

Clergy Code of Ethics



THE ROMAN CATHOLIC
DIOCESE OF PHOENIX

February 2020



THE ROMAN CATHOLIC
DIOCESE OF PHOENIX

Dear Brothers in Christ,

"Behold, now is a very acceptable time; behold now is the day of salvation" (2 Cor 6:2). What joy it is to know that even now, the message of Christ calls us; in this day and this time He is bringing His salvation into our lives. As clergy, our lives are marked by the Eucharistic mystery we celebrate in which the sacrifice of Jesus on the Cross is made present again today as powerfully as it was as the sun set over Calvary.

I know deeply that the "now" of today's Church can weigh heavy upon us as we face challenges, new and old. Yet the ever-present power of the Triune God upholds us and gives us His life. This is the moment in which He has called us and so we as clergy must renew ourselves in holiness and the hope that the sun will rise again in our lives with the power of Christ's resurrection as on that Easter morning.

As brothers in the sacred ministry, the "Clergy Code of Ethics" contained in this policy is our response to renew ourselves in the promises we made at our ordination and face today's struggles with confidence in the God that brings us to new life. I ask you to unite with me in our commitment to following Jesus through the norms of this code so as to reflect the rays of His light with greater splendor in this world darkened by sin and death. Jesus said, "I am sending you as sheep in the midst of wolves; so be as innocent as doves and as wise as serpents" (Mt 10:16). Thus, through this Clergy Code of Ethics, we strive for the innocence rooted in Christ's own holiness and the wisdom of the divine Logos that deals prudently with this generation, so that "we cause no one to stumble in anything, in order that no fault may be found with our ministry" (2 Cor 6:3).

May the fidelity of Jesus resonate in your soul that this moment in the life of the Church may be a time of grace for us and bear fruit in our ministry in the Diocese of Phoenix.

Sincerely yours in Christ,

+Thomas J. Olmsted
Bishop of Phoenix

ENCOUNTERING THE LIVING CHRIST

400 EAST MONROE STREET, PHOENIX, AZ 85004-2336 | 602-354-2000



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DIOCESE OF PHOENIX

DECREE

In accord with canons 8 and 29 of the Code of Canon Law, I hereby promulgate the Clergy Code of Ethics for the clergy of the Diocese of Phoenix.

This policy is effective immediately.

Given at the Diocesan Pastoral Center, Phoenix, Arizona, on this 11th Day of February, the Feast of Our Lady of Lourdes, in the year of Our Lord 2020.


+Thomas J. Olmsted

Bishop of Phoenix



Maria R. Chavira, Ph.D.
Chancellor



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Table of Contents

<i>Introduction.....</i>	<i>1</i>
<i>Code of Ethics</i>	<i>2</i>
1) Devotion to Ministry and Care for Clergy	2
2) Spirituality and Prayer	4
3) Preaching, Teaching, and Homilies	6
4) Celebration of the Sacraments	8
5) Obedience to the Church and the Diocesan Bishop	11
6) Respect for Civil Authority and Oneself	12
7) Celibacy and Appropriate Boundaries.....	13
8) Stewardship of Resources and Conflicts of Interest.....	15
9) Communication and Public Activity.....	19
10) The Laity	21
Appendix I.....	26

Introduction

The Roman Catholic Diocese of Phoenix is committed to fulfilling the Great Commission by helping the faithful encounter the living Christ through conversion, communion, and solidarity. Christ's command still resounds today—"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt. 28:19–20). As clergy, we share in Christ's Great Commission in a privileged and profound way, bringing the grace of Christ to the faithful through our service and sacramental ministry.

As witnesses to and disciples of the Lord Jesus, we are called to the highest standards of ethical conduct, not only abiding by canonical norms, but aspiring to the height of virtue. The Clergy Code of Ethics provides guidelines that free us to serve the Lord and live out our vocation.

This Clergy Code of Ethics is arranged thematically based on the questions posed to us during our diaconate and/or priestly ordination. Through the promises we made in the ordination rite, we committed to live in a particular relationship with Christ and His Church. These promises provide a foundation so that we may "be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). Because "[e]very priest, of course, also continues to be a deacon and must always be aware of this dimension, for the Lord himself became our minister, our deacon,"¹ the Clergy Code of Ethics does not distinguish between promises made by deacons and priests.

Deacons and priests play a prominent and important role in the Church and should be held to certain professional standards. The Clergy Code of Ethics speaks to issues addressed in codes of conduct or ethical norms that guide and govern other professions, such as physicians, attorneys, psychologists, and others. Such professionals must maintain professional boundaries, wisely steward client resources, and ensure that those in their care are protected. Likewise, clergy are called to ensure that we uphold similar standards of professional ethics.

Members of the Presbyteral Council, the Deacons Council, and the Diocese of Phoenix's Ethics in Ministry Board created this Code of Ethics, which reflects ethical norms required by the Church's moral teaching, canon law, diocesan policy, Pope Francis's *motu proprio Vos estis lux mundi*, and guidance from the United States Conference of Catholic Bishops regarding the *motu proprio*.

Responsibility for adhering to the Clergy Code of Ethics is mandatory and rests with all of us. The Clergy Code of Ethics supplements other diocesan policies, including the Policy and Procedures for the Protection of Minors. Violations of the Clergy Code of Ethics will be subject to disciplinary and/or remedial action by the Diocese in accord with this Clergy Code of Ethics and the Code of Canon Law.

¹ Pope Benedict XVI, Meeting with the Parish Priests and the Clergy of the Diocese of Rome, February 7, 2008.

Code of Ethics

1) Devotion to Ministry and Care for Clergy

Pastoral ministry is a joy and a challenge. Maintaining a balance among our human needs, pastoral ministry, intellectual study, and prayer life is essential to staying centered on Christ in the struggles and successes of ministry. In relationship with one another, then, it is important that we model the care and community of the early Christians, who “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42). Even if we do not live and work in community, we should seek to strengthen bonds with other members of the clergy and to provide mutual support and encouragement in carrying out our ministry.

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral order as a conscientious fellow worker with the bishop in caring for the Lord’s flock?

- a) Clergy are called to work together and support each other in a spirit of communion to further the mission of the Church.
- b) In particular, pastors, parochial vicars, and deacons are to show each other mutual respect and solicitude.
- c) Conflicts between pastors and their vicars should be resolved in a spirit of mutual charity. If they cannot resolve their conflicts amicably, they should seek the counsel of a neutral presbyter or trusted cleric. In certain circumstances, it may be advisable to involve a cleric or lay person specifically trained in conflict resolution and mediation, whether through mutual agreement or with consultation of the Vicar of Priests Office.
- d) Priests and deacons should foster a genuine respect for one another and for the integrity of their distinct ministries. Resolution of conflicts between priests and deacons should first be referred to their pastor. If the conflict cannot be resolved at the parish level, they should seek the assistance of the Director of the Diaconate.
- e) Priests should show respect and provide assistance to their dean. When requested by the dean, priests are encouraged to assist with ministerial needs in the deanery.
- f) Priests should look out for the welfare and care of their brother priests and, when necessary, raise concerns with them individually, within their priest support group (e.g., Jesus Caritas) members or another priest friend, with the dean of the deanery, the Vicar for Priests, or the diocesan bishop (*See* Mt. 18:15).

Today it is emblematic that, along with the gifts inherent in the faith and in spiritual life—which cannot be overlooked, for they are life itself—some exquisitely human qualities are listed: acceptance, temperance, patience, meekness, trustworthiness, goodness of heart. This is the alphabet, the basic grammar, of every ministry! It must be the basic grammar of every bishop, priest, and deacon.

- Pope Francis, General Audience
November 12, 2014

- g) Deacons should look out for the welfare and care of their brother deacons and, when necessary, raise concerns with the Director of the Diaconate.

