

SAINT ELIZABETH ANN SETON PARISH POLICIES

STANDARDS FOR EXCELLENCE: AN ETHICS AND ACCOUNTABILITY CODE

**Standards for Excellence:
An Ethical and Accountability for Catholic Parishes**

This handbook has been prepared to assist you in becoming familiar with the policies of Saint Elizabeth Ann Seton, your responsibilities as a member of the Parish staff and the benefits our employees may enjoy.

This handbook is presented as a matter of information only. Saint Elizabeth Ann Seton embraces the wisdom of the policies discussed within and is committed to regularly reviewing its policies. Consequently, Saint Elizabeth Ann Seton reserves the right to change and/or terminate any or all of the policies at any time. Any practices or policies, which have been in effect up to now, but are contrary to these provisions, are to be immediately considered no longer in effect and no longer apply to any diocesan employment practice.

Indiana is an “employment at-will” state, which basically means that just as you have every right to end your employment at any time, for any reason, Saint Elizabeth Ann Seton has the same right regarding your employment.

No policy or practice of Saint Elizabeth Ann Seton is to be construed to change our “employment at-will” relationship. Only the Bishop and the Diocesan Director of Human Resources have the right to modify or change the “at-will relationship” by executing a written employment contract in specific and individual situations. When a written employment contract is executed it is, without exception, in effect for only one (1) year. All such contracts must be renewed, in writing, each year. Failure to annually renew the contract is not to be construed as an extension of the original contract, nor is continued employment after expiration of the original contract to be understood as creating an implied employment contract.

No language, writing or terminology in this handbook is to be understood as creating a contract, real or implied, between Saint Elizabeth Ann Seton and any and all of its employees. The intent of this handbook is to express policies that reflect our values as a Church and act as a general guideline in the everyday ministry we engage in as staff members at Saint Elizabeth Ann Seton.

This handbook does not attempt to answer all the questions, which may arise. It serves only as a framework in which objectives can be developed, implemented, reviewed and evaluated. Saint Elizabeth Ann Seton will comply with all applicable civil and canon laws pertaining to the employment of Church personnel.

The Pastor is responsible for the overall administration and interpretation of these policies. Any questions should be brought to the attention of the Pastor.

This handbook Adopted with the recommendation of the Pastoral Council and the consent of the Pastor on January 12th, 2010.

SETON STANDARD'S OF EXCELLENCE APPROVED AMENDMENT HISTORY

ALL CHANGED APPROVED BY PASTOR WITH CONSENT OF PASTORAL COUNCIL

| <u>SECTION</u> | <u>CHANGE</u> | <u>DATE</u> |
|----------------|---|-------------|
| | Diocese of Gary Guidelines for a Safe Environment for our Youth | 4/2/13 |
| 301 | REGULAR FULL-TIME EMPLOYEES are..."to work a full-time schedule of thirty (30) hours a week." This line was amended to read: "to work a full time schedule of thirty (30) hours a week for at least 40 weeks per year." | 3/10/2015 |
| 402 | <u>DIRECT DEPOSIT</u> Employees of St. Elizabeth Ann Seton are provided the optional benefit of having their earned wages deposited directly into their individual bank checking and/or savings account at no additional cost. | 4/6/11 |
| 404 | If an eligible employee works on a recognized holiday, a flexible work schedule will be provided. They may request an alternate day off with pay in the pay cycle. If a recognized holiday falls on a Saturday, eligible employees are scheduled for time off with pay on the Friday prior to the holiday. If a recognized holiday falls on a Sunday, eligible employees are scheduled for time off with pay on the Monday following the holiday. | 1/11/2011 |
| 405 | "Part time employees accrue sick leave benefits on the number of hours they work." This line was deleted. Only Regular full-time employees receive benefit. | 4/13/2010 |
| 405 | Accumulated sick days shall now be: "thirty [30] sick days per year" | 6/6/2010 |
| 411 | Lay Retirement Plan: This plan was terminated in December 2014 by the Diocese of Gary and replace by the following program: 403 (b) Thrift Plan | 3/10/2015 |
| 604 | "Using the Internet for political causes or activities, religious activities or any sort of gambling" This line was amended. "religious activities" was deleted. | 4/13/2010 |
| 708 | Resignation and Rehire Policy and Procedures [*also as Appendix O] Feb. 1, 2011 | |
| 901 | "Confirmation preparation programs begins in the sixth grade" This line was amended to read: "in the seventh grade" [*some texts had stated 6th some said 7 th] | 4/13/2010 |

902 “foul language discipline procedure, and a food/treat policy, Sacramental policy for Reconciliation, Eucharist, Confirmation and treats”. This line was amended to read: “foul language discipline procedure, and a food/treat policy.”

4/13/2010

Index of Appendixes: “Appendix C-Sexual Misconduct Policy”

This section the following additional documents were added as part of Appendix C following Sexual Misconduct Policy:

1. “Safe Environment Plan/ revised 6-11-04
2. Practical Guidelines for a Safe Environment for Our Youth / revised 6-13-03
3. Diocese of Gary Volunteer Screen Form- Safe Environment Plan
4. Virtus Volunteer’s Code of Conduct. These documents added: 4/13/2010

609 “prohibits employee possession or use of cameras in the workplace, or use of cameras in the workplace, including camera phones as a preventative step believed necessary to secure employee privacy, trade secrets and other business information.” This line amended to read: “prohibits employee use of cameras including camera phones for the reproduction of personal, private and or professional data/ records of parishioners, employees, volunteers, staff and any other business/church information of the parish, Diocese of Gary, the Catholic Church or any trade secrets and other business information.” 4/13/2010

Appendix C “Sexual Misconduct Toward Minors and Others at Risk”: revised 10/1/10 with additional document “Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons”

Approved 12/8/2002: revision by Bishop D. J. Melczek

Sexual Misconduct Toward Minors and Others at Risk: The Policy of the Diocese of Gary [Seton Handbook –section 23-C] Most recently revised **6-29-2015** (Document of 10 pages).

Appendix O – Resignation and Rehire Policy and Procedures [also found as “708”]

Approved/ Effective February 1, 2011, Bishop D. J. Melczek

Tuition Assistance Policy for the ‘OTHER PARISH SUBSIDY’

Revised to comply with Federal regulation: Rev.83-104 as follows: “The Federal Government does not allow the Church to establish a specific dollar amount as a minimum contribution in order to be eligible for Tuition Assistance.

However the Bishop's policy does require you to be a supporting member of the parish to be eligible for the subsidy. It is from the bible that we receive our guidance for the call to title unto the Lord, thus to "support the parish" mission.

It is in the Bible, Jacob makes this vow to title: Genesis 28:20-22.....Families applying for the tuition subsidy are asked to use this biblical tradition of tithing to guide them in making their own parish contributions.

Approved: March 8, 2011

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Welcome

Welcome to the Dioceses of Gary. As disciples of Jesus Christ, we are called to respect and honor the sacredness of all people. It, therefore, is the constant goal of Saint Elizabeth Ann Seton Parish to engage all diocesan, parish and school employees in a context of fairness and justice. Practically, this means that Saint Elizabeth Ann Seton Parish and all its entities will deal consistently with employees.

Saint Elizabeth Ann Seton Parish seeks to create an inclusive work place. It is expected that all diocesan, parish and school staff members endorse and are committed to this policy. This handbook of policies, procedures and guidelines found in Sections 100 through 700, give us tools to fulfill our missions.

This handbook is available for review at the parish office. Every employee, lay minister, teacher, staff member and volunteer will be provided a copy of Sections 100 through 700 and is required to read the contents this handbook. At the conclusion of their review, the employee lay minister, teacher, staff member and volunteer is expected to sign acknowledgement of these sections, *Appendix J*. The policies and forms set forth are subject to change at any time. If any law contradicts any of the terms or conditions this handbook contains, then the applicable law shall supersede those conditions which are contradicted.

This handbook is not an employment contract nor a legal document. This handbook had been prepared to provide information to employees regarding current personnel policies, procedures and benefits. It is not intended to be all-inclusive. Personnel and policy practices are under constant review, so benefits, policies and forms can be added, changed or deleted at any time with or without notice

We serve a diverse local Church; therefore, we remain open to diverse approaches in fulfilling our mission. Practically, this means that the Diocesan Mission is achieved in a unified fashion by taking advantage of the significant differences present in Northwest Indiana, including race, gender, nationality, native language, religion (and more).

We are proud of the diversity of the “region” and our policies reflect the belief that the inclusion of many different types of people appreciably assists in the building up of the Father’s Kingdom of Love, Peace and Justice.

101 EQUAL EMPLOYMENT OPPORTUNITY POLICY

Saint Elizabeth Ann Seton Parish and all its’ entities is an Equal Opportunity Employer with the guidelines established for religious organizations in Federal and State law. We are committed to providing equal employment opportunity in all employment policies and practices. Consequently, it is the constant goal of Saint Elizabeth Ann Seton Parish to administer its policies without regard to race, color, religion, national origin, age, gender, marital status, veteran status, service membership, sexual orientation, amnesty or physical disabilities (not affecting

one's ability to perform the essential functions of one's job with or without accommodation). This policy applies to all terms and conditions of employment, including, but not limited to, hiring, placement, promotion, termination, layoff, recall, transfer, benefits, leaves of absence, compensation and training.

There are certain positions in Saint Elizabeth Ann Seton Parish for which it is necessary to be Catholic, and some positions for which preference in hiring shall be given to people who are practicing Catholics and who have a full understanding of the Catholic faith. Such preference is allowed under state and federal law as a bona fide job qualification, and does not constitute an act of discrimination.

It is the goal of Saint Elizabeth Ann Seton Parish to offer employment opportunities to the most qualified candidate. It is also the goal of Saint Elizabeth Ann Seton Parish to offer employment opportunities to women at all levels, except those positions precluded by canon law.

102 HARASSMENT POLICY

In an inclusive Christian work environment, there cannot be accommodations for behavior that preys on our differences. When individuals feel intimidated and threatened because of such factors as sex, race, color, national origin, age, religion, service membership, disability or sexual orientation; the entire work environment is diminished and individuals may feel harassed. It is for this reason that Saint Elizabeth Ann Seton Parish has established its harassment policy.

"Harassment" is defined as any act, pattern of actions, attitudes or behavior whose purpose or effect creates a hostile, offensive or intimidating work environment. Harassment can also result from an unintentional but negligent act, pattern of actions, attitudes or behavior whose effect creates a hostile, offensive or intimidating work environment and which continues after it is brought to the individual's attention.

Practically, harassment can occur whenever one employee or group of employees engages in:

- Verbal abuse
- Physical abuse
- Racial insult or inappropriate humor
- Derogatory ethnic slurs
- Unwelcome sexual advances or touching
- Inappropriate Internet usage or any other means of electronic communication related to any of the above

Saint Elizabeth Ann Seton Parish and all its' entities cannot and will not tolerate harassment of any kind that is inconsistent with our understanding of the Gospel message. All employees are responsible to report any appearance of harassment to their Pastor, Office Coordinator or the Diocesan Manager of Human Resources immediately after the occurrence. Failure to report harassment in a timely manner may make it difficult for the Diocese to adequately investigate and justly resolve the matter. Upon notification of potential harassment, all reports will be

investigated immediately. False or malicious reports will result in progressive discipline up to and including termination. At no time will an employee be retaliated against for bringing forth harassment concerns in the workplace.

103 SEXUAL HARASSMENT POLICY

Saint Elizabeth Ann Seton Parish is committed to providing a work environment that is free from all forms of discrimination and conduct that can be considered harassing, coercive or disruptive, including sexual harassment. Actions, words, jokes or comments based on an individual's sex, race, color, national origin, age, religion, service membership, disability, sexual orientation or any other legally protected characteristic will *not* be tolerated.

Sexual harassment is defined as unwanted sexual advances or visual, verbal or physical conduct of a sexual nature. This definition includes many forms of offensive behavior and includes gender-based harassment of a person of the same sex as the harasser. The following is a partial list of sexual harassment examples:

- Unwanted sexual advances
- Sexual comments
- Sexual jokes
- Offering employment benefits in exchange for sexual favors
- Making or threatening reprisals after a negative response to sexual advances
- Visual conduct that includes leering, making sexual gestures or displaying of sexually suggestive objects or pictures, cartoon or posters
- Verbal conduct that includes making or using derogatory comments, epithets, slurs or jokes
- Verbal sexual advances or propositions
- Verbal abuse of a sexual nature, graphic verbal commentaries about an individual's body, sexually degrading words used to describe an individual, or suggestive or obscene letters, notes or invitations
- Physical conduct that includes touching, assaulting or impeding or blocking movements.

Unwelcome sexual advances (either verbal or physical), requests for sexual favors and other verbal or physical conduct of a sexual nature constitute sexual harassment when: (1) submission to such conduct is made either explicitly or implicitly a term of condition of employment; (2) submission or rejection of the conduct is used as a basis for making employment decision; or, (3) the conduct has the purpose or effect of interfering with work performance or creating an intimidating, hostile, or offensive work environment.

If an employee experiences or witnesses sexual or other unlawful harassment in the workplace, he or she is to report it as soon as possible to the pastor and or the employee's supervisor or the Diocesan Manager of Human Resources. An employee may raise concerns and make reports without fear of reprisal or

retaliation. All reports and allegations of harassment must be reported to the Diocesan Manager of Human Resources for immediate investigation.

All allegations of harassment will be quickly and discreetly investigated. To the extent possible, confidentiality of the complainant, any witnesses and the alleged harasser will be protected against unnecessary disclosure. You will be informed when the investigation is completed.

Any Office Coordinator who becomes aware of possible sexual or other unlawful harassment must immediately advise the pastor, or his designee so that the Diocesan Manager of Human Resources [or any designated person] can investigate in a timely and confidential manner. Anyone engaging in sexual or other unlawful harassment will be subject to disciplinary action, up to and including termination of employment.

104 CHILD ABUSE AND SEXUAL MISCONDUCT POLICY

Saint Elizabeth Ann Seton Parish and all its' entities are committed to the careful enforcement of our sexual misconduct policies (*Appendix C*). It is a sad reality of our society that children are victimized in this manner. The Diocese upholds the standard set by the State of Indiana in reporting the "suspicion" of any appearance of abuse of a minor to the proper authorities.

In addition to our stringent policy on child abuse, Saint Elizabeth Ann Seton Parish also maintains a zero tolerance of any type of sexual misconduct among the priests, deacons, religious and laity serving or employed by Saint Elizabeth Ann Seton Parish.

105 DRUG AND ALCOHOL USE POLICY

Saint Elizabeth Ann Seton Parish desires to provide a drug-free, healthful and safe workplace. To promote this goal, employees are required to report to work in an appropriate mental and physical condition to perform their jobs in a satisfactory manner.

While on the premises of all Diocesan facilities and while conducting business-related activities off Diocesan premises, no employee may use, possess, distribute, sell or be under the influence of alcohol or illegal drugs. The legal use of prescribed drugs is permitted on the job only if it does not impair an employee's ability to perform the essential functions of the job effectively and in a safe manner that does not endanger other individuals in the workplace.

Violations of this policy may lead to disciplinary action, up to and including immediate termination of employment, and/or required participation in an approved treatment program. Such violations may also have legal consequences.

Employees with questions or concerns about substance dependency or abuse are encouraged to discuss these matters with the pastor, his designee or the

Diocesan Manager of Human Resources to receive assistance or referrals to appropriate resources in the community.

Employees with drug or alcohol problems that have not resulted in, and are not the immediate subject of, disciplinary action may request approval to take unpaid time off to participate in a rehabilitation or treatment program through the Diocesan health insurance benefit coverage if eligible. Leave may be granted if the employee agrees to participate in approved treatment program; abides by all Diocesan policies, rules and prohibitions relating to conduct in the workplace; and if granting the leave will not cause Saint Elizabeth Ann Seton Parish or any of its' entities any undue hardship.

Under the Drug-Free Workplace Act, an employee who performs work for a government contract or grant must notify the Diocese of a criminal conviction for drug-related activity occurring in the workplace. The report must be made within five (5) days of the conviction.

Employees with questions on this policy or issues related to drug or alcohol use in the workplace should raise their concerns with the pastor, his designee or the Diocesan Manager of Human Resources without fear of reprisal.

106 ETHICS AND CONDUCT

The successful operation and reputation of Saint Elizabeth Ann Seton Parish and all its' entities is built upon the Christian principles of fair dealing and ethical conduct of our employees. Our reputation for integrity requires careful observance of the spirit and letter of all applicable laws and regulations, as well as a scrupulous regard for the highest standards of conduct and personal integrity.

The continued success of the parish and Diocesan mission is dependent upon the trust of those we serve and the professionalism of those we work with. As employees and volunteers, we are called to be stewards and maintain high ethical standards. To preserve that principle, employees owe a duty to the parish and the Diocese to act in a way that will merit the continued trust and confidence in all those we encounter.

Saint Elizabeth Ann Seton Parish will comply with all applicable laws and regulations. In general, the use of good judgment, based on high ethical principles will guide all employees and volunteers to conduct all parish and Diocesan business in accordance with the letter, spirit, and intent of all relevant laws and to refrain from any illegal, dishonest, or unethical conduct.

Acceptable conduct includes assuming a friendly, cordial and cooperative Christian attitude with our colleagues. This means discord and rancor within our own ranks cannot be tolerated. In seeking a healthy, trusting environment, consistent with the message of Jesus, it is expected that all differences of opinion, conflicts and/or misunderstandings be dealt with promptly by addressing the issue(s) to whoever is the source of the issue. To assume a posture of resentment, resistance and/or a critical negativity, notwithstanding the satisfactory fulfillment of one's other duties is a violation of this policy.

Employees who violate this policy will be subject to disciplinary action, up to and including termination of employment. (See Section 708)

If matters between colleagues cannot be resolved by open dialogue then either side to the dispute may approach the pastor or the Diocesan Manager of Human Resources to discuss a mutually acceptable approach of mediating the problem.

Compliance with this policy of ethics and conduct is the responsibility of every parish and Diocesan employee. Disregarding or failing to comply with this standard of business ethics and conduct could lead to disciplinary action, up to and including possible termination of employment.

107 CONFLICT OF INTEREST POLICY

Employees have an obligation to conduct business within guidelines that prohibit actual or potential conflicts of interest. The purpose of these guidelines is to provide general direction if an employee is uncertain whether a potential conflict of interest exists. If an employee is uncertain if a conflict of interest exists, the employee can seek further clarification on issues from the pastor or the Chair of the Pastoral Council.

A conflict of interest is defined as a situation in which financial or personal considerations may compromise or have the appearance of compromising the judgment and objectivity of an employee or volunteer.

An actual or potential conflict of interest occurs when an employee is in a position to influence a decision that may result in a personal gain for that employee or for a relative as a result of parish business dealings. For the purposes of this policy, a relative is any person who is related by blood or marriage, or whose relationship with the employee is similar to that of persons who are related by blood or marriage.

If employees have any influence on transactions involving purchases, contracts, or leases, it is imperative that they disclose to the pastor or the Pastoral Council, as soon as possible, the existence of any actual or potential conflict of interest so that safeguards can be established to protect all parties.

Personal gain may result not only in cases where an employee or relative has a significant ownership in a firm or business with which the parish does business, but also when an employee or relative receives any kickback, substantial gift, or special consideration as a result of any transaction or business dealings involving the parish.

As employees and volunteers, we are called to be good stewards and maintain high ethical standards. This policy is intended to set forth standards for behavior to avoid potential conflicts of interest that could compromise the objectivity that is essential for effective decision-making and damage the reputation of the individuals involved and the parish. Each employee and volunteer will be required

to sign a conflict of interest disclosure at the time of hire and is encouraged to update as needed. (Appendix L)

This policy applies to all lay employees and volunteers of Saint Elizabeth Ann Seton Parish, its entities and agencies, including St. Vincent De Paul. It also applies to Members of the Pastoral and Finance Council, and their various subcommittees and advisors.

There are five basic types of conflicts of interest, each of which will be explained in the sections that follow:

1. Business interests or investments
2. Gifts, payments or favors
3. Employment of relatives
4. Confidential information
5. Compensation arrangements

Employees and volunteers must disclose:

- Any business, investment or ownership interest in any entity with which the parish has (or is negotiating) any transactions or arrangements.
- Any compensation received (or offer of compensation) from any entity with which the parish has (or is negotiating) any transaction or arrangements.

Employees and volunteers must also disclose if their family members have any business interests or compensation as described above.

Disclosure must:

- Occur as soon as possible.
- Include all relevant information.
- Be made in writing on the attached form.
- Be submitted to the Pastor and Pastoral Council.

The Pastoral Council, in consultation with appropriate parties, will determine if the disclosed situation is permissible or not with respect to parish policies and recommend a plan to either manage, reduce, or eliminate the conflict.

Employees and volunteers must disclose Gifts, Payments and Favors:

No employee or volunteer may offer, exchange, or accept gifts, payments, or favors, either directly or indirectly, from any individual or organization which is conducting or soliciting business with the diocese. "Gifts, payments and favors" include, but are not limited to gifts of objects or money, vacations, and loans. The term "indirect" includes the offering or acceptance of gifts, payments and favors by a relative, a person acting on behalf of the employee, or a business entity in which the employee or volunteer has an interest.

