



THE CARE & WELL-BEING OF PRIESTS

Diocese of Great Falls-Billings

The Church of Eastern Montana is grateful for her ministers; grateful for who they are and their willingness to serve. She is concerned that priests will care for their own well being as well as that of the people.

Contemporary spirituality emphasizes growth of the WHOLE person. It recognizes the interaction between the spiritual and material; the correlation between the personal and communal dimensions of spirituality. We are made of body, mind and spirit. Care for ourselves first is a healthy premise on which to base our lives as ministers of Gospel wholeness.

The following is a summary of the life care package for priests in the Diocese of Great Falls-Billings.

Clergy Finances and Insurance: Finances which pertain to the life and ministry of priests, their ongoing formation, their supply while away, as well as their insurance and retirement benefits are determined by the diocesan finance board and the bishop in consultation with the priests' council

Health Care: Priests are encouraged to avail themselves of proper nutrition, regular physical checkups and a daily regimen of physical exercise. Each priest is entitled to proper meals. For those who cannot cook, finding a housekeeper may be important. Finding suitable exercise programs during the winter, especially in our smaller localities, can be quite a challenge, yet nonetheless necessary.

Days Off Each Week: Priests are entitled to a day off each week and strongly encouraged to be faithful to this practice. Parishioners should be made aware of the priest's day off and requested not to infringe on this time except in the case of emergency. This may mean having a day during the week when Mass is not scheduled.

Some priests, especially in rural settings, find that combining days off (for example, two days off every other week, or three days off every third week) better meets their needs. Often the necessity to drive long distances to be with fellow priests or with friends, coupled with the difficulty of truly getting a day off in a small town where stepping on the street means doing ministry, makes this a desirable alternative.

In addition to a weekly day off priests need to set aside adequate time for reading, prayer and reflection. Unless pastoral ministry is nourished with study and prayer, it soon becomes mechanical and desiccated.



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Rectory Living: It is important that priests learn to separate their personal lives from what they do as church ministers. A priest living in the parish rectory may want to move his office and work space elsewhere. If a priest is the owner of a pet or pets, his out-of-pocket expenses (i.e. not paid by the institution) include, but are not limited to food, veterinary care, medicines and supplements, ongoing grooming costs and carpet repair/replacement as needed, as well as any other collateral damages to church property. Note: for Alternative Housing, refer to Diocesan Policy, "Policy Regarding a Priest Living Outside the Rectory."

Vacation: Each priest is entitled to an annual vacation for 30 days (with a maximum of 4 weekends) in accordance with canons 533§.2 and 550§.3.

Canon 533§.2: Unless there is a serious reason to the contrary, the pastor may be absent each year from the parish on vacation for at most one continuous or interrupted month...

Canon 550§.3: The Parochial Vicar possesses the same rights as the pastor in the matter of vacation time.

Anytime a priest is away or on vacation from the parish, adequate information should be left at the parish so he can be contacted. In addition, if a priest is to be away for one week or more, he must contact the bishop's office and provide the dates he will be away and provide contact information. A priest may request permission from the bishop to take additional weeks off if he needs them.

Annual Retreat: Each priest is expected to avail himself of an annual retreat in accord with the prescriptions of canons 276§ and 533§.

Canon 276§.1 In leading their lives, clerics are especially bound to pursue holiness. . . §.2 In order for them to pursue this perfection . . . they are also bound to make a retreat according to the prescriptions of particular law.

Canon 533§.2 The days which the pastor spends once a year in spiritual retreat are not counted in his vacation days.



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Travel outside the diocese for a retreat is customarily borne by the priest himself.

Professional Journals: Priests are encouraged to subscribe to at least two or three journals for their ongoing professional development.

Support Group: Priests are encouraged to join a Support Group. Prayer and sharing one's life with fellow priests has been beneficial for many.

Attendance at Presbyteral Assemblies: Priests are expected to participate in the two annual meetings of the Presbyteral Assembly.

“The encouragement and support that we find in one another is a great gift of God's love – a characteristic of Christ's priesthood. The increase of mutual support among brother priests through prayer and sharing is a most encouraging sign. The same can be said, on a different level, for the development of presbyteral councils committed to the solidarity of priests with one another and with the bishop in the mission of the Universal Church.” *(Pope John Paul II)*

Continuing Education: see Policies on Continuing Education. For remuneration of those on sabbatical, see Temporalities.

Transfer or Reassignment: see Policies of the Clergy Personnel Board.