References:

- i) Can. 275 §1 Since clerics all work for the same purpose, namely, the building up of the Body of Christ, they are to be united among themselves by a bond of brotherhood and prayer and are to strive for cooperation among themselves according to the prescripts of particular law.
- ii) Can. 529 §2 He is to cooperate with his own bishop and the presbyterium of the diocese, also working so that the faithful have concern for parochial communion, consider themselves members of the diocese and of the universal Church, and participate in and sustain efforts to promote this same communion.
- iii) Can. 545 §1 Whenever it is necessary or opportune in order to carry out the pastoral care of a parish fittingly, one or more parochial vicars can be associated with the pastor. As co-workers with the pastor and sharers in his solicitude, they are to offer service in the pastoral ministry by common counsel and effort with the pastor and under his authority.
- iv) Can. 548 §3 A parochial vicar is to report to the pastor regularly concerning proposed and existing pastoral endeavors in such a way that the pastor and the vicar or vicars, through common efforts, are able to provide for the pastoral care of the parish for which they are together responsible.
- v) Can. 555 §1 In addition to the faculties legitimately given to him by particular law, the vicar forane has the duty and right:
 - 1° of promoting and coordinating common pastoral activity in the vicariate;
 - 2° of seeing to it that the clerics of his district lead a life in keeping with their state and perform their duties diligently;
 - 3° of seeing to it that religious functions are celebrated according to the prescripts of the sacred liturgy, that the beauty and elegance of churches and sacred furnishings are maintained carefully, especially in the eucharistic celebration and custody of the Most Blessed Sacrament, that the parochial registers are inscribed correctly and protected appropriately, that ecclesiastical goods are administered carefully, and finally that the rectory is cared for with proper diligence.

§2 In the vicariate entrusted to him, the vicar forane:

- 1° is to see to it that, according to the prescripts of particular law and at the times stated, the clerics attend lectures, theological meetings, or conferences according to the norm of can. 279, §2;
- 2° is to take care that spiritual supports are available to the presbyters of his district, and likewise to be concerned especially for those who find themselves in more difficult circumstances or are beset by problems.

§3 The vicar forane is to take care that the pastors of his district whom he knows to be gravely ill do not lack spiritual and material aids and that the funeral rites of those who have died are celebrated worthily. He is also to make provision so that, on the occasion of illness or death, the registers, documents, sacred furnishings, and other things which belong to the Church are not lost or removed.

§4 The vicar forane is obligated to visit the parishes of his district according to the determination made by the diocesan bishop.

- vi) Can. 1330 §2 A person who offers an ecclesiastical superior any other calumnious denunciation of a delict or who otherwise injures the good reputation of another can be punished with a just penalty, not excluding a censure.
- vii) Can. 1381 §1 Whoever usurps an ecclesiastical office is to be punished with a just penalty.

§2 Illegitimate retention of a function after its privation or cessation is equivalent to usurpation.

- viii) Can. 1386 A person who gives or promises something so that someone who exercises a function in the Church will do or omit something illegitimately is to be punished with a just penalty; likewise, the one who accepts such gifts or promises.

- ix) Can. 1733 §1 Whenever a person considers himself or herself aggrieved by a decree, it is particularly desirable that the person and the author of the decree avoid any contention and take care to seek an equitable solution by common counsel, possibly using the mediation and effort of wise persons to avoid or settle the controversy in a suitable way.

2) Spirituality and Prayer

As clergy, we not only lead the Church's public worship, but we are to be models of St. Paul's admonition to "pray without ceasing" (1 Thess. 5:7). "The priest"—and, we may say, the deacon—"must above all be a man of prayer. . . . Being a friend of Jesus . . . means being a man of prayer. In this way we recognize him and emerge from the ignorance of simple servants. We thus learn to live, suffer and act with him and for him."² Because a man cannot give what he does not have, we are encouraged to develop a deep and rich interior life of prayer. The Liturgy of Hours should provide the foundation and structure of a routine prayer life.

In addition, we are to seek out opportunities for further study of the Church's teaching and, in a particular way, Sacred Scripture. Such intellectual endeavors may take various forms—from self-study and in-depth reading to online courses or group discussions. This intellectual formation is meant to enhance our preaching and teaching, and our ability to draw from the Church's wisdom when counseling and advising others.

Are you resolved to maintain and deepen a spirit of prayer appropriate to your way of life and, in keeping with what is required of you, to celebrate faithfully the liturgy of the hours for the Church and for the whole world?

- a) Clergy are bound to pursue holiness in accord with their state of life.
 - i) We seek the fulfillment of God's will through our pastoral ministry.
 - ii) Our prayer should include the celebration of, or assisting at, Mass and meditation on Sacred Scripture.
 - iii) The clergy should frequent the Sacrament of Confession and use sacramentals and devotions to the saints as useful methods of prayer.
- b) Clergy should pursue "continuing theological study," which "is necessary if the priest is to faithfully carry out the ministry of the word, proclaiming it clearly and without ambiguity, distinguishing it from mere human opinions, no matter how renowned and widespread these might be" (*Pastores dabo vobis*, § 72).
- c) "[T]he priest is called, by his ongoing formation, to safeguard and develop in faith his awareness of the

Finally, the priest, in another way, follows the example of Christ. Of Him it is written that He "passed the whole night in the prayer of God" and "ever lives to make intercession for us"; and like Him, the priest, is the public and official intercessor of humanity before God; he has the duty and commission of offering to God in the name of the Church, over and above sacrifice strictly so-called, the "sacrifice of praise," in public and official prayer; for several times each day with psalms, prayers and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for humanity. And never did humanity, in its afflictions, stand more in need of intercession and of the divine help which it brings.

- Pope Pius XI

² Benedict XVI, Homily at Chrism Mass, April 13, 2006.

total and marvelous truth of his being: He is a minister of Christ and steward of the mysteries of God (cf. 1 Cor. 4:1)” (*Pastores dabo vobis*, § 73).

- d) “The preacher ‘ought first of all to develop a great personal familiarity with the word of God. Knowledge of its linguistic or exegetical aspects, though certainly necessary, is not enough. He needs to approach the word with a docile and prayerful heart so that it may deeply penetrate his thoughts and feelings and bring about a new outlook in him’” (*Evangelii Gaudium*, § 149).

In order to live their ministry to the full, deacons must know Christ intimately so that He may shoulder the burdens of their ministry. They must give priority to the spiritual life and live their diaconia with generosity. They should organize their ministry and their professional and, when married, family obligations, so as to grow in their commitment to the person and mission of Christ the Servant. Progress in the spiritual life is achieved primarily by faithful and tireless exercise of the ministry in integrity of life.

Directory for the Ministry and Life of Permanent Deacons, 1998, nn. 50–51.

e) Continuing formation should take its form based on the particular needs of the local Church and the people served by each cleric. In addition, clergy should embrace ongoing formation opportunities that address the needs of the local Church at the direction of the diocesan bishop or legitimate authority.

f) All permanent deacons given faculties who are active within the Diocese of Phoenix are required to successfully complete and document a minimum of thirty-six (36) hours of Continuing Education Units (CEUs) each calendar year. Retired permanent deacons are encouraged to fulfill this requirement to the best of their ability.

g) Clergy must take an annual retreat.

h) Priests must attend the convocation every other year, the diocesan retreat every other year, the annual Clergy Day, at least two ongoing formation days each year, and other

mandatory diocesan meetings. Retired priests are encouraged to participate in these gatherings.

- i) Clergy are encouraged to support one another through presence and prayer by attending ordinations, the Chrism Mass, and funerals of deceased clerics.
- j) Active permanent deacons must attend the annual Deacon Congress, the annual Bishop’s Convocation of Deacons, and an annual Deanery Meeting. Retired deacons are encouraged to participate in these gatherings.