This policy does not preclude the offering or accepting of Christmas remembrances, thank-you gifts, business meals, or occasional gifts of nominal value, the sum total of which may not exceed fifty (\$50.00) from any organization

in a calendar year. Any exceptions to this policy require the prior knowledge and consent of the Pastor.

Pastor, employees and volunteers must disclose employment of relatives:

In order to retain the objectivity that is essential to effective decision-making, relatives are not to hire or supervise one another or check, review, and/or process work of one another. Supervisors may further restrict the employment of relatives where close proximity might disrupt optimal performance of functions.

A relative, for this purpose, is defined as: husband, wife, father, mother, stepfather, stepmother, child, stepchild, grandparent, grandchild, in-law, brother, sister, niece, nephew, aunt, or uncle.

The purpose is to prevent situations in which an employee's family situation may create a conflict-of-interest with his or her job duties. Any exceptions to this policy require the prior approval of the pastor and Pastoral Council.

Employees and volunteers must disclose confidential information:

Employees and volunteers often become aware of confidential information concerning parish and Diocesan matters, other employees or volunteers, and persons who are served by the various programs of the parish and Diocese. Such information should be kept private and should not be used for personal gain or in a manner that would harm the parish, Diocese or any employee, volunteer, or person served by the parish and or the Diocese.

Employees and volunteers must disclose compensation arrangements:

As followers of Jesus Christ, we need to model good stewardship in the use of our resources, including our compensation practices. Also, as a tax-exempt organization, donations we receive must be used in the best interests of the people we serve, not for the personal benefit of our employees, vendors, or contractors. Therefore, all compensation arrangements (salaries, benefits, "perks", contracts for goods and services, etc.) must be reasonable, within approved budgets, and comparable to the "going rate" in the marketplace among similar organizations for the services provided.

Disregarding or failing to comply with this policy could lead to disciplinary action, up to and including possible termination of employment or removal from council or volunteer positions.

108 PERSONAL RELATIONSHIP POLICY

The employment of relatives or individuals involved in a dating relationship in the parish may cause serious conflicts and problems with favoritism and employee morale. In addition to claims of partiality in treatment at work, personal conflicts from outside the work environment can be carried over into the day-to-day relationships.

For purposes of this policy, a relative is any person who is related by blood or marriage, or whose relationship with the employee is similar to that of persons who are related by blood or marriage. A dating relationship is defined as a relationship that may be reasonably expected to lead to the formation of a consensual "romantic" relationship. This policy applies to all employees without regard to the gender or sexual orientation of the individuals involved.

Generally, relatives of current employees may not occupy a position that will be working directly for or supervising their relative. Individuals involved in a dating relationship with a current employee may also not occupy a position that will be working directly for or supervising the employee with whom they are involved in a dating relationship. Saint Elizabeth Ann Seton Parish also reserves the right to take prompt action if an actual or potential conflict of interest arises involving relatives or individuals involved in a dating relationship who occupy positions at any level (higher or lower) in the parish that may affect the review of employment decisions.

It is the responsibility of those involved in such a relationship to disclose the existence of the relationship to the pastor or his designee. The pastor or his designee will decide if it is necessary, to terminate an employee to resolve the potential conflict of favoritism and or supervision of a relative.

Employees in a close personal relationship should refrain from public workplace displays of affection or excessive personal conversation.

109 WHISTLEBLOWER POLICY

The purpose of this policy is to protect those individuals who want to raise issues of illegal, dishonest, or unethical behavior with the assurance of not becoming a target of subsequent recrimination. This formal policy has been implemented in the spirit of the initiatives of the Sarbanes-Oxley Act that was signed into law in July, 2002. This law prohibits publicly traded companies from taking any adverse employment action against an employee because of his/her protected whistleblowing activities, but some of the concepts are appropriate for non-profit organizations as well.

A whistleblower is defined by this policy as an employee of a parish, school, or other diocesan associated entity who reports an activity that he/she reasonably believes to be illegal or dishonest or reports unethical behavior to one or more of the parties specified in this policy. The whistleblower is not responsible for investigating the activity or for determining fault or corrective measures; appropriate management officials are charged with these responsibilities.

"Dishonest" or "unethical" is defined as violating some objective and publicly identifiable standard of conduct, not merely the reporter's subjective opinion. Examples of illegal or dishonest activities are violations of federal, state or local laws; billing for services not performed or for goods not delivered; or other fraudulent financial reporting. Examples of dishonest and unethical behavior include violations of employer policies in the respective Employee Personnel Manual, Code of Personal and Ethical Conduct, or similar published policies.

If an employee has knowledge of or a concern of illegal, dishonest, or fraudulent activity or of unethical behavior, the employee is to contact: the pastor or his designee, or the Diocesan Manager of Human Resources. An employee who intentionally files a false report of wrongdoing will be subject to discipline up to and including termination. Whistleblower protections are provided in two important areas - confidentiality and against retaliation. To the extent practical under the circumstances, the confidentiality of the whistleblower will be maintained. However, identity may have to be disclosed to conduct a thorough investigation, to comply with the law and employer policy and to provide accused individuals their legal rights of defense. The employer and associated entities will not retaliate against a whistleblower. This includes, but is not limited to, protection from retaliation in the form of an adverse employment action such as termination, compensation decreases, poor work assignments and threats of physical harm for making a report. Any whistleblower who believes he/she is being retaliated against must contact the pastor *and* the Diocesan Manager of Human Resources immediately either through written or verbal communication, i.e., signed written letter, in-person visit, etc. The right of a whistleblower for protection against retaliation does not include immunity from personal complicity in wrongdoing or any other misconduct.

HIRING POLICIES

Section 200

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- **202*** **Pre-Employment Procedure Policy**
- **203** **Employment Application Policy**
- **204*** **Employment Reference and Background
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- **208** **Employment Compliance Posting and Reporting**

201 HIRING PROCEDURE POLICY

When a staff position is opened, through resignation, transfer, retirement or dismissal, or newly created, the Pastor or his designee will complete and file with the Pastor a "Position Request Form" (*Appendix D*). This form is to provide the following information:

- I. Title of Position
 ...Job Description (*See Section 302*)
 ...State whether position is to be considered exempt or non-exempt (*See Section 301*)
 ...State whether position is to be considered part-time or full-time
 ...Salary Classification
 ...Recommended Starting Salary
 ...Benefits to be offered
- II. Provide a job posting to be distributed via electronic mail and placed on employee bulletin boards describing position and requirements. A position will be posted for five (5) days.
- III. Employment Justification

 ...A brief description why the particular office has this particular employment need at this particular time.
- IV. Employment Authorization
 ...Signed by Pastor or his designee

No employment postings, interviews, etc. may take place until the "Position Request Form" is returned and the pastor declares the position "open." Once the "Position Request Form" is properly authorized and returned to the Pastor or his designee, then the search for the most qualified candidate may begin.

202 PRE-EMPLOYMENT PROCEDURE POLICY

All applicants are required to complete a written "Employment Application" (*Appendix F*). In doing so, all potential employees are responsible for making available to Saint Elizabeth Ann Seton Parish employment related facts about themselves with regard to their qualifications, experience, related skills and abilities and any other factors which may affect job assignments or continued performance. Applicants will also provide a list of references. The Pastor or his designee will check at least two (2) professional references during the interview process.

Within the first two weeks of employment the Pastor or his designee, will review a number of personnel documents with the new employee. The following documents are required to be on file with the parish office and or the Diocesan Manager of Human Resources within the first two weeks of employment:

1. Completed Employment Application
2. W-4 Form
3. W-H4 Form
4. I-9 Form
5. Completed Reference and Background Check Forms
6. Signed Handbook
7. Letter of appointment
8. Conflict of interest Form

Saint Elizabeth Ann Seton Parish and all its' entities are committed to employing only United States citizens and aliens who are authorized to work in the United States and does not unlawfully discriminate on the basis of citizenship or national origin.

In compliance with the Immigration Reform and Control Act of 1986, each new employee, as a condition of employment, must complete the Employment Eligibility Verification Form I-9 (*see Appendix H*) and present documentation establishing identity and employment eligibility. Former employees who are rehired must also complete the form if they have not previously completed an I-9 with the Diocese within the past three years, or if their previous I-9 is no longer retained or valid.

Employees may raise questions or complaints about immigration law compliance without fear of reprisal.

Within the first two weeks of employment, the Pastor or his designee will review personnel manual with the new staff member. Upon reviewing the manual, the new staff person will execute the "Acknowledgment and Acceptance" form verifying that the policies have been reviewed, explained and accepted (*see last page of Policy Manual*). The Pastor or his designee and/or the Coordinator of Benefits will also explain the benefits available to the new staff member and any necessary forms to be completed.

203 EMPLOYMENT APPLICATION POLICY

Saint Elizabeth Ann Seton Parish relies upon the accuracy of information contained in the employment application, as well as the accuracy of other data presented throughout the hiring process and employment. Any

misrepresentations, falsifications, or material omissions in any of this information or data may result in the exclusion of the individual from further consideration for employment or, if the person has been hired, termination of employment.

204 EMPLOYMENT REFERENCE AND BACKGROUND CHECK POLICY

To ensure that individuals who join the Saint Elizabeth Ann Seton staff are well qualified and have a strong potential to be productive and successful, it is the policy of Saint Elizabeth Ann Seton Parish to check at least two (2) employment references (Appendix I) for eligible applicants.

The Pastor or his designee will respond in writing only to those reference check inquiries that are submitted in writing. Responses to such inquiries will be limited to factual information that can be substantiated by parish and or Diocesan records. No employment data will be released without a written authorization and release signed by the individual who is the subject of the inquiry.

All new employees and volunteers at Saint Elizabeth Ann Seton will also be subject to a criminal background check (Appendix K). This check will be conducted by the Diocesan office of schools.

The Pastor or his designee will respond in writing only to those background check inquiries that are submitted in writing. Responses to such inquiries will be limited to factual information that can be substantiated by parish and or Diocesan records. No employment data will be released without a written authorization and release signed by the individual who is the subject of the inquiry.

Unacceptable results discovered in either a reference check or background check will result in termination or removal from applicant pool.

205 SEARCH PROCESS POLICY

The Parish Pastoral Associate or Bookkeeper will assist the Pastor or his designee with:

- Facilitating inner-office applications
- Placing employment ads (cost will be charged to the Office with the opening)
- Screening of internal and external candidates
- Scheduling interviews, checking references, etc.

206 HIRING PROCESS POLICY

The Pastor or his designee will select the candidate that is, in his/her opinion, the most qualified for the position. The Pastor or his designee makes the selection based on the individual's competence for the particular position as determined

through evaluation of written applications and resumes, personal interviews and written references. All appointments to all non-exempt positions are confirmed in writing when a “Letter of Appointment” (*Appendix B*) is issued by the Pastor.

It is the policy of Saint Elizabeth Ann Seton Parish that all volunteers, staff members, employees, as a term and condition of employment or appointment be advised of diocesan policies relating to Sexual Harassment, Equal Employment Opportunity, Conflict of Interest and any other program augmenting any condition affecting their appointment.

207 OFFICE TRANSFER POLICY

It is the policy of Saint Elizabeth Ann Seton Parrish to, whenever possible, promote or transfer qualified staff members.

When a job opening has been declared “open”, the position will be published in the Northwest Indiana Catholic newspaper for two weeks (two publications) and a coordinated job posting will be printed twice in the Saint Elizabeth Ann Seton weekly bulletin and parish web site. The weekly bulletin may be accessed via the intraweb at www.seseton.com.

If a Saint Elizabeth Ann Seton paid staff member or unpaid volunteer wishes to apply for an open position, they are to apply, in writing, to the Pastor or his designee within ten (10) working days of the posting. The Pastor or his designees should always seek to work collaboratively in such matters, keeping regular communication on the matter. Staff members should not be deprived of other employment opportunities with Saint Elizabeth Ann Seton Parish, even if their departure from one office will leave an employment gap in that office. Every effort will be made to complete transfer within (4) weeks. *Appendix A*

208 EMPLOYMENT COMPLIANCE POSTINGS AND REPORTING

Saint Elizabeth Ann Seton Parish will comply with all federally and state mandated laws regarding employment posters and mandated reporting. Annually, no later than January 31, of the respected year, Saint Elizabeth Ann Seton Parish will report and mail W-2's and 1099's to reporting agencies, employees and contractors. Saint Elizabeth Ann Seton Parish is an Equal Employment Opportunity employer.

EMPLOYMENT STATUS AND RECORDS

Section 300

- **301** **Employment Category Policy**
- **302*** **Position Description Policy**
- **303*** **Introductory Period Policy**
- **304*** **Personnel Data Changes**
- **305** **Personnel File Policy and Law**
- **306*** **Performance Evaluation Policy**

301 EMPLOYMENT CATEGORY POLICY

It is the intent of the Saint Elizabeth Ann Seton Parish to clarify the definitions of employment classifications so that employees understand their employment status and benefit eligibility. These classifications do not guarantee employment for any specified period of time. Accordingly, the right to terminate the employment relationship at-will at any time is retained by both the employee and the Saint Elizabeth Ann Seton Parish.

Each employee is designated as either NON-EXEMPT or EXEMPT from federal and state wage and hour laws.

- NON-EXEMPT employees are usually paid an hourly rate and entitled to overtime pay for all hours worked over 40 hours in a workweek under the provisions of federal and state laws. Most positions will fall under this category.
- EXEMPT employees are usually paid a salary and are employed as executives, professionals, outside sales and others defined by the government. In order for someone to be paid on a salary basis they must meet all the requirements of the FLSA regulations.

If an employee is uncertain of their employment status they should direct their questions to the Office of Human Resources.

In addition to the above categories, each employee will belong to one other employment category.

REGULAR FULL-TIME employees are those who are not in a temporary or introductory status and who are regularly scheduled to work a full-time schedule of thirty (30) hours a week for at least 40 weeks per year. Generally, they are eligible for the Diocesan benefit package, subject to the terms, conditions, and limitations of each benefit program.

REGULAR PART-TIME "A" employees are those who are not assigned to a temporary or introductory status and who are regularly scheduled to work less than twenty-nine and a half (29 1/2) hours per week but more than twenty five (25) hours per week, fifty two (52) weeks per year. While they do receive all legally mandated benefits (such as Social Security and Workers' Compensation Insurance and a pro-rated vacation benefits), they are ineligible for other Diocesan benefits.

REGULAR PART-TIME "B" employees are those who are not assigned to a temporary or introductory status and who are regularly scheduled to work less than twenty (24) hours per week, and or who generally do not work fifty two (52) weeks per year. While they do receive all legally mandated benefits (such as Social Security and Workers' compensation Insurance), they are ineligible for other Diocesan benefits.

INTRODUCTORY employees are those whose performance is being evaluated to determine whether further employment in a specific position is appropriate. Employees who satisfactorily complete the introductory period of three (3) months (90 days) will be notified of their new employment classification.

CONTRACTOR Contractors are often retained to perform a specific job or project for a specified amount of time. They are self-directed, invoice for their services and are issued a tax form 1099 for services rendered.

CONTRACTED EMPLOYEES Employees who are given an employment contracts are teachers and principals only. For more information, please contact the Office of Catholic Schools.

TEMPORARY employees are those who are hired as interim replacements, to temporarily supplement the work force, or to assist in the completion of a specific project. Employment assignments in this category are of a limited duration. Employment beyond any initially stated period does not in any way imply a change in employment status. Temporary employees retain that status unless and until notified in writing of a change. While temporary employees receive all legally mandated benefits (such as Workers' Compensation Insurance and Social Security), they are ineligible for all of the Diocesan benefit programs.

VOLUNTEER a person who voluntarily offers himself or herself for a service or undertaking and a person who performs a service willingly and without pay. These are ineligible to receive any Diocesan benefits but are eligible for limited training.

302 POSITION DESCRIPTION POLICY

All positions within Saint Elizabeth Ann Seton Parish are to have a "position description." These descriptions are to be kept on file by the Pastor and or Bookkeeper.

The position descriptions are to specify or indicate:

- The title of the position which accurately conveys its function
- To what extent, if any, is Catholicity (i.e., a knowledge and practice of the Roman Catholic Faith) a necessity
- The FLSA exemption status: Exempt or Non Exempt
- The essential functions of the position for purposes of complying with the Americans with Disabilities Act
- The minimum requirements and qualifications for the position
- The preferred requirements and qualifications for the position

- The duties and responsibilities of the position and how the position contributes to the overall Diocesan mission
- The Office Coordinator to whom the position is accountable

303 INTRODUCTORY PERIOD POLICY

The introductory period is intended to give new employees the opportunity to demonstrate their ability to achieve a satisfactory level of performance and to determine whether the new position meets their expectations. Saint Elizabeth Ann Seton Parish uses this period to evaluate employee capabilities, work habits, and overall performance. Either the employee or Saint Elizabeth Ann Seton Parish may end the employment relationship at-will at any time during or after the introductory period, with or without cause or advance notice.

All new and rehired employees work on an introductory basis for the first 90 calendar days after their date of hire. Employees who are promoted or transferred within the Parish must complete a secondary introductory period of the same length with each reassignment to a new position. Any significant absence will automatically extend an introductory period by the length of the absence. If the Pastor or his designee determines that the designated introductory period does not allow sufficient time to thoroughly evaluate the employee's performance, the introductory period may be extended for a specified period with the written authorization of the Office of Human Resources.

In cases of inner-office transfers, an employee who, in the judgment of the individual Pastor or his designee in consultation with the Office of Human Resources, is not successful in the new position, can be removed from that position at any time during the secondary introductory period. If this occurs, the Diocese does not guarantee further employment.

Upon satisfactory completion of the initial introductory period, employees enter the "regular" employment classification.

Benefits eligibility and employment statuses are not changed during the secondary introductory period that results from an inner-office transfer within the Saint Elizabeth Ann Seton Parish.

304 PERSONNEL DATA CHANGES

Every employee will fill out an "Employment Information Sheet" (*Appendix E*). It is the responsibility of each employee to promptly notify the Saint Elizabeth Ann

Seton Parish of any changes in personnel data. Personal mailing addresses, telephone numbers, number and names of dependents, individuals to be contacted in the event of an emergency, educational accomplishments, and other such status reports should be accurate and current at all times. If any personal data has changed, please present a modified "Employment Information Sheet" to the Parish Booker.

305 PERSONNEL FILE POLICY AND LAW

Saint Elizabeth Ann Seton Parish and the Diocesan office maintains a personnel file on each employee. The personnel file includes such information as the employee's job application, resume, records of training and salary increases along with other employment records.

Personnel files are the property of the Saint Elizabeth Ann Seton Parish and access to the information they contain is restricted on a need to know basis only. Generally, only the Pastor or his designee and the Office of Human Resources have access to an employee's personnel file.

An employee who wishes to review his or her own Parish personnel file should contact the Pastor. An employee should complete a Personnel File Request Form (Appendix M) and indicate that it is the parish files they wish to review. With reasonable advance notice, employees may review their own Parish personnel files in the pastor's office and in the presence of the pastor or his designee.

Those employees who wish to review their diocesan personnel file would contact the Office of Human Resources and complete a Personnel File Request Form (Appendix M). With reasonable advance notice, employees may review their own personnel files in the Manager of Human Resource's office and in the presence of the Manager of Human Resources.

306 PERFORMANCE EVALUATION POLICY

The Pastor or his designee and employees are strongly encouraged to discuss job performance and goals on an informal, day-to-day basis. Formal performance evaluations are conducted annually. After the first ninety days, the introductory period, allows the supervisor and the employee to discuss the job responsibilities, standards, and performance requirements of the new position. Additional formal performance evaluations are conducted to provide both supervisors and employees the opportunity to discuss job tasks, identify and correct weaknesses, encourage and recognize strengths, and discuss positive purposeful approaches for meeting goals.

Saint Elizabeth Ann Seton Parish may award across the board pay adjustments.

EMPLOYMENT BENEFIT POLICIES

Section 400

- **401*** Payroll Deductions
- **402** Direct Deposit
- **403*** Vacation Policy
- **404** Holiday Policy
- **405*** Sick Leave Policy
- **406** Bereavement Leave Policy
- **407** Jury Duty Policy
- **408** Health Insurance Policy
- **409** Benefits Continuation
- **410** Workers' Compensation Insurance
- **411** 403 (b) Thrift Plan
- **412** Family Medical Leave Act (FMLA)
- **413*** Personal Days Policy
- **414*** Flexible work schedule Scheduling Policy

EMPLOYEE BENEFIT POLICY

Eligible employees of the Saint Elizabeth Ann Seton Parish are provided a wide range of benefits consistent with those offered by the Diocese. A number of the programs (such as Social Security, Workers' Compensation, State Disability, and Unemployment Insurance) cover all employees in the manner prescribed by law.

Benefits eligibility is dependent upon a variety of factors, including employee classification. The Coordinator of Benefits can identify the programs for which you are eligible. Details of many of these programs can be found elsewhere in the employee handbook.