Retirement: Priests are free to request the bishop's permission to retire at 65. Those who choose to continue active status must submit a letter of resignation at 75. see Canon 538§.3.

Priests are invited to prepare themselves spiritually, mentally, emotionally, and financially for their retirement years. They are encouraged to work with the continuing education director in availing themselves of the opportunities to understand the process of aging as well as the third age potential.

Priests could model for others how to grow old gracefully and enjoy one's golden years.

Active Pensioners: Pastors who continue in their assignment, with the written permission of the bishop, may be named “Active Pensioners.” Under these circumstances, the pastoral ministry remains the same, salary and benefits from the parish may still be drawn, and the CBA retirement funding may begin.

Lifestyle: **Canon 282§.1** Clerics are to cultivate a simple style of life



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and are to avoid whatever has a semblance of vanity.

Canon 282§.2 After they are provided for their own decent support and for the fulfillment of all the duties of their state of life from the goods which they receive on the occasion of exercising an ecclesiastical office, clerics should want to use any superfluous goods for the good of the Church and for works of charity.

Special Gifts: It is recommended that the custom of special gifts be discouraged. (i.e. Mother's Day, Father's Day, All Souls, etc).

Wills: All diocesan priests must file a copy of their Last Will and their burial instructions, in a sealed envelope with the vicar general.

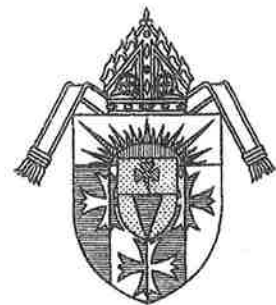
- a. These documents are to be in a separate sealed envelope which will be placed in each priest's file at the pastoral center.
- b. It is recommended that a priest's Last Will be drawn up by an attorney. The Vicar General is available to help identify an attorney.

Funeral and Burial: Instructions should,

- a. include the location of the original copy of your will, and
- b. either – simple statement that all funeral and burial arrangements may be left to the discretion of the bishop or a detailed listing of your instructions regarding your funeral and burial. These should include the funeral director, place of burial, ministers of funeral mass, pall bearers, homilist, etc., and
- c. A list of all relatives and alumni associations who are to be notified with their addresses.

Approved by
Bishop Anthony Milone
March 31, 1995

**THE CARE AND WELL BEING OF
THE CHURCH'S MINISTERS:
PRIESTS**



Diocese of Great Falls-Billings

March 31, 1995

Introduction

HOW TO USE THIS DOCUMENT

This document, *PRIEST PASTOR*, is designed to help each priest on a journey of self-evaluation and self-reflection.

It may also be used, if so desired, as a tool to craft a "job description" for a particular priest in a particular parish. In this case, input from others would add depth and perspective, and would guide the pastor in making inroads to growth, change, and perhaps improved morale. With a realistic job description, a priest pastor can involve the parish staff, the pastoral and finance councils, and parishioners in an annual evaluation process. There is no "right" or "wrong" way to use the information provided here or to fulfill a particular responsibility.

DELEGATION OF RESPONSIBILITIES

An quick overview of this document may give a priest the impression that it is unrealistic and too demanding. One may ask, "How can one person fulfill all these responsibilities?"

It must be stressed at the beginning that even though the pastor may be responsible for the accomplishment of so many facets of parish life, it is not necessarily a personal responsibility. His skill in sharing the load of ministry with competent helpers — paid or volunteer — is essential, especially in larger parishes.

Of course, this sharing of responsibility is more appropriate in some areas than others. For example, it is relatively easy to share administrative duties on one hand, but on the other, it is impossible to delegate non-ordained persons to administer sacraments. And no one but the priest himself can lead others by example to a prayerful and spiritual life. But between these extremes are many likely areas of shared ministry.

PRIEST PASTOR

A Vision of this Ministry

The Pastor is a professional minister, ordained to the priesthood¹, and appointed by the Diocesan Bishop as his representative to lead and officially administer a parish (or more than one parish with missions, as the case may be). He possesses the special responsibility of overseeing the entire Christian community within a specific locale. He enables and empowers the community to be a sign of the reality of the Kingdom of God. The Pastor is responsible for the growth and development of a particular Catholic community in response to the mandate of his Bishop and the call of the People of God.

