



Priest Personnel Norms

Effective July 1, 2018

DIOCESE OF HONOLULU

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I. Vicar for Clergy

1. The diocesan bishop appoints a priest to be the episcopal vicar for clergy, who is a local ordinary regarding matters related to clergy (*Code of Canon Law*, canon 134 §1). The vicar for clergy is to assist the bishop in fulfilling his responsibilities toward priests and deacons serving in the Diocese of Honolulu and toward those preparing for ordination who will be incardinated clergy.
2. For the specific responsibilities of the vicar for clergy, see the “Job Description of the Vicar for Clergy” in an appendix.
3. These norms will only treat the responsibilities of the vicar for clergy with regard to priests.
4. The vicar for clergy is *ex officio* chair of the Clergy Personnel Board and the Diocesan Screening Committee. See the statutes for each in an appendix.
5. In these norms below, the functions of the vicar for clergy may be performed in his absence by the vicar general or the bishop himself or by another priest with the mandate of the bishop.

II. Assignment of Diocesan Priests

6. In making assignments, these four factors will be taken into account:
 - a. the needs of the particular parishes
 - b. the needs of the diocese
 - c. the needs and qualifications of the individual priest
 - d. the good of the universal Church
7. All assignments of diocesan priests are made by the decree of the bishop unless the bishop has granted the vicar general or vicar for clergy a special mandate.
8. The bishop enjoys the assistance of the Clergy Personnel Board to advise him in making assignments. Only in exceptional circumstances is the bishop to make an assignment without first consulting the board.
9. Priests are encouraged to discuss personnel matters with the vicar for clergy or with members of the Clergy Personnel Board, especially regarding their own assignments. Every priest also has the right to approach the bishop directly concerning his own assignment.
10. With the exception of priests who are new to service in the diocese, each priest is to be consulted by the vicar for clergy or by a member of the Clergy Personnel Board prior to receiving an assignment. When discerning the acceptance of an assignment, the priest may consult appropriate persons about the assignment, especially the priest he will replace and any clergy with whom he would live or work. All involved in the consultation, however, must exercise due discretion regarding the confidentiality of the matter.
11. Ordinarily assignments are effective July 1. Due to exceptional circumstances, interim assignments can be made, ordinarily effective January 1. Public announcements are generally made one month in advance of a new assignment’s effective date.
12. Requests by a priest for a change in assignment are to be communicated to the vicar for clergy by December 1.

13. Upon the expiration of a term of office, the vicar for clergy will notify the priest and discuss the possibility of renewal or a change in assignment by February 1.
14. If the bishop, having consulted the Clergy Personnel Board and the vicar forane, determines that a change in a priest's assignment is necessary or opportune, the vicar for clergy will inform the priest and discuss his next assignment, with due regard for the canonical rights of pastors.

III. Appointment of Pastors

15. A pastor is appointed to a six year term of office (canon 522). (If a just cause suggests it, the bishop may dispense and appoint a priest to a shorter term of office as pastor.) The bishop may renew a pastor's term. During the pastor's term, the pastor can only be removed or transferred against his will in accord with the norms of canons 1740-1752, with due regard for the rights of major superiors in assigning religious priests.
16. The vicar for clergy will provide a priest being considered for a pastor position information about the parish, including a copy of its pastoral plan and information regarding its financial condition.
17. Once an assignment is made, the vicar for clergy is to provide for an orientation for the incoming pastor regarding parish practices and personnel, the assets of the parish, and information regarding the parish's unique heritage. This may include meetings with select parish leadership. A new pastor is to participate in preparation and mentoring programs provided by the diocese.
18. The pastor is to shepherd his parish according to the norms of canons 528-537 and other universal or particular law. All parishes in the Diocese of Honolulu are territorial (canon 518), and the pastor is responsible for the evangelization of all people in his territory, in accord with the teachings of Christ and his Church.
19. A parochial administrator substitutes for a pastor (e.g., during a prolonged illness) or serves as an interim priest between pastors (canons 539-540). The bishop may also appoint a priest as a parochial administrator on a trial basis, especially if the priest is released for service temporarily from another diocese or a religious institute. A parochial administrator possesses the same rights and obligations as a pastor.
20. The pastor is to provide that during the day, at least for announced hours, the rectory or office door and telephone will be answered by a member of the office staff. He is also to arrange for an answering service or machine for non-office hours. Current voice mail, mobile phone, or call forwarding technologies provide the opportunity for the pastor or another priest to be available for emergencies without being in the rectory. The pastor is to make sure that every effort is made to respond to important calls.
21. The pastor is to have his own office, or at least a parlor, that can be a place to meet with individuals or couples in private. The office is to have a door with a window. The pastor is to provide a parochial vicar at his parish with the same.
22. From among the pastors of each vicariate, one is to be appointed as vicar forane for a three year term. The bishop will appoint the vicar forane after having consulted the priests who reside in the vicariate. The vicar forane is to fulfill the obligations specified in canons 553-555 and in the job description found in an appendix.

