible for the payment of any fees or costs incurred by the other in the course of the grievance procedure.
- i. The Diocese will not tolerate any form of retaliation against employees availing themselves of this procedure. The procedure should not be construed, however, as preventing, limiting, or delaying the Diocese from taking disciplinary action against any individual, up to and including an unpaid suspension or termination, in circumstances (such as those involving problems of overall performance, conduct, attitude, or demeanor) where the Diocese deems disciplinary action appropriate.
- j. Policy changes and any issue arising under any benefit plan subject to the federal ERISA statutes will not be addressed under this dispute resolution process.

- k. Disputes subject to this dispute resolution process are limited to claims that employment policies, practices or procedures of the Diocese have been violated, that federal or state employment laws have been violated, or that an employee has been treated unfairly.
 - i. Disputes over Church doctrine, internal religious matters, or church laws not related to the employment relationship are not subject to this dispute resolution process.
 - ii. This dispute resolution process does not apply to claims for worker's compensation benefits but does apply to any claims of retaliation for bringing worker's compensation claims.
 - l. This dispute resolution process does not preclude employees from exercising statutorily protected rights, including the right to file any administrative charge or complaint of discrimination with administrative agencies such as the Nevada Equal Rights Commission or the federal Equal Employment Opportunity Commission.
 - i. It also does not prevent employees from participating in any investigation or proceeding conducted by an agency.
 - ii. However, if one of these agencies issues a right to sue notice, binding arbitration will be the sole and exclusive remedy.
 - iii. In addition, any relief obtained through this dispute resolution process will be the exclusive individual remedy and will constitute an accord and satisfaction of all individual damage claims.
 - m. This dispute resolution process does not lengthen or alter in any manner the statute of limitations which governs the claims of employees or the Diocese under the law.
 - n. This dispute resolution process does not constitute a waiver by the Diocese of its rights under the employment "at-will" doctrine; nor does it afford employees or former employees any rights or remedies that they would not otherwise have under the law.
- II. CONCLUSION Many of the employment policies, practices and procedures of the Diocese have been discussed only briefly in this Handbook. If you have any questions or want more information, contact your supervisor. The Chancellor will also be happy to help you with questions or problems.

V – H**PAYROLL SYSTEM**

Policy: Administrators are to pay a just and decent wage to employees so that they are able to provide fittingly for their own needs and those of their dependents. (C.1286 #2)

Implementation:

- I. All lay employees of parishes, schools and agencies of the Diocese (except for casual laborers) are paid under a Diocesan computerized payroll system administered centrally by the Pastoral Center.
 - a. Pastors and other administrators are to follow Pastoral Center instructions and forms regarding implementation.
 - b. The purpose is to insure federal and state tax law compliance.
- II. All lay employees of parishes, schools and agencies of the Diocese, regularly working at least 30 hours per week, can elect coverage under the Diocesan Medical Plan at the expense of the employing unit. Pastors and other administrators are to follow Pastoral Center instructions and forms for implementation.
- III. The Nevada Industrial Commission (NIC) mandates worker's compensation insurance for diocesan priests and lay employees of the Diocese (religious priests, sisters and brothers are not covered because of their vow of poverty, according to an interpretation of NIC). Pastors and other administrators are to follow Pastoral Center instructions regarding implementation

VI – SACRAMENTS

Section A – Baptism

Section B – Confirmation

Section C – Eucharist

Section D – Matrimony

Section E – Reconciliation

Section F-- RCIA

VI – A

BAPTISM

By Baptism one is incorporated into the Church of Christ and is constituted a person in it with the duties and rights which are proper to Christians in keeping with their condition insofar as they are in ecclesiastical communion and unless a legitimately issued sanction stands in the way. (C.96)

It is prohibited to require an accounting or tracing of donations prior to baptism or confirmation. The criterion of parish participation is prohibited from denying or delaying the celebration of sacraments.

Policy: Baptism ideally is to be celebrated during Easter Season or on Sunday and can be during Eucharist or outside of Eucharist.

Implementation:

- I. Rite of Christian Initiation of Babies
 - a. Parents are obliged to take care that infants are baptized within a few weeks of birth. (C.867)
 - b. An initial interview is held with the pastor to discern a founded hope that the child will be raised in the Catholic faith. On the basis of this interview, the number and content of preparation sessions is determined by catechesis required for parents.
 1. Ideally, Godparents will participate in a preparation session.
 2. The baptism of an infant is delayed or postponed when there is no founded hope that the child will be raised in the Catholic faith.
 - a. 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.
 - b. Evidence of financial contributions to the parish (e.g. traceable donations) cannot be a criterion for delaying or indefinitely postponing any of the sacraments of initiation.
- II. Rite of Christian Initiation of Adults
 - a. 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.
 - b. The parish community assists the candidates in preparing for the sacraments through the parish catechetical program.
 - c. Celebration in the midst of the faith community by the whole community is the normative way of celebrating any sacrament.
 - d. Therefore, the presence and participation of the assembly is integral to each sacrament.
 - i. The Christian Initiation process for adults seeking to be baptized involves four stages:
 1. Inquiry Stage
 2. Catechumenate
 3. Purification and Enlightenment begins with the Rite of Election and continues until reception of the sacraments at the Easter Vigil.

4. Mystagogy:

- ii. The four stage process outlined above is not required of those who have been baptized in another Christian denomination.
 - 1. The length of their period of preparation depends on their readiness for full communion in the Catholic Church.
 - 2. Their reception into the Church may occur at a time other than Easter Vigil.