References:

- i) Can. 276 §1 In leading their lives, clerics are bound in a special way to pursue holiness since, having been consecrated to God by a new title in the reception of orders, they are dispensers of the mysteries of God in the service of His people.

§2 In order to be able to pursue this perfection:

- 1° they are first of all to fulfill faithfully and tirelessly the duties of the pastoral ministry;
- 2° they are to nourish their spiritual life from the two-fold table of sacred scripture and the Eucharist; therefore, priests are earnestly invited to offer the eucharistic sacrifice daily and deacons to participate in its offering daily;
- 3° priests and deacons aspiring to the presbyterate are obliged to carry out the liturgy of the hours daily according to the proper and approved liturgical books; permanent deacons, however, are to carry out the same to the extent defined by the conference of bishops;

- 4° they are equally bound to make time for spiritual retreats according to the prescripts of particular law;
 - 5° they are urged to engage in mental prayer regularly, to approach the sacrament of penance frequently, to honor the Virgin Mother of God with particular veneration, and to use other common and particular means of sanctification.
- ii) Can. 1174 §1 Clerics are obliged to carry out the Liturgy of the Hours according to the norm of can. 276 §2, n. 3; members of institutes of consecrated life and societies of apostolic life, however, are bound according to the norm of their constitutions.

For permanent deacons, “personal concern and commitment in ongoing formation are unequivocal signs of a coherent response to divine vocation, of sincere love for the Church and of authentic pastoral zeal for the Christian faithful and all men. What has been said of priests can also be applied to deacons: ‘ongoing formation is a necessary means of reaching the object of one’s vocation which is service of God and one’s people’. It must be seen in continuity with initial formation since it pursues the same ends as initial formation and seeks to integrate, conserve and deepen what was begun in initial formation.”

Directory for the Ministry and Life of Permanent Deacons, 1998, n.67.

3) Preaching, Teaching, and Homilies

We are called to “preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching” (2 Tim. 4:2). “The preacher also needs to keep his ear to the people and to discover what it is that the faithful need to hear. A preacher has to contemplate the word, but he also has to contemplate his people. In this way he learns ‘of the aspirations, of riches and limitations, of ways of praying, of loving, of looking at life and the world, which distinguish this or that human gathering,’ while paying attention ‘to actual people, to using their language, their signs and symbols, to answering the questions they ask.’”³

We are called to faithfully transmit the beauty and harmony of the Church’s teaching through our preaching, especially through homilies in the sacred liturgy. Homilies should be firmly rooted in Scripture and relevant to the issues of the day and the needs of the people. Preachers should continually seek to improve their communication skills so that the Word of God is proclaimed and explained in its fullness.

***Are you resolved to exercise the ministry of the word worthily and wisely,
preaching the Gospel and explaining the Catholic faith?***

- a) Clergy, “as co-workers with their bishops, have the primary duty of proclaiming the Gospel of God to all” (*Presbyterorum ordinis*, § 4).

³ *Evangelii Gaudium*, § 154.

- b) Preaching within the liturgy should be given particular attention, as “[t]he most important form of preaching is the homily, which is part of the liturgy, and is reserved to a priest or deacon” (can. 767 §1).
- c) By our preaching, “the mysteries of faith and the rules of Christian living are to be expounded in the homily from the sacred text” (can. 767 §1).
- d) Clergy may not preach heresy or doctrines that do not conform to Catholic teaching.
- e) Clergy are to pursue continuing studies to preach from a solid doctrinal foundation.
- f) Clergy should ensure that they are adequately prepared for preaching, both through study of Scripture and doctrine as well as an appropriate understanding of current events and issues in society.
 - i) Adequate preparation includes developing practical skills, to the extent one is able, to be a more effective communicator and preacher.
 - ii) Preparation should focus on the content of preaching in addition to its delivery.
 - iii) Clergy should seek competent commentaries and other resources to inform their preaching and provide the faithful with a deeper understanding of Scripture.
 - iv) Clergy should be attentive to the cultural and social context of the people to whom they preach.
- g) Clergy should not target individuals in homilies. Additionally, priests should be solicitous to protect the dignity of the seal of confession when using examples while preaching or teaching.
- h) Clergy shall follow the guidelines in the USCCB’s *Activity and Lobbying Guidelines for Catholic Organizations* when preaching about political matters, particularly during election years.

References:

- i) Can. 279 §1 Even after ordination to the priesthood, clerics are to pursue sacred studies and are to strive after that solid doctrine founded in sacred scripture, handed on by their predecessors, and commonly accepted by the Church, as set out especially in the documents of councils and of the Roman Pontiffs. They are to avoid profane novelties and pseudo-science.
- ii) Can. 767 §1 The most important form of preaching is the homily, which is part of the liturgy, and is reserved to a priest or deacon. In the course of the liturgical year, the mysteries of faith and the rules of Christian living are to be expounded in the homily from the sacred text.

§2 At all Masses on Sundays and holydays of obligation, celebrated with a congregation, there is to be a homily and, except for a grave reason, this may not be omitted.

§3 It is strongly recommended that, if a sufficient number of people are present, there be a homily at weekday Masses also, especially during Advent and Lent, or on a feast day or an occasion of grief.

§4 It is the responsibility of the parish priest or the rector of a church to ensure that these provisions are carefully observed.
- iii) Can. 768 §1 Those who announce the word of God to Christ's faithful are first and foremost to set out those things which it is necessary to believe and to practice for the glory of God and the salvation of all.

§2 They are also to explain to the faithful the teaching of the magisterium of the Church concerning the dignity and freedom of the human person; the unity, stability and duties of the family; people's social obligations and the ordering of temporal affairs according to the plan established by God.

- iv) Can. 769 Christian teaching is to be explained in a manner that is suited to the condition of the hearers and adapted to the circumstances of the times.
- v) Can. 751 Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.
- vi) Can. 1371 The following are to be punished with a just penalty:
 - 1° in addition to the case mentioned in can. 1364, §1, a person who teaches a doctrine condemned by the Roman Pontiff or an ecumenical council or who obstinately rejects the doctrine mentioned in can. 750, §2 or in can. 752 and who does not retract after having been admonished by the Apostolic See or an ordinary;
- vii) Can. 1364 §1 Without prejudice to the prescript of can. 194, §1, n. 2, an apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication; in addition, a cleric can be punished with the penalties mentioned in can. 1336, §1, nn. 1, 2, and 3.

§2. If contumacy of long duration or the gravity of scandal demands it, other penalties can be added, including dismissal from the clerical state.

4) Celebration of the Sacraments

As ministers of the Church, we should be attentive to the proper and reverent celebration of the sacraments. Likewise, we must ensure that the sacraments are given only to those who are properly prepared and disposed to receive them. The celebration of the sacraments should reflect the mysteries they are and allow the faithful to enter into those mysteries. There is no room in the celebration of the sacraments for individual interpretation or amendment. The “Christian faithful have the right to worship God according to the prescripts of their own rite approved by the legitimate pastors of the Church.”⁴ We should be attentive to the rites we celebrate so as to present to the faithful and the world the beauty of the Church’s teaching, for *lex orandi, lex credendi*.⁵

Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ’s people?

- a) Clergy should ensure that they reverently and faithfully celebrate the Church’s sacraments.
- b) Those clergy with care over a particular church must ensure that the rites celebrated there conform to the Church’s approved norms and are carried out so as to express the beauty of the Church’s liturgy.
- c) Any personal adaptation of a rite or of particular words of a rite is inappropriate and prohibited.

⁴ Can. 214.