IV. Appointment of Priests to Other Positions

23. Parochial vicars are appointed and removed by the bishop after having consulted with the Clergy Personnel Board or at least the pastor and vicar forane in more urgent situations. Unless his decree of appointment states otherwise, a parochial vicar is appointed to share in the entire pastoral ministry of the parish in cooperation with the pastor and under his authority (canons 545-552).
24. Priest chaplains may be appointed to serve communities of the faithful not based on territory but based on language spoken or ethnic background or related to specific institutions (canon 564). Chaplains may be appointed for terms of office, or may be freely appointed and removed, or may even be appointed on a temporary basis, depending on the needs and availability of priests.
25. Priests are not to sign contracts for part-time or full-time service with any institutions (e.g., St. Francis Healthcare or the military) without the prior written permission of the bishop. Priests who are considering signing such contracts must first consult with the vicar for clergy.
26. Priests may be assigned as curial officials or to other assignments according to the requirements of canon law and the needs of the diocese. Term, appointment and loss of office are determined by the bishop in accord with canonical norms.
27. The residence of diocesan priests assigned as chaplains, curial officials, or other pastoral assignments will be confirmed by the bishop after the priest has discussed the options with the vicar for clergy.
28. When a priest not assigned to a parish lives in a rectory, the place of assignment is to pay the housing value to the parish as determined in the rate schedule published annually by the vicar for clergy. The pastor and the priest are also to have a written agreement with a description of the priest's role within the parish, compensation of the priest for any ministry performed, and other details of the living arrangements. The vicar for clergy must give a *nihil obstat* to the agreement.

V. Assignment of Religious Priests

29. When a parish is entrusted to the pastoral care of a clerical religious institute of pontifical right through an agreement, the major superior is to present a candidate for office of pastor or parochial vicar to the bishop, who, provided that the candidate has been found suitable, is to appoint him to the office (and install him, if he is pastor) (canons 158 §1, 520, 682). The rest of the norms above related to diocesan clergy apply insofar as possible. Discussions are to take place between the bishop, vicar for clergy, major superior, and individual priest in advance of an assignment.
30. In other circumstances when a religious priest is made available by his major superior for an assignment to a diocesan or parochial position (not involving a parish entrusted to the religious institute), the priest is to be assigned following the same norms as diocesan priests, with the exception that the bishop and major superior are to enter an agreement regarding the priest's service, remuneration, and benefits.
31. Religious priests may be assigned as curial officials, chaplains, or to special ministries in accord with the norms of the prior section.

32. Retired religious priests who request assigned pastoral ministry are, in general, to follow the same procedures.
33. Clerical religious institutes of pontifical right with a canonical house in the diocese may assign its priests to its own ministries (canons 608-611). Such priests are to provide proof of good standing to the vicar for clergy and request faculties from the bishop along with ongoing proof of having met Safe Environment requirements.
34. Other religious priests working in the diocese but without an assignment from the bishop require the written consent of the bishop to undertake their ministry. Such priests are to provide proof of good standing and request faculties from the bishop along with ongoing proof of having met Safe Environment requirements.