III. Rite of Christian Initiation of Adopted Children

- a. Recording Baptism In accord with C. 877 #3, for children baptized after their adoption, the following information shall be entered in the parish register after their adoption is finalized:
 - i. Christian name of the child as designated by the adoptive parent(s)
 - ii. name(s) of the adoptive parent(s)
 - iii. date and place of birth
 - iv. names of the sponsors
 - v. place and date of the baptism
 - vi. name of minister performing the baptism
 - vii. the fact of adoption but not the names of the biological parents
 - 1. Baptismal certificates shall not mention the fact of adoption.
 - 2. For children baptized before their adoption, the following information shall be entered in the parish register after the adoption is finalized:
 - a. parentheses shall be placed around the names of the natural parents
 - b. names of the adoptive parent(s) shall then be added
 - c. the child's former surname shall also be parenthesized and the new surname added
 - 3. a notation shall be made that the child was legally adopted
 - 4. Baptismal certificates for children baptized before their adoption shall give only the name(s) of the adoptive parent(s), the child's new surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the certificate.
 - viii. A baptismal entry for the adopted child can be made in the baptismal register of the adoptive parent's parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents and the date and place of birth.
 - ix. Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person is adopted.

IV. Sponsors/Godparents

- a. For the celebration of Baptism a minimum of one Sponsor/Godparent is required.
- b. Godparents are persons, other than the parents of candidates, who are designated by a candidate's parents or whoever stands in the place of parents, or, in the absence of these by the pastor or minister of baptism.

- c. The Sponsor/Godparent must
 - i. Have the capability and intention of carrying out the responsibility of a godparent and be mature enough to do so (a minimum of 16 years old)
 - ii. Have celebrated the Sacraments of Initiation
 - iii. Lead a life consist with faith and the responsibility of a godparent
 - iv. Be canonically free to carry out this office.
 - d. Non Catholics-Christians-may act as “witnesses” to the celebration, and their names are recorded in the sacramental register as “Christian Witnesses”
- V. Invalid Baptisms
- a. Most Protestant baptisms are recognized as valid baptisms; however, some are not.
 - i. 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.
 - ii. In some instances additional research will be necessary on the part of the minister of Baptism.
 - b. The following are considered to be invalid Baptisms, among others:
 - i. Apostolic Church
 - ii. Christian Scientist Church
 - iii. Church of Divine Service
 - iv. Jehovah’s Witnesses
 - v. Latter Day Saints
 - vi. Masons
 - vii. Pentecostal Churches that use a Unitarian formula
 - viii. Quakers
 - ix. Salvation Army
 - x. Unitarians

VI – B

CONFIRMATION

The sacrament of Confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops determines another age or there is danger of death or in the judgment of the minister a grave cause suggests otherwise. (C.891)

Policy: The bishop normally confers the Sacrament of Confirmation. It is the pastor's obligation to see that his parishioners receive Confirmation after proper instruction. (C.890) Preparation for Confirmation is to be regarded as a parish-oriented and parish-directed program, including catechesis, parent-sponsor education and involvement.

Implementation:

I. Confirmation Program:

- a. The Confirmation program is a two year program and is to include instruction in the Catholic faith as expressed in the Creed, moral teaching, sacramental life and prayer of the church.
 - i. The candidate is to be actively involved in the life of the community, participating, sharing and contributing as a prospective adult member.
 - ii. He/she needs to exhibit a sense of responsibility and spiritual maturity by carrying out a specific number of service projects during the time of preparation.
 - iii. The communal and social benefit of the service project is to ~~should~~ be of primary importance.
- b. Sponsors shall follow Canon 874:
 - i. Canon Law emphasizes that there are individual sponsors for those being confirmed. (C.892)
 - ii. The sponsor for a candidate must
 1. Have the capability and intention of carrying out the responsibility of a godparent and be mature enough to do so (a minimum of 16 years old)
 2. Have celebrated the Sacraments of Initiation
 3. Lead a life consist with faith and the responsibility of a godparent
 4. Be canonically free to carry out this office.

II. Confirmation Liturgy:

- a. The liturgy is taken from the special formulary for Confirmation in the Sacramentary.
 - i. If Confirmation is celebrated on a Sunday, Solemnities or other Vigils, the proper Mass of the day is to be used.
 - ii. Weekdays within the octave of Easter must be celebrated with the Proper of the day.
- b. After the Gospel the candidates are presented to the bishop by the pastor, parochial vicar, or Confirmation coordinator.
 - i. The bishop leads the renewal of baptismal promises.
 - ii. The bishop, with hand extended, invokes the Holy Spirit. The imposition of hands is performed only by the Bishop or his delegate.

- iii. The candidates, with their sponsors, approach the bishop for the anointing with chrism. The sponsor and pastor place their hand on the candidates shoulder during the confirmation.
 - 1. The candidate should present a card to the priest assisting the bishop which gives the name of the candidate.
 - 2. If the name is different from the baptismal name, it should be a name of a recognized saint.
- iv. The liturgy should be designed with youth and their participation in mind. Music conducive to congregational participation is appropriate.

III. Records

- a. The Confirmation register is to include the name of the Bishop, the confirmed, parents and sponsors of the confirmed as well as the date and place of confirmation.
- b. Notation is also made in the baptismal register or sent to the church of baptism. If several parishes have joined together for one confirmation ceremony, each pastor is to record the names of his confirmed in his parish register.

VI – C

EUCHARIST

A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible. (C.916)

Policy: The directives for celebrating Eucharist are found in the *General Instruction of the Roman Missal* 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 followed so that the liturgy will be celebrated in a manner that will inspire reverence.

Implementation:

I. Reception of Communion

- a. As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently.
- b. Fellow Christians are welcome to participate in the celebration of the Eucharist. We pray that our common baptism and the action of the Holy Spirit in the Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us.
- c. As Catholics, we believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship. Therefore, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion.
- d. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon
- e. 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. The Code of Canon Law does not object to the reception of communion by Christians of these Churches. (C. 844 #3)
- f. Participants in the celebration of the Eucharist who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with Jesus and with one another.
- g. Persons who do not share the Catholic faith in Jesus Christ are welcome to the celebration of the Eucharist. While they are not permitted to receive Holy Communion, we ask them to offer their prayers for the peace and unity of the human family.