⁵ Adaptation of words of Prosper of Aquitaine, “*ut legem credendi lex statuat supplicandi*” (“that the law of praying establishes the law of believing”).

- d) Clergy should ensure the proper training and competence of the laity and others involved in liturgical rites, particularly lectors and extraordinary ministers of Holy Communion.
- e) Likewise, clergy must ensure that laity do not engage in roles inappropriate to their state so as to confuse the faithful or contradict the Church's liturgical rite.
- f) Clergy should pay particular attention to the beauty and reverence of the liturgy for the high feasts of the Church, including Christmas and the Easter Triduum, which often provide opportunities to evangelize fallen-away Catholics or visitors through the beauty of the Church's liturgy.
- g) Priests should only celebrate more than one Mass a day when pastoral necessity requires it, limiting themselves to two on weekdays and three on Sundays and Holy Days. Deacons should also respect this principle in their service at Mass.
- h) Clergy may only provide the sacraments to Catholics who are prepared unless the conditions of Canon 844 §§2–4 are met.
- i) Clergy are to remember that the faithful have a right to request and receive the sacraments, which cannot be denied except for a canonical reason.
- j) A priest or deacon is not to participate in worship or rites of other Christian denominations or faiths without first consulting the Director of Ecumenism and Interreligious Affairs.

References:

- i) Can. 213 The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments.
- ii) Can. 518 As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory.
- iii) Can. 842 §1 A person who has not received baptism cannot be admitted validly to the other sacraments.
- iv) Can. 844 §1 Catholic ministers administer the sacraments licitly to Catholic members of the Christian faithful alone, who likewise receive them licitly from Catholic ministers alone, without prejudice to the prescripts of §§2, 3, and 4 of this canon, and can. 861, §2.

§3 Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches.

§4 If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.
- v) *Ecumenical Directory (ED)* 104: The principles which should direct this spiritual sharing are the following:
 - a) In spite of the serious difficulties which prevent full ecclesial communion, it is clear that all those who by baptism are incorporated into Christ share many elements of the Christian life. There thus exists a real, even if imperfect, communion among Christians which can be expressed in many ways, including sharing in prayer and liturgical worship
 - b) The incomplete character of this communion because of differences of faith and understanding which are incompatible with an unrestricted mutual sharing of spiritual endowments

c) Since Eucharistic concelebration is a visible manifestation of full communion in faith, worship and community life of the Catholic Church, expressed by ministers of that Church, it is not permitted to concelebrate the Eucharist with ministers of other Churches or ecclesial Communities.

- vi) *ED 106*: It is recommended that consultations on this sharing take place between appropriate Catholic authorities and those of other Communions to seek out the possibilities for lawful reciprocity according to the doctrine and traditions of different Communities.
- vii) *Pagaella* of the Diocese of Phoenix, 4-5: The membership in a parish is established according to the law by domicile or residency within a parish boundary (territory). Membership in a personal parish is established by an individual association with a specific group of people (for examples for a specific ethnic group or nationality). **Registration is not a recognized concept in canon law.**
- viii) Can. 846 §1 In celebrating the sacraments the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on one's own authority.
- ix) Can. 905 §1 A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day.

§2 If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sunday and holy days of obligation.
- x) *Pagellae*, 16: Permission is granted to priests, for a good reason, to celebrate the Eucharist twice on weekdays and, if a pastoral necessity requires it, three times on Sundays and Holy Days.
- xi) Can. 1210 Only those things which serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is forbidden. In an individual case, however, the ordinary can permit other uses which are not contrary to the holiness of the place.
- xii) Can. 1378 §2 The following incur a *latae sententiae* penalty of interdict or, if a cleric, a *latae sententiae* penalty of suspension:
 - 1° a person who attempts the liturgical action of the Eucharistic sacrifice though not promoted to the sacerdotal order;
 - 2° apart from the case mentioned in §1, a person who, though unable to give sacramental absolution validly, attempts to impart it or who hears sacramental confession.
§3 In the cases mentioned in §2, other penalties, not excluding excommunication, can be added according to the gravity of the delict.
- xiii) Can. 1379 In addition to the cases mentioned in can. 1378, a person who simulates the administration of a sacrament is to be punished with a just penalty.
- xiv) Can. 1380 A person who celebrates or receives a sacrament through simony is to be punished with an interdict or suspension.
- xv) Can. 1384 In addition to the cases mentioned in cann. 1378-1383, a person who illegitimately performs a priestly function or another sacred ministry can be punished with a just penalty.
- xvi) Can. 1385 A person who illegitimately makes a profit from a Mass offering is to be punished with a censure or another just penalty.

§3 A person who uses physical force against a cleric or religious out of contempt for the faith, the Church, ecclesiastical power, or the ministry is to be punished with a just penalty
- xvii) Can. 1365 A person guilty of prohibited participation in sacred rites (*communicatio in sacris*) is to be punished with a just penalty.
- xviii) Can. 1367 A person who throws away the consecrated species or takes or retains them for a sacrilegious purpose incurs a *latae sententiae* excommunication reserved to the Apostolic See; moreover, a cleric can be punished with another penalty, not excluding dismissal from the clerical state.
- xix) Can. 1376 A person who profanes a movable or immovable sacred object is to be punished with a just penalty.

5) Obedience to the Church and the Diocesan Bishop

As fellow workers with the diocesan bishop, we are called to cooperate with him in “proclaiming the Gospel of God to all”⁶ just as “bishops regard [priests] as necessary helpers and counselors in the ministry and in their role of teaching, sanctifying and nourishing the People of God.”⁷ During our ordinations, we knelt before the bishop, placed our hands in his, and promised him obedience. Unlike the promise of celibacy or others, only the promise of obedience is repeated in both the diaconal and priestly ordination rites.

By faithful obedience to the diocesan bishop, we image the obedience of Christ to the Father and the communion between the Father and Son. The example we give of faithful obedience to the bishop supports the laity in their ability to be faithful to the Church and its teaching.

Do you promise respect and obedience to me and my successors?

- a) Clergy should respond with prompt and joyful obedience when entrusted with a particular ministry or function, recognizing that “the obedience shown to superiors is given to God, as he himself said: Whoever listens to you, listens to me (Lk. 10:16)” (*Rule of St. Benedict*, c. 5).
- b) Obedience to legitimate authority, particularly when an assignment is unfamiliar or when a cleric feels inadequate to the task, is a sign of humility and trust in God’s providence for the cleric and the Church. This is an important witness in a culture prone to disobedience and rejection of authority.
- c) The permanent deacon is to demonstrate fidelity and respect to his pastor, or other ministerial supervisor appointed by the diocesan bishop, and to comply with their directives.
- d) Clergy are to devote their full efforts to assignments entrusted to them, not counting on their own powers, but relying on the grace of God to make their work fruitful (Cf. 1 Pt 5:2).
- e) Clergy are expected to support diocesan programs, campaigns, appeals, and policies.

References:

- i) Can. 273 Clerics are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and their own ordinary.
- ii) Can. 274 §2 Unless a legitimate impediment excuses them, clerics are bound to undertake and fulfill faithfully a function which their ordinary has entrusted to them.
- iii) Can. 1393 A person who violates obligations imposed by a penalty can be punished with a just penalty.

⁶ *Presbyterorum ordinis*, § 4.

⁷ *Presbyterorum ordinis*, § 7.

- iv) Can. 1399 In addition to the cases established here or in other laws, the external violation of a divine or canonical law can be punished by a just penalty only when the special gravity of the violation demands punishment and there is an urgent need to prevent or repair scandals.
- v) Can. 1371. The following are to be punished with a just penalty:
 - 1° a person who otherwise does not obey a legitimate precept or prohibition of the Apostolic See, an ordinary, or a superior and who persists in disobedience after a warning.
- vi) Can. 1373 A person who publicly incites among subjects animosities or hatred against the Apostolic See or an ordinary because of some act of power or ecclesiastical ministry or provokes subjects to disobey them is to be punished by an interdict or other just penalties.