VI. Records and Advance Planning

35. Each priest incardinated or serving in the Diocese of Honolulu has the right to review the contents of his personnel file upon written request to the vicar for clergy, with due regard for special rules that apply to psychological and similar reports. The review must be done in the presence of the vicar for clergy. After this review, the priest may decide to submit a dated and signed comment or rebuttal to be included in his file, written by himself or another person, which serves to refute or declare that something exists in the file which the priest believes to be factually incorrect or subject to a different interpretation. The priest may take appropriate canonical action to remove any factually incorrect information from his file.
36. Each incardinated priest is required to prepare a last will and testament. A sealed copy and a record of the location of the original must be on file with the Office for Clergy. If changes are made, a sealed copy with the changes is to be provided.
37. Each incardinated priest is to prepare advanced directives regarding medical care in accord with the moral norms of the Catholic Church, instructions outlining specific wishes of the priest regarding his funeral and burial arrangements, and a list of names and contact information of persons to be notified in case of death. These are to be put into the sealed envelope with the will.
38. In the event of death, the vicar for clergy will work with the priest's family regarding funeral arrangements. Incardinated priests are entitled to be buried in the priest's section at Hawaiian Memorial Park in Kaneohe. Placement will be determined by the diocese. The cost of opening and closing the grave and a standard burial marker will be paid by the diocese. Diamondhead Mortuary is used and the costs of the mortuary will be paid by the diocese. The costs for burial elsewhere and the use of another mortuary for incardinated priests will be limited to the usual amount that the diocese pays and the balance of costs will be the responsibility of the priest's estate.

VII. Incardination into the Diocese of Honolulu

39. Clergy are incardinated into the Diocese of Honolulu by ordination to the diaconate (canon 266 §1). The calculation of the vesting date of the pension, the Defined Benefit Plan, starts from the date of ordination to the priesthood.

40. A priest incardinated in another diocese or into a religious institute who desires incardination into the Diocese of Honolulu is to follow the process outlined in this section. The Diocesan Screening Committee serves as the advisory board to the bishop with regard to requests for incardination.
41. The priest is to request in writing an assignment from the bishop of Honolulu; he is also to request in writing a release from service from his proper ordinary. The priest is to state his reasons for making his request in these letters. (These letters are not to be letters petitioning for ex- and incardination.) The bishop of Honolulu will secure additional information from the priest's proper ordinary regarding his life, behavior, studies, and overall suitability for ministry (canon 269 2°).
42. If the priest seeking incardination is a member of a religious institute, he is responsible for petitioning for exclaustation (canon 686 §1). Exclaustation is a matter between the priest and the religious institute and does not involve the Diocese of Honolulu, but the priest is to provide copies of correspondence regarding petition for and granting of exclaustation with the vicar for clergy.
43. If the bishop decides to give the priest an assignment, the priest is accepted *ad experimentum*. During this time, contributions towards the priest's retirement are paid to the Diocese of Honolulu, which will in turn remit them to the diocese or religious institute of incardination. The bishop may remove the priest from the assignment at any time, and the priest is then to return to his proper ordinary.
44. The priest is to complete a personnel form for the Office for Clergy and provide a recent passport-size photo. He is also to provide a signed statement of his financial liabilities. Age will be a factor in considering incardination requests.
45. The priest is required to complete the orientation program sponsored by the Office for Clergy. The priest must also show initiative in learning the local and ethnic cultures within Hawaii which make serving in the Diocese of Honolulu unique.
46. Normally, after a minimum of three years of ministry in the Diocese of Honolulu, a priest accepted *ad experimentum* may request to begin the evaluation process for incardination, unless the bishop, having consulted the Diocesan Screening Committee, decides that the process is not to be initiated. If the bishop decides that the priest is not to start the evaluation process, he may decide that the priest is to wait two more years to start the process or that the priest's ministry in the diocese is concluded.
47. When beginning the evaluation process for seeking incardination, the priest is to provide the vicar for clergy the names and addresses of at least 30 people from his place of assignment who are in leadership roles who can complete an evaluation of him. These people can include fellow clergy, parish staff, those serving in various ministries, members of parish pastoral and finance councils, etc.
48. The priest undergoing the evaluation process is to have a psychological assessment and a physical examination, to include drug testing and other tests deemed appropriate by the physician to determine the general health of the priest, with experts designated by the vicar for clergy.
49. International priests are to seek to become United States citizens and must have secured at least permanent resident status prior to incardination.