The following benefit programs are available to eligible employees;

- 401 – Payroll Deductions
- 402 – Direct Deposit
- 403 --Vacation Policy
- 404 --Holiday Policy
- 405 – Sick Leave Policy
- 406 – Bereavement Leave Policy
- 407 – Jury Duty Policy
- 408 – Health Insurance Policy
- 409 – Life Insurance Policy
- 410 – Workers' Compensation Insurance
- 411 – 403 (b) Thrift Plan
- 412 – Family Medical Leave Act (FMLA)
- 413 – Personal Days
- 414 – Flexible work schedule Scheduling

Some benefits programs require contributions from employees, but most are fully paid by the Saint Elizabeth Ann Seton Parish or the Diocese of Gary. The benefits package for regular full-time employees represents a substantial benefit, effectively increasing your total compensation by thousands of dollars.

401 PAYROLL DEDUCTIONS

Such programs include:

- Dependent Health Coverage
- Credit Union Contributions
- Tax Sheltered Annuities
- Voluntary Insurance Coverage
- Approved Pre- Tax Deductions

402 DIRECT DEPOSIT

Employees of St. Elizabeth Ann Seton are provided the optional benefit of having their earned wages deposited directly into their individual bank checking and/or savings accounts at no additional cost.

403 VACATION POLICY

Vacation time with pay is available to eligible employees to provide opportunities for rest, relaxation, and personal pursuits. Employees in the following classifications are eligible to earn and use vacation time as described in this policy:

- Regular full-time employees
- Regular part-time “A” employees (Pro-rated vacation)

An employee earns vacation time during the current calendar year from January 1 to December 31, and is eligible to use earned vacation time during that same calendar year. New employees are eligible to use earned vacation time after the first thirty (30) days of service.

Vacation time is accrued each month as 1/12th of the annual entitlement. An employee’s annual entitlement is based on years of service. During the month of an employee’s 6th and 16th anniversary date, the monthly accrual rate would increase to that annual entitlement for the remainder of that calendar year.

The following schedule shows an employee’s annual entitlement and the monthly accrual rate:

| SERVICE YEARS | ANNUAL ENTITLEMENT | MONTHLY ACCRUAL RATE |
|---------------|--------------------|----------------------|
| 1 Year | 5 days | .42 days per month |
| 2 – 5 Years | 10 days | .83 days per month |
| 6 – 15 Years | 15 days | 1.25 days per month |
| 16 + Years | 20 days | 1.67 days per month |

Vacation accruals are available on employee’s paycheck stubs. Vacation accrual and balance inquiries should be made to the Pastor or his designee or Payroll Coordinator.

Annual earned vacation must be used before the end of each calendar year. During the 4th quarter of the current calendar year employees will be notified of their vacation balances. In the event that available vacation is not used before the end of the calendar year, employees will forfeit any unused vacation time.

In the event of employment termination and re-hire within a 12-month period, credit will be given for past service for purposes of vacation accrual only. If a terminated employee returns after a 12-month period, credit for past service will not be given.

To take vacations, an employee should request advance approval from the Pastor or his designee. Requests will be reviewed based on a number of factors, including business needs, staffing requirements and seniority. An employee should not assume that the needs of a particular office would be able to accommodate their request for time off. Granting vacation leave is at the discretion of the Office Coordinator.

Paid vacation time can be taken in minimum increments of one-half day. All paid vacation time must be exhausted before unpaid time will be granted in cases of emergency or a leave of absence.

Staff wishing to draw upon unearned vacation time may do so with the consent of the Pastor or his designee, with the understanding that should they terminate their employment without accruing sufficient vacation time, they may be required to reimburse the Diocese.

Vacation time off is paid at the employee's base pay rate at the time of vacation. It does not include overtime or any special forms of compensation such as incentives, commissions, bonuses, or shift differentials.

Upon termination of employment, employees will be paid for unused vacation time that has been earned through the last day of work.

404 HOLIDAY POLICY

Federal Law does not require employers in the private sector such as the Saint Elizabeth Ann Seton Parish to have a holiday policy or to observe Federal recognized holidays. Notwithstanding this fact, the Saint Elizabeth Ann Seton Parish may give its employees twelve (12) paid days off for the following holidays.

The Saint Elizabeth Ann Seton Parish may grant holiday time off to all employees on the holidays listed below:

- New Year's Day (*January 1st*)
- Martin Luther King, Jr. Day (*Third Monday in January*)
- Good Friday (*Friday before Easter*)
- Easter Monday
- Memorial Day (*Last Monday in May*)
- Independence Day (*July 4th*)

- Labor Day (*First Monday in September*)
- Thanksgiving Day (*Fourth Thursday in November*)
- Day After Thanksgiving
- Christmas Eve (*December 24th*)
- Christmas Day (*December 25th*)
- Day After Christmas (*December 26th*)

The Saint Elizabeth Ann Seton Parish may grant paid holiday time off to all eligible employees immediately upon assignment to an eligible employment classification. Holiday pay will be calculated based on the employee's straight-time pay rate (as of the date of the holiday) times the number of hours the employee would otherwise have worked on that day. Holiday pay hours are not counted towards overtime eligibility. Eligible employee classification(s) are:

- Regular full-time employees
- Regular part-time employees "A" and "B"

If a recognized holiday falls during an eligible employee's paid absence (e.g., vacation, and sick leave), the employee will be ineligible for holiday pay. However, scheduled vacation leave may bookend a paid holiday.

If eligible employee works on a recognized holiday, a flexible work schedule will be provided. They may request an alternate day off with holiday pay in the pay cycle.

If a recognized holiday falls on a Saturday, eligible employees are scheduled for time off with pay on the Friday prior to the holiday.

If a recognized holiday falls on a Sunday, eligible employees are scheduled for time off with pay on the Monday following the holiday.

405 SICK LEAVE POLICY

Employers are not required by Federal or State Law to provide sick pay to employees. Notwithstanding this fact, the Saint Elizabeth Ann Seton Parish provides paid sick leave benefits to all eligible employees for periods of temporary absence due to illnesses or injuries. Eligible employee classification is:

- Regular full-time employees

Eligible full time employees accrue sick leave benefits at the rate of *thirty (30) days per year (.83 of a day for every full month of service). Sick leave benefits are calculated on the basis of a "benefit year," the 12-month period that begins when the employee starts to earn sick leave benefits. [*"Thirty Accumulated Sick days per year mandated by Bishop Melczek, June 6, 2010]

Employees become eligible to accrue sick leave benefits upon hire. Paid sick leave can be used in minimum increments of one-half day. Employees may use sick leave

benefits for an absence due to their own illness or injury or that of a family member.

Employees who are unable to report to work due to illness or injury should notify their Pastor or his designee before the scheduled start of their workday, if possible. The Pastor or his designee must also be contacted on each injury; a physician's statement must be provided verifying the disability and its beginning and expected ending dates. Such verification may be requested for other sick leave absences as well and may be required as a condition to receiving sick leave benefits. Before returning to work from a sick leave absence of five (5) calendar days or more, an employee must provide a physician's verification that he or she may safely return to work.

Sick leave benefits will be calculated based on the employee's base pay rate at the time of absence and will not include any special forms of compensation, such as incentives, commissions, or bonuses.

If an employee receives an injury or becomes ill during a vacation or holiday, they may *not* transfer one of their sick days for a vacation day or a holiday.

A lifetime total of thirty (30) sick days may be accumulated and used only for catastrophic medical conditions such as major surgery or life-threatening disease of the employee or a family member. Once the maximum of thirty (30) sick days is reached, no further sick days may accrue unless and until some or all of the previously accrued thirty (30) sick days are used for a catastrophic medical condition. Unused lifetime accrued sick days are *not* to be calculated in any benefit settlement as a result of the employee's resignation or discharge. The Saint Elizabeth Ann Seton Parish reserves the right to determine what constitutes a "catastrophic medical condition."

Sick leave benefits are intended solely to provide income protection in the event of illness or injury, and may not be used for any other absence. Unused sick leave benefits will *not* be paid to employees at the time of their departure from their employment with Saint Elizabeth Ann Seton Parish.

406 BEREAVEMENT LEAVE POLICY

Employees who wish to take time off due to the death of an immediate family member should notify their supervisor immediately.

All regularly scheduled employees receive up to 3 days time off with pay for the death of an immediate family member, including parent, brother, sister, spouse, child, grandparent, grandchild, mother/father-in-law, daughter/son-in-law, brother/sister-in-law, or step-relative. If additional time off is needed, employees should use vacation time or floating holiday time (if available) or unpaid personal day.

407 JURY DUTY POLICY

The Saint Elizabeth Ann Seton Parish encourages employees to fulfill their civic responsibilities by serving jury duty when required. Employees may request up to two (2) weeks of paid jury duty leave over any one (1) year period. Pay for time spent serving as a juror will be the difference between the per diem the court pays and the regular daily salary of the employee. In other words, if an employee regularly earns \$50.00 a day from the Saint Elizabeth Ann Seton Parish, and the court pays the employee for serving as a juror \$30.00 a day, then for up to two (2) weeks, the Saint Elizabeth Ann Seton Parish will pay the employee \$20.00 a day. To qualify for this benefit the employee must present proof of court payment.

Jury duty pay will be calculated on the employee's base pay rate times the number of hours the employee would otherwise have worked on the day of absence. Employee classifications that qualify for paid jury duty leave are:

- Regular full-time employees
- Regular part-time employees "A" and "B"

If employees are required to serve jury duty beyond the period of paid jury duty leave, they may use any available paid time off (for example, vacation benefits) or may request an unpaid jury duty leave of absence.

Employees must show the jury duty summons to their Pastor or his designee as soon as possible so that the Pastor or his designee may make arrangements to accommodate their absence. Of course, employees are expected to report for work whenever the court schedule permits.

Either the Saint Elizabeth Ann Seton Parish or the employee may request an excuse from jury duty if, in judgment of the Saint Elizabeth Ann Seton Parish, the employee's absence would create serious operational difficulties.

The Saint Elizabeth Ann Seton Parish will continue to provide health insurance benefits for the full term of the jury duty absence.

Vacation, sick leave and holiday benefits will continue to accrue during unpaid jury duty leave.

An Office Coordinator on an as needed basis will review circumstances outside the above parameters.

408 HEALTH INSURANCE POLICY

The Saint Elizabeth Ann Seton Parish's/Diocese of Gary health insurance plan -- Preferred Provider Organization (PPO) provides employees and their dependents

access to medical insurance benefits. Employees in the following employment classification(s) are eligible to participate in the health insurance plan:

- Regular full-time employees working 30 + hours per week and at least 40 weeks per year

Eligible employees may participate in the health insurance plan subject to all terms and conditions as contained in the summary plan description. The details of our plan are explained in this booklet which is available from the Coordinator of Benefits. It is important that all employees understand that the Diocese of Gary funds its own health insurance plan. In other words, to some extent we act as our own insurance company. It is every employee's responsibility to carefully read the summary plan description and direct any questions to the Coordinator of Benefits. It is important that eligible employees wishing to participate in the health insurance sign up within the first thirty-(30) days of employment without being subject to late enrollee penalties. If an eligible employee does not want to participate in the health insurance, they should complete a medical insurance waiver form.

409 BENEFITS CONTINUATION (COBRA)

As a not-for-profit religious organization, the Diocese of Gary and Saint Elizabeth Ann Seton Parish is exempt from Federal Benefits Continuation (COBRA). Benefits continuation will *not* be available to employees who resign or who are discharged unless other arrangements are agreed upon between the employee and the Director of Human Resources.

410 WORKERS' COMPENSATION INSURANCE

The Diocese of Gary provides a comprehensive Workers' Compensation Insurance program at no cost to employees. This program covers any injury or illness sustained in the course of employment that requires medical, surgical or hospital treatment. Subject to applicable legal requirements, Workers' Compensation Insurance provides benefits after a short waiting period or, if the employee is hospitalized, immediately.

Employees who sustain work-related injuries or illnesses should inform the Moderator of the Curia immediately. No matter how minor an on-the-job injury may appear, it is important that the injury be reported immediately. This will enable an eligible employee to qualify for coverage as quickly as possible. Parishes will report the "First Report of Injury" form directly to Gallagher Basset insurance company.

Neither the Diocese of Gary nor its self-insurance carrier will be liable for the payment of workers' compensation benefits for injuries that occur during an employee's voluntary participation in any off-duty recreational, social or athletic activity sponsored by the Saint Elizabeth Ann Seton Parish.

411 403 (b) THRIFT PLAN

The purpose of the 403 (b) Thrift Plan is to enable you to accumulate long term savings for your retirement while benefiting from contributions from your pre-tax salary. Participation in this 403 (b) retirement savings program is voluntary. You are eligible to participate in the plan on the first day of the month coinciding with or immediately following your date of hire.

Employee contributions are always 100% vested. Full-time employees are eligible to receive employer matching contributions on the first of the month following one year of service. Employer matching contributions are 100% vested after 3 years of service.

Contact the Benefits Office for more information, on the 403 (b) Thrift Plan, including eligibility and enrollment.

412 FAMILY MEDICAL LEAVE ACT (FMLA)

The Family Medical Leave Act of 1993 (FMLA) provides an entitlement of up to twelve (12) weeks of leave during a twelve-month (12) period.

The leave period commences with the date the leave begins.

FMLA leave is available for the following reason(s):

- a) the birth of a child
- b) the placement of a child for adoption
- c) the need to care for a family member (child, spouse, or parent)
 with a serious health condition as defined under the FMLA
- d) an employee's own serious health condition

The Diocese of Gary provides an unpaid leave of absence, in accordance with the requirements of FMLA, to eligible employees. This leave may be paid, or a combination of paid and unpaid, depending on the amount of vacation time, personal days and/or applicable sick pay the employee has earned.

Employees are eligible if they have worked for at least one year and for 1,250 hours over the previous twelve (12) months.

The Diocese of Gary maintains health care coverage for the duration of the leave. However, the employee must pay any applicable dependent contributions during the course of the leave. Payment is by payroll deduction for the paid portion of the leave. The employee and their Office Coordinator should make written arrangements for payment of premiums during the unpaid portion of FMLA leave and notify the Coordinator of Benefits of the arrangements.

Employees will not earn seniority or employment benefits, such as vacation, personal and sick days during a leave period.

In most cases, employees are restored to their original or an equivalent position upon their return from FMLA leave.

Request for leave must be in writing to your Pastor or his designee and a copy forwarded to the Coordinator of Benefits. A thirty-day (30) advance written notice is required when the leave is foreseeable, and as soon as possible when the leave is unforeseeable. This notice should include the approximate ending date of the leave.

Saint Elizabeth Ann Seton Parish requires medical certification to support a request for leave because of a serious health condition. Saint Elizabeth Ann Seton Parish, at their own expense, may require an employee requesting a leave to obtain a second opinion from a physician designated or approved by the Diocese. If the second opinion differs from the original certification, the Saint Elizabeth Ann Seton Parish may require, at the expense of the Diocese, a third opinion to be obtained from a physician that is jointly approved by the employee seeking the leave and the Saint Elizabeth Ann Seton Parish. The opinion of the third physician is final and binding.

Saint Elizabeth Ann Seton Parish may request periodic progress reports from the employee's physician and a fitness to return to work release from the employee's physician upon their return to work.

In the event that an employee does not return to work from FMLA leave for at least thirty (30) days, the Saint Elizabeth Ann Seton Parish may collect from the employee any health and life insurance premiums that were made on the employee's behalf during the leave.

The Saint Elizabeth Ann Seton Parish will also provide up to 26 weeks of FMLA leave during a single 12-month period to permit a spouse, son, daughter, parent or next of kin to care for a member of the Armed Forces, including a member of the National Guard or Reserves who is undergoing medical treatment, recuperation, or therapy is otherwise in outpatient status, or is otherwise on the temporary disability retired list for a serious injury or illness. The Saint Elizabeth Ann Seton Parish will also provide 12 weeks of FMLA leave to the immediate family members (spouses, children or parents) of soldiers, reservists and members of the National Guard who have a "qualifying exigency," such as an overseas assignment, recall to active duty or troop mobilization.

Personal Leave of Absence

The Pastor or his designee may grant personal leave in blocks of 30 days for reasons other than those listed above at their discretion and consistently applied only to employees that have passed the introductory period. An employee must exhaust all vacation time prior to the personal leave.

Military Leave of Absence

Employees who are inducted into the U.S. Armed Forces or who are reserve members of the U.S. Armed Forces or state militia groups will be granted leaves of

absence for military service, training or other obligations in compliance with state and federal laws. These employees may use accrued vacation leave but are not required to do so. At the conclusion of the leave, employees generally have the right to return to the same position held prior to the leave or to positions with equivalent seniority, pay and benefits. Saint Elizabeth Ann Seton Parish will pay the difference between military pay and regular wages/salary for up to one month.

Employees are requested to notify their Pastor or his designee as soon as they are aware of the military obligation.

Questions regarding the company's military leave policy, applicable state and federal laws and continuation of benefits should contact Human Resources.

413 PERSONAL DAYS

All employees are entitled to take three (3) personal business days each year. Anyone who begins employment after the first day of January will receive one day of personal business leave for that calendar year.

414 FLEXIBLE WORK SCHEDULE SCHEDULING

Flexible work schedule allow employees to adjust the hours of their daily schedule to accommodate their needs within a pay period. For example, an employee may come in late or leave early one day, and work longer on another day, or days in the same pay period. The total number of hours worked in a given pay period should be as originally scheduled. The intent of flexible work schedule is to allow for appointments or unexpected delays on an occasional basis, not to allow tardiness.

It is the policy of Saint Elizabeth Ann Seton Parish that the Pastor or his designee grant requested flexible work schedule on a case by case basis. The Pastor or his designee has the sole discretion and reserves the right to terminate flexible work schedule.

It is the policy of Saint Elizabeth Ann Seton Parish to incorporate a Flexible Work Schedule into the schedule of an employee. The purpose of a flexible work schedule is to allow an employee to work from a remote location or home to fulfill an obligation or objective set forth by the Pastor or his designee. The Flexible Work Schedule may be requested in writing and approved by the Pastor or his designee in advance. Such approval will be for a specific purpose and the written terms and conditions of the flexible work schedule set by the Pastor or his designee must be signed by the Pastor or his designee and the employee.

It is the policy of Saint Elizabeth Ann Seton Parish that the Pastor or his designee reserves the right to change the regular workday, workweek and hours of its staff and employees.

TIMEKEEPING PAYROLL POLICIES

Section 500

- **501*** **Timekeeping Policy**
- **502** **Travel Pay Policy**
- **503*** **Pay Policy**
- **504*** **Pay Advances Policy**
- **505*** **Pay Deduction Policy**
- **506*** **Employment Termination Policy**
- **507** **Employment Layoff**

501 TIMEKEEPING POLICY

Full time employees of Saint Elizabeth Ann Seton Parish are paid for a thirty-five (35) hour week. Saint Elizabeth Ann Seton Parish Office hours shall either be 7:00 a.m. to 3:00p.m. or 8:00a.m. to 4:00p.m., Monday through Friday for those who take one half (1/2) hour lunch. Those regular full-time employees who wish to take a one (1) hour lunch shall work either from 7:00a.m. to 3:30p.m. or from 8:00am to 4:30pm. St Elizabeth Ann Seton Parish reserves the right to change regular Parish Office Hours.

All regular full-time employees are given a one half (1/2) hour lunch period. Non-exempt employees are entitled to two (2) fifteen (15) minute rest periods or “breaks” – one in the morning and one in the afternoon. Regular part-time employees who work five (5) or more hours in any given day are entitled to a one half hour (1/2) hour lunch period and a fifteen (15) minute break.

The time of the lunch and rest periods shall be arranged to cause minimum disruption in work routine. It is the responsibility of the Pastor or his designee to authorize the lunch and break times for those they supervise. The lunch break should be free from interruption and interference as this time is unpaid.

Accurately recording time worked is the responsibility of every employee. Federal and State laws require the Saint Elizabeth Ann Seton Parish to keep an accurate record of time worked in order to calculate employee pay and benefits. Time worked is all the time actually spent on the job performing assigned duties.

Employees should accurately record the time they work each day. Any employee who works over thirty-five (35) hours must have the approval of his or her Pastor or his designee. All overtime work must always be approved *before* it is performed. If overtime is worked but not approved, the time will be paid, however the employee may be subject to disciplinary action.

Generally, employees should report to work no more than sixty (60) minutes prior to their scheduled starting time and should stay no more than sixty (60) minutes after their scheduled stop time without the expressed, prior authorization from their supervisor.

It is the employee’s responsibility to sign their time records to certify the accuracy of all time recorded. The Pastor or his designee will review and then sign the time record before submitting it for payroll processing. All time cards will be retained in accordance to state and federal law for a minimum of four (4) years.

Commuting time (getting to work and returning home from work) is not considered hours worked.

Altering, falsifying, tampering with time records or recording time on either one's own or on another employee's time record may result in disciplinary action, up to and including termination of employment.