6) Respect for Civil Authority and Oneself

We are to recognize “the right and duty of Catholics and all citizens to seek the truth with sincerity and to promote and defend, by legitimate means, moral truths concerning society, justice, freedom, respect for human life and the other rights of the person.”⁸ Clergy are to be examples to those we serve of submitting to legitimate civil authority and respectful engagement in political life, always respecting the fundamental dignity of all persons.

Are you resolved to shape your way of life always according to the example of Christ, whose body and blood you will give to the people?

- a) Clergy are to observe legitimate civil laws that lead to a proper ordering of society and promote the dignity of all human persons.
- b) It may, at times, be appropriate to speak against unjust laws or practices in society. Clergy should speak the fullness of truth about such issues with love, taking care to show the merciful face of Jesus to the faithful.
- c) As Jesus obeyed legitimate authority without failing to respond to God’s commands (*see* Mk. 12:17), clergy are to prioritize the things of God while remaining obedient to civil law.
- d) Violations of canonical law may have civil or criminal repercussions under the law of the State of Arizona, federal law, or other secular authority.
- e) Although clergy are encouraged to be engaged citizens and participate in political life (can. 287 §2), only permanent deacons may have active roles in leadership of political parties after obtaining written permission from the diocesan ordinary (can. 288).

“Beloved, through ordination, you have received the same Spirit of Christ, who makes you like him, so that you can act in his name and so that his very mind and heart might live in you. This intimate communion with the Spirit of Christ—while guaranteeing the efficacy of the sacramental actions which you perform *in persona Christi*—seeks to be expressed in fervent prayer, in integrity of life, in the pastoral charity of a ministry tirelessly spending itself for the salvation of the brethren. In a word, it calls for your personal sanctification.”

- Pope St. John Paul II
Pastores dabo vobis, § 33

⁸ Congregation for the Doctrine of the Faith, “Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life,” November 21, 2002.

- f) Clergy are to drink alcohol only in moderation in light of the occasion and appropriate social norms.
- g) Clergy are prohibited from any instance of public intoxication or driving under the influence of alcohol.
- h) If a priest believes he has an addiction or is concerned about certain habits—such as drinking, gambling, addiction to pornography, anger management, or other issues—he is encouraged to contact the Religious and Priests Assistance Program for a confidential clinical assessment and help. The telephone number for the program is (602) 749-4421.
- i) Possession, use, distribution, or manufacture of illegal drugs is prohibited.
- j) Clergy are not to use “recreational” drugs.
- k) Clergy must avoid any abuse of or addiction to prescription or other legal drugs.
- l) If you are arrested for any reason, priests must contact the Vicar for Priests and deacons must contact the Director of the Diaconate within 24 hours.

References:

- i) Can. 1397 A person who commits a homicide or who kidnaps, detains, mutilates, or gravely wounds a person by force or fraud is to be punished with the privations and prohibitions mentioned in can. 1336 according to the gravity of the delict. Homicide against the persons mentioned in can. 1370, however, is to be punished by the penalties established there.
- ii) Can. 1368 A person who commits perjury while asserting or promising something before ecclesiastical authority is to be punished with a just penalty.

7) Celibacy and Appropriate Boundaries

By virtue of our vocation and office, we are in a position of sacred trust and are called to exercise that trust with utmost care. Based on the promise of clergy to embrace the gift of celibacy and the moral norm for all Catholics to observe chastity at all times, the following norms apply to maintaining appropriate boundaries with others.

In the presence of God and the Church, are you resolved, as a sign of your interior dedication to Christ to remain celibate for the sake of the kingdom and in lifelong service to God and mankind?

- a) All active clergy are to remain current on the Safe Environment training requirements of the Diocese of Phoenix.
- b) Clergy are to maintain appropriate personal and professional boundaries with others, being certain not to use their actual or implied authority to exercise unreasonable or inappropriate influence on others.
 - i) Particular care should be given to interactions with vulnerable persons—“any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty

which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist [an] offense” (*Vos estis*, § 2(b)).

- ii) “Vulnerable persons” may include seminarians and others who may be forced into sexual acts through an abuse of power.
- c) Interactions with those we serve or work with should never be of a sexual nature, as this is never required by our ministerial work.
 - i) This includes sexual contact of any kind—even if consensual. “Sexual contact” refers to contact with a person’s clothed or unclothed genitals, buttocks, or the female breast.
 - ii) Such conduct also includes sexually explicit conversations, jokes, texts, emails, social media, or other communications unrelated to a specific pastoral need (e.g., an explanation of Catholic sexual ethics).
 - iii) Clergy shall not exploit another person for sexual purposes, which includes recording, filming, photographing, or duplicating any visual depiction in which someone is engaged in exploitive exhibition or other sexual conduct.
- d) Clergy must not harass another person, either physically, psychologically, or sexually.
 - i) Clergy must not accept or tolerate such harassment toward others under their care or supervision.
 - ii) Harassment may occur as a single event or as part of an ongoing pattern of inappropriate behavior that creates a hostile, offensive, or intimidating work environment.
- e) Clergy shall not communicate with a minor except in accord with the Diocese’s Policy and Procedures for the Protection of Minors.
- f) Clergy may not view, possess, or distribute pornographic materials.
- g) Clergy must not share private, overnight accommodations (e.g., bedroom, hotel room, tent, camper, bed, etc.) with any person with whom they have a ministerial relationship or any minor. In situations where overnight accommodations are provided in large open spaces (e.g., gymnasiums, fields, classrooms, etc.), clergy should take care to ensure proper supervision and to create appropriate separation between clergy and others.
- h) Clergy should take care to model proper human relationships through their commitment to celibate chastity.
 - i) Clergy must be prudent in their interactions with others and avoid situations or persons “whose company can endanger their obligation to observe continence or give rise to scandal among the faithful” (can. 277 §2).

Lord, send forth upon them the Holy Spirit, that they may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry. May they excel in every virtue: in love that is sincere, in concern for the sick and the poor, in unassuming authority, in self-discipline, and in holiness of life. May their conduct exemplify your commandments and lead your people to imitate their purity of life. May they remain strong and steadfast in Christ, giving to the world the witness of a pure conscience. May they in this life imitate your son, who came, not to be served but to serve, and one day reign with him in heaven.

- Rite of Ordination of Deacons

- ii) Clergy are not to attend events, patronize businesses, or visit establishments that promote sexually explicit themes or entertainment (e.g., strip clubs, gay bars, etc.).
- iii) Clergy must avoid developing romantic relationships with the people they serve, counsel, or work with.

References:

- i) Can. 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.

§2 Clerics are to behave with due prudence towards persons whose company can endanger their obligation to observe continence or give rise to scandal among the faithful.

§3 The diocesan bishop is competent to establish more specific norms concerning this matter and to pass judgment in particular cases concerning the observance of this obligation.
- ii) Can. 977 The absolution of an accomplice in a sin against the sixth commandment of the Decalogue is invalid except in danger of death.
- iii) Can. 1378 §1 A priest who acts against the prescript of can. 977 incurs a *latae sententiae* excommunication reserved to the Apostolic See.
- iv) Can. 1394 §1 Without prejudice to the prescript of can. 194, §1, n. 3, a cleric who attempts marriage, even if only civilly, incurs a *latae sententiae* suspension. If he does not repent after being warned and continues to give scandal, he can be punished gradually by privations or even by dismissal from the clerical state.
- v) Can. 1395 §1 A cleric who lives in concubinage, other than the case mentioned in can. 1394, and a cleric who persists with scandal in another external sin against the sixth commandment of the Decalogue is to be punished by a suspension. If he persists in the delict after a warning, other penalties can gradually be added, including dismissal from the clerical state.