50. Once the evaluations and reports are collected by the vicar for clergy, he is to consult the priest's vicar forane, gather any additional information that might be necessary, and prepare a general summary of the salient points to be presented to the Diocesan Screening Committee so that it may advise the bishop.
51. The Diocesan Screening Committee is to thoroughly discuss the suitability of the priest as a candidate for incardination and may ask the vicar for clergy for additional information. The committee makes a recommendation to the bishop, who makes the decision on whether incardination is opportune or not. The bishop or the vicar for clergy is to inform the priest of the decision.
52. If the bishop decides that the priest may be incardinated, the priest is to present a petition for excardination to his proper bishop (or a petition for an indult of departure to his major superior, if the priest is religious) and a petition to the bishop of Honolulu for incardination, stating his intention to be dedicated to the service of the Diocese of Honolulu (canon 269 3°). The bishop of Honolulu will then grant a letter of incardination, which is only effective along with the letter of excardination (or the indult of departure) (canons 267, 693), indicating the necessity or advantage of incardinating the priest and the ability of the Diocese of Honolulu to support him (canon 269 1°). The calculation of the vesting date of the pension, the Defined Benefit Plan, starts from the date of incardination.
53. If the bishop decides that the priest is not to be incardinated, the priest's ministry in the diocese will be concluded.

VIII. Diocesan Priests Released for Service to the Diocese of Honolulu

54. A priest from another diocese who does not intend to incardinate but to participate in the pastoral ministry of the Diocese of Honolulu is to request in writing an assignment from the bishop of Honolulu; he is also to request in writing a release from service from his proper bishop. The bishop of Honolulu will secure additional information from the priest's proper bishop regarding his life, behavior, studies, and overall suitability for ministry.
55. A written agreement between the two bishops involved is to be entered into regarding the rights and obligations of a diocesan priest from another diocese who is serving in the Diocese of Honolulu (canon 271 §1). Contributions towards the priest's retirement are paid to the Diocese of Honolulu, which will in turn remit them to the diocese of incardination.
56. The priest is required to complete the orientation program sponsored by the Office for Clergy. The priest must also show initiative in learning the local and ethnic cultures within Hawaii which make serving in the Diocese of Honolulu unique.
57. If after some years of service the priest decides to seek incardination, he is to request in writing a switch to *ad experimentum* status from the bishop of Honolulu; he is also to request in writing permission for this from his proper ordinary. The priest is to state his reasons for making his request in these letters. (These letters are not to be letters petitioning for ex- and incardination.) The rest of the norms in the prior section then apply.
58. Retired priests from outside the diocese who request assigned pastoral ministry are, in general, to follow the same procedures as other priests released for service to the diocese.

IX. Visiting Priests

59. A visiting priest who is not seeking an assignment may come to the diocese to serve as a substitute for parish clergy, to study, to give retreats, missions, or workshops, etc. Ordinarily such priests do not require additional faculties from the bishop of Honolulu since they would enjoy faculties from their bishop of domicile. However, for a just cause, special faculties that they may not already possess may be requested (e.g., to remit censures).
60. A visiting priest here for the purpose of ministry (other than purely for the purpose of vacation) is to have a letter of suitability sent from his proper ordinary to the bishop of Honolulu. He is also to make his presence known in person upon arrival to an appropriate person, such as a vicar forane, the vicar for clergy, or the vicar general.
61. A *celebret* is only sufficient to allow a priest to concelebrate a Mass but not to do any additional ministry beyond concelebrating.
62. For clergy from other dioceses requesting to officiate at weddings, see the procedure in an appendix.

X. Diocese of Honolulu Priests Released for Service to Another Diocese

63. Canonical norms envision the possibility, for a just cause, of an incardinated priest being released for service outside of the diocese. This includes the possibility of service as a military chaplain, missionary work, teaching assignments at a seminary or other institute of higher studies, or service in another diocese. Diocesan faculties may be retained by the priest as long as he remains incardinated and in good standing.
64. Entering ministry as a military chaplain or related services (i.e., Active Duty, Reserve Forces, National Guard, Civil Air Patrol, VA Hospitals) requires an endorsement from the bishop. A priest who is considering such ministry is to discuss it with the vicar for clergy.
65. When a priest's release from the Diocese of Honolulu for service elsewhere is approved and effective, his salary and benefits are discontinued, unless the priest negotiates other arrangements and they are confirmed by the bishop in writing. The years of service while ministering outside the Diocese of Honolulu are not counted toward the pension calculation, unless the priest receives written approval from the bishop and regular quarterly payments of at least the amount determined in the annual rate schedule are made to the Defined Benefit Plan.