II. Communion for Those Unable to Consume Normal Bread and Wine

- a. The Liturgy Committee of NCCB has indicated it is not permissible to use anything except wheat hosts for the Eucharist.

- i. Persons with celiac disease need to receive from the cup only and they should not receive from the presider's cup because he has placed a fraction of host in the cup.
 - ii. A separate chalice must be used for these recipients.
 - iii. Hosts that are **completely** gluten-free are invalid matter for the celebration of the Eucharist.
 - iv. **Partially** gluten-free hosts are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.
- b. **Mustum**, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature, is valid matter for celebration of the Eucharist.
- c. The Bishop may give permission for an individual priest or layperson to use low-gluten hosts or mustum for celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned granting the permission.
- d. A priest unable to receive Communion under the species of bread, including low-gluten hosts, may not celebrate the Eucharist individually, nor may he preside at a concelebration.

VI – D

MATRIMONY

Pastors of souls are obliged to see to it that their own ecclesial community furnishes the Christian faithful assistance so that the matrimonial state is maintained in a Christian spirit and makes progress toward perfection. This assistance is especially to be furnished through: preaching, catechesis adapted to minors, youth and adults, and even the use of the media of social communications so that through these means the Christian faithful may be instructed concerning the meaning of Christian marriage and the duty of Christian spouses and parents; personal preparation for entering marriage so that through such preparation the parties may be predisposed toward the holiness and duties of their new state; a fruitful liturgical celebration of marriage clarifying that the spouses signify and share in that mystery of unity and of fruitful love that exists between Christ and the Church; assistance furnished to those already married so that, while faithfully maintaining and protecting the conjugal covenant, they may day by day come to lead holier and fuller lives in their families. (C.1063)

Policy: Couples must contact the priest or deacon who will witness their marriage in sufficient time to complete the parish preparation program. Depending on the size of the parish, the time period is from three to six months. All requirements should be completed at least two months before the wedding date.

Implementation

- I. The preparation for marriage includes three complementary components:
 - a. One initial and one concluding session with the parish priest;
 - b. Participation in one of the Marriage Preparation Programs;
 - c. Personal sessions with the parish priest or staff member.
- II. The parish priest who will witness the marriage has the responsibility to judge and make an assessment of the couple's readiness for marriage (C.1063) and the level of faith of the Catholic parties.
 - a. Discuss with the couple the importance of their own assessment of their strengths and weaknesses as they affect their relationship. Use of a premarital inventory is recommended.
 - b. Complete the Diocese of Reno Pre-Nuptial Documentation Form.
 - c. If a canonical impediment such as previous marriage, mixed religion, disparity of cult is present, the parish priest should explain the process for removal of the impediment.
 - d. Explain the marriage preparation programs and help them choose among the following options:
 - i. Parish Marriage Preparation Program, Engaged Encounter, Pre-Cana Conference and Marriage Preparation with the Parish Priest.
 - ii. The latter program is used only if the others are not suitable because of age, ethnic background, language difficulties, etc. and consist of at least four sessions.
 - e. Personal sessions with the parish priest provide an opportunity to discuss reactions to the selected preparation program, discuss the meaning of marriage in the Church and its religious/sacramental dimensions and explore the role they

expect the Church to play in their married life. The priest will also assist in planning the wedding liturgy.

- f. Reasons that in certain circumstances may warrant a delay of marriage include refusal of the couple to participate in the processes of preparation for marriage, lack of faith, inability of the couple to contract a valid marriage, lack of readiness for marriage, teenagers, separation of the couple for an extended period before/after the wedding, and convalidation of a civil marriage.
 - i. Options for overcoming the circumstances warranting a delay of the marriage include further counseling by the priest or referral to a marriage counselor, referral to an educational program, and time.
 - ii. If the wedding is delayed or denied, the couple should be advised of their right to appeal this decision to the Diocesan Tribunal. It is the responsibility of the priest to inform the Tribunal, provide needed documentation and his written evaluation.
- g. When the marriage couple is of different faith backgrounds, the priest should discuss with them possible problems that can arise such as membership in two different church communities, religious formation of children, feelings of family members.
- h. For a priest to witness a marriage, one person must be a baptized Catholic.
 - i. The liturgy of the Eucharist may be celebrated at the marriage of a Catholic and a baptized non-Catholic. If one party to the marriage is a non-baptized person, only a liturgy of the Word is permitted.
 - ii. Communion cannot be given to non-Catholics.
 - iii. Non-practicing Catholics should not have the celebration of a Nuptial Mass.
 - iv. If one of the persons to be married is of the Oriental Rite of the Catholic Church, the priest should call the local tribunal office before proceeding with preparations.
- i. The Diocese of Reno does not permit any marriage to be celebrated outside of a church or synagogue.
 - i. A dispensation from Form can be granted for those who would have a serious reason to be married by their own minister or rabbi in another church or synagogue.
- j. Delegation must be obtained from the pastor of the parish in which the wedding is to take place.
- k. The minister to witness the wedding must present a letter of good standing from his own bishop or provincial to the Bishop of Reno.
- l. A *Nihil Obstat* must be obtained from the tribunal for all marriages which will take place outside the Diocese of Reno. All marriages prepared outside the Diocese of Reno must be processed through the tribunal of the Diocese of Reno at least fifty days in advance with a testimonial letter from the diocese of origin.
- m. The State of Nevada requires the bishop, priest or deacon to obtain civil permission for weddings that take place within the State. The necessary licensing information may be obtained through the Bishop's office with 60 days advance notice.