§2 A cleric who in another way has committed an offense against the sixth commandment of the Decalogue, if the delict was committed by force or threats or publicly or with a minor below the age of sixteen years, is to be punished with just penalties, not excluding dismissal from the clerical state if the case so warrants.
- vi) Can. 1387 A priest who in the act, on the occasion, or under the pretext of confession solicits a penitent to sin against the sixth commandment of the Decalogue is to be punished, according to the gravity of the delict, by suspension, prohibitions, and privations; in graver cases he is to be dismissed from the clerical state.
- vii) USCCB, Memorandum of Msgr. J. Brian Bransfield, General Secretary, "Resources in Relation to the June 2019 Meeting."
- viii) *Vos Estis, Article 1: delicts against the sixth commandment of the Decalogue consisting of:*
 - (1) *forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts;*
 - (2) *performing sexual acts with a minor or vulnerable person;*
 - (3) *the production, exhibition, possession or distribution, including by electronic means, of child pornography, as well as by the recruitment of or inducement of a minor or a vulnerable person to participate in pornographic exhibitions.*

8) Stewardship of Resources and Conflicts of Interest

From the beginning of creation, God has entrusted to man the stewardship of the world's temporal goods. On a particular level, clergy are called to be good stewards of their time and of parish and diocesan resources. This responsibility is heightened in the Church because the vast

majority of resources come from contributions of the faithful. The following norms apply to our obligation to steward these resources properly in accord with our office and function.

Are you resolved to discharge the office of deacon with humility and love in order to assist the bishop and the priests and to serve the people of Christ?

8.1 Stewardship of Resources

- a) Clergy must exercise due care over the financial and material resources entrusted to them to provide proper management and avoid waste by following canon law and diocesan policies for responsible fiscal management.
- b) Clergy must provide a clear and accurate accounting of all financial and material resources over which they have care and ensure that adequate systems are in place to safeguard these resources.
 - i) Clergy must cooperate with independent audits by the Diocese or third parties hired for that purpose.
 - ii) Clergy should obtain appropriate assistance in managing temporal goods whenever necessary to safeguard the resources and carry out the Church's ministry (*see* Acts 6:1–7).
 - iii) Clergy are to be diligent in honoring the intention of donors when receiving gifts on behalf of an ecclesiastical entity.
- c) Seeking “to fulfill their function with the diligence of a good householder,” clergy may not misuse or misappropriate ecclesiastical funds for their personal use or purposes unrelated to the work of the Church (can. 1284 §1).
- d) Clergy must keep all financial records confidential unless they are required to be disclosed to a government agency or office. Before disclosing any records, clergy must contact the General Counsel, the Vicar General, and the Chief Financial Officer.
 - i) It is appropriate and encouraged to communicate to those we serve the annual budget and overall financial status of our parish, school, or ministry.
- e) Clergy must not receive double compensation for duties that fall under the ordinary scope of their ministry (e.g., a pastor may not receive compensation for both being pastor and for teaching religious education classes).
- f) Priests must follow the compensation policies of the Diocese of Phoenix, including the expectations on pilgrimages, vacations, and reimbursements.
- g) Except for those clergy in the permanent diaconate, clerics may not seek or accept outside employment without specific permission of the diocesan bishop.
- h) Proper stewardship of resources includes working diligently in the ministry to which we are assigned and devoting sufficient time and effort to it (*see, e.g.,* can. 533 §2 and can. 550 §3).

- i) Likewise, we should ensure that those who work with and for us devote sufficient time to their work consistent with their position and compensation.
- ii) Additionally, volunteers should be used when possible to provide people with opportunities for service to the Church and to preserve limited resources.

Without the Sacrament of Holy Orders, we would not have the Lord. Who put him there in that tabernacle? The priest. Who welcomed your soul at the beginning of your life? The priest. Who feeds your soul and gives it strength for its journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest, always the priest. And if this soul should happen to die [as a result of sin], who will raise it up, who will restore its calm and peace? Again, the priest . . . After God, the priest is everything! . . . Only in heaven will he fully realize what he is.

- "Le Sacerdoce, c'est l'amour du cœur de Jésus"
(in *Le curé d'Ars. Sa pensée – Son cœur.*)
éd. Xavier Mappus, Foi Vivante,

8.2 Conflicts of Interest

- a) Clergy shall avoid situations and circumstances that would create the existence or appearance of a conflict of interest. No member of the clergy is to take advantage of anyone to whom they are providing ministry in order to further their personal, financial, political, or business interests.
- b) Clergy must disclose to their immediate superior or the appropriate Church authority when a conflict of interest arises.
- c) A conflict of interest exists when our private interests interfere with the interests of our ministry or the Diocese.
 - i) Conflicts of interest take many forms and include, but are not limited to, the following:
 - (1) Soliciting, accepting, or giving personal gifts, favors, or things of value that could influence, or appear to influence, a decision or obligation in the performance of one's duties.
 - (2) Having an ownership or financial interest in an entity that is entering into a transaction with the Diocese, a parish, or other diocesan entity (e.g., owning part of a construction business that is contracting to build a new church building).
 - (3) Employing or engaging in transactions with close friends or relatives involving an ecclesiastical entity.
 - (4) Taking action or making a statement that is intended to influence the decision of an individual, parish, school, or diocesan office so as to confer a benefit on a family member or a business in which we have a personal or financial interest.
 - (5) Receiving any substantial gift, kickback, or other excessive financial benefit for engaging in services, transactions, or actions related to ministry.

References:

- i) Can. 283 §1 Even if clerics do not have a residential office, they nevertheless are not to be absent from their diocese for a notable period of time, to be determined by particular law, without at least the presumed permission of their proper ordinary.
- ii) Can. 527 §1 The person who has been promoted to carry out the pastoral care of a parish obtains this care and is bound to exercise it from the moment of taking possession.
- iii) Can. 531 Although another person has performed a certain parochial function, that person is to put the offerings received from the Christian faithful on that occasion in the parochial account, unless in the case of voluntary offerings the contrary intention of the donor is certain. The diocesan bishop, after having heard the presbyteral council, is competent to establish prescripts which provide for the allocation of these offerings and the remuneration of clerics fulfilling the same function.
- iv) Can. 533 §2 Unless there is a grave reason to the contrary, a pastor is permitted to be absent from the parish each year for vacation for at most one continuous or interrupted month; those days which the pastor spends once a year in spiritual retreat are not computed in the time of vacation. In order to be absent from the parish for more than a week, however, a pastor is bound to inform the local ordinary.
- v) Can. 550 §3 A parochial vicar possesses the same right as a pastor concerning the time of vacation.
- vi) Can. 1267 §3 Offerings given by the faithful for a certain purpose can be applied only for that same purpose.
- vii) Can. 1284 §1 All administrators are bound to fulfill their function with the diligence of a good householder.

§2. Consequently they must:

- 1° exercise vigilance so that the goods entrusted to their care are in no way lost or damaged, taking out insurance policies for this purpose insofar as necessary;
- 2° take care that the ownership of ecclesiastical goods is protected by civilly valid methods;
- 3° observe the prescripts of both canon and civil law or those imposed by a founder, a donor, or legitimate authority, and especially be on guard so that no damage comes to the Church from the non-observance of civil laws;
- 4° collect the return of goods and the income accurately and on time, protect what is collected, and use them according to the intention of the founder or legitimate norms;
- 5° pay at the stated time the interest due on a loan or mortgage and take care that the capital debt itself is repaid in a timely manner;
- 6° with the consent of the ordinary, invest the money which is left over after expenses and can be usefully set aside for the purposes of the juridic person;
- 7° keep well organized books of receipts and expenditures;
- 8° draw up a report of the administration at the end of each year;
- 9° organize correctly and protect in a suitable and proper archive the documents and records on which the property rights of the Church or the institute are based, and deposit authentic copies of them in the archive of the curia when it can be done conveniently.