XI. Incardinated Priests Without An Assignment

66. A diocesan priest capable of accepting an assignment but who desires to leave sacred ministry temporarily or permanently will be suspended with the hope of repentance and return to active ministry (canons 274 §2, 1333, 1371, 2°). The suspension will remain in effect until which time the situation is otherwise resolved.
67. While a priest who has an assignment is entitled to remuneration (canon 281 §1), a priest who is suspended, who is irregular for the exercise of orders due to his own actions, who refuses to accept an assignment, or who cannot be given an assignment because he is recalcitrant, is entitled merely to sustenance. He will be provided with what he needs to live, but he is not entitled to anything more. The vicar for clergy may direct him to live at a specific rectory or other

residence. He will be provided with health insurance. He will be provided a minimal stipend to cover the costs of essentials to live (e.g., food, clothing, medical copays, bus fare). He is not entitled to be provided a vacation or other benefits. Anything additional given to him is at the discretion of the bishop.

68. A priest who suffers from serious illness, physical or mental incapacity, or old age is entitled to social assistance (canon 281 §2). For the retired, there are defined retirement benefits in the section below. Similar assistance will be provided for those who are under the age of 65 who cannot work due to illness or incapacity that is not their fault. The priest is first to apply for Social Security disability benefits. If he is still in need of additional assistance or if Social Security disability benefits are denied, the priest may request additional assistance from the diocese, which is given at the discretion by the bishop. Disclosure of complete information regarding the priest's personal resources will be required in order to assist the bishop in making a just determination.
69. See the "Instruction Regarding Allegations of Sexual Harassment and Sexual Misconduct Against Clerics" in an appendix regarding a priest placed on administrative leave by the bishop.

XII. Retirement of Incardinated Diocesan Priests

70. Every priest is encouraged to remain active in sacred ministry to the extent that he is able. Incardinated diocesan priests may elect to retire from ecclesiastical office at the age of 70. Upon reaching his 69th birthday, each incardinated diocesan priest is to communicate with the bishop regarding his willingness to continue in his present ministry or other possible areas of service, his preparation for retirement, his health, his finances, and the needs of the diocese.
71. Regarding pension, housing, and medical benefits for retired priests, Retired Priest Defined Benefit Plan in an appendix. Disability resulting in a priest's necessary retirement at the age of 65 or older shall also make the priest eligible for the benefits of retirement.
72. Each priest is encouraged to begin planning for retirement several years in advance. He may seek assistance from the vicar for clergy.
73. If a priest should desire to remain in the same rectory from which he retires as a pastor and, if space allows it, he may do so with the consent of the new pastor and the bishop. The retired priest is to vacate the pastor's quarters. Alternately, he may negotiate his place of residence at another rectory within the diocese. The pastor and the retired priest are to have a written agreement with a description of the retired priest's role within the parish, rent paid, compensation of the retired priest for ministry, and other details of the living arrangements. The vicar for clergy must give a *nihil obstat* to the agreement.
74. A retired priest living in a rectory is not to be a burden to the parish staff if he becomes beset with serious health problems. In that situation, the retired priest is to move out of the rectory, or if the bishop asks him to move out, he is to comply.
75. At the time of retirement, the moving expenses of a retired priest are covered in the same way as active priests. Once retired, the cost of moving is the responsibility of the retired priest.
76. Retreat costs for retired priests attending the diocesan retreat will be paid by the diocese. Priests choosing other retreats will be reimbursed for expenses not to exceed the amount paid for a priest

participating in the diocesan retreat. Receipts of incurred expenses must be submitted to obtain a reimbursement, or an invoice may be submitted for payment.

77. Retired priests are encouraged to participate in educational opportunities. The diocese will pay for retirees to attend the annual convocation of priests.

XIII. Assigned Priest Remuneration

78. “The remuneration to be given to clerics first of all should be the same for all those who work under the same circumstances, taking into account both the nature of the office and of times and places, and the remuneration must be sufficient so that clerics can lead an honorable life and be in a position to help the poor,” Blessed Paul VI, apostolic letter *motu proprio Ecclesiae Sanctae*, Norms for the Implementation of the Decrees of the Second Vatican Council.