502 TRAVEL PAY POLICY

Occasionally, employees need to travel for parish business. All reasonable expenses such as mileage, food, lodging and airlines will be covered. Expenses should be approved prior to incurring the cost whenever possible. All travel related expenses will require specific receipts as detailed by the Parish Bookkeeper. Should you have any questions, please direct them to your Pastor or his designee.

503 PAY POLICY

The Saint Elizabeth Ann Seton Parish makes salary payments to employees on a monthly, semi-monthly or on a bi-weekly basis, as per an individual employee's Letter of Agreement. Monthly salary payments are made on the last work day of the month, semi-monthly are paid on the 15th and the last business day of the month, and bi-weekly salary payments are made on Tuesday. Each paycheck will include earnings for all work performed through the end of the previous payroll period.

In the event that a regularly scheduled payday falls on a day off, such as a weekend or holiday, employees will receive paychecks on the last day of work before the regularly scheduled payday.

If a regular payday falls during an employee's vacation the employee may receive his or her earned wages before departing for vacation, if a written request is submitted at least one week prior to departing for vacation.

504 PAY ADVANCES POLICY

Saint Elizabeth Ann Seton Parish does not provide pay advances on unearned wages to employees.

505 PAY DEDUCTION POLICY

The law requires that the Saint Elizabeth Ann Seton Parish makes certain deductions from every employee's compensation. Among these are applicable federal, state, and local income taxes. The Parish also must deduct Social Security taxes on each employee's earnings up to a specified limit that is called the Social Security "wage base." Saint Elizabeth Ann Seton Parish matches the amount of Social Security taxes paid by each employee.

Saint Elizabeth Ann Seton Parish offers programs and benefits beyond those required by law. Eligible employees may voluntarily authorize deductions from their paychecks to cover the costs of participation in these programs.

Additional deductions can be arranged with the parish Bookkeeper for Dependant Health Coverage and voluntary insurance plans.

If you have any questions concerning why deductions were made from your paycheck or how they were calculated, the parish Bookkeeper and or the Pastor or his designee can assist in having your questions answered.

506 EMPLOYMENT TERMINATION POLICY

Termination of employment is an inevitable part of personnel activity within any organization, and many of the reasons for termination are routine. Below are examples of some of the most common circumstances under which employment is terminated:

- Resignation – voluntary employment termination initiated by an employee
- Discharge – involuntary employment termination initiated by the organization
- Layoff – involuntary employment termination initiated by the organization for non-disciplinary reasons
- Retirement – voluntary employment termination initiated by the employee meeting age, length of service, and any other criteria for retirement from the organization.

Saint Elizabeth Ann Seton Parish will generally schedule exit interviews at the time of employment termination. The exit interview will afford an opportunity to discuss such issues as employee benefits, conversion privileges, repayment of outstanding debts to the Parish, or return of Parish-owned property. Suggestions, complaints and questions can also be voiced.

Since employment with Saint Elizabeth Ann Seton Parish is based on mutual consent, both the employee and the Parish have the right to terminate employment at-will, with or without cause, at any time. Employees will receive their final pay in accordance with applicable state law.

Employee benefits will be affected by employment termination in the following manner. All accrued, vested benefits that are due and payable at termination will be paid. Some benefits may be continued at the employee's expense if the employee and the Parish both agree. The employee will be notified in writing of the benefits that may be continued and of the terms, conditions, and limitations of such continuance.

507 EMPLOYMENT LAYOFF POLICY

Full-time employee's who are terminated as a result of closing, consolidation, elimination of their positions or other staff reduction programs will be eligible for continued health insurance coverage under the same conditions as before they were terminated through the month in which the event happens. Employees, full time, having at least one full year of service will also be eligible for severance compensation equal to 1 week for every whole year of service, up to a maximum of 6 weeks. Employee layoffs, elimination of positions and downsizing will be done for business necessity only and will be done based on objective criteria such as job performance, length of service and overall business needs of the Parish, school or other Diocese of Gary entity. If you have any questions about this process, employees should discuss with Office of Human Resources or their immediate supervisor.

OFFICE EXPECTATION POLICIES

Section 600

- **601*** **Smoking Policy**
- **602*** **Use of Phone and Mail Systems Policy**
- **603** **Computer and E-Mail Usage Policy**
- **604** **Internet Usage Policy**
- **605** **Use of Equipment Policy**
- **606*** **Business Travel Expenses Policy**
- **607*** **Visitors in the Workplace Policy**
- **608*** **Emergency Closings**
- **609** **Cell Phone Usage in the Workplace**

601 SMOKING POLICY

Saint Elizabeth Ann Seton Parish desires to provide a safe and healthful work environment, therefore smoking is prohibited throughout the workplace.

This policy applies equally to all employees and visitors.

602 USE OF PHONE AND MAIL SYSTEMS POLICY

Personal use of the telephone for long-distance and toll calls is not permitted. Employees should practice discretion when making local personal calls and may be required to reimburse Saint Elizabeth Ann Seton Parish for any charges resulting from their personal use of the telephone.

The mail system is reserved for business purposes only. Employees should refrain from sending or receiving personal mail at the workplace.

To ensure effective telephone communications, employees should always speak in a courteous and professional manner. Employees are expected to maintain their voice mailbox with an appropriate greeting and a password for security purposes.

The Pastor or his designee have a special responsibility to maintain their voice mailbox, leaving detailed information as to the daily activities of the Pastor or his designee and when the caller can expect the call to be returned.

603 COMPUTER AND E-MAIL USAGE POLICY

Computers, data files, the e-mail system and software applications provided to employees are the sole property of the Saint Elizabeth Ann Seton Parish used primarily for business purposes. The Saint Elizabeth Ann Seton Parish reserves the right to monitor communication and data at any time, with or without notice, to ensure compliance with this policy. Use of computers and e-mail system constitutes acceptance of such monitoring.

In order to protect the security of the network, protect data integrity, and protect computer systems, employees must have an assigned user id and password to access the Saint Elizabeth Ann Seton Parish computer and e-mail systems. Saint Elizabeth Ann Seton Parish reserves the right to override any employee-selected passwords. Employees are required to provide the Bookkeeper and/or Pastor or his designee with any such passwords to facilitate access as needed.

External people who are determined to be strategically important to the Saint Elizabeth Ann Seton Parish, such as temporary staff, volunteers, or contractors, will be assigned a guest user id and password. At no time should Saint Elizabeth Ann Seton Parish employee and staff member allow external people use of their login. In the case where an employee or staff member does provide another

person access using their login, they will be responsible for the actions of the individual using their account.

For security purposes, when employees leave unattended for an extended period any secure, controlled-access computer or other form of electronic data system to which they are assigned, they are required to log off the system.

As previously stated, the use of the e-mail system is primarily for business purposes. Brief and occasional personal use of the e-mail system is acceptable as long as it is not excessive or inappropriate, occurs only during personal time (lunch or other breaks), and does not interfere with the person's job responsibilities. Employees should be aware that email is not considered private and is the property of the Saint Elizabeth Ann Seton Parish.

The Saint Elizabeth Ann Seton Parish strives to maintain a workplace free of harassment and sensitive to the diversity of its employees. Therefore, the Saint Elizabeth Ann Seton Parish prohibits the use of computers and the e-mail system in ways that are disruptive, offensive to others, or harmful to morale.

For example, the display or transmission of sexually explicit images, pornographic images, messages, and cartoons is not allowed. Other such misuse includes, but is not limited to, ethnic slurs, racial comments, off-color jokes, or anything that may be construed as harassment or showing disrespect for others. The discovery of these offensive materials or occasional visits to offensive web sites are grounds for immediate removal, subsequent disciplinary action and possible termination. Saint Elizabeth Ann Seton Parish will immediately contact State and Federal authorities and cooperate in any criminal investigation regarding this abuse.

E-mail may not be used to solicit others for commercial ventures, political causes, outside organizations, or other non-business matters.

Employees should not open e-mail attachments if he/she is not expecting an attachment from someone he/she knows or trusts.

The Saint Elizabeth Ann Seton Parish purchases and licenses the use of various computer software for business purposes and does not own the copyright to this software or its related documentation. Unless authorized by the software developer, the Parish does not have the right to reproduce such software for use on any other computer outside its network.

Employees may only use software on local area networks or on multiple machines according to the software license agreement. The Saint Elizabeth Ann Seton Parish prohibits the illegal duplication of software and its related documentation.

Employees are not permitted to download and/or install software applications, demos or upgrades without the approval or involvement of the Systems Coordinator and approval from the Pastor or his designee.

Upon separation of employment, employees agree not to delete computer files or download company information for personal use.

Employees are to notify the Pastor or his designee and the Systems Coordinator upon learning of violations of this policy. Employees who violate this policy will be subject to disciplinary action, up to and including termination of employment.

604 INTERNET USAGE POLICY

The Saint Elizabeth Ann Seton Parish recognizes that use of the Internet has many benefits for the Saint Elizabeth Ann Seton Parish and its employees. The Saint Elizabeth Ann Seton Parish provides Internet access as a means to further its mission and to assist employees in obtaining work-related data and technology. Unacceptable usage of the Internet can place the Saint Elizabeth Ann Seton Parish and others at risk. The following guidelines have been established to help ensure responsible and productive Internet usage. Internet usage is primarily for business purposes. Personal use of the Internet is acceptable as long as it is not excessive or inappropriate, occurs only during personal time (lunch or other breaks), and does not interfere with the person's job responsibilities.

All Internet, email and computer data that is composed, transmitted or received via our computer communications systems is considered to be part of the official records of the Saint Elizabeth Ann Seton Parish. Consequently, employees should always ensure that the business information contained in Internet e-mail messages and other transmissions is accurate, appropriate, ethical and lawful.

The equipment, services and technology provided to access the Internet remain at all times the property of the Saint Elizabeth Ann Seton Parish. As such, the Saint Elizabeth Ann Seton Parish may authorize the Systems Coordinator to monitor Internet traffic, and retrieve and read any data composed, sent, or received through our online connections and stored in our computer systems.

Data that is composed, transmitted, accessed or received via the Internet must not contain content that could be considered discriminatory, offensive, obscene, threatening, harassing, intimidating or disruptive to any employee or other person. Examples of unacceptable content may include, but are not limited to, sexual comments or images, racial slurs, gender-specific comments, or any other comments or images that could reasonably offend someone on the basis of race, age, sex, religious or political beliefs, national origin, disability, sexual orientation, service status or any other characteristic protected by law.

The unauthorized use, installation, copying or distribution of copyrighted, trademarked, or patented material on the Internet is expressly prohibited. As a general rule, if an employee did not create material, does not own the rights to it, or has not gotten authorization for its use, it should not be put on the Internet. Employees are also responsible for ensuring that a person sending any material over the Internet has the appropriate distribution rights.

Internet users are urged to use caution when visiting unknown internet sites and should take extreme caution when downloading software or files from the Internet.

All downloaded and copied files are to be scanned for viruses prior to use; all compressed files are to be scanned before and after decompression.

Abuse of the Internet access provided by the Saint Elizabeth Ann Seton Parish in violation of law or Diocesan policies will result in disciplinary action, up to and including termination of employment. Employees may also be held personally liable for any violations of this policy. The following behaviors are examples of previously stated or additional actions and activities that are prohibited and can result in disciplinary action:

- **Sending or posting discriminatory, harassing, or threatening messages or images**
- **Using the Saint Elizabeth Ann Seton Parish's time and resources for personal gain**
- **Stealing, using, or disclosing someone else's code or password without authorization**
- **Copying, pirating or downloading software and electronic files without permission**
- **Sending or posting confidential material, trade secrets, or proprietary information outside of the Saint Elizabeth Ann Seton Parish**
- **Violating copyright law**
- **Failing to observe licensing agreements**
- **Engaging in unauthorized transactions that may incur a cost to the Saint Elizabeth Ann Seton Parish or initiate unwanted Internet services and transmissions**
- **Sending or posting messages or material that could damage the Saint Elizabeth Ann Seton Parish's image or reputation**
- **Participating in the viewing or exchange of pornography or obscene materials**
- **Sending or posting messages that defame or slander other individuals**
- **Attempting to break into the computer system of another organization or person**
- **Refusing to cooperate with a security investigation**
- **Sending or posting of chain letters, solicitations or advertisements not related to business purposes or activities**
- **Using the Internet for political causes or activities, or any sort of gambling**
- **Jeopardizing the security of the Saint Elizabeth Ann Seton Parish's electronic communications systems**
- **Passing off personal views as representing those of the Saint Elizabeth Ann Seton Parish**
- **Sending anonymous e-mail messages**
- **Engaging in any other illegal activities**
- **Installing other on-line services to access the Internet on the Saint Elizabeth Ann Seton Parish-owned computers.**

This list is not all-inclusive and the Saint Elizabeth Ann Seton Parish retains the right to hold employees accountable for acceptable performance and behavior within the workplace.

The discovery of these offensive materials or occasional visits to offensive web sites are grounds for immediate removal, subsequent disciplinary action and possible termination. Saint Elizabeth Ann Seton Parish will immediately contact State and Federal authorities and cooperate in any criminal investigation regarding this abuse.

605 USE OF EQUIPMENT POLICY

Equipment essential in accomplishing job duties is often expensive and may be difficult to replace. When using property of the Saint Elizabeth Ann Seton Parish, employees are expected to exercise care, perform required maintenance and follow all operating instructions, safety standards and guidelines.

Please notify the Pastor or his designee if any equipment, machines or tools appear to be damaged, defective or in need of repair. Prompt reporting of damages, defects and the need for repairs could prevent deterioration of equipment and possible injury to employees or others. The Pastor or his designee can answer any questions about an employee's responsibility for maintenance and care of equipment used on the job.

The improper, careless, negligent, destructive or unsafe use or operation of equipment can result in disciplinary action, up to and including termination of employment.

606 BUSINESS TRAVEL EXPENSES POLICY

The Saint Elizabeth Ann Seton Parish will reimburse employees for reasonable business travel expenses incurred while on assignments away from the normal work location. All business travel must be approved in advance by the Pastor or his designee. The Pastor or his designee whose business travel has been approved through the Program and Budget Review process do not need to seek any further authorization.

Employees whose travel plans have been approved should make all travel arrangements through the Saint Elizabeth Ann Seton Parish's designated travel agency.

When approved, the actual costs of travel, meals, lodging and other expenses directly related to accomplishing business travel objectives will be reimbursed by Saint Elizabeth Ann Seton Parish. Employees are expected to limit expenses to reasonable amounts.

Employees who are involved in an accident while traveling on business must promptly report the incident to their Pastor or his designee.

With prior approval, a family member or friend may accompany employees on business travel, when the presence of a companion will not interfere with the successful completion of business objectives. Generally, employees are also

permitted to combine personal travel with business travel, as long as time away from work is approved. Additional expenses arising from such non-business travel are the responsibility of the employee.

When travel is completed, employees should submit completed travel expense reports along with check requests to their Pastor or his designee within thirty (30) days. Reports should be accompanied by receipts for all individual expenses.

Employees should contact their Pastor or his designee for guidance and assistance on procedures related to travel arrangements, expense reports, reimbursement for specific expenses or any other business travel issues.

Abuse of this business travel expenses policy, including falsifying expense reports to reflect costs not incurred by the employee, can be grounds for disciplinary action, up to and including termination of employment.

607 VISITORS IN THE WORKPLACE POLICY

To provide for the safety and security of employees and the facilities at Saint Elizabeth Ann Seton Parish grounds, only authorized visitors are allowed in the workplace. Restricting unauthorized visitors helps maintain safety standards, protects against theft, ensures security of equipment, protects confidential information, safeguards employee welfare and avoids potential distractions and disturbances.

All visitors should enter Saint Elizabeth Ann Seton Parish grounds through the Main Entrance. Authorized visitors will receive directions or be escorted to their destination. Employees are responsible for the conduct and safety of their visitors.

If an unauthorized individual is observed on the Saint Elizabeth Ann Seton Parish premises, employees should immediately notify the Pastor or his designee or, if necessary, direct the individual to the Main Entrance.

608 EMERGENCY CLOSINGS

At times, emergencies such as severe weather or power failures can disrupt the operations of Saint Elizabeth Ann Seton Parish activities including Religious Education. In extreme cases, such circumstances may require the closing of Saint Elizabeth Ann Seton Parish. This decision will be made by the Pastor or his designee and communicated via a pre-arranged method of contact.

When Saint Elizabeth Ann Seton Parish is officially closed by the Pastor or his designee due to emergency conditions, the time off from scheduled work will be paid.

In cases where an emergency closing is not authorized, employees who fail to report for work will *not* be paid for the time off and can request the use of vacation

or personal days from the Pastor or his designee. Employees may request available paid leave time, such as unused vacation benefits.

609 CELL PHONE USAGE IN THE WORKPLACE

This policy outlines the use of personal cell phones at work, including special issues related to camera phones and the safe use of cell phones by employees while driving.

While at work employees are expected to exercise the same discretion in using personal cellular phones as is expected for the use of company phones. Excessive personal calls or text messaging during the workday, regardless of the phone used, can interfere with employee productivity and be distracting to others. A reasonable standard is to limit personal calls or text messaging during work time to no more than one per day as needed. Employees are therefore asked to make any other personal calls or text messaging on non-work time and to ensure that friends and family members are aware of the company's policy. Flexibility will be provided in circumstances demanding immediate attention.

Saint Elizabeth Ann Seton Parish will not be liable for the loss of personal cellular phones brought into the workplace.

Saint Elizabeth Ann Seton Parish prohibits employee use of cameras including camera phones for the reproduction of personal, private and or professional data/ records or parishioners, employees, volunteers, staff and any other business/church information of the parish, Diocese of Gary, the Catholic Church or any trade secrets and other business information.

Employees whose job responsibilities include regular or occasional driving are expected to refrain from using their phone while driving on company time. Safety must come before all other concerns. Regardless of the circumstances, including slow or stopped traffic, employees are strongly encouraged to pull off to the side of the road and safely stop the vehicle before placing or accepting a call. If acceptance of a call is unavoidable and pulling over is not an option, employees are expected to keep the call short, use hands-free options if available, refrain from discussion of complicated or emotional discussions and keep their eyes on the road. Special care should be taken in situations where there is traffic, inclement weather or the employee is driving in an unfamiliar area. Under no circumstances are employees allowed to place themselves at risk to fulfill business needs.

Employees who are charged with traffic violations resulting from the use of their phone while driving will be solely responsible for all liabilities that result from such actions.

EMPLOYEE CONDUCT POLICIES

Section 700

- **701*** **Employment Rules Policy**
- **702*** **Attendance and Punctuality Policy**
- **703*** **Personal Appearance Policy**
- **704*** **Return of Property Policy**
- **705*** **Resignation Policy**
- **706*** **Progressive Discipline Policy**
- **707*** **Conflict Resolution Policy**
- **708*** **Resignation and Rehire Policy & Procedure**

701 EMPLOYMENT RULES POLICY

To ensure orderly operations and provide the best possible work environment, the Saint Elizabeth Ann Seton Parish expects employees to follow rules of conduct that will protect the interest and safety of all employees and the Church.

It is not possible to list all the forms of behavior that are considered unacceptable in the workplace. The following are examples of infractions of rules of conduct that may result in the disciplinary action, up to and including termination of employment:

- Demonstrating an attitude not consistent with the Mission of the Saint Elizabeth Ann Seton Parish
- Theft or inappropriate removal or possession of property
- Falsification of timekeeping records
- Working under the influence of alcohol or illegal drugs in the workplace, while on duty or while operating employer-owned vehicles or equipment
- Fighting or threatening violence in the workplace
- Boisterous or disruptive activity in the workplace
- Negligence or improper conduct leading to damage of employer
- Insubordination or other disrespectful conduct
- Smoking in unauthorized areas
- Sexual or other unlawful or unwelcome harassment
- Possession of dangerous or unauthorized materials, such as explosives or firearms, in the workplace
- Excessive absenteeism or any absence without notice without valid reason
- Unauthorized absence from work stations during the workday
- Unauthorized use of telephones, mail system, computer, or other employer-owned equipment
- Unauthorized disclosure of business or confidential information
- Violation of personnel policies
- Unsatisfactory performance or conduct

Employment with the Saint Elizabeth Ann Seton Parish is with the mutual consent of the Saint Elizabeth Ann Seton Parish and the employee, and either party may terminate that relationship at any time, with or without cause, and with or without advance notice.

702 ATTENDANCE AND PUNCTUALITY POLICY

In order to fulfill the Mission of the Church, the Saint Elizabeth Ann Seton Parish expects employees to be reliable and to be punctual in reporting for scheduled work. Absenteeism and tardiness place a burden on other employees and on our ability to collaborate effectively. In the rare instances when employees cannot avoid being late to work or are unable to work as scheduled, they should notify their supervisor as soon as possible in advance of the anticipated tardiness or absence.

Poor attendance and excessive tardiness are disruptive. Either may lead to disciplinary action, up to and including termination of employment.

703 PERSONAL APPEARANCE POLICY

As a religious organization we recognize that the Lord accepts us as we are even when we look our worst. However, a healthy attitude about oneself is demonstrated in one's personal appearance. Dress, grooming, and personal cleanliness standards contribute to the morale of all employees and leave visitors with a positive feeling about the Mission of the Saint Elizabeth Ann Seton Parish.