VI – E

RECONCILIATION

Individual and complete confession is the ordinary means of reconciliation with God and with the Church. (C. 960)

Policy: Every priest will encourage an appreciation of the regular use of individual sacramental confession.

Implementation:

- I. Every pastor in the diocese of Reno will make individual sacramental confession available at determined and published times every week of the year.
 - a. Confessions are not to be heard immediately prior to or during Sunday liturgies.
 - b. General absolution, without previous individual confession, should be clearly understood as an extraordinary means of reconciliation which may be resorted to only in the cases determined by canon law. (C. 961)
 - i. The supply of confessors is inadequate so that the penitents are forced to be deprived of sacramental grace or Communion for a long time through no fault of their own.
 - ii. Danger of death is imminent and there is not time for the priest or priests to hear the confession of the individual penitents.
 - iii. To receive general absolution, the penitent must be properly disposed and have the intention of individually confessing all grave sins within one year. This condition is necessary for validity.
 - iv. General absolution can never be given at a Eucharistic celebration.
 - c. The proper place for the celebration of the sacrament of reconciliation is in a church or oratory and in a confessional set aside for this purpose.
- II. Children are to be catechized and properly prepared for their first sacrament of reconciliation before they receive First Communion.
 - a. Preparation should include direction to a lifetime of active participation in the sacramental life of the church.
 - b. The sacraments of Reconciliation and First Communion are normally received at seven years of age.
 - c. Careful consideration needs to be given in the case of children and other persons who are developmentally disabled, that they not be deprived of the benefit of the sacraments.

VI-F

RCIA

Implementation:

- I. Confirmation of “Candidates”
 - a. Those adults validly baptized in another Christian faith and are seeking full communion into the Catholic Church receive the Sacrament of Confirmation upon reception into the Catholic Church.
 - b. The Pastor needs to ensure that the candidate is properly disposed
 - i. If married, within a valid marriage
 - ii. Well catechized
 - c. The Pastor may celebrate the Sacrament at any time
 - i. Ideally this takes place during the Sunday Celebration of Eucharist
 - ii. Candidate will need a Sponsor/Godparent
 - iii. Liturgy: The ritual is provided within the RCIA
 - d. Those members of the Orthodox faith are NOT to be confirmed; as their Sacraments of Initiation are recognized within the Catholic Church
- II. Confirmation of a baptized, adult Catholics
 - a. Pastors need written indult from the Bishop to celebrate the Sacrament of Confirmation for any adult
 - b. The Pastor needs to ensure that the candidate is properly disposed
 - i. If married, within a valid marriage
 - ii. Well catechized
 - c. The Pastor may celebrate the Sacrament at any time
 - i. Ideally this takes place during the Sunday Celebration of Eucharist
 - ii. Candidate will need a Sponsor/Godparent
 - iii. Liturgy: The ritual is provided within the RCIA

VII – LITURGICAL AND SPIRITUAL LIFE

Section A – Altar Servers

Section B – Eucharistic Ministers

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VII – A

ALTAR SERVERS

Lay persons who possess the age and qualifications established by decree of the conference of bishops can serve in the ministries of lector and acolyte. (C. 230)

Policy: The role of altar server is integral to the normal celebration of the Mass; therefore, parishes are to have well trained altar servers.

Implementation:

- I. No distinction should be made between the functions carried out in the sanctuary by men and women, boys and girls. The term “server” should be used for those who carry out this function.
- II. Servers should receive proper formation, which includes the following:
 - a. Instruction on the Mass and its parts and their meaning
 - b. Objects used in the liturgy --- their names and use
 - c. Functions of the server during the Mass and other liturgical celebrations
 - d. Proper decorum and attire when serving Mass and other functions.

VII – B

EUCCHARISTIC MINISTERS

“The ordinary minister of Holy Communion is a bishop, presbyter, or deacon. The extraordinary minister of Holy Communion is an acolyte or another member of the Christian faithful designated according to the norm of canon 230 #3.” (C.910.1&3)

“When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism, and to distribute Holy Communion, according to the prescripts of the law.” (C.230.3)

Policy: “A lay Christian who is to be chosen as a special minister of communion should be outstanding in Christian life, in faith, and in morals, and one whose mature age warrants the choice and who is properly trained to carry out so exalted a function.” (Instruction Fidei custos)

Implementation:

- I. Pastors who need extraordinary ministers of Holy Communion will submit a list of candidates to the Bishop, who may issue their appointment for a period of two years. They may be reappointed if their names are resubmitted by the pastor.
- II. Extraordinary ministers should be fully instructed not only with regard to doctrine and ritual, but also proper decorum and reverence in carrying out their duties.
 - a. Certification of Eucharistic ministers is arranged by the pastor after initial training is completed. A record of certification is maintained by the parish.
 - b. The ministers are installed according to the Roman Ritual. (See Book of Blessings)
 - c. There should be sufficient ministers so that the rite is not unduly prolonged.
- III. Communion should be available for the sick and shut-ins, especially on Sundays.
 - a. Extraordinary ministers may carry the Blessed Sacrament to sick members of the parish provided they have received proper instruction and are assigned by the pastor to do so.
 - b. If the sick person is not available or unable to receive communion, the Blessed Sacrament is to be returned to the church if possible.
 - c. If this is not feasible, they should consume the Blessed Sacrament themselves.
 - d. In no case is the Blessed Sacrament to be taken home or kept in the car.
- IV. There should 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.

VII – C

LECTORS

“Lay persons who possess the age and qualifications established by decree of the conference of bishops can serve in the ministries of lector and acolyte.” (C. 230)

Policy: Proclaiming the Word of God is an essential and important part of the liturgy. Lectors should be practicing Catholics and give serious consideration to their preparation and proclamation of the Word of God.