79. Each fiscal year the vicar for clergy will prepare a rate schedule of the remuneration and benefits for priests assigned by the bishop that will be distributed as part of the annual budget assumptions. The following will be included:

A. Remuneration

- a. Base salary, including the food allowance
- b. Allotment for Social Security self-employment tax
- c. Car allowance, plus car insurance requirements and plan
- d. Pay differential for pastor
- e. Pay differential for pastor with school
- f. Pay differential for priest assigned to a diocesan curial office
- g. Amounts paid to substitute priests for Sunday Mass, weekday Mass, and scheduled confessions

B. Benefits

- a. Contribution towards the priest’s retirement
- b. Maximum amount available for clergy retreat and continuing education
- c. Amount for priests’ convocation
- d. Maximum reimbursement for mobile phone
- e. Value of housing for Social Security self-employment tax purposes
- f. Maximum reimbursement for out-of-pocket of medical expenses
- g. Maximum reimbursement for moving expenses when transferring parishes
- h. Maximum reimbursement for moving expenses when returning to one’s home diocese

80. The Diocese of Honolulu processes priest payroll for the parishes. Parishes are not to pay priests bonuses in addition to their salary. All remuneration for religious priests is to be paid by the parish to the religious institute, including amounts for substituting for Masses and confessions.

81. All diocesan priests, including international diocesan priests released for service to the Diocese of Honolulu, whether temporarily or permanently, are to participate in Social Security and pay the self-employment tax. All priests on diocesan payroll must submit proof of Social Security enrollment to the Diocesan Finance Office to receive the Social Security self-employment tax allowance.

82. The parish shall provide the priest's residence. Parishioners and staff members are not to have the run of the private living quarters of the priests. Each priest is to exercise good stewardship regarding the living space entrusted to him.
83. The bishop must give permission for a priest to live in a place other than in the parish rectory if there are exceptional reasons for this.
84. The parish is to provide non-food supplies for the kitchen and laundry. The priest's personal living expenses are paid from his personal funds and not from parish funds. The parish is not to pay, for example, for toiletries, tobacco products, alcohol, and costs associated with pets.
85. The parish may provide coffee and tea if the parish office is located in the rectory. Other food expenses are the obligation of the priest. Costs associated with the entertainment of personal guests are the responsibility of the priest.
86. The parish may pay for refreshments and parish-related hospitality, such as food for parishioner appreciation events, guest speakers, or vicariate meetings. The priest may receive reimbursement for meals related to official church business only if all of the following apply:
 - a. The meal has a clear church business purpose
 - b. A substantial church business discussion, meeting, or negotiation takes place before, during or after the meal
 - c. A receipt is submitted to the parish office with the bona fide church business purpose noted on the receipt as well as the attendees
87. When two or more priests live in the same rectory, the priests may agree to share the costs of some or all food supplies. This may especially be desirable for religious priests. Priests, however, are free to keep their food separate. In all circumstances, the cost of food remains the responsibility of the priest or religious institute.
88. The priest is to reimburse the parish for personal long-distance calls made on parish phones. The parish may reimburse for the cost of a mobile phone and its plan if the phone is regularly used for parish business, up to the maximum determined in the annual rate schedule. The priest is to provide his mobile phone number to the vicar for clergy and to his vicar forane.
89. Items such as furniture and electronics that are purchased with parish funds remain the property of the parish. The pastor is to maintain an inventory of parish assets. Each priest is to maintain an inventory of his personal assets.
90. Basic cable or satellite television service and internet access is to be paid by the parish. The priest is to reimburse the parish for additional premium cable channels or pay-per-view services.
91. Priests who have pets are responsible for any maintenance issues and damage to the rectory caused by the pets, especially upon departure from the residence. Pets are not to infringe upon the privacy or well-being of other priests and parish staff in the rectory.
92. The priest is to own or lease his own car and is required to have a valid driver's license, issued either by the State of Hawaii or another U.S. state. The priest is to provide proof of car ownership or lease to the Diocesan Finance Office in order to receive the car allowance. If the priest does not have a car and uses a taxi or other means of transportation (for example, due to medical

reasons), the priest may petition the vicar for clergy in writing to receive an alternate transportation allowance. The vicar for clergy will determine the amount.