During business hours or when representing the Saint Elizabeth Ann Seton Parish, employees are expected to present a clean, neat, tasteful and professional appearance according to the standards of the Church. You should dress and groom yourself according to the requirements of your position and accepted social standards. This is particularly true if your job involves direct service to our priests and laity.

The Pastor or his designee is responsible for establishing a reasonable dress code appropriate to the Mission of Saint Elizabeth Ann Seton Parish. If the Pastor or his designee feels your personal appearance is inappropriate, you may be asked to leave the workplace until you are properly dressed or groomed. Under such circumstances, you will not be compensated for the time away from work. Consult your Pastor, his designee or the Diocesan Manager of Human Resources if you have questions as to what constitutes appropriate appearance. Where necessary, reasonable accommodation may be made to a person with a disability.

Without unduly restricting individual tastes, the following personal appearance guidelines should be followed:

- Professional settings require professional dress
- Canvas or athletic type shoes are not appropriate professional attire
- Tank tops, tube or halter tops or shorts may not be worn under any circumstances
- Mustaches and beards must be clean, well-trimmed and neat
- Hairstyles are expected to be in good taste; unnaturally colored hair and extreme hairstyles, such as spiked hair, do not present an appropriate professional appearance
- Excessive makeup is not permitted
- Offensive body odor and poor personal hygiene is not professionally acceptable. Perfume, cologne and after-shave lotion should be used in moderation or avoided altogether, as some individuals may be sensitive to strong fragrances
- Facial jewelry, such as eyebrow rings, nose rings, lip rings and tongue studs, is not professionally appropriate and must not be worn during business hours
- Excessive ear piercing is not professionally appropriate and must not be worn during business hours
- Torso body piercing with visible jewelry or jewelry that can be seen through or under clothing must not be worn during business hours

- Visible tattoos and similar body art must be covered during business hours
- Blue jeans or denim-type pants are not appropriate
- Tight-fitting or provocative clothing is not appropriate

704 RETURN OF PROPERTY POLICY

Employees are responsible for all Saint Elizabeth Ann Seton property, materials or written information issued to them or in their possession or control. Employees must return all Saint Elizabeth Ann Seton property, (i.e., keys, computer and phone passwords, etc.), immediately upon request or upon termination of employment. Where permitted by applicable laws, the Saint Elizabeth Ann Seton Parish may withhold from the employee's current or final paycheck the cost of any items that are not returned when required.

The Saint Elizabeth Ann Seton Parish may also take all action deemed appropriate to recover or protect all of its property. This action may be civil and criminal as deemed appropriate by Saint Elizabeth Ann Seton Pastor or his designee.

705 RESIGNATION POLICY

Resignation is a voluntary act initiated by the employee to terminate employment with the Saint Elizabeth Ann Seton Parish. Although advance notice is not required, the Saint Elizabeth Ann Seton Parish requests at least two (2) weeks written notice of resignation from all employees.

Prior to an employee's departure, an exit interview will be scheduled to discuss among other things, the reasons for resignation and the effect of the resignation on benefits. Resigning employees are required to adhere to policy section 708.

706 PROGRESSIVE DISCIPLINE POLICY

The purpose of this policy is to state the Saint Elizabeth Ann Seton Parish position on administering equitable and consistent discipline for unsatisfactory conduct and/or performance in the workplace. The best disciplinary measure is one that does not have to be enforced and comes from good leadership and fair supervision at all employment levels.

The best interest of the Saint Elizabeth Ann Seton Parish lies in ensuring fair treatment of all employees and in making certain that disciplinary actions are prompt, uniform and impartial. The major purpose of any disciplinary action is to correct the problem, prevent recurrence and prepare the employee for satisfactory service in the future.

Although employment with the Saint Elizabeth Ann Seton Parish is based on mutual consent and both the employee and Saint Elizabeth Ann Seton Parish have the right to terminate employment at-will, with or without cause or advance notice,

the Saint Elizabeth Ann Seton Parish may use progressive discipline at its discretion.

Disciplinary action may call for any of four (4) steps: (1) verbal warning; (2) written warning; (3) 2nd Written Warning including suspension with or without pay, and (4) termination of employment – depending on the severity of the problem and the number of occurrences. There may be circumstances when one or more steps are bypassed. Disciplinary concerns will be documented using the Saint Elizabeth Ann Seton Parish Progressive Discipline Form (Appendix N).

Progressive discipline means that, with respect to most disciplinary problems, these steps will normally be followed: a first offense may call for a verbal warning; a next offense may be followed by a written warning; another offense may lead to a suspension; and, still another offense may then lead to termination of employment. If more than six (6) months have passed since the last disciplinary action, the process will normally start over.

The Saint Elizabeth Ann Seton Parish recognizes that there are certain types of employee problems that are serious enough to justify either a suspension, or, in extreme situations, termination of employment, without going through the usual progressive discipline steps.

By using progressive discipline, we hope that most employee problems can be corrected at an early stage, benefiting both the employee and the Saint Elizabeth Ann Seton Parish.

707 CONFLICT RESOLUTION POLICY

The Saint Elizabeth Ann Seton Parish is committed to providing the best possible working conditions for its employees. Part of this commitment is encouraging an open and frank atmosphere in which any problem, complaint, suggestion, or question receives a timely response from the employee's Pastor or his designee and/or the Manager of Human Resources.

The Saint Elizabeth Ann Seton Parish strives to ensure fair and honest treatment of all employees. The Pastor, his designee, volunteers, contract employees and all staff members are expected to treat each other with mutual respect. Employees are encouraged to offer positive and constructive criticism.

If employees disagree with the application of established rules of conduct, policies or practices, they can express their concern through the problem resolution procedure. No employee will be penalized, formally or informally, for voicing a complaint with the Saint Elizabeth Ann Seton Parish in a reasonable, business-like manner, or for using the problem resolution procedure.

If a situation occurs when employees believe that a condition of employment or a decision affecting them is unjust or inequitable, they are encouraged to make use of the following steps. The employee may discontinue the procedure at any step.

- 1) The employee presents the problem to his or her Pastor or designee within fourteen (14) calendar days after the incident occurs.
- 2) The Pastor or his designee responds to the problem during discussion or within fourteen (14) calendar days from the time the employee presented the problem to the Pastor or his designee.
- 3) If the problem is not resolved after the time period set forth in step two (2) then the employee may present the problem to the Diocesan Manager of Human Resources who will attempt to facilitate a solution within ten (10) calendar days from the time that the employee presented the matter to the Manager of Human Resources' attention.
 - 3a) The Manager of Human Resources counsels and advises the employee.
 - 3b) The Manager of Human Resources assists the employee in presenting the problem in writing to the Administrative Assistant to the Bishop.
 - 3c) The Diocesan Manager of Human Resources discusses the matter with the appropriate Pastor or his designee.
 - 3d) Diocesan Manager of Human Resources presents a written opinion to the Judicial Vicar of the objective issues involved in the dispute.
- 4) The employee presents the problem to the Judicial Vicar in writing.
- 5) The Judicial Vicar reviews and considers the problem. The Judicial Vicar informs the employee of any decision within fourteen (14) calendar days upon receipt of the written complaint and place the copy of the response in the employee's personnel file and any other personnel files deemed appropriate. The Judicial Vicar has full authority to make any adjustment deemed appropriate to resolve the problem.

Participation in this Conflict Resolution Policy is optional.

If applicable, Saint Elizabeth Ann Seton Parish will adhere to the procedures regarding Conciliation and Arbitration for the Diocese of Gary, *Appendix G*

708 Resignation and Rehire Policy and Procedures

Purpose

Although we hope your employment with the Diocese of Gary will be a mutually rewarding experience, we understand that varying circumstances do cause employees to voluntarily resign employment. The following guidelines focus on resignation and rehire procedures.

Application

This policy applies to:

- All employees of Diocese of Gary, parishes, agencies and subsidiaries.

Resignation Procedures

All employees, including supervisors and temporary employees, should provide at least two weeks notice to facilitate a smooth transition.

All resignations must be confirmed in writing including an effective date. Employees who orally resign and do not follow up in writing will receive a “confirmation of Resignation” form from their supervisor to confirm the final date of employment.

If an employee provides more notice than requested, the employer will evaluate whether the additional notice is necessary for effective business operations and will notify the employee of the final date of employment.

Employees who fail to report to work for three consecutive days without properly communicating to their supervisor or manager the reasons for their absence will be viewed as job abandonment and voluntarily resigning their employment as of the end of the 3rd day.

Employees will not be allowed to rescind a resignation whether given orally or in writing, once the resignation has been confirmed by the employer.

Employees who wish to discuss concerns about their continued employment before making a final decision to resign are encouraged to do so.

Rehire Procedures

Employees who resign in good standing and whose documented performance is above average under the Diocese of Gary’s Performance Management System will be eligible for reemployment.

Previous employment does not guarantee rehire with the Diocese of Gary. The employer retains the right to hire the most qualified applicant for the open position.

Bar From Employment / Ineligible for Rehire

Any employee who is terminated for violating policy or given the opportunity to resign in lieu of termination of employment is required to be reported to the Diocesan Human Resources office who will be responsible for recording.

If an employee does not provide at least 2 weeks advance notice, fails to work the remaining 2 weeks, or does not fulfill employer obligations during the notice, the employee will be ineligible for rehire.

An employee who is terminated for violating policy or who resigned in lieu of termination from employment due to a policy violation will be ineligible for rehire at the Diocese of Gary or any of its subsidiaries.

Employees who fail to return and / or sabotage any company property including but not limited to keys, credit cards, uniforms, cellular phones, computer/software, pagers and other equipment will be deemed ineligible for rehire and may be subject to legal proceedings on behalf of the Diocese of Gary.

Diocesan Human Resources Department would notify employees deemed ineligible for rehire. [*Section 708 also found as Appendix O]

WEDDING POLICIES

Section 800

- 801* Wedding Policy
- 802 Wedding Regulations
- 803 Required Documents
- 804 Wedding Ceremony
- 805 Additional Guidelines

801 WEDDING POLICY

Couples wishing to marry in the Catholic Church in the Diocese of Gary should notify their parish priest as soon as they become engaged or at least six months before the anticipated wedding date. The requirement to notify one's parish priest, requires that at least one party is Catholic and is a formally registered parishioner of a Catholic parish.

A Catholic wedding may vary with the addition of the Liturgy of the Eucharist or some additional cultural traditions. As a general norm, the Sacrament of Marriage is celebrated within the context of the mass when both the bride and the groom are Catholic and have already received their first Holy Communion.

For couples that are interfaith, or where only one Catholic has received the sacrament of Holy Communion, the Sacrament of Marriage at Saint Elizabeth Ann Seton is celebrated only within the Liturgy of the Word.

Couples seeking an exception to these guidelines are to petition the Bishop in writing stating their reason{s} for an exception to this policy. This should be done at the earliest stage of marriage preparation. A copy of the letter is to be submitted to the pastor and placed in the couples preparation file.

The marriage of two Catholics takes place in the parish church of either the bride or the groom. For two Catholics to marry in another parish church, it is proper that permission is received from either of the respective parish pastors. Catholic ceremonies in private homes, out of doors or wedding chapels are not permitted.

Weddings in which only one of the parties is Catholic may take place in the Catholic Church or the non-Catholic party may request the wedding be done by their minister in that pastor's church. The Catholic party must receive permission from their Catholic Bishop, for the wedding to be celebrated by the non-Catholic minister in his or her church. This request is made to the Bishop after the couple has completed the Catholic Marriage Preparation within the Catholic parish.

Therefore Marriage Preparation meetings with the priest (Pastor or his designee), the lay Marriage Team and the Director of Liturgy are required of the bride and groom.

802 WEDDING REGULATIONS

In the Roman Catholic Tradition, a marriage is a Sacrament, a very sacred Covenant event. For this reason the reception of the Sacrament is to be received in the House of the Lord. The most important liturgical elements of the worship service at the wedding would be the Liturgy of the Word which informs the community as to God's plan for man and women; the freedom of consent from the bride and groom and the exchange of their vows.

At a scheduled meeting with the parish priest, the engaged couple is introduced to the Marriage Preparation process. This process is designed to help the parish priest establish the engaged couple's freedom to marry and assist the couple in assessing their readiness to receive the Sacrament of Marriage.

Couples are required to participate in the use of a pre-marital inventory during the parish preparation. Couples are required to attend and complete an approved Marriage Preparation Course either in the parish or through the Diocese of Gary, well in advance of their wedding date. Teams of married couples meet with engaged couples in a group setting, in addition to the pastor [or his designee] having individual sessions with the couple. Couples will be strongly encouraged to participate in a Natural Family Planning class as part of their sacramental preparation.

When a couple has special needs or circumstances, the parish priest may work directly with the couple or refer them to the St. James Center in Highland. Couples referred to the St. James Center then attend a formal marriage preparation course.

Saint Elizabeth Ann Seton Parish recognizes the Sacrament of marriage between a man and a woman and the importance of this holy covenant. It is the policy of Saint Elizabeth Ann Seton Parish that couples provide as much preparatory notice to the Pastor of Saint Elizabeth Ann Seton Parish prior to the wedding so that the liturgical participants may arrange schedules and prepare the church for this sacred event.

Weddings are not celebrated during Lent and Solemnities.

803 REQUIRED DOCUMENTS

The couple will need to bring a recent copy of a baptismal certificate {issued within the previous six months} to the meeting with the parish priest or his designee. If one is not Catholic, but is baptized in another faith, they should bring a copy of the baptismal certificate.

For the parish priest to determine the couple's freedom to marry, each party will need to have two people witness to their freedom to marry. This is usually the parents of the bride and/or groom or someone who has known the couple for a long period of time. The parish priest must determine that both parties are free to marry in the Catholic Church. If one (or both) parties have been married before, that party will need to provide additional documentation.

Couples will have to obtain a civil marriage license and present it at the time of the wedding rehearsal.

804 WEDDING CEREMONY

Saint Elizabeth Ann Seton Parish is a community of people lead by its Pastor. The Pastor is the wedding and worship coordinator for all weddings conducted at Saint Elizabeth Ann Seton Parish. No other wedding coordinators will be permitted to plan or direct any part of the worship during this holy Sacrament.

All planning and preparation will be done by the Pastor [or his designee], and the Music Director with the bride and groom. The Pastor and staff will only discuss or plan the liturgy, scriptures and music with bride and groom. The Pastor [or his designee] will plan the Liturgy of the Word and or the Eucharist with the bride and groom. The bride and groom are to work with the Director of Music, who will assist them in the selection of proper liturgical music, musicians, cantors and soloists appropriate for a Roman Catholic wedding.

Brides and Grooms who wish to bring in outside musicians, cantors and/or soloists who are unfamiliar to the Director of Music, must be pre approved by a formal audition with the Director. They must show that they have a good understanding of the order of Roman Catholic worship and the wedding ceremony, and have a sufficient level of competency for public worship.

805 ADDITIONAL GUIDELINES

Saint Elizabeth Ann Seton Parish recognizes that wedding ceremonies require a large amount of planning and preparation. It is for this reason that additional wedding guidelines may be required by the Pastor.

For example, the Pastor may require his approval of wedding attire, time of the ceremony, use of photography, decorations, etc. His approval must be sought regarding other planning details and trends.

Consideration must be given to the Pastor as he must adhere to Diocesan rules and Catholic tradition always mindful that the Sacrament of Marriage is a prayerful celebration before our Lord.

RELIGIOUS EDUCATION POLICIES

Section 900

- 901* Religious Education Mission Statement
- 902 Religious Education Policies
- 903 Religious Education Instructors
- 904 Religious Education Texts
- 905 Home Schooling Policy
- 906 Consultative Education Advisory Board
- 907 Reserved
- 908 Reserved
- 909 Reserved

901 RELIGIOUS EDUCATION MISSION STATEMENT

It is the policy of Saint Elizabeth Ann Seton parish to maintain a well defined mission statement for its Religious Education program:

The faith formation department exists to provide and promote religious formation for our community. Our goal is to foster a climate of faith for all parish members so that they may enter into a closer relationship with God, each other and the Christian community.

We seek to nurture faith, witness, and worship from cradle to grave, in accordance with the guidelines of The National Directory of Catechists, Sharing the Light of Faith, The Catechism of the Catholic Church and the dictates of the Diocese of Gary and the Holy See.

Faith formation is critical to the children (students) of Saint Elizabeth Ann Seton Parish. Admission to the Religious Education/Faith Formation Program is open to all children. Participants are required to attend formation classes one year prior to receiving the sacraments of Reconciliation and Eucharist. The Confirmation preparation program begins in the seventh grade. Confirmation is received in the fall of freshman year.

Sacramental reception may be delayed for a particular candidate when deemed appropriate by the Pastor due to circumstances unique to the candidate.

A copy of the baptismal certificate of the child is required during the registration process.

902 RELIGIOUS EDUCATION POLICIES

It is the policy of Saint Elizabeth Ann Seton Parish that our Religious Education/Faith Formation Program does not discriminate on the basis of race, sex, or national origin. Saint Elizabeth Ann Seton Parish accommodates those with physical or mental disabilities. Everyone is welcome.

A handbook will be provided to at least one parent (guardian) during registration. This handbook provides specific information relating to fees, loss of textbooks, behavioral/discipline procedure policy, arrival procedure, tardiness policy, traffic dismissal, attendance/absence policy, sacramental policy, weather closing policy, custody policy, abuse procedure, search and seizure policy, health and safety policy, communicable disease policy, accident or illness procedure, foul language discipline procedure and a food/treat policy.

903 RELIGIOUS EDUCATION INSTRUCTORS

Given the importance of the youth it is our belief that the youth be provided the best faith formation experience. This requires Saint Elizabeth Ann Seton Religious Education Director to be properly trained and dedicated to providing the best faith formation experience. It is the policy of Saint Elizabeth Ann Seton that the Religious Education Director be trained to the standards required by the Diocese of Gary.

Saint Elizabeth Ann Seton relies on a volunteer staff and recognizes the instructional talent found within Saint Elizabeth Ann Seton Parish. Given the commitment of Saint Elizabeth Ann Seton Parish to providing the best faith formation training, it is the policy of Saint Elizabeth Ann Seton Parish that all Religious Education instructors, instructional aides, volunteers or any other staff member whose duties may be associated with the youth of the parish be VIRTUS trained in accordance with Diocesan policy. Appropriate training must be completed and certification obtained prior to any child related event.

904 RELIGIOUS EDUCATION TEXTS

As Religious Education texts change, it is the policy of Saint Elizabeth Ann Seton Parish to utilize an approved Religious Education text. Texts will be chosen from the list of approved texts by the United States Conference of Catholic Bishops.

Religious Education texts utilized by Saint Elizabeth Ann Seton Parrish will be reviewed by the Director of Religious Education and the Consultative Education Advisory Board every three years. Recommendations for a change in the text books should be submitted to the Pastor for approval after input is solicited from the Education Commission and the Pastoral Council.

905 HOME SCHOOLING POLICY

Saint Elizabeth Ann Seton Parish Religious Education Department is dedicated to helping those parents that choose to home school the religious education of their children. As an alternative to the classroom faith formation method, Saint Elizabeth Ann Seton Parish recognizes that

some families may have special circumstances that override the classroom faith formation method.

It is the policy of Saint Elizabeth Ann Seton that all home schooling requests be made in writing to the Director of Religious Education. The Director of Religious Education will review the request and meet with the Pastor or his designee with a recommendation. The Pastor or his designee will conduct a thorough examination of facts and determine the suitability of the request. The Pastor or his designee will provide his decision to the Director of Religious Education who will contact the requestor within five (5) days of the request. Saint Elizabeth Ann Seton Parish Religious Education will provide resources, guidance and support to make this experience beneficial for everyone. Specific policies relating to home schooling may be found in the Home School Policy Handbook.

906 CONSULTATIVE EDUCATION ADVISORY BOARD

Saint Elizabeth Ann Seton has adopted the use of a Consultative Education Advisory Board. This board (or commission) is to be comprised of two parents of students in the Saint Elizabeth Ann Seton Religious Education Program (disinterested parties), one mature adolescent (16 – 19 years of age), one elementary catechist, one intermediate catechist and two parishioners not related to a student in the program.

The Consultative Education Advisory Board members will be chosen and submitted by the Director of Religious Education for the Pastors approval. Members will be appointed to serve on the Consultative Education Advisory Board for three years and may serve consecutive terms.

The Consultative Education Advisory Board is used for the purposes of disciplinary procedures that fall within the scope of the Religious Education program and to review Religious Education policy changes recommended by the Religious Education Director prior to their promulgation. The Consultative Education Advisory Board will meet at the request of the Pastor or his designee.

Specific rules regarding disciplinary rules, the appellate process and formal review may be found in the Consultative Advisory Education Advisory Board Handbook.