§3 It is strongly recommended that administrators prepare budgets of incomes and expenditures each year; it is left to particular law, however, to require them and to determine more precisely the ways in which they are to be presented.

viii) Can. 1286 Administrators of goods:

- 1° in the employment of workers are to observe meticulously also the civil laws concerning labor and social policy, according to the principles handed on by the Church;
 - 2° 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.
- ix) Can. 1288 Administrators are neither to initiate nor to contest litigation in a civil forum in the name of a public juridic person unless they have obtained the written permission of their own ordinary.

- x) Can. 1300 The legitimately accepted wills of the faithful who give or leave their resources for pious causes, whether through an act *inter vivos* or through an act *mortis causa*, are to be fulfilled most diligently even regarding the manner of administrations and distribution of good, without prejudice to the prescripts of can. 1301, §3.
- xi) Can. 1377 A person who alienates ecclesiastical goods without the prescribed permission is to be punished with a just penalty.
- xii) *Priest Compensation Policy (PCP)* pg. 2: Stole fees are free-will contributions offered in connection with administration of the sacraments; these fees are not required as a condition for spiritual ministry.
- xiii) *PCP* pg. 6: A day off each week. Once a month, two consecutive days off with an overnight. Vacation – one month annually. An additional five (5) weekdays after Christmas and (5) weekdays after Easter may be taken as time off.
- xiv) *PCP* pg. 7: Pilgrimage plans are submitted to the bishop's office for approval, unless the pilgrimage is being taken during the priest's vacation. A maximum of two non-vacation weeks per year are allowed for pilgrimages. All costs not covered by the travel company are to be paid by the priest.

9) Communication and Public Activity

By virtue of our office, we are public figures and represent the local and universal Church and, thus, it is necessary to be prudent in our communications and actions. Our actions should take into account the potential effect on the Church's reputation and the potential for causing scandal to the faithful. Because social media and other forms of communication allow for instant and widespread communication, it is particularly important that we evaluate whether to engage in such communications at all or, if we do participate, the reasonable limits we should place on that form of communication.

Are you resolved to hold the mystery of the faith with a clear conscience as the Apostle urges, and to proclaim this faith in word and action as it is taught by the Gospel and the Church's tradition?

- a) Regardless of the method, all communications must be faithful to the teachings and values of the Catholic Church.
- b) All communications should respect the psychological, physical, and behavioral status of the recipient(s) and should maintain appropriate boundaries with the recipient(s).
- c) "Clerics are to refrain from establishing or participating in associations whose purpose or activity cannot be reconciled with the obligations proper to the clerical state or can prevent the diligent fulfillment of the function entrusted to them by competent ecclesiastical authority" (can. 278 §3).
- d) Priests and transitional deacons may not assume the following duties:
 - i) public office that includes the exercise of civil power.
 - ii) "the management of goods belonging to lay persons or secular offices which entail an obligation of rendering accounts" (can. 285 §4).
 - iii) "signing promissory notes, namely, those through which they assume an obligation to make payment on demand" without the permission of the diocesan bishop (can. 285 §4).

- iv) “conducting business or trade personally or through others, for their own advantage or that of others, except with the permission of legitimate ecclesiastical authority” (can. 286).
- v) active participation in a political party or governing of a labor union except with permission of the diocesan bishop in order to protect the rights of the Church or further the common good.
- e) Permanent deacons may not run for election to any public office or in any general election, or accept a nomination or appointment to a public office without prior written permission of the diocesan bishop.
- f) Permanent deacons may not actively and publicly participate in any political campaign without prior written permission from the diocesan bishop.
- g) Although clergy do not take a vow of poverty, they should be attentive that their lives display appropriate simplicity of life and avoid all shows of vanity.
- i) Pastors and parochial vicars should live in a residence attached to a parish unless otherwise permitted by the diocesan bishop.
- h) Clergy should wear ecclesiastical attire consistent with their state, ministry, and particular law.

References:

- i) Can. 278 §3 Clerics are to refrain from establishing or participating in associations whose purpose or activity cannot be reconciled with the obligations proper to the clerical state or can prevent the diligent fulfillment of the function entrusted to them by competent ecclesiastical authority.
- ii) Can. 282 §1 Clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity.
- iii) Can. 284 Clerics are to wear suitable ecclesiastical garb according to the norms issued by the conference of bishops and according to legitimate local customs.*
- iv) Can. 285 §1 Clerics are to refrain completely from all those things which are unbecoming to their state, according to the prescripts of particular law.

§2 Clerics are to avoid those things which, although not unbecoming, are nevertheless foreign to the clerical state.
§3 Clerics are forbidden to assume public offices which entail a participation in the exercise of civil power.*
§4 Without the permission of their ordinary, they are not to take on the management of goods belonging to lay persons or secular offices which entail an obligation of rendering accounts. They are prohibited from giving surety even with their own goods without consultation with their proper ordinary. They also are to refrain from signing promissory notes, namely, those through which they assume an obligation to make payment on demand.*
- v) Can. 286 Clerics are prohibited from conducting business or trade personally or through others, for their own advantage or that of others, except with the permission of legitimate ecclesiastical authority.*
- vi) Can. 287 §2 They are not to have an active part in political parties and in governing labor unions unless, in the judgment of competent ecclesiastical authority, the protection of the rights of the Church or the promotion of the common good requires it.*
- vii) ***Can. 288 The prescripts of cann. 284, 285, §§3 and 4, 286, and 287 §2 do not bind permanent deacons unless particular law establishes otherwise.**
- viii) Can. 533 §1 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, especially in a house shared by several presbyters, provided that the performance of parochial functions is properly and suitably provided for.

- ix) Can. 550 §1 A parochial vicar is obliged to reside in the parish or, if he has been appointed for different parishes jointly, in one of them. Nevertheless, for a just cause the local ordinary can allow him to reside elsewhere, especially in a house shared by several presbyters, provided that this is not detrimental to the performance of his pastoral functions.
- x) Can. 1396 A person who gravely violates the obligation of residence which binds by reason of ecclesiastical office is to be punished by a just penalty, not excluding, after a warning, even privation from office.
- xi) Can. 1369 A person who in a public show or speech, in published writing, or in other uses of the instruments of social communication utters blasphemy, gravely injures good morals, expresses insults, or excites hatred or contempt against religion or the Church is to be punished with a just penalty
- xii) Can. 1374 A person who joins an association which plots against the Church is to be punished with a just penalty; however, a person who promotes or directs an association of this kind is to be punished with an interdict.
- xiii) Can. 1392 Clerics or religious who exercise a trade or business contrary to the prescripts of the canons are to be punished according to the gravity of the delict.

10) The Laity

Through relationships with the laity, we are better able to minister to the faithful. Christ developed strong relationships with others as He ministered to them, and He continues to call all the faithful to a deeper relationship with Him. The laity and clergy provide mutual support and help each other clarify the nature and mission of their vocations.

Clergy are called to respect the oblation of the faithful and serve as a faithful conduit between God and man. As a result, clergy must be careful not to abuse the trust that the laity place in them. The clergy should support the faithful in carrying out their own baptismal call to be a priest, prophet, and king in their own particular vocation as they seek to be leaven in society.