93. The parish is responsible for quarterly payments for the purpose of the priest's retirement as defined in the annual rate schedule. For incardinated diocesan priests, the payments will be paid to the diocese's Defined Benefit Plan. For other priests, the funds will also be paid to the Diocese of Honolulu, which will then remit them to the priest's religious institute or diocese of incardination.
94. The parish pays the premium for the priest's health insurance. This includes general medical and hospital coverage along with eye, dental and prescription plans.
95. An active incardinated priest with out-of-pocket medical or hospital expenses beyond the amount determined in the annual rate schedule within a single fiscal year may submit a request for reimbursement to the vicar for clergy. To be reimbursed, the priest must submit copies of the year's Reports to Member from the insurance company along with proof of payment, such as images of cancelled checks or credit card receipts, within three months after the end of the fiscal year. Any amount reimbursed to the priest is taxable income.
96. The diocese will pay for moving expenses up to the maximum amount determined in the rate schedule, which includes car and personal effects, for all priests upon transfer of assignment within the diocese. Receipts for the costs must be submitted for reimbursements. For a diocesan priest from another diocese who is returning home, the moving expense is limited to personal effects up to a different maximum amount determined in the rate schedule.
97. What is said above regarding parishes applies equally to priests serving as chaplains or who hold diocesan curial positions and their respective places of assignment.

XIV. Time Away

98. Each priest assigned by the bishop is entitled to *at most* one month of paid vacation each year (canon 533 §2). This may be taken continuously or in parts.
99. Military reserve chaplains may use their 30 days of vacation for reserve duty. The replacement priest is paid by parish funds. If, after obtaining permission from the vicar for clergy, the reserve chaplain takes additional vacation time, he must reimburse his parish for the amount it cost to compensate his replacement.
100. "In order to be absent from the parish for more than a week, however, a pastor is bound to inform the local ordinary" (canon 533 §2). Whenever a priest is away for any purpose for longer than one week, he is to inform the vicar for clergy and his vicar forane by email. He is to provide them with the name of the priest who will substitute for him and, if he cannot be reached on his mobile phone, contact information for where he is staying.
101. Each priest is to make an annual spiritual retreat of four to seven days. The cost of the retreat is to be paid from the amount allocated to the priest's continuing education. The days of retreat are not included in the priest's vacation time (canon 533 §2).
102. The place of assignment is to budget annually the amount designed in the rate schedule for each priest for continuing education. The priest may be reimbursed for expenses, including travel and conference fees, but meals not included in the conference fees are not reimbursable. He is

encouraged to attend workshops offered by the diocese. The priest is permitted to attend continuing education workshops outside the diocese for a maximum of one week each year.

103. A priest may lead a pilgrimage for his parishioners, but he is limited to one pilgrimage each year for a maximum of two weeks. Anything additional is to be computed as part of his vacation.
104. The place of assignment will budget annually for each priest to attend the annual convocation of priests. The convocation is obligatory for priests who have an assignment from the bishop.
105. Each priest is entitled to a full day off each week. Following Christmas and Easter, each priest may take three days off. These days must be taken within 30 days after Christmas or Easter.
106. Absence for a death in the priest's family or due to the need for medical care is treated on an individual basis. In cases of family emergencies, the priest is to notify the vicar for clergy before departure. Arrangements for substitute priests are to be made with the assistance of the vicar for clergy and in coordination with the vicar forane.
107. It is the pastor's responsibility to find a priest to substitute when necessary. However, if he needs assistance, he is to contact the vicar for clergy at least two months in advance. Even if the vicar for clergy assists with finding substitute priests, the arrangements are made directly between the pastor and the substitute priest.
108. Regarding sabbaticals or study leave, see appendices.