CHRISTIAN INITIATION POLICIES

Section 1000

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| 1001* | General Introduction |
| 1002 | Rite of Christian Initiation of Adults |
| 1003 | Initiation for Children of Catechetical Age |
| 1004 | Preparation of Uncatechized Adults for Confirmation and Eucharist |
| 1005 | Reception of Baptized Christians into full Communion of the Catholic Church |
| 1006 | Baptism of Infants and Children prior to reaching Catechetical Age |
| 1007 | Christian Initiation of a person in Danger of Death |
| 1008 | Canonical Qualifications of Sponsors and Godparents |

1001 General Introduction

Through the sacraments of Christian initiation men and women are freed from the power of darkness. With Christ they die, are buried and rise again. They receive the Spirit of adoption which makes them God's sons and daughters and with the entire people of God, they celebrate the memorial of the Lord's death and resurrection.

Through baptism men and women are incorporated into Christ. They are *formed* into God's people, and they obtain forgiveness of all their sins. They are raised from their natural human condition to the dignity of adopted children. They become a new creation through water and the Holy Spirit. Hence they are called, and are indeed, the children of God.

Signed with the gift of the Spirit in confirmation, Christians more perfectly become the image of their Lord and are filled with the Holy Spirit. They bear witness to him before the entire world and eagerly work for the building up of the body of Christ.

Finally they come to the table of the Eucharist, to eat the flesh and drink the blood of the Son of Man so that they may have eternal life and show forth the unity of God's people. By offering themselves with Christ, they share in his universal sacrifice: the entire community of the redeemed is offered to God by their high priest. They pray for the greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family.

Thus the three sacraments of Christian initiation closely combine to bring the faithful to the full stature of Christ and to enable them to carry out the mission of the entire people of God in the Church and the world.

To this end, it is the policy of Saint Elizabeth Ann Seton to *form* each adult and those children who have reached Catechetical Age that seek Christian Initiation by means of a gradual process of formation that takes place with in the community of the Faithful over an open period of time. This will be a spiritual journey that varies according to needs of the adult and that of those children who have reached Catechetical Age.

The Spiritual journey begins with a consultation with the Pastor of Saint Elizabeth Ann Seton Parish. Based upon the unique circumstances of the individual inquiry, the Pastor will make the decision as to what course is appropriate for the circumstance. The Pastor may chose to appoint the proper text and leadership to guide the catechumen and or candidate through this spiritual process.

This period of formation is known as the Rite of Christian Initiation of Adults and the Rite of Christian Initiation of Children of Catechetical Age. Children of Catechetical Age shall be defined at Saint Elizabeth Ann Seton as a child who has reached the age of seven [7] who have not been baptized. There are four continuous periods that catechumen/candidates will experience in preparation for Sacramental reception. The celebration of the sacraments of Christian initiation shall take place at the Easter Vigil.

1002 Rite of Christian Initiation of Adults

It is the mission of all of the parishioners of St. Elizabeth Ann Seton Parish to evangelize and reach out to all of the unbaptized. It is the policy of Saint Elizabeth Ann Seton to have a fully functioning Rite of Christian Initiation program for the inquiry and faith formation of those adult men and women who seek to know Jesus Christ and who wish to be incorporated into the people of God within the Roman Catholic Church.

Unbaptized adults will be directed to make an initial inquiry for entry into the RCIA by contact with a member of the RCIA Team, a Deacon and or the Pastor. Each inquirer will be assisted and guided during this time of inquiry and later periods of formation. In as much as Christian initiations is both a period of faith formation and a time of personal conversion, initiation is to be extended over several months or several years, if need be, before one receives the sacraments of Initiation. By God's help they will be strengthened spiritually during their preparation and at the proper time will receive the sacraments fruitfully.

1003 Initiation for Children of Catechetical Age

It is the policy of Saint Elizabeth Ann Seton to follow the tradition that an unbaptized child reaches "Catechetical Age" upon reaching their seventh [7] birthday. Unbaptized, children who are seven years old [or older], whose parents, guardian or at the request of the child ask to be baptized, shall be directed to make an initial inquiry for entry into the RCIC by contacting the Director of Faith Formation and or the Pastor or his designee from the RCIA team. This rite of Christian Initiations is not intended for infants or children under the age of seven.

The Christian initiation of these children requires both a conversion that is personal and somewhat developed, in proportion to their age, and the assistance of the education they need. Accordingly, this initiation is to be extended over several years, if need be, before they receive the sacraments of Initiation.

Like unbaptized adults in the RCIA, children in the RCIC, are to receive all the sacraments of initiation at the Easter Liturgy: Baptism, Confirmation and Eucharist. Therefore the Church asks that it “be established that these children are ready for the sacraments”.

It shall be the norm in Saint Elizabeth Ann Seton that no child of Catechetical age in the RCIC, shall be initiated at Easter without having been in faith formation and Sabbath worship for a minimum of four liturgical years. After completing the third year of formation in the RCIC, the Director of the RCIC, the Director of Faith Formation and the pastor or his designee, shall determine if the child should in the fourth year formally be accepted into the order of Catechumens. This should be done when it has been determined that it is time to bring the child to the Rite of Election in the upcoming enrollment, thus making them eligible for the Easter reception of the Sacraments of Initiation.

1004 Preparation of Uncatechized Adults for Confirmation and Eucharist

St. Elizabeth Ann Seton will follow the pastoral guidelines as expressed in the National Conference of Catholic Bishop’s Decree in the Rite of Christian Initiation of Adults, with regard to uncatechized Adults for Confirmation and Eucharist. It will be the policy of Saint Elizabeth Ann Seton to direct these baptized but uncatechized Catholics to join in the catechetical formation process as provide by our RCIA program and to worship with the faith community on the Sabbath.

As is the case of catechumens, these adults will also be required to show that they are open to a conversion of life to the person and teaching of Jesus Christ. The preparation of these adults requires a considerable time, during which the faith infused in baptism must grow in them and take deep root through the pastoral formation they receive.

As these Uncatechized Adults progress in their spiritual and moral development, and show that they have markedly conformed their life to the teaching of the Gospel and to the person of Jesus Christ, they to would be invited by the RCIA Team and or the pastor [or his designee] to enter a period of preparation made holy by means of liturgical celebrations. These rites would then lead towards preparation for their reception of confirmation and Eucharist at the Easter Vigil.

1005 Reception of Baptized Christians into full Communion of the Catholic Church

This is the liturgical rite by which a person born and baptized in a separate ecclesial Community is received, according to the Latin rite, into the full communion of the Catholic Church. The rite is so arranged that no greater

burden than necessary is required for the establishment of communion and unity.

In the case of Eastern Christians who enter into the fullness of Catholic communion, no liturgical rite is required, but simply a profession of Catholic faith.

Saint Elizabeth Ann Seton will follow the pastoral guidelines as expressed in the National Conference of Catholic Bishops' Decree in the Rite of Christian Initiation of Adults. Baptized Christians are to receive both doctrinal and spiritual preparation, adapted to individual pastoral requirements, for reception into the full communion of the Catholic Church.

Candidates for reception and full communion will be directed to meet with a member of the RCIA Team, or a Deacon, or the Pastor to establish the pastoral path best suited to the unique needs of the candidate. During the period of preparation the candidate will be asked to share in worship in conformity with the provisions of the Ecumenical Directory.

Candidates for reception and full communion will attend doctrinal and spiritual preparation as directed by the RCIA Team. In accord with our Diocese they will participate in various liturgical celebrations including those with the Bishop. The Candidate for reception and full communion may make their profession of faith within a designated Sunday Mass or at the Easter Vigil or during the Easter season. The process of preparation and formation will vary based on how well catechized the individual was in living their life based on the person and teachings of Jesus Christ.

1006 Baptism of Infants and Children prior to reaching Catechetical Age

From the earliest times, the Church, to which the mission of preaching the gospel and of baptizing was entrusted, has baptized children as well as adults. Our Lord said: "Unless a man is reborn in water and the Holy Spirit, he cannot enter the kingdom of God." The Church has always understood these words to mean that children should not be deprived of baptism, because they are baptized into the faith of the Church. This faith is proclaimed for them by their parents and godparents, who represent both the local Church and the whole society of saints and believers.

It is the policy of Saint Elizabeth Ann Seton to baptize infants under the Catechetical Age of reason in conformity to the Code of Canon Law and the following pastoral standards. For an infant to be baptized by the pastor, the infant must have at least one parent who is a registered member of the parish. At least one parent(s) is to be a practicing Catholic. This is essential. To fulfill the true meaning of the sacrament, children must later

be formed in the faith in which they have been baptized. Parents are the primary teachers of the faith. If the infant does not have at least one parent who is a registered *and* practicing Catholic in good standing with the Church, the infant baptism will be deferred until such time as the child does have a parent who is him or herself living the faith.

It shall be the policy not to baptize infants of newly registered parishioners for six months, unless it can be established that at least one Catholic parent was a registered and practicing Catholic, who recently transferred their parish membership.

When an infant's parent(s) have fallen away from the practice of the faith, and the pastor has serious doubts that the infant would be raised in the Catholic faith, the baptism shall be deferred. The pastor shall attempt to provide pastoral care to help encourage the baptized Catholic parent(s) return to the practice of the faith with the hope of being able to someday baptize the infant.

An infant born to a parent without the benefit of the Sacrament of Marriage is eligible for baptism, provided that the custodial parent is the Catholic. Before any determination can be made as to the appropriateness of baptizing the infant, the Pastor and at least one of the infant's parents who are Catholic, shall meet to discern whether the parent(s) is committed to the Lord, the practice of their Catholic faith.

Prior to the baptism of an infant, parent(s) are required to participate in a Baptism Preparation course at the parish. One parent is required to attend although both are encouraged to come together, even if they are an interfaith couple.

1007 Christian Initiation of a person in Danger of Death

It is the tradition of the Church that when persons, whether catechumens or not, who are in danger of death but are not at the point of death and so are able to hear and answer the questions involved may be baptized with a short rite. Persons must make a promise that upon recovery they will complete the usual catechesis.

Infants who are in danger of death shall also be baptized. Parent(s) must make a promise that upon recovery of their child they will complete the usual catechesis necessary for the child to come to know the Lord and live the Catholic faith.

Rites of Welcoming those Baptized in Danger of Death will be celebrated with the family and the parish when the sick person has recovered sufficiently for the celebration.

1008 Canonical Qualifications of Sponsors and Godparents

An important office in the sacramental initiation of both adults and children is that of godparents. The revised Code of Canon Law established what is meant by the term canonical godparent or sponsor.

The role and duties of godparents are distinct in infant and adult initiation can be considered in three phases: the period of preparation or catechumenate, the celebration of the liturgical initiation and the postbaptismal relationship.

For the celebration of infant baptism the chief duty of the godparent is to be present and profess the faith of the church. They are “to represent both the expanded spiritual family of the one to be baptized and the role of the church. They profess the church’s faith in which the child is being baptized.

At adult initiation the godparent plays a major role, beginning in the catechumenate. He or she is to be close to the catechumen, a friend, one whose example and character *is* a model of Christian life for the catechumen. It is desirable that the canonical godparent also be the sponsor during the rite of admission to the catechumenate. The public office of the godparent begins at the Rite of Election when the church hears the godparent’s testimony concerning the suitability of the catechumens.

Qualifications

1. ***Number and sex:*** Ordinarily there should be one godparent for each person to be baptized, male or female, or there can be two godparents, one godmother and one godfather (canon 873). This excludes two godparents of the same sex.
2. ***Designation and approval:*** For infant baptism the parent(s) choose the godparents. In adult initiation, the godparents are chosen by the person to be baptized. They are approved by the local priest with, insofar as possible, the acceptance of the Christian community (canon 874). It is imperative that only faithful Catholics who are fitting models of the Christian life be approved for this role. Accordingly, godparents and sponsors are to have a “sponsor certificate” signed by the godparent(s) and or sponsor’s parish pastor or his delegate to attest that a person is a member of a parish, is a practicing Catholic and is qualified to be a godparent/sponsor.
3. ***Age:*** Godparents must be *at least sixteen* (canon 874).

- 4. *Fully initiated Catholic:*** Godparents/Sponsors must be Catholic and they must have received the sacrament of confirmation and eucharist (canon 874).

The Ecumenical Directory, 48, provides one exception to this rule for Eastern Christians, commonly called the Orthodox. A suitable Eastern Orthodox can be a godparent at the baptism of a Catholic, provided there is also a Catholic godparent.

Protestants may not be godparents at the baptism of a Catholic, but a validly baptized Protestant can be admitted and recorded as a Christian witness together with the Catholic godparent (canon 874). Saint Elizabeth Ann Seton welcomes and encourages all interfaith parents to have a member of both traditions for their child's baptism.

- 5. *In Good Standing:*** Godparents and Sponsors must lead a life of faith *in harmony with the undertaking of their role (canon 874)*. A divorced and remarried person who does not have an annulment or dissolution is living in an irregular second union, that contradicts objectively the teachings of Christ and the Church. While some individuals may be in the process of seeking an annulment or dissolution of their previous marriage, they are not yet eligible to be a Godparent or Sponsor until their second union is able to be convalidated. Those individuals who are living together or in cohabitation would also be ineligible as this is contrary to our beliefs and practices. This includes couples of the opposite and same sex.
- 6. *Not a parent:*** A godparent may not be the father or mother of the person being baptized. There is nothing in the 1983 code of Canon law to prevent spouses, clergy or religious from being godparents.

FUNDRAISING/GIFT POLICIES

Section 1100

- 1101* Fundraising Policy
- 1102 Fundraising Regulations
- 1103 Use of Vendors
- 1104 Donations and Gifts
- 1105 Reserved

1101 FUNDRAISING POLICY

Saint Elizabeth Ann Seton Parish depends on charitable fundraising for the support of its mission. It is the policy of Saint Elizabeth Ann Seton that all fundraising activities should be conducted on the foundation of truthfulness and responsible stewardship. All fundraising activities conducted at Saint Elizabeth Ann Seton Parish will be consistent with the mission and goals of the parish, respectful of the interests of the donors, prospective donors and will be in compliance with applicable canon and civil law.

1102 FUNDRAISING REGULATIONS

It is the policy of Saint Elizabeth Ann Seton Parish that all requests for fundraising events be submitted to the Pastor or his designee at least 60 days in advance of the event. During this time, the Pastor or his designee will determine the events', compliance with church mission and canon law, determine whether or not there are any scheduling conflicts and present the fundraising event to the Pastoral Council and/or the Finance Council. The Pastor or his designee may make an exception to the 60 day advance notice requirement but must place the request and approval on the next Pastoral Council agenda.

Saint Elizabeth Ann Seton Parish requires that any solicitation and promotional materials regarding all fundraising events and activities should be accurate and truthful and should correctly identify the Church organization (commission), its mission and the intended use of the solicited funds. Any advertisement or notification of an Saint Elizabeth Ann Seton Parish or sponsored charitable event in the weekly Saint Elizabeth Ann Seton Parish bulletin must be approved by the Pastor or his designee prior to publication.

Saint Elizabeth Ann Seton Parish requires that no minor can chair or supervise a charitable or fundraising event.

If the charitable or fundraising event is sponsored or co-sponsored by any youth group or youth related ministry, Saint Elizabeth Ann Seton Youth Minister or Religious Education Director must chair or co-chair the event.

At any time, the Pastor or his designee reserves the authority to postpone, extend or end the charitable or fundraising event.

In a spirit of openness regarding charitable and fundraising events conducted at Saint Elizabeth Ann Seton Parish, at the conclusion of the charitable or fundraising event, the event chair-person will forward an attendance count, proceeds estimate and identify the recipient of the funds to the Pastor or his designee within fourteen (14) days of the event.

1103 USE OF VENDORS FOR CHARITABLE/FUNDRAISING EVENTS

Saint Elizabeth Ann Seton Parish requires that when utilizing a paid professional for charitable and fundraising events, all personnel, including employees, staff, volunteers and independent consultants, should not be compensated based upon a percentage of the amount raised or other commission formulas. No contract is authorized unless authorized by the Pastor or his designee.

There is an obligation by the chair person or co-chair person to ensure the reputation and credibility of all paid professionals utilized for charitable and fundraising events. It is the policy of Saint Elizabeth Ann Seton Parish that prior to the use of any paid professional for any service, that at least (2) two references be provided by the prospective paid professional and that the references be contacted. Saint Elizabeth Ann Seton Parish will publish the name of the prospective vendor in the weekly bulletin.

Any paid professional under consideration for use for a charitable or fundraising event is required to provide proper registration, licensing and certificate of financial responsibility prior to the event. The proper certificates will be verified and copied.

No vendor, contractor, paid professional or fundraising representative or their subsidiary or sub-contractor is authorized to utilize the Saint Elizabeth Ann Seton Parish name in any advertisement and/or promotion to solicit any form of contribution on behalf of Saint Elizabeth Ann Seton Parish unless expressly authorized in writing by Saint Elizabeth Ann Seton Pastor or his designee.

1104 DONATIONS AND GIFTS

There are occasions when individuals are compelled to donate items of value to Saint Elizabeth Ann Seton Parish. Such donations or gifts may come in the form of monetary contributions or tangible property. Donations or gifts may come during charitable and fundraising events, transferred post mortem or given at any other time when the donor is compelled by the Spirit. It is Saint Elizabeth Ann Seton Parish policy to honor the donor wishes by accepting the donations or gifts whether those gifts or donations are anticipated or unanticipated.

Unless specifically designated, all donations or gifts will be considered the property of Saint Elizabeth Ann Seton Parish and will be utilized to support its goals, objectives and Parish mission. Saint Elizabeth Ann Seton Parish will not accept a donation or gift if there are conditions attached that compromise the Parish or its mission.

When Saint Elizabeth Ann Seton Pastor or his designee is notified that the parish is the recipient of a large donation or gift, the donor must be given the opportunity to state whether or not he/she/they prefer to remain anonymous or whether or not a public statement should be released. In the event that a donor wishes to remain anonymous, that donor's wishes will be respectfully honored. In the event the donor wishes a public statement, a public statement will be created by the donor and the Pastor. Care must be given to releasing the assigned value of a gift and the name of the donor as this information may influence external solicitors.

In all anonymous donations, a statement will be made or published in the weekly bulletin by the Pastor reflecting the anonymous donation, the amount of that donation and where the donation will be applied.

From time to time, questions arise regarding potential bequeathed gifts. During these conversations, the Pastor will provide support and guidance to the prospective donor without undue influence.

Honorariums and memorials are forms of donations and gifts and as such, will be considered within the scope of this policy.

Stipends, holiday and birthday gifts or small monetary awards are not considered within the scope of this policy.

In the event a record or receipt is requested to document a donation, the Pastor or his designee will immediately provide the appropriate tax related document to the donor.

FINANCE COUNCIL POLICY

Section 1200

- 1201* Finance Council Policy
- 1202 Finance Council Regulations

1201 FINANCE COUNCIL POLICY

The Saint Elizabeth Ann Seton Parish Finance Council will assist in preparing the annual budget, regularly assess the financial performance of the parish, and assure that the parish conforms to Diocesan policy.

The Finance Council shall be the instrument through which a representative body of the People of God (namely Saint Elizabeth Ann Seton Parish), in a relationship of shared responsibility with the Pastor, enables the parish to practice sound financial management and comply with a diverse array of legal and regulatory requirements, including those pertaining to canon law. The Finance Council, together with the Pastoral Council, shall provide the leadership and oversight necessary to ensure that accurate monetary records are kept and the organization's financial resources are utilized in furtherance of its religious mission.

1202 FINANCE COUNCIL REGULATIONS

Saint Elizabeth Ann Seton Parish has adopted the use of a Finance Council Constitution as the instrument that governs membership, selection of members, terms of office and the selection of officers. (Finance Council handbook)

Saint Elizabeth Ann Seton Finance Council will annually evaluate all Saint Elizabeth Ann Seton fundraising performance.

No employee or staff member of Saint Elizabeth Ann Seton Parish will be a voting member on the Saint Elizabeth Ann Seton Parish Finance Council.

The Saint Elizabeth Ann Seton Parish Finance Council will conduct at least four (4) annual meetings.

PASTORAL COUNCIL POLICY

Section 1300

- 1301* Pastoral Council Policy
- 1302 Pastoral Council Regulations

1301 PASTORAL COUNCIL POLICY

Saint Elizabeth Ann Seton Parish Pastoral Council is an effective structure for promoting and supporting parish life, worship and service, as well as, helping to accomplish the mission of the parish. It is the principal form of collaborative leadership on the parish level. This collaborative body enables clergy and laity to cooperate effectively in bringing about the spiritual renewal of the parish through visioning and planning, and reaching decisions through the prayerful process of discernment.

The Saint Elizabeth Ann Seton Parish Pastoral Council shall be the instrument through which a representative body of the Saint Elizabeth Ann Seton Parish, in a relationship of shared responsibility with the Pastor or his designee, enables the parish to experience itself as a community of faith called to proclaim the good news of God's Kingdom present among us.

1302 PASTORAL COUNCIL REGULATIONS

Saint Elizabeth Ann Seton Parish has adopted the use of a Pastoral Council Constitution as the instrument that governs nomination, membership, selection of members, terms of office, the selection of officers commissions, meetings, decision making, membership discernment and amendments and revisions. (Pastoral Council Manual and handbook)

No employee or staff member of Saint Elizabeth Ann Seton Parish will be a voting member on the Saint Elizabeth Ann Seton Parish Pastoral Council.