Implementation:

- I. It is desirable that the Gospel be read by the deacon or, in his absence by a priest other than the presider. In the absence of a deacon or other priest, the presider reads the Gospel.
- II. For the first two readings and the responsorial psalm, a lay person, preferably a lector/cantor may be designated to proclaim the Word.
- III. Pastors submit the names of trained lectors to the Bishop for approval.

VII – D

HOLY DAYS OF OBLIGATION

Sunday on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation. (C. 1246 #1)

With the prior approval of the Apostolic See, however, the conference of bishops can suppress some of the holy days of obligation or transfer them to a Sunday.

Policy: The following days are to be observed as holy days of obligation for the Latin Rite diocese of the United States in conformity with canon 1246 and as approved by Pope John Paul II, July 4, 1992.

- **January 1, the solemnity of Mary, Mother of God**
- **Thursday of the sixth week of Easter, the solemnity of the Ascension**
- **August 15, the solemnity of the Assumption of the Blessed Virgin Mary**
- **November 1, the solemnity of All Saints**
- **December 8, the solemnity of the Immaculate Conception**
- **December 25, the solemnity of the Nativity of Our Lord Jesus Christ**

Implementation:

Whenever January 1st, the Solemnity of Mary, 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.

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. The celebration of the Solemnity of the Immaculate Conception is then transferred to Monday, December 9th, and Mass attendance is not obligatory.

VII – E

CELEBRATION OF MASS

“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)

Policy: As the celebration of the Eucharist is the high point of Christian life, devotions are to be in accord with the sacred liturgy, derived from it, lead people to it and harmonize with the liturgical seasons since the liturgy by its very nature far surpasses any devotion. (*Constitution on the Sacred Liturgy*, #13)

Implementation:

- I. The readings should be proclaimed by a lector, and the Gospel by a deacon, or in his absence, by a priest.
- II. It is desirable that representatives of the assembly bring the bread and wine during the preparation of the gifts, while an appropriate hymn is sung.
- III. The members of the assembly listen to the Eucharistic Prayer in silence and join in singing the Eucharistic Acclamations, the Sanctus, the Memorial Acclamation and the Amen.
- IV. The participants in the Eucharist, as well as the priest, should receive Communion from hosts consecrated at the same Mass. When permitted, they partake of the Blood of Christ.
- V. The faithful stand to receive the Eucharist.
 - a. Standing is a sign of reverence and also helps the facilitation of the distribution of Communion, especially when the faithful are also receiving the Precious Blood from the Cup.
 - b. If someone insists upon kneeling for Communion, they should be instructed to genuflect while the person before them receives Communion.
- VI. 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. (C. 917) An exception to this is made in the case of Viaticum.

VII – F

POSTURE AT MASS

Policy: The Diocese of Reno will follow the norms relating to posture at Mass as issued for the Roman Catholic Church in America, which allows the Bishop some discretion.

Implementation:

- I. The present norm in the United States is that people kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic prayer before the Lord's Prayer,
 - a. Except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason.
 - b. An exception is made in parishes of the diocese where kneelers are not available because Mass is celebrated in a structure that is not a church.
- II. The norm of the Diocese of Reno is that people kneel after the completion of the Lamb of God until the distribution of Holy Communion.
 - a. In parishes where they may be standing (see exception above) they may continue to stand but efforts should be made if it is possible, that people would kneel.
 - b. Where people are kneeling they should continue to do so.
- III. The following chart is provided to specify the goal of the diocese to have some uniformity both in the Diocese and between dioceses for the benefit of the people.
 - a. From the beginning of Mass until the First Reading the Assembly is to Stand
 - b. From the First Reading until the Gospel Acclamation the Assembly is to Sit
 - c. From the Gospel Acclamation until the end of the Gospel the Assembly is to Stand
 - d. During the Homily the Assembly is to Sit
 - e. From the Profession of Faith until the end of the General Intercessions the Assembly is to Stand
 - f. From the Preparation of the Gifts to the completion of "Pray brethren" the Assembly is to Sit
 - g. From the beginning of the people's response "May the Lord..." to "Holy, Holy Holy" the Assembly is to Stand
 - h. From completion of "Holy, Holy Holy" until after Amen of Eucharistic Prayer the Assembly is to Kneel
 - i. From beginning of the "Our Father" until completion of "Lamb of God" the Assembly is to Stand
 - j. From completion of Lamb of God until the beginning of the distribution of Communion the Assembly is to Kneel
 - k. During reception of Holy Communion the Assembly is to Stand
 - l. During sacred silence after distribution of Communion the Assembly is to Sit or Kneel
 - m. From the beginning of the prayer after Communion until the end of Mass the Assembly is to Stand

VII – G

ALTAR LINENS

Policy: The cloths used at the altar in the course of the Eucharistic celebration should be treated with the care and respect due to those things used in the preparation and celebration of sacred mysteries.

Implementation:

- I. Altar cloths should be absorbent and easily laundered.
- II. Sacred vessels containing the Body and Blood of Christ are always placed on top of a corporal.
 - a. The primary purpose of the corporal is to contain whatever small particles of consecrated hosts fall because of transferal between sacred vessels.
 - b. The corporal should be white in color and large enough so that the main chalice and paten may be placed upon it completely.
- III. Purificators are customarily brought to the altar with chalices and are used to wipe the Precious Blood from the lip of the chalice and to purify sacred vessels.
 - a. They should be white in color.
 - b. Whenever the Precious Blood is distributed from the chalice purificators should be used.
- IV. Lavabo towels are used after the washing of the hands of the presider in the course of preparation of the gifts and the altar. Neither the color nor the material for the lavabo towel is prescribed.
- V. Altar linens, which show signs of wear and can no longer be used, should normally be disposed of either by burial or burning.

VII – H

QUINCEAÑERAS

Policy: A quinceañera may be celebrated in the parish church by young women and men with emphasis on the spiritual significance of the event.