XV. Substitute Priest Remuneration

109. Substitute priests being compensated with pay and room must be eligible to work in the United States according to federal law and must be issued a Form 1099.
110. If a retired or visiting priest (or other priest without an assignment from the bishop) fills in at parish for a period of time, he is to be paid the priest's base salary plus the food allowance and Social Security self-employment tax allowance (if the priest is subject to this tax). If the priest is substituting for less than a month, this payment is to be prorated according to the amount of the month that he is working. If the priest has or rents his own car, he is to be paid the car allowance, similarly prorated. He may be reimbursed for airfare if coming from off-island.
111. In other situations where the substitute priest is only celebrating certain Masses or scheduled confessions, the amounts paid are defined in the annual rate schedule. Such priests, if coming from off-island (for example, to substitute for a weekend), may be reimbursed for costs related to transportation, such as airfare, airport parking garage, and rental car. However, priests with an assignment from the bishop who receive a car allowance may not be reimbursed for mileage or gas.
112. If a priest with an assignment from the bishop assists at another parish in lieu of celebrating Masses and fulfilling other responsibilities at his assigned parish, the parish where the priest is assigned is entitled to the compensation, not the priest. (In this situation, one parish is to reimburse the other parish.) A priest who simply celebrates an occasional Mass at another parish in addition to fulfilling all of his assigned responsibilities may receive the substitute pay according to the amounts defined in the annual rate schedule.

Canons from the *Code of Canon Law* regarding the Role of Pastor

Can. 528 §1. A pastor is obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith, especially by giving a homily on Sundays and holy days of obligation and by offering catechetical instruction. He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice. He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith.

§2. The pastor is to see to it that the Most Holy Eucharist is the center of the parish assembly of the faithful. He is to work so that the Christian faithful are nourished through the devout celebration of the sacraments and, in a special way, that they frequently approach the sacraments of the Most Holy Eucharist and penance. He is also to endeavor that they are led to practice prayer even as families and take part consciously and actively in the sacred liturgy which, under the authority of the diocesan bishop, the pastor must direct in his own parish and is bound to watch over so that no abuses creep in.

Can. 529 §1. In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas. With generous love he is to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties. He is to work so that spouses and parents are supported in fulfilling their proper duties and is to foster growth of Christian life in the family.

§2. A pastor is to recognize and promote the proper part which the lay members of the Christian faithful have in the mission of the Church, by fostering their associations for the purposes of religion. 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.

Can. 530 The following functions are especially entrusted to a pastor:

- 1° the administration of baptism;
- 2° the administration of the sacrament of confirmation to those who are in danger of death, according to the norm of can. 883, 3°;
- 3° the administration of Viaticum and of the anointing of the sick, without prejudice to the prescript of can. 1003, §§2 and 3, and the imparting of the apostolic blessing;
- 4° the assistance at marriages and the nuptial blessing;
- 5° the performance of funeral rites;
- 6° the blessing of the baptismal font at Easter time, the leading of processions outside the church, and solemn blessings outside the church;
- 7° the more solemn Eucharistic celebration on Sundays and holy days of obligation.

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.

Can. 532 In all juridic affairs the pastor represents the parish according to the norm of law. He is to take care that the goods of the parish are administered according to the norm of cann. 1281-1288.

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.

§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.

§3. It is for the diocesan bishop to establish norms which see to it that during the absence of the pastor, a priest endowed with the necessary faculties provides for the care of the parish.

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.

§2. A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1.

§3. A pastor who has not satisfied the obligation mentioned in §§1 and 2 is to apply as soon as possible as many Masses for the people as he has omitted.

Can. 535 §1. Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

§2. In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, ascription to a Church *sui iuris* and the transfer to another Church. These notations are always to be noted on a baptismal certificate.

§3. Each parish is to have its own seal. Documents regarding the canonical status of the Christian faithful and all acts which can have juridic importance are to be signed by the pastor or his delegate and sealed with the parochial seal.

§4. In each parish there is to be a storage area, or archive, in which the parochial registers are protected along with letters of bishops and other documents which are to be preserved for reason of necessity or advantage. The pastor is to take care that all of these things, which are to be inspected by the diocesan bishop or his delegate at the time of visitation or at some other opportune time, do not come into the hands of outsiders.

§5. Older parochial registers are also to be carefully protected according to the prescripts of particular law.

Can. 536 §1. 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.

§2. A pastoral council possesses a consultative vote only and is governed by the norms established by the diocesan bishop.

Can. 537 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 these same norms, are to assist the pastor in the administration of the goods of the parish, without prejudice to the prescript of can. 532.