Saint Elizabeth Ann Seton Pastoral Council encourages participation by the faith filled community to be active members of Saint Elizabeth Ann Seton commissions. The body of the commissions is an accurate measuring device and a proper reflection of the diversity and culture of the parish.

In addition to the mandated duties and responsibilities, the Saint Elizabeth Ann Seton Pastoral Council will evaluate the Saint Elizabeth Ann Seton mission statement every three years to maintain its conformance to the Diocesan mission statement.

In addition to the mandated duties and responsibilities, the Saint Elizabeth Ann Seton Pastoral Council will evaluate the effectiveness of all Saint Elizabeth Ann Seton programs every three (3) years.

Saint Elizabeth Ann Seton Parish Pastoral Council encourages the faithful members of the parish to attend Pastoral Council meetings. The Pastoral Council encourages dialogue with the body public, parish members, active commissions, staff, volunteers and employees.

The Saint Elizabeth Ann Seton Parish Pastoral Council will conduct at least ten (10) annual meetings.

TUITION ASSISTANCE POLICY

Section 1400

➤ **1401*** **Tuition Assistance Policy**

1401 TUITION ASSISTANCE POLICY

Saint Elizabeth Ann Seton Parish has adopted the Tuition Assistance Policy. Any family registered at Saint Elizabeth Ann Seton seeking tuition assistance in this program must adhere to specific guidelines and conditions outlined in the Tuition Assistance Policy for the *Other Parish Subsidy* handbook.

Funding for this program within Saint Elizabeth Ann Seton Parish is limited and varies from year to year.

As the guidelines and conditions for the Tuition Assistance Policy adopted by Saint Elizabeth Ann Seton Parish are specific, the Pastor or his designee are responsible for assessing a parishioners' need for this type of assistance and will facilitate its use.

THE ROLES OF MINORS

SECTION 1500

- 1501* Minors in Leadership Roles

1501 MINORS IN ROLES OF LEADERSHIP

It is the policy of Saint Elizabeth Ann Seton that “no minor under the legal age of eighteen (18) years of age may chair or co-chair a Commission, ministry or charity/parish event.” This policy was passed on September 8, 2009 by the Pastoral Council with the approval of the Pastor.

PARISH MEMBERSHIP

SECTION 1600

➤ **1601* Definition of a Parishioner**

1601 DEFINITION OF A PARISHIONER

St. Elizabeth Ann Seton has adopted by consensus of the Pastoral Council with the approval of the Pastor a “Definition of a Parishioner”.

The “Definition of a Parishioner” includes the following criteria:

- **One must be formally registered with the parish office of Saint Elizabeth Ann Seton**
- **One must be regularly attending Sunday and Holy Day masses, as witnessed by the use of their assigned parish envelopes**
- **One must exhibit some level of active and ongoing participation in parish activities [revealing ones stewardship in the community]**

This policy was adopted and ratified by the Pastoral Council and approved by the Pastor on September 8, 2009

PARISH MEMBERSHIP

SECTION 1600

➤ **1601* Definition of a Parishioner**

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Letter of Transfer

This is to certify that _____ has sought and has succeeded in effecting a transfer from the position of _____ from the department of _____. The new position of _____ will be in the office of _____. The salary for this position has been set at \$ _____. The Employee retains all benefits and vacation days that he/she enjoyed prior to this transfer. Those benefits are:

List Benefits

Number of Leave Days: _____

The date used in calculating leave days: _____

This transfer of _____ is effective _____.

According to the Parish Personnel Policy Manual, an introductory period similar to a new hire is mandatory. The terms of all inner office transfers do not guarantee employment if, within the introductory period, the transfer does not prove satisfactory to either or both the employee or the Parish.

The introductory period for this particular transfer concludes on _____.

Employee

Supervisor

cc: Pastor
Office Coordinator
Bookkeeper

Letter of Appointment

This is to certify that _____ is appointed to the position of _____. The job description for this position is enclosed. The position of _____ is considered an exempt / non-exempt position. (Circle one) Non- exempt positions will be entitled to time and a half pay for work performed over forty (40) hours per week.

Employee _____ will begin on _____. The salary for this position is \$_____ and is classified as _____. The following benefits will be offered:

- ☐ Health Insurance
- ☐ Life Insurance
- ☐ Optional Dental Insurance
- ☐ Pension Benefits
- ☐ Leave Days
- ☐ Vacation Days
- ☐ Sick Days
- ☐ Personal Days

In accordance with the Parish Personnel Policy Manual there will be an introductory period, which will conclude on _____. During this introductory period, if either or both the employee or St. Elizabeth Ann Seton finds the employment unsatisfactory, then there is no guarantee of further employment. If _____ successfully completes the introductory period, then the above starting date will be used to determine benefit eligibility.

Employee

Supervisor

cc: Pastor
Office Coordinator
Bookkeeper

INTRODUCTORY PERIOD OF REVIEW

SUPERVISOR FORM

| |
|---|
| <p align="center">St. Elizabeth Seton Church PERFORMANCE DEVELOPMENT FORM</p> |
|---|

Name: _____

Position/Title: _____

Parish, School, or Agency: _____

Date: _____ Job/Ministry Description Current: Yes ____ No ____

Supervisor: _____ Supervisor's Title: _____

General Instructions

Part I Performance Factors: Supervisor, please evaluate the staff member using the following performance levels:

- Does Not Meet Position Requirements (Does Not Meet)
- Meets Position Requirements (Meets)
- Substantially Exceeds Position Requirements (Exceeds)
- Uncertain (UNC)

Part II Overall Rating: Certify that the staff member has met the requirements of the position for the performance period. If the staff member does not meet specific performance requirements, a performance improvement plan must be prepared in Section III.

Part III Performance Plan: *This section is only completed when overall performance does not meet position requirements. Work with the staff member to identify an action plan for improvement of current position requirements and growth.*

Part IV Staff Member Comments: Provide an opportunity for staff member to comment on any aspect of the performance review.

509 W. Division Rd.
Valparaiso, In. 46385
Phone: 219 464 1624

St. Elizabeth Seton

CONFIDENTIAL MEMO: Regarding "Introductory Period"

Month 00, 20

TO:

We are delighted to confirm that you have successfully completed your "Introductory Period" of employment with St. Elizabeth Ann Seton as the regularXXXXXXXXXXXXXXXXXf for St. Elizabeth Ann Seton Parish. We wish to advise you that your work performance meets with our expectations for the position for which you were hired. Therefore your employment designation now moves to "Regular XXXX-Time "?" and you are now eligible for all legally mandated benefits to this classification.

This confirmation of continued employment shall be effective from MONTH DATE, 20XX through MONTH DATEth 20XX.

Employment conditions will be reviewed on an annual basis.

Rev. Douglas J. Mayer
Pastor

SUPERVISOR FORM

PERIOD OF REVIEW

**St. Elizabeth Seton Church
PERFORMANCE DEVELOPMENT FORM**

Name: _____

Position/Title: _____

Parish, School, or Agency: _____

Date: _____ Job/Ministry Description Current: Yes ____ No ____

Supervisor: _____ Supervisor's Title: _____

General Instructions

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Part III Performance Plan: *This section is only completed when overall performance does not meet position requirements. Work with the staff member to identify an action plan for improvement of current position requirements and growth.*

Part IV Staff Member Comments: Provide an opportunity for staff member to comment on any aspect of the performance review.

Self Evaluation

(PLEASE COMPLETE THIS SELF EVALUATION AND RETURN TO PASTOR BY JUNE 5, 20--)

1. Identify one strength as it applies to your current job:

2. What is one thing you would like to improve or change to enhance your professional growth?

3. What are your goals for next year and what measurable action(s) will you take to accomplish these goals? (List at least 2)

4. What is one thing your supervisor can do to enable you to be more effective?

5. What is at least one major accomplishment this evaluation period?

6. What can the Pastor do to enable you to be more effective in your ministry/position?

7. What changes/improvements do you suggest for the Pastor's operations with your department?

Signatures

Supervisor Signature

Date_____

Employee Signature

Name_____

Confirmation of Resignation

Date:_____

Dear _____:
Employee Name

Today you provided your resignation verbally to _____. This notice is to confirm that we accept your oral resignation.

Please be advised, it is the policy of the Diocese of Gary and all parishes, schools and entities, that all employees offer at least 2 weeks notice. Failure to do so may result in ineligibility for rehire.

Please fill in your final date of work, sign and return.

Last Date of Work

Employee

Date

Supervisor

Date

Sexual Misconduct Toward Minors and Others at Risk The Policy of the Diocese of Gary

THESE POLICIES AND PROCEDURES ARE TO BE IMPLEMENTED IN
RESPONSE TO AN ALLEGATION OF SEXUAL MISCONDUCT TOWARD
MINORS AND OTHERS AT RISK.

7-10-93
slightly revised 4-25-02
further revised 6-27-02
further revised 4-1-03
further revised 10-1-10
further revised 6-29-15

Introduction

The sin and crime of sexual abuse of minors and others at risk severely debilitates the victims, the victims' family, the local Church community, the perpetrators, and society in general. This diocesan policy exists to deal in a forthright and compassionate way with situations in which an employee, volunteer, or cleric is accused of sexual misconduct toward a minor or others at risk.

The purpose of this policy is to assure victims of sexual misconduct the healing they need to help reduce the destructive effects of their traumatic experience. It is our strong desire to ensure appropriate pastoral outreach to the affected families and local Church communities. Pastoral concern is also extended to the accused and to those ultimately found guilty of sexual misconduct as they are made aware of the destructiveness of their behavior by prescribing the necessary professional treatment.

With a profound respect for the dignity of each person involved, it is our goal that compassion and healing be the foundation upon which this policy is based. For those abused, those accused, and those found guilty of sexual misconduct, this is how we approach this work.

Policies and Procedures

I. RESPONSE TO COMPLAINTS AND ALLEGATIONS OF SEXUAL MISCONDUCT

- A. Indiana Code (I.C.) Sections 31-33-5-1, 31-33-5-2, 31-33-5-3, and 31-33-5-4 (See Appendix II) require that staff members of a private institution, school, or facility

who have reason to believe that a minor has been physically or sexually abused shall immediately orally report such belief to the local Child Protection Service or law enforcement agency.

1. Note that the statute says to report immediately when a person has “reason to believe” that physical or sexual abuse has occurred. This means that if a report is made of sexual abuse, it must be reported immediately and not after an “in-house” investigation.
 2. The definition of “Reason to Believe,” according to Indiana Statute, means that if presented to individuals of similar background and training, it would cause those individuals to make a judgment that a child was abused or neglected.
 3. The term sexual abuse as used herein, means any act which involves sexual molestation or sexual exploitation of a minor for the gratification of an adult; and includes, without limitation of the foregoing, any act that would constitute a sex-related criminal offense as set forth from time to time by the laws of the state of Indiana, or by the laws of the United States of America. Sexual molestation or sexual exploitation of a person who habitually lacks the use of reason is to be considered equivalent to sexual abuse of a minor. Sexual abuse includes the acquisition, possession, production or distribution of pornographic images of minors under the age of eighteen, by whatever means or using whatever technology.
- B. It is also the responsibility of every cleric, administrator, employee, or volunteer of the Diocese of Gary who receives a complaint or allegation of sexual abuse related to a minor to report it immediately to the Bishop’s Delegate. If he/she is not available, the report is made to the Bishop’s Vicar for Clergy. In the case of a minor, the public authorities will be notified and then the outside authorized licensed professional investigator.
- C. The Essential Norms of the USCCB are followed as particular law at all times for cases of clerics accused of sexual abuse of minors.
- D. The diocese will cooperate with the civil authorities in any investigation. The Bishop’s Delegate will direct an investigation of all rumors, anonymous phone calls, and unsigned letters. Members of the Review Board will be contacted after this process.
- E. The Diocese of Gary will not enter into confidentiality agreements.
- F. Any modifications to this policy will be made after consultation with the Review Board and, if appropriate, other consultative bodies of the diocese. Any modifications must have the approval of the Bishop of the Diocese of Gary. If modifications are made, the United States Conference of Catholic Bishops shall receive a copy of the revised policy within three months after such modifications.

II. REVIEW BOARD

- A. The Bishop has established a Review Board consisting of qualified people, the majority of which will be lay people not employed by the diocese. One member of the Review Board is the Bishop's Delegate and Chairperson. The concept of the Review Board is to have a small representative group which can act with promptness, fairness, confidentiality, and compassion toward all concerned. Also, the board can review relevant matters and give advice on all aspects of responses required in connection with these cases.
- B. The Team Chairperson's (Bishop's Delegate's) responsibility is to convene the Review Board to ensure that the prescribed process is implemented and that proper procedures are followed. It will also be the Chairperson's responsibility to keep the Bishop informed in a timely fashion of an allegation and the progress of authorized licensed professional investigator concerning the allegation.
- C. The Review Board is a confidential advisory body to the Bishop that assists the Bishop in assessing the credibility of allegations of sexual misconduct by Church personnel and in determining the fitness for ministry of Church personnel accused of sexual misconduct. The "Charter for the Protection of Children and Young People" requires the establishment of a review board for every diocese and eparchy in the United States.
- D. Members of the Review Board are appointed by the Bishop who is to ensure that the Board's composition reflects expertise in the areas addressed by the Board. Members are appointed to a six-year term which is renewable for no more than two consecutive six year terms. The Review Board will be comprised of at least five persons, one of whom is a priest who is an experienced and respected pastor; the majority will be comprised of laity who are not in the employ of the diocese. A majority of the Review Board will be in full communion with the Church.
- E. Process of Investigation: The Bishop's Delegate for Sexual Misconduct and Vicar for Clergy will take initial, preliminary reports to an outside authorized, licensed professional investigator. The investigator will provide a report for the Review Board and present the facts he/she has gathered for the board to review. The review board will decide whether the allegation is credible or not. It will then notify the Bishop of its decision. If the case and the investigation warrant, the Bishop will notify the Congregation for the Doctrine of Faith that sufficient evidence exists of sexual abuse of a minor and that canonical penal processes should be invoked.
- F. Final decisions with respect to the recommendations of the Review Board are reserved to the Bishop of the Diocese of Gary.
- G. The Review Board will meet proactively on a semi-annual basis. The Review Board will recommend to the Bishop such amendments to these policies and

procedures as the Board believes circumstances require. The work of the Review Board is confidential.

III. VICTIM ASSISTANCE COORDINATOR

The Bishop will appoint a Victim Assistance Coordinator. The Victim Assistance Coordinator ensures that appropriate professional and pastoral care is provided to the alleged victim and family to assist in the healing process. After services are initiated, the Victim Assistance Coordinator will provide follow-up monitoring to ensure that the services being provided are appropriate. The scope, type, and duration of this service will be determined by the Victim Assistance Coordinator on a case-by-case basis. The Victim's Assistance Coordinator may or may not be a member of the review board.

IV. INTERVENTION PROCESS

- A. The person who made the allegation, the parents of the minor or other at risk, and, if advisable, the victim of the sexual misconduct will be interviewed by an authorized licensed independent investigator.
- B. The victim will be advised of his/her right to make a report to the public authorities.
- C. The cleric, employee or volunteer against whom the allegation is made will be informed of the allegation and advised of their right to legal counsel and/or canonical counsel. The accused party will have the opportunity to present their response to the authorized licensed professional investigator.
- D. Every interview will be respectful and courteous. The goal is to determine each person's account of the alleged incident.
- E. If, after careful review of the facts presented by an authorized independent licensed investigator, the Review Board judges the complaint to be without merit, the Bishop's Delegate will fully inform all parties in a timely fashion of the results of the investigation. All necessary steps will be taken to protect the accused from defamation and to restore the peace of the community.
- F. If, after careful review, the complaint is judged to be credible, the Review Board will recommend that the Bishop take immediate administrative action toward the accused.
- G. If the accused is a Priest or Deacon the following procedure will then apply in accordance with the Essential Norms:
 - 1. Where sexual abuse of a minor by a priest or deacon is deemed credible after an appropriate preliminary investigation in accordance with Canon Law and the Essential Norms, the following will apply:

The local authorities will be notified immediately.

The accused will be encouraged to retain the assistance of civil and canonical counsel and will be promptly notified of his rights and obligations and the results of the investigation.

When there is sufficient evidence that sexual abuse of a minor may have occurred, the Congregation for the Doctrine of the Faith shall be notified to determine how the formal canonical investigation shall proceed.

The Bishop/Eparch shall then apply the precautionary measures mentioned in CIC, canon 1722, or CCEO, canon 1473, and withdraw the accused from exercising the sacred ministry or any ecclesiastical office or function, impose or prohibit residence in a given place or territory, and prohibit public participation in the Most Holy Eucharist or other ministry pending the outcome of the process.

The alleged offender will be requested to seek, and will be urged voluntarily to comply with, an appropriate medical and psychological evaluation at a facility mutually acceptable to the diocese/eparchy and to the accused.

H. If the accused is a volunteer or an employee, the following procedure will apply:

1 Where sexual abuse is found credible by a volunteer:

Based upon the findings of civil investigations, the volunteer will be immediately relieved of all volunteer duties, responsibilities, and activities, and deemed ineligible to serve the Diocese of Gary in the future.

2. Where sexual abuse is found credible by an employee:

The employee will be immediately terminated or placed on administrative leave at the discretion of the Bishop who will determine whether or not the leave will be with or without pay as well as further employment action.

I. When even a single act of sexual abuse of a minor by a priest or deacon is admitted or is established after the formal canonical investigation mentioned in G., and in accord with Canon Law, the offending priest or deacon will be removed permanently from ecclesiastical ministry, not excluding dismissal from the clerical state if the case so warrants. The Bishop of the Diocese of Gary has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry.

Priestly or Diaconal Ministry
See Essential Norm 9.

1. In the case of a minor, where the penalty of dismissal from the clerical state has not been applied for reasons such as advanced age or infirmity, the offender is to lead a life of prayer and penance. A priest-offender will not be permitted to celebrate Mass publicly, wear clerical garb, or present himself publicly as a priest.

J. For clerics accused of boundary violations involving minors:

When allegations of boundary violations are brought against a cleric, the Bishop may seek the counsel of the Review Board. Possible outcomes may include, but are not limited to, the following:

1. a ministerial assignment with various conditions
2. the cleric receiving no ministerial assignment within the diocese;
3. support for resignation from priestly or diaconal ministry;
4. canonical process for laicization;

V. FOLLOW-UP

A. For the victims of sexual misconduct:

The Bishop's Delegate and/or the Victim Assistance Coordinator will continue to monitor the pastoral needs of the victim as well as to confirm that proper medical/psychological care, group support, or other social services are available for an appropriate period of time. Similar pastoral care and reconciliation will be offered to the affected community.

B. For clerics accused but found not guilty of sexual misconduct:

If it has become public knowledge, every possible appropriate step will be taken by the Bishop's Delegate, in collaboration with the Bishop and the falsely accused cleric, to repair any damage to the cleric's reputation.

C. For volunteers and lay employees accused but not found guilty of sexual misconduct:

Every possible appropriate step will be taken by the Bishop's Delegate to repair any damage to the volunteer's and lay employee's reputation.

APPENDIX I

DEFINITION OF TERMS:

In this Policy, regarding allegations of sexual misconduct towards minors and others at risk, the following terms are defined:

| | |
|---------------------|---|
| <i>Cleric</i> | For the purpose of this Policy, the term “cleric” shall include and be limited to diocesan priests, religious priests, and transitional and permanent deacons. |
| <i>Employee</i> | For the purpose of this Policy, the term “employee” means any person employed by the diocese or any subdivision thereof. An employee may be a cleric, a lay person, or a member of a religious order. |
| <i>Volunteer</i> | For the purpose of this Policy, the term “volunteer” shall mean any person who serves as a volunteer in a Church-sponsored activity, or under the auspices of the diocese or a subdivision thereof. This would include, but is not limited to, student teachers, aides, coaching assistants, special instructors, catechists, scout leaders, server coordinators, etc. |
| <i>Minors</i> | For the purpose of this Policy, the term “minors” shall be limited to persons under eighteen (18) years of age. For purposes of this Policy, the term “others at risk” shall include developmentally disabled persons, who habitually lack the use of reason. |
| <i>Sexual Abuse</i> | The term sexual abuse as used herein, means any act which involves sexual molestation or sexual exploitation of a minor for the gratification of an adult; and includes, without limitation of the foregoing, any act that would constitute a sex-related criminal offense as set forth from time to time by the laws of the state of Indiana, or by the laws of the United States of America. Sexual molestation or sexual exploitation of a person who habitually lacks the use of reason is to be considered equivalent to a minor. Sexual misconduct includes the acquisition, possession, production or distribution of pornographic images of minors under the age of eighteen, by whatever means or using whatever technology. |

APPENDIX II

INDIANA CODE 31-33-5-1 DUTY TO MAKE REPORT

Sec. 1. In addition to any other duty to report arising under this article, an individual who has reason to believe that a child is a victim of child abuse or neglect shall make a report as required by this article. *As added by P.L.1-1997, Sec. 16.*

INDIANA CODE 31-33-5-2 NOTIFICATION OF INDIVIDUAL IN CHARGE OF INSTITUTION, SCHOOL, FACILITY OR AGENCY; REPORT

Sec. 2 (a) If an individual is required to make a report under this article in the individual's capacity as a member of the staff of a medical or other public or private institution, school, facility, or agency, the individual shall immediately notify the individual in charge of the institution, school, facility, or agency or the designated agent of the individual in charge of the institution, school, facility, or agency.