The Pastor's preeminent liturgical role is most genuinely expressed in presiding at the Eucharist, although his Prayer-Leader role is also exercised in the celebration of the Sacraments and other forms of worship. Through the leadership of the Pastor, characterized by service in the manner of Jesus, the various ministries of the Parish(es) are coordinated. The Pastor encourages, supports, challenges, and inspires staff members, volunteers and, indeed, all the parishioners to use their gifts in service of the community. As guarantor and listener, he harmonizes, mediates, orders, and responds to the diverse needs of various parish groups.

As Servant-Leader, he attempts to incarnate the values of the Gospels, links people with their tradition and history, and provides a context for a faith vision of the future. The Pastor serves the Christian community by sharing with them the graces which God has given him and which are revealed in his spirituality, as well as in his limitations and inadequacies.

He responds to the faith, love, confidence, and trust placed in him by proclaiming the message of the Gospel through a ministry which is faithful, loving, and in meaningful relationship with the people served. The Pastor experiences his life of ministry as one of basic self-fulfillment yet ongoing self-conversion. He highly values the singular significance of his ministry which enables the believing community to incarnate and enliven the presence of Jesus in the here and now, where all are one.

Qualities

An effective Pastor is a visionary who has achieved maturity in human life and in pastoral ministry, and who possesses physical, emotional, and spiritual fitness. It is important that he be judiciously wise, possess practical common-sense, have an appropriate sense of humor, and know the joy of some self-fulfillment in priesthood. As one called upon to enable staff, volunteers, parish leaders, and parishioners alike, he needs to be collegial in style, diplomatic in ministerial relationships, straight-forward and consistent in his administration, and respectful of a diversity of ideas and approaches as well as the freedom of others. The effectiveness of his leadership style requires constant and effective communication with members of parish staff(s) and with parishioners. Leadership, as well as a sense of compassion, hospitality, and being bonded with the parish(es) at large, is necessary.

¹ In some of the parishes in our Diocese where there is no resident Pastor, much of the Pastor's role is currently exercised by non-ordained personnel ("Pastoral Administrators"). However, only ordained priests may possess the canonical title of Pastor.

5. How does he provide spiritual formation and educational vision for parish ministers of education? (Some examples: catechists and teachers, in collaboration with the DRE, school principal, youth minister, etc., as may apply.)
6. How does he assure the integration of various sub-groups, such as parish school personnel, into a unified vision?

The Pastor is responsible for THE MINISTRY OF PASTORAL SERVICES

REFLECTION QUESTIONS:

1. How does he provide significant personal presence at parish events?
2. How does he spend time with the parishioners, especially at important moments of their lives?
3. How does he provide for on-going spiritual renewal and development of the faith community at large, building a sense of parish unity and mutual ministry?
4. How does he recognize the gifts of others, calling forth leadership from the parish community, providing for their training, delegating responsibilities, and establishing structures for collegial functioning and shared decision-making?
5. How does he assure that ministry of care for the sick and homebound, family life ministry, marriage preparation and enrichment, pastoral counseling, and all other specialized ministries are functioning effectively?
6. Is he open to serve on Diocesan boards and committees as is needed, and identifies and develops those areas of direct ministry which are most in keeping with his unique abilities, interests, and gifts?

The Pastor is responsible for ADMINISTRATION

REFLECTION QUESTIONS:

1. How does he ensure proper administration of the material assets of the parish? (Buildings, finances, and budget preparation, etc., in consultation with the parish finance council(s) and the Diocesan finance office)
2. Does he discern parish(es) needs, in consultation with the parish pastoral council(s) and coordinates future planning in cooperation with neighboring pastors in his Vicariate, the Diocesan pastoral council and the on-gong Diocesan planning process.
3. How does he oversee personnel management of paid support or volunteer staff? Does he provide just wages, encourage volunteers, employ outside help and consultants as needed, and is he available for regular staff and individual meetings providing for affirmation, mutual support and evaluation?
4. Does he know the Diocesan vision/mission and invite the parish community to articulate its vision/mission ensuring on-going evaluation of parish life and programs in the light of those visions/missions? Is he able to design and implement systemic change in conjunction with planning groups?
5. How does he coordinate operations of the parish office, including maintenance of parish sacramental records?
6. Is he good at decision-making?
7. Is he able to negotiate and manage conflict among parish leadership?
8. Is he skilled in public relations and able to listen to others and communicate effectively?

The Pastor is responsible for BROADENING HIS KNOWLEDGE

REFLECTION QUESTIONS:

1. Does he have an in-depth grasp of Church teaching, as well as of biblical and pastoral/moral theology?

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3/31/95