I. A Pastoral Response for Quinceañera's Celebration

- a. It is the policy of the Diocese of Reno that the Quinceañera celebration shall be available to all members of the Hispanic community (and open to others) seeking this cultural and religious ritual.
- b. In order that the availability of this celebration can be assured:
 - i. It is recommended that there be a Quinceañera Coordinator for each parish of the Diocese of Reno and if possible to develop a team to assist in the catechesis, planning and family outreach required for a meaningful celebration of this ritual. Special attention should be given to include young adult leaders in Ministry
 - ii. The Parish coordinator and the members of the team should receive formation through the Parish Ministry Formation Program, sponsored by the Office of Ethnic Ministry.
 - iii. Anyone serving in this ministry must be instructed with regard to the diocesan policy and must be willing to agree to compliance with that policy, be fingerprinted, and participate in the class "Protecting God's Children" and the follow-up of this material for a year.

II. The appropriate symbols to be used in the Quinceañera ritual are to be limited to a Bible or Prayer book, Rosary, medal, candle and flowers.

- a. To assure an understanding that these symbols will be the proper ritual signs:
 - i. Instruction should be given to the Quinceañera and her family concerning the significance of each symbol and the reason for limiting the symbols to those designed.
 - ii. The Quinceañera Coordinator should determine from the what symbols will be used and the time at the specific.
 - iii. If these symbols are to be blessed during the celebration, the coordinator must be advised set for the blessing. (This could be the credence table or some other appropriate place or a family member could be asked to keep possession of all symbols until the time for blessing. The altar is not to be used as a table for such symbols).
- b. No personal or secular symbols are to be used as part of the ritual.

III. The Quinceañera should not be an occasion for either unnecessary ritual flamboyance or excessive spending:

- a. Options for the liturgical celebration should be discussed with the families involved and should include a private Eucharistic Celebration or a Sunday Liturgy or a Liturgy of the Word.
- b. Photography will be permitted according to the regulations of the parish. Under no circumstances should photography ever impede or dominate the liturgical celebration.

IV. The stipend requested by the parish for the celebration of a Quinceañera should not exceed two hundred fifty dollars (\$250.00).

- a. It is suggested that a donation between one hundred fifty dollars to two hundred and fifty dollars (\$150.00 - \$250.00) be considered.
 - b. This amount must include the following expenses: stipend for the Eucharistic Celebration or the Liturgy of the Word, use of the church, space and materials for the formation, and stipends for the course facilitators.
 - c. In the case of a group celebration, the donation should not exceed one hundred fifty dollars (\$150.00) to the church per Quinceañera. This amount includes space and materials for the formation and stipends for the course.
- V. Ordinarily, scheduling of a Quinceañera celebration is to be made at least six months in advance. Pastoral sensitivity should allow for flexibility in this regard:
 - a. The Quinceañera and her family must be informed that a date is to be selected at least six months in advance, with the assistance of the parish team.
 - b. All dates must be coordinated with the administration of the parish where the Quinceañera celebration will take place.
 - c. The availability of ministers to assist with the ritual must be determined before a firm date is scheduled.
 - d. Information on scheduling requirements for a Quinceañera celebration should be published periodically in the parish bulletin.
- VI. The Parish should register the family of the Quinceañera as members if they are not already registered members:
 - a. If the family is not already registered in a parish, they should be included in the membership records of the parish where the Quinceañera is to be celebrated.
 - b. No one should be excluded from celebrating a Quinceañera because of her status, financial condition, or because of the mobile nature of their regular residence.
- VII. The Quinceañera process is to be appreciated as an opportunity for the parish and parishioners to be present to the youth ministry, as well as to contribute their time, talent and treasure to the new generation of Catholics. For these reasons, an enthusiastic participation in the process by the parish, team ministers and well-wishers is encouraged.
- VIII. Any materials used in the preparation sessions should reflect the values of the Diocesan Vision Statement, which says: “The Catholic community in Northern Nevada takes responsibility for continuing the mission of Jesus. The community welcomes and embraces the gifts of all people of faith, while respecting the various cultures they represent”. (Diocese of Reno Pastoral Plan 2004-2005)
 - a. The Office of Ethnic Ministry may be consulted as a resource, and also the specialization course for the Quinceañeras Team Ministry will be offered once a year.
 - b. Parishes will be notified of the dates and times.
- IX. Implementation:
 - a. Requirements
 - i. The family must be registered in the parish and demonstrate a dedication to the faith and to parish life by actively participating in the sacramental life of the Church.
 - ii. The family should be fully initiated Catholics, having received Baptism, Confirmation and Eucharist with proper documentation.
 - iii. All children of age are registered in a catechetical program.

- iv. There is evidence of regular attendance of Mass by use of parish envelopes.
 - v. All participants must attend the preparation program set by the parish.
 - vi. to establish the date of the celebration the parish priest is to be contacted for an application form at least three months prior to the event.
- b. Stipends
- i. The recommended stipend for the individual celebration of Quinceaneras is \$150.
 - ii. The recommended stipend for a group celebration of Quinceaneras is \$75 per participant.
 - iii. The stipend is to be paid at the time of application for the celebration.

VII – I

FUNERALS

Catholics have a right to Christian Burial unless they are deprived of such by ecclesiastical law. (C.1176) “The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed.” (C.1176 #3)

Policy: 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. The Funeral Liturgy is the central celebration of the Christian community for the deceased. The Rite of Committal is the concluding rite of the funeral.