***Receive the oblation of the holy people, to be offered to God.
Understand what you do, imitate what you celebrate, and conform your life to
the mystery of the Lord's cross.***

- a) Clergy are encouraged to build appropriate relationships with the laity that are built on mutual trust and respect. The laity are valuable co-workers with the clergy and should be encouraged in their “noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land” (*Lumen Gentium*, § 33).
- b) “The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them” (CCC, § 910).
- c) Clergy should help the laity discern appropriate apostolates to which they may be called and encourage them to cooperate with their pastors and others in furthering the mission of the Church.
- d) “The pastors of the Church should gladly and gratefully welcome these lay persons and make sure that the demands of justice, equity, and charity relative to their status be

satisfied to the fullest extent, particularly as regards proper support for them and their families. They should also take care to provide for these lay people the necessary formation, spiritual consolation, and incentive” (*Apostolicam Actuositatem*, 22).

- e) Clergy often have a privileged role and status in the eyes of the faithful, and clergy must be careful not to abuse their status for personal gain or to allow inappropriate relationships to develop.
- f) When counseling or providing spiritual direction to the faithful, clergy should be aware of the often intense emotions involved and the vulnerability of those before them.
 - i) Counseling of the faithful should be done in an environment that is conducive to confidential conversations, but which is as open and visible to others as possible (e.g., in a room with a window that is not covered). This arrangement protects both the clergy and the faithful and establishes necessary boundaries while also creating the environment for a fruitful conversation.
 - ii) All counseling or advising situations must be based on trust, respect, and an understanding of confidentiality.
 - iii) All information disclosed to clergy in the context of counseling, advising, or spiritual direction should be held in the strictest confidence.
 - iv) At times, however, disclosure of such information may be necessary (e.g., in legal proceedings) if the information is not covered by the seal of confession.
 - (1) At times, disclosure of confidential information is mandated, such as when
 - (i) An individual poses a clear and imminent danger to self or others
 - (ii) A child or vulnerable adult is being abused, or reports having been abused
 - (iii) A fellow cleric or other person is engaged in illegal activity, including sexual abuse of minors or vulnerable adults
 - (2) In such cases, clergy are required to contact the appropriate civil and Church authorities, as well as parents and legal guardians as appropriate under the circumstances.
 - v) Under no circumstances whatsoever can there be any disclosure, even indirect, or information received through the confessional.
 - vi) Clergy should safeguard any notes, documents, communications, or other records received by another in a counseling or advising situation.

The laity are a gift for us and each priest bears in his heart those lay people who are currently, or were in the past, entrusted to his pastoral care. In a way they show the way; they help us to understand our ministry better and to live it fully. Indeed, we can learn much from our relationships and exchanges with them. We can learn from children, adolescents and young people as well as from the elderly, the mothers of families and workers, from artists and the learned, from the poor and simple. Through them our pastoral activity can be extended, overcoming barriers and penetrating otherwise difficult environments.

- Address of Pope St. John Paul II
to the Clergy of Rome
February 13, 1997

- vii) Information gained in counseling and advising others may be used as examples in future teaching and preaching, but only if the cleric takes effective measures to remove any identifying information about the persons involved and protect confidentiality.
- viii) If it becomes necessary to consult with another professional, clergy must take care to preserve confidentiality as much as possible and only disclose necessary information at the proper time.
- ix) Clergy should also be aware of their own limitations and not seek to counsel or advise people in areas where the cleric is not competent. Clergy should identify professional counselors and others to whom they may refer particular individuals needing specific counsel.
- g) Priests are reminded of the right of both confessor and penitent to request the use of a screen or grate during the confession to emphasize proper boundaries.
- h) Clergy must not engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other Church personnel.
 - i) Clergy must provide a professional work environment that is free from physical, psychological, written, or verbal intimidation or harassment.
 - ii) Some examples of behavior or environment that could be considered harassment include:
 - (1) derogatory jokes, comments or slurs delivered in a manner that could be considered belligerent or threatening to another;
 - (2) any unwanted touching, assault, deliberate blocking or any intimidating action that interferes with free movement; any unwelcome touching and/or demands for sexual favors, and also any unwelcome sexually oriented behavior, comments or visually derogatory or demeaning posters, written words, drawings, novelties or gestures which create a hostile or offensive environment.

References:

- i) Can. 211 All the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land.
- ii) Can. 212 §2 The Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires.
- iii) Can. 213 The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments.
- iv) Can. 214 The Christian faithful have the right to worship God according to the prescripts of their own rite approved by the legitimate pastors of the Church and to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.
- v) Can. 219 All the Christian faithful have the right to be free from any kind of coercion in choosing a state of life.
- vi) Can. 220 No one is permitted to harm illegitimately the good reputation which a person possesses nor to injure the right of any person to protect his or her own privacy.

- vii) Can. 221 §1 The Christian faithful can legitimately vindicate and defend the rights which they possess in the Church in the competent ecclesiastical forum according to the norm of law.
- viii) Can. 275 §2 Clerics are to acknowledge and promote the mission which the laity, each for his or her part, exercise in the Church and in the world.
- ix) Can. 287 §1 Most especially, clerics are always to foster the peace and harmony based on justice which are to be observed among people.
- x) Can. 518 As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory. When it is expedient, however, personal parishes are to be established determined by reason of the rite, language, or nationality of the Christian faithful of some territory, or even for some other reason.
- xi) Can. 534 §1 After a pastor has taken possession of his parish, he is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another or on other days himself.
- xii) Can. 964 §2 The conference of bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place so that the faithful who wish to can use them freely.
- xiii) Can. 1176 §1 Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law.
- xiv) Can. 1391 The following can be punished with a just penalty according to the gravity of the delict:
 - 1° a person who produces a false public ecclesiastical document, who changes, destroys, or conceals an authentic one, or who uses a false or altered one;
 - 2° a person who uses another false or altered document in an ecclesiastical matter;
 - 3° a person who asserts a falsehood in a public ecclesiastical document.
- xv) Can. 1388 §1 A confessor who directly violates the sacramental seal incurs a latae sententiae excommunication reserved to the Apostolic See; one who does so only indirectly is to be punished according to the gravity of the delict.
- xvi) Can. 1389 §1 A person who abuses an ecclesiastical power or function is to be punished according to the gravity of the act or omission, not excluding privation of office, unless a law or precept has already established the penalty for this abuse.

§2. A person who through culpable negligence illegitimately places or omits an act of ecclesiastical power, ministry, or function with harm to another is to be punished with a just penalty.

It is the moral and ministerial responsibility of the individual to adhere to the Clergy Code of Ethics. Corrective action for violations of the Code may take various forms depending on the specific nature, gravity, and circumstance of the offense, including but not limited to an oral or written citation, penal precepts, or other penalties. Anyone who violates the Code regarding a grave matter will be subjected to immediate remedial action by the appropriate authority in each case including but not limited to warnings, penal precepts, removal from ministerial work, removal of faculties, et cetera.

Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach.

The Father anointed our Lord Jesus Christ through the power of the Holy Spirit. May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.

Appendix I

Acknowledgement Agreement For Clergy Code of Ethics

Priest and deacons serving in the Diocese of Phoenix are expected to exhibit the highest ethical and moral standards, and personal integrity in their ministry. Therefore, in addition to the universal law of the Church, they shall abide by the particular law of the Diocese of Phoenix, including:

- *Policy and Procedures for the Protection of Minors*
- *Clergy Code of Ethics*
- *Priest Compensation Policy*
- *Pagellae*
- Any other particular policies or procedures in force in the Diocese of Phoenix

By signing below, I state that I have receive a copy of this *Clergy Code of Ethics*, I have read it, understand it, and have agreed to abide by it. I also understand by signing below I agree to abide by all the above policies of the Diocese of Phoenix.

Print Full Name: _____

Signature: _____ Date: _____