Implementation:

- I. The *Order of Christian Funerals* with cremation rites offers appropriate guidelines for the states between the time of death and the burial. These include the Vigil, Funeral Liturgy, and Rite of Committal.
 - a. Catechumens are to be considered members of the Christian faithful.
 - 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 as expressed prior to death.
- II. Only baptized Christians can receive funeral rites in the Catholic Church.
 - a. At times, the surviving spouse may prefer ecclesiastical funeral rites but other relatives are opposed.
 - b. The permission of the bishop or vicar general is required in these circumstances.
- III. A Liturgy of the Word with prayers but no Eucharist may be held. (See *Order of Christian Funerals*)
- IV. Unless they have given some sign of repentance before their death, the following are to be deprived of ecclesiastical funeral rites:
 - a. Notorious apostates,
 - b. Heretics and schismatic;
 - c. Persons who have chosen cremation for reasons opposed to Christian faith; and manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal to the faithful.
- V. The Funeral Mass 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. If funeral rites take place on these excluded days a Liturgy of the Word is used without the distribution of communion. (See *Order of Christian Funerals*)
- VI. Cremation is permitted by the Church; however, the Church’s preference for the burial of the body should be a regular part of catechesis.
 - a. It is recommended that the body be present at the Funeral Mass and cremated after the Funeral.
 - b. When pastoral circumstances require it, however, cremation and committal may take place even before the Funeral liturgy.

- c. Cremated remains should be buried in a grave or entombed in a mausoleum or columbarium.
 - i. However, the cremated remains of the body may be properly buried at sea in the urn, coffin or other container in which they have been carried to the place of committal.
 - ii. When the cremated remains are buried at sea, the Committal prayer in the appendix to the *Order of Christian Funerals* is used.
 - iii. When the choice has been made to cremate a body, it is recommended that the cremation take place after the Funeral Liturgy, the Rite of Final Commendation and Farewell, using the alternate form of dismissal as found in the *Order of Christian Funerals*.
 - iv. 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.
 - 1. The Rite of Committal with Final Commendation may also be celebrated at that time.
 - 2. The Funeral Mass is then celebrated as given in the *Order of Christian Funerals*.
 - v. By virtue of an indult granted by the Congregation for Divine Worship and the Discipline of the Sacraments, 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 condition:
 - 1. That the cremation not be inspired by motives contrary to Christian teaching, in accordance with Canon 1176 #3.
 - 2. 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.

VII – J

MASS STIPENDS

“In accord with the approved usage of the Church, it is lawful for any priest who celebrates or concelebrates Mass to receive an offering to apply the Mass according to a definite intention.” (C.945.1)

“Separate Masses must be applied for the intentions of those for whom an individual offering, even if small, has been made and accepted.” (C.94(C))

Policy: Any priest who celebrates or concelebrates Mass may receive an offering to apply the Mass according to a definite intention.

Implementation:

- I. The priest who accepts an offering for a Mass for a particular intention is bound *ex justitia* to satisfy personally the obligation assumed or to commit its fulfillment to another priest according to the conditions established by law. (See Canons 954-955)
- II. In cases in which the people making the offering have been previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a “collective” intention. However, the place and time for the celebration of this Mass, which is not to be more than twice a week, must be made public.
- III. The celebrant may keep only the stipend established by the diocese. (C.950) Any amount exceeding this stipend shall be sent to the bishop who will provide for its destination according to the purpose established by law. (C.946)
- IV. Priests who receive a great number of offerings for particular intentions for Masses, must satisfy their obligation within one year. If they are unable to do this personally, rather than refusing them should forward them to other priests (C.955) or to the bishop. (C.956)
- V. The amount specified for a Mass to be celebrated at a time left to the discretion of the priest is \$5.00.
- VI. The amount specified for a Mass to be celebrated at a scheduled time and announced publicly in a parish or chapel is \$10.00.
 - a. There may be only one intention in a specific Mass.
 - b. When a sum of money has been left for Masses in a will or bequest with no indication of the specified number of Masses or when the amount of the offering is not specified, the amount to be applied to each Mass shall be \$20.00
- VII. If a priest is receiving the lower salary, the offering of \$50.00 which includes the Mass stipend is the usual offering for Masses for special events such as funerals, weddings, mother’s day, father’s day, novenas, etc. For example, a nine-day novena would be nine (9) times \$50.00 or \$450.00, anything above \$450.00 is given to the parish.
- VIII. All priests, diocesan and religious, serving in the diocese make an annual choice to keep Mass stipends and offerings listed above and make a monthly report so that this amount may be included through payroll as an increment to salary **or** give all Mass stipends and offerings to the parish and receive an additional \$400 per month as salary. The Pastoral Center should be notified of the choice made by June 20 of each year.
- IX. When retired priests help in parishes, they are to receive the fee for visiting clergy and any Mass stipend attached to the Mass they celebrate. See following July 2005 memo:

To: All Clergy and Parish Life Administrators

From: Brother Matthew

RE: Stipends for supply and retired clergy

Date: July 25, 2005

At the May meeting of the Presbyteral Council at Christ the King Retreat Center, there was a discussion concerning the stipends to be paid for services provided to parishes. The Council members recommended that the stipends paid to retired clergy and to priests who are entitled to retain their stipends be changed. Following a second review by the Council members, Bishop Straling has approved the following amounts which will be effective immediately:

Each Sunday Mass: \$75.00 which includes the Mass Stipend given for that day.

Each weekday Mass: 40.00 which includes the Mass Stipend

Saturday reconciliation 25.00 per half hour

Retired clergy may negotiate (if there is a reason) for a larger stipend and for mileage.

Retired priests and those priests not retired who do a supply (these are priests who have chosen to retain their stipends and receive the lower monthly salary) are to receive the full Mass stipend offered no matter what the amount. If the Mass stipend exceeds the amount noted above for celebration of Sunday and weekday Masses, the priest receives the stipend only.

- X. Each parish should establish suggested offerings for the use of the church and other parish facilities for marriages, funerals, special occasions, etc.
 - a. The parishioners being served should be asked to provide two checks: one for the parish, the other for the priest (if he is entitled to retain his stipends).
 - b. If only one check is given, the parish should retain the amount of the suggested offering and the celebrant is to receive the remainder.
 - c. If the offering is small and not able to cover the suggested offering of the parish, the celebrant should receive at least the amount set above for the celebration of a Sunday Mass.

VIII – FAITH FORMATION

Section A – Retreat Directors and Speakers

Section B—Home Based Religious Education

VIII – A

RETREAT DIRECTORS AND SPEAKERS

Policy: Approval of the bishop or vicar general of the diocese of Reno is required to extend an invitation to an outside presenter or speaker.

Implementation:

- I. Contact the Chancellor before inviting an outsider to direct a mission, retreat, or speak in the parish.
 - a. The rationale for this is to obtain assurance that priests who are invited have the recommendation of their bishop and the necessary faculties.
 - b. Allow a minimum of one month for the Chancellor to obtain clearance of the person being considered.
 - c. Priests who come into the diocese need to have a letter of good standing from their bishop;
 - i. Religious need to have a letter of good standing from their religious superior; and lay presenters need to have a letter of good standing from their diocesan supervisor, pastor or bishop.
 - ii. Letters need to be on file in the Pastoral Center. There is a standard form agreed upon by the bishops and religious superiors which is to be used by all.
 - iii. The Chancellor will send the necessary form to the diocese or religious community providing clergy.
 - d. Inform organizations in the parish of the need for proper clearance by the chancery office.
- II. Nevada state law requires that all clergy or deacons celebrating weddings must be licensed.
 - a. If a priest or deacon is being invited from outside the state of Nevada, they must have a temporary license to legally perform a wedding.
 - b. Contact the Chancellor at least two months in advance of the invitation to the priest or deacon so that he can complete the necessary paperwork for the County Clerk.

VIII – B

HOME BASED RELIGIOUS EDUCATION:

The education/faith formation of children and youth is the responsibility of parents, pastors and local parish community. (C.773, 773, 776, 777)

Policy: Anyone assuming the role of catechist for children or youth is expected to use catechetical materials that are recommended by the Faith Formation Office of the Diocese. (C.775)

Implementation:

- I. The Diocese recommends catechetical materials that are in doctrinal compliance with the Catechism of the Catholic Church and diocese and meet doctrinal and pedagogical standards of catechetical documents such as the General Catechetical Directory and the National Catechetical Directory.
- II. After making the decision to catechize their children at home, parents are to meet with their pastor/parish life administrator and/or his/her delegate for enrollment and assistance in developing a catechetical plan and in choosing suitable catechetical materials.
(C.776)
 - a. Parents are also expected to meet periodically to review the progress of their catechetical efforts.
 - b. Parents are encouraged and invited to use the Diocesan Resource Center located at the Pastoral Center in Reno, by calling ahead of time to secure assistance, and their own parish resource libraries to supplement their catechetical efforts.
(C.779)
 - c. Parents and their children are urged and welcome to participate in parish liturgies and/or other events prepared specifically for children and their families.
- III. The pastor/parish life administrator and/or his/her delegate encourage the parents to prepare for their role as catechist by participating in courses and workshops offered by the parish or by the Office of Faith Formation of the Diocese of Reno.
- IV. Parents and children are to participate in the special requirements of the sacramental preparation process offered by the parish, including parent and child sessions, appropriate initiation rites, retreats and sacramental celebrations and provision of sacramental documents.
- V. The **Sacramental Policies of the Diocese of Reno** will be used to guide the pastor/parish life administrator in deciding with parents the readiness of the child for receiving a sacrament.

IX – CIVIC & ECUMENICAL ACTIVITIES

Section A--Lobbying and Electoral Politics

Section B—Ecumenical Activity

IX – A

LOBBYING AND ELECTORAL POLITICS

Policy: Parishes and other institutions may, and in some cases should engage in issue-oriented activities and lobbying. In most cases, limitations on the extent of such lobbying would not be a problem for parishes and active institutions, since lobbying would be an insubstantial part of their total work.

Implementation:

- I. Acceptable Activity
 - a. educational efforts about issues and in support of legislation
 - b. encouragement of letter writing campaigns and other contacts with state and federal legislators designed to educate them and to develop support for legislation
 - c. distribution of fliers containing a statement about an issue or issues before the Congress or the Nevada legislature, and containing the names and addresses of senators and representatives
 - d. preaching and distribution of pertinent information concerning particular issues, especially those affecting human life
 - e. non-partisan registration campaigns and “get-out-the-vote” campaigns are proper and a recommended activity for parishes and church organizations
 - f. materials prepared for use in educating citizens including surveys or polls, but which must emphasize educational objectives
- II. Unacceptable Activity
 - a. encouraging readers or listeners (e.g. a homily) to vote for or against a particular candidate or party
 - b. labeling a candidate “pro-voucher” or “anti-life”
 - c. rating candidates or parties on a scale using plus or minus signs
 - d. use of marked sample ballots

IX – B
ECUMENICAL ACTIVITY

Policy: The Bishop of the Diocese of Reno encourages ecumenical cooperation with other Christian religions.

Implementation:

- I. Canon law and liturgical norms require that only a priest or deacon may give the homily at the celebration of the Mass.
 - a. If Protestant clergy are in attendance they may be invited to share some words at a Catholic Mass after the homily or at the end of Mass.
 - b. Clarification should be made that when a Protestant clergy attends a Catholic Mass, he/she is in no way concelebrating but rather attending as a guest.
- II. The Catholic Church does not participate ecumenically in intercommunion.
 - a. Exceptions have been made at weddings when one of the parties is a non-Catholic but is baptized and believes in the Real Presence.
 - b. This permission is to be requested of the bishop in advance.
 - c. People attending the celebration should be informed that permission has been granted.