(b) An individual notified under subsection (a) shall report or cause a report to be made. *As added by P.L.1-1997, Sec. 16.*

INDIANA CODE 31-33-5-3 EFFECT OF COMPLIANCE ON INDIVIDUAL'S OWN DUTY TO REPORT

Sec. 3 This chapter does not relieve an individual of the obligation to report on the individual's own behalf, unless a report has already been made to the best of the individual's belief. *As added by P.L.1-1997, Sec. 16.*

INDIANA CODE 31-33-5-4 IMMEDIATE ORAL REPORT TO LOCAL CHILD PROTECTION SERVICE OR LAW ENFORCEMENT AGENCY

Sec. 4 A person who has a duty under this chapter to report that a child may be a victim of child abuse or neglect shall immediately make an oral report to:

- (1) the local child protection service; or
- (2) the local law enforcement agency. *As added by P.L.1-1997, Sec. 16.*

APPENDIX III

AGENCIES FOR REPORTING SEXUAL ABUSE OR NEGLECT

| | | |
|------------------------|---|----------------|
| <i>LAKE COUNTY</i> | Child Protection Services | (219) 881-6966 |
| | If closed, contact local police or the Sheriff's Department at: | (219) 755-3300 |
| <i>LA PORTE COUNTY</i> | Child Protection Services | (219) 326-5870 |
| | If closed, contact local police or the Sheriff's Department at: | (219) 326-7700 |
| <i>PORTER COUNTY</i> | Child Protection Services | (219) 462-7555 |
| | If closed, contact local police or the Sheriff's Department at: | (219) 477-3000 |
| <i>STARKE COUNTY</i> | Child Protection Services | (574) 772-3411 |
| | If closed, contact local police or the Sheriff's Department at: | (574) 772-3771 |

CONTACT CATHOLIC FAMILY SERVICES FOR COUNSELING FOR CHILD ABUSE

| | | |
|------------------------|---------------|----------------|
| <i>LAKE COUNTY</i> | Crown Point | (219) 663-8417 |
| | East Chicago | (219) 397-5803 |
| | Gary | (219) 886-3549 |
| | Hammond | (219) 844-4883 |
| <i>LA PORTE COUNTY</i> | Michigan City | (219) 879-9312 |
| <i>PORTER COUNTY</i> | Portage | (219) 762-1177 |

VICTIM ASSISTANCE COORDINATOR

Mr. Steven J. Butera, MS, LMHC
State Director of Quality Assurance
Dockside Services, Inc.

9008 Cine Ave.
Highland, Indiana 46322
Phone: (219) 838-8001, ext. 103
Fax: (219) 662-3478
E-mail: sbutera@docksidecorp.com

BISHOP'S DELEGATE FOR SEXUAL MISCONDUCT CASES

Mrs. Kelly Venegas, SPHR
Diocese of Gary
9292 Broadway
Merrillville, Indiana 46410
Phone: (219) 769-9292, ext. 224
Fax: (219) 769-7597
E-mail: kvenegas@dcgary.org

SAFE ENVIRONMENT PLAN

In conjunction with the Sexual Misconduct Toward Minors and Others at Risk

Policy of the Diocese of Gary

6-13-03

Revised 6-11-04

Revised 9-21-04

PURPOSE

The Diocese of Gary has established the Sexual Misconduct Toward Minors and Others at Risk in July 1993. To implement this policy as revised on April 1, 2003, a Safe Environment Plan has been established in order to:

- provide a safe and secure environment for the children and youth in the faith communities within our Diocese of Gary
- assist the Diocese in evaluating a person's suitability to work with children, youth or the elderly
- satisfy the concerns of parents and staff members with a screening process
- provide a system to respond to the victims and their families, as well as the accused
- reduce the possibility of false accusations against clergy, employees, and volunteers
- reduce the risk exposure of the parishes and the Diocese of Gary

DEFINITIONS

Background Check

The verification of information provided on Application for Employment or Volunteer Service, including a minimum of three reference contacts.

Child Abuse

Consists of any of the following:

- a. Sexual Abuse includes any act or interaction whether it involves genital or physical contact, with or without consent, even if initiated by the child, which involves sexual contact, molestation or sexual exploitation of a child by a parent or any other person who has permanent or temporary care or custody or responsibility for supervision of a child, whether physical injuries are sustained or not, to include:
 1. The intentional touching of the genitals or intimate parts including the female breast, the genital area, groin, inner thigh and buttocks of a child or of a perpetrator by a child for purposes of sexual arousal or gratification
 2. Rape, sexual intercourse (vaginal or anal), oral/genital, oral/anal contact

3. The intentional touching and/or displaying of one's own genitals or intimate parts including the female breast, the genital area, groin, inner thigh and buttocks in the presence and view of a child for purposes of sexual arousal or gratification
 4. Permitting, causing, encouraging or assisting in the depiction of or posing for viewing by any person, either in person or by way of graphic means including digital or photographic image of the partially or fully unclothed body of a child, displaying intimate parts, in motion or not in motion, alone or with other persons, or the depiction of a child in apparent observation of sex acts by others in the child's presence
 5. Displaying or distributing to a child any picture, photograph, book, pamphlet, digital image, movie or magazine the cover or content of which is principally made of descriptions or depictions of sex acts or contact, or which is principally made up of descriptions or depictions of sexual acts or contact, or which consists of pictures of nude or partially denuded figures posed or presented in a manner which the average person applying contemporary community standards would find, taken as a whole, appeals to the prurient interest.
- b. Physical Abuse includes any act which
1. Willfully causes or inflicts physical injury to a child or
 2. Willfully causes mental injury or psychological injury to a child by intentionally engendering fear of physical injury to that child.
 3. It is the policy of the Diocese of Gary that corporal punishment of a child is prohibited in all entities under the auspices of the Diocese of Gary.
 4. Physical abuse does not include the appropriate physical restraint of a child who is attempting to injure another person or him/herself, or the appropriate physical direction of a child away from danger or the minimum restraint necessary to place a child in "time out" or other appropriate limitation of movement to promote the child's regaining of safety and emotional control.
- c. Neglect includes
1. Abandonment of a child by a parent, custodian or guardian
 2. Lack of care by not providing appropriate and necessary food, shelter, clothing and education
 3. Not providing care or control in respect to physical or emotional health; the refusal or inability to discharge parental or custodial obligations; and expressions of intention by parent, guardian or institution to discontinue care.

Criminal Background Check

The submission of form to provide information on existence and content of a criminal arrest record.

Substantial Contact

Contact with children in which the duration and scope in both time and exposure to children is neither trivial nor limited and may occur on a routine and/or ongoing basis.

EDUCATION

Purpose and Objective

This policy applies to the programs that provide specific training in the prevention, recognition and reporting of child abuse that are developed and/or offered by the Diocese and is

- a. **Required** of all Diocesan personnel and volunteers directly involved or in contact with children
- b. Required of all children and youth who participate in activities, services and programs under the auspices of the Diocese and
- c. **Recommended** of parents and other adults who participate or have children who participate in activities, services and programs under the auspices of the Diocese.

The objective of these programs is to prevent, recognize and appropriately report child abuse through educational programs, such as seminars, workshops and meetings, provided by the Diocese and completed by all Diocesan personnel who have substantial contact with children, on an annual basis.

Personnel

The following Diocesan personnel shall participate in the “Protecting God’s Children” program on child abuse:

- a. All active priests, deacons and members of religious communities in the Diocese of Gary
- b. All principals, administrative staff, teachers, guidance counselors, librarians, all volunteers and staff at all levels, including aides, janitors, food service workers, school nurses, and office personnel of all Catholic elementary, middle and high schools
- c. All directors, catechists, staff, and volunteers of religious education programs and youth ministry programs
- d. All Diocesan personnel providing child care services
- e. All youth ministry coordinators, directors/coaches of children’s activities (e.g., athletics, scout troops, choir, camp counselors, etc.) and similar Diocesan personnel who provide such services.

The Bishop shall have the authority to direct additional personnel of the Diocese (other than those specified in a-e) to attend the annual education programs.

Educational Curriculum

VIRTUS will provide the training program for adults. Each parish will have two people trained as facilitators. The facilitators will provide the training sessions for the adults according to the timeline.

Deadlines for Completing Training

New staff and volunteers who will have substantial contact with children shall receive appropriate preventive education programs at the earliest possible date and no later than sixty (60) days following the assumption of their duties.

Pastor/parochial administrators, principals and agency directors will ensure that all personnel required to receive training do so within the requisite time period or are removed from contact with children for failure to attend appropriate training programs. Parishes, schools and agency offices will maintain lists of those who have completed the training requirement.

Educational Programs for Students

The Superintendent of Schools, the Director of Religious Education, and the Youth Director will ensure that age-appropriate abuse prevention education programs are available at both the elementary (K-8th grade) and secondary (9th-12th grade) levels. Each school, religious education program and youth program is required to submit the curriculum to the School Office.

Such programs shall be provided annually to children in all grades of every Catholic school and religious education programs as well as youth ministry programs in the Diocese.

Assessment and Evaluation of Educational Efforts

With a view toward assessing the progress of the educational efforts called for by this Policy, records shall be kept of:

- a. The number of training courses offered
- b. The number of training courses attended by
 1. Priests, permanent deacons and religious
 2. Staff members
 3. Volunteers
 4. Parents
 5. Children and youth
- c. Proportion of new staff and volunteers trained by deadlines
- d. Participant evaluations of training content and learning opportunities
- f. Curriculums of the schools, religious education programs and youth groups

The Safety Committee in consultation with the appropriate constituent groups will review the child abuse prevention curricula every three years.

REQUIREMENTS

Each Diocesan entity shall:

- Appoint a Safety Officer (clergy, staff or volunteer) to oversee the Safe Environment Program.
- Implement the Safe Environment Program following the guidelines and procedures found in the Diocesan Safe Environment Program Booklet.

SCREENING PROCEDURES

The following screening procedures are to be used with all clergy, staff, and volunteers who work with children, youth, senior citizens or the developmentally disabled. All collected information is to be treated as confidential.

- Screening. Volunteers should have attended the parish an adequate length of time to become well known by the other adults and leaders.
- Employment application. Those applying for a paid position must complete an employment application.
- Reference check. Maintain a written record of each reference check.
- Interview. Interview each new applicant.
- Criminal Background Check. Conduct a criminal background check on clergy, staff, and volunteers who work with children, youth, senior citizens, or the developmentally disabled.
Criminal background checks will be completed every five years on active clergy, staff, and volunteers.
- If the person hired has not lived in Indiana in the past five (5) years, the parish must pay for a federal criminal background check. Contact the School Office for the information.

Results of Criminal Background Checks

- When the criminal background check on a candidate is clear, the pastor will be notified that everything is fine.
- A questionable criminal background check will be reviewed by the Safe Environment Committee. The Pastor will receive the committee's decision of whether or not the individual is cleared.

- Anyone with a pending conviction or who has been convicted of sexual misconduct will not be permitted to work or volunteer in a Diocesan sponsored environment.

Committee members are: Bishop's Delegate for Sexual Misconduct Cases, Coordinator of Safe Environment Program, Administrative Assistant to the Bishop, VIRTUS Coordinator, Director of Religious Education, and Director of Youth Ministry.

Confidentiality

Like all personal records, information obtained through the Screening, Application, Reference, Interview, and Criminal Background Check must be kept confidential. It is recommended that all material be kept in a locked file cabinet and access to it be restricted to administrators. These materials should be destroyed after three years of the employees' employment is terminated or the volunteer ceases his/her volunteer duties.

Diocese of Gary Guidelines for a Safe Environment for Our Youth

These guidelines support the Diocese of Gary Safe Environment Plan viz., the policy regarding "*Sexual Misconduct Toward Minors and Others at Risk*." The guidelines describe actions and/or responses that are rooted in sound, appropriate, approved practices.

Youth are identified as those who have not graduated from high school nor have reached their 18th birthday.

Expectations

Adult Supervisors and Clergy

- Conduct themselves in a manner that reflects the teachings of the Roman Catholic Church in mind and deed.
- Are in compliance with the Diocese of Gary Safe Environment requirements – this includes young adults 18-21 years of age.
- Are 21 years of age or older; young adults 18-21 may be allowed to serve in a supervisory role provided that they are accompanied by at least one adult 21 years of age or older who is Virtus trained.
- Have authorized criminal background and reference checks.
- Are aware of state laws regarding mandated reporting of abusive or inappropriate behaviors toward youth.
- Report incidences or suspicions of abusive and/or inappropriate behaviors toward youth to immediate superiors and/or appropriate authorities.
- Submit a "Diocese of Gary Adult Driver Information Form," as needed, to the appropriate authority; provide appropriate license and insurance information.

Supervision

Adult Supervisors and Clergy

- Ensure that a "Release Form" is completed by parent/guardian when activities are held away from the parish/school; a health form is submitted before allowing youth to participate in on-going athletic events.
- Provide for an adequate number of adults at all youth events; a recommended ratio of adult leaders to youth is 1:7; with the ratio not to exceed 1:10.
- Secure additional adults for any event involving youth in high risk or overnight settings; secure male and female chaperones when both sexes of youth are present.
- Never schedule activities that conflict with curfew laws governing minors.
- Closely monitor facilities, church services and other environments when youth are present; never give youth keys to any church/school facilities.
- Never administer medication of any kind to youth without written parent/guardian permission.

- Never use any form of physical discipline.
- Release youth only to the custodial parent, guardian, or other adult designated by parent.
- Use a “buddy system” when events are held away from church/school property, e.g., never permit a child to leave the group or cross a road alone while in custodial care.

Behavioral

Adult Supervisors and Clergy

- Never engage in topics, humor, vocabulary, recordings, films, games or the use of technology that could not be used comfortably in the presence of parents/guardians.
- Always hold one-on-one meetings with youth in areas that are visible and accessible, if such an area is not available the door to the meeting room is left open and another staff member is notified.
- Never drive alone with a youth or meet with a youth alone in a residence, hotel, locker or rest rooms, a dressing facility or in any other closed or isolated area.
- Never share a bed with youth; no adult should share a sleeping room with youth unless they are a direct family member.
- Never take unaccompanied youth on a trip, e.g., to a cottage, without other adults present.
- Never purchase or share alcohol, drugs, cigarettes, videos or reading materials that are inappropriate with youth.
- Never be in possession of or drink alcohol while supervising minors or participating in a youth event.
- Take care to avoid initiating hugs; if a youth initiates physical contact, a limited response is appropriate.

Technology, Social Media and Networking

A. Registration Technologies and Securing Private Information

Adult Supervisors and Clergy

- Ensure that no sensitive personal information – particularly financial information (credit card and/or checking account numbers) and secure identifiers (social security numbers) - is ever transmitted through e- mail or web pages.
- Handle all financial transactions “in real time” that is, on a commerce website that can process credit card transactions online, assuring that no financial data need be communicated to the parish/organization.
- Do not create forms using technology that is beyond the technical competence of the webmaster or staff person responsible for registration forms; contact a technology/ web solution provider for assistance.

B. Websites/Social Media

Adult Supervisors and Clergy

- Are informed of terms of use, age restrictions and privacy options and controls for any site prior to establishing a ministry presence.

- Always inform parents that a social networking site is being used as a standard part of the ministry.
- Establish separate sites and pages for personal and professional/ministerial use; the official organizational logo or standard images appear on the organization's official site to identify it as such.
- Be vigilant that on personal or networking sites you represent yourself as a minister of the Catholic Church in all interactions that may be viewed publicly.
- Allow at least two other adults, who function in an official parish, school and/or organizational capacity, full administrative access to the account/sites; provide them with e-mail alerts of page updates and activity.
- Never advertise or make personal pages and/or information accessible to youth.
- Always avoid anything that might cause scandal to your ministry; never mention inappropriate use of alcohol, advocacy of inappropriate music/movies, inappropriate language, inappropriate dress or the expression of opinions that are contrary to the teaching of the Catholic Church.
- Never initiate a "friend request."
- Never "tag" or identify, by name, youth in photographs; it is recommended that the "no tagging" option be set on the original social networking site.
- Never post personal photographs or information of parish, school, or organization staff or volunteers; this includes family pictures, social events, home phone numbers and addresses, personal e-mail accounts, etc.

C. E-Mail and Text/Instant Messaging

Adult Supervisors and Clergy

- Always inform parents/guardians of the use of e-mail or instant messaging for communication purposes with minors as a standard part of youth ministry.
- Always maintain separate e-mail accounts for personal/professional communications.
- Use the parish, school or organizational e-mail account when communicating parish, school or organizational business - never a home or personal account.
- Ensure that all communications are professional and that these are being rendered on behalf of the parish, school or organization.
- Use e-mail and instant messaging only in matters that deal with one's professional relationship or in matters related to the ministry/activity.
- Remember that there is no such thing as a private e-mail/instant message.
- Observe the same boundaries used in oral/personal communication when communicating via e-mail/text messages.
- Avoid overstepping the boundaries of adult/youth relationships; avoid communication that might be construed as having sexual overtones; never reply to any such e-mail; make and keep a copy of any such inappropriate communication and notify a supervisor if necessary.
- Avoid engaging in any postings/communications that could be misconstrued or misinterpreted remembering that e-mail, text messages and instant messages can be logged, archived and forwarded to other parties.
- Always double check messages to see if a reader might read something into it that is not intended or if the message might be misinterpreted or misunderstood.
- Remember that communications are organizational in nature, may be viewed by the organization at any time and may be subject to legal action.

- Avoid sending a message in haste or when emotions are involved.
- Establish clear guidelines/parameters with regard to times of communication between adults and youth; predetermine a time when it is too late to take a professional call, except in the case of serious urgency.

D. Blogging

Adult Supervisors and Clergy

- Ensure that all professional/ministerial settings, posted information, opinions, references and resources are in compliance with the teachings of the Catholic Church and are being rendered on behalf of the parish, school or organization.
- Inform parents/guardians of the use of blogging with minors as a standard part of youth ministry.
- Utilize blogs to promote upcoming events or programs and for the purpose of evangelization providing resources and information within ministry settings
- Ensure that if youth are to engage in blogging as part of an officially sanctioned activity, the activity is monitored by at least two adults, no youth is identified by name or personal information and inappropriate blogs are removed.
- Separate personal/professional communications; do not use blogs to conduct or promote outside business and/or personal activities; never make information regarding personal blogs available to youth.
- Never divulge the name or any personal information regarding those being ministered to.

E. On Line Video, Chat Rooms, Skype and “Face Time”

Adult Supervisors and Clergy

- Always inform parents/guardians of the use of such communication with minors as a standard part of youth ministry.
- Remember that when presenting personal opinions and engaging in chats/discussions, others may assume these opinions represent the teachings/values of the Catholic Church.
- Use streaming video only for education, communication and promotional purposes.
- Never use live streaming, one-on-one video or other communication technologies that lead to, support or encourage an exclusive minor-adult relationship.
- Take extreme care to protect the privacy of youth when posting videos on line; such videos are utilized only to showcase/advertise ministry-related events and activities.

Photographic images of youth – youth under age of 13

Adult Supervisors and Clergy

- Always obtain written permission from the parent/guardian to use any photographic images for publicity/marketing such as brochures, newsletters or web sites.
- Never include the youth’s name, or contact information in photos that are published.

Photographic images of youth – youth between the ages of 13 and 18

- Always obtain written permission from the parent/guardian to use any identifiable photographic images for publicity/marketing such brochures, fliers, web sites.
- Always obtain written permission when using youth in a planned project, e.g., using youth as “models” and the photographic images are identifiable.
- Always obtain written permission from parent/guardian for any type of video that show youth doing work or in discussion; this video is considered an “education record.”

The safest photographic images of youth over 13 used for publicity/marketing are unidentifiable images, i.e., those images taken at a distance, from the side, from the top or of a large group activity.

For Clergy

- Always notify parent/guardian of scheduled one-on-one pastoral care of youth.
- Always schedule session at times and locations that allow for security and accountability.
- Always limit the length and number of sessions; make professional referrals appropriately.
- Never allow individual youth to socialize in the rectory; ensure other priests or adults are present.
- Never allow youth into the sleeping areas of the rectory; only the families of priests and seminarians may be overnight guests in the rectory.

General considerations and practical suggestions

Adult Supervisors and Clergy

Contact with youth that is permissible

| | | |
|-------------------------------|-----------------------------------|-----------------------------|
| Verbal praise | Hugs initiated by youth | Blessings on the head |
| Pats on the shoulders or back | Holding hands with small children | Holding hands during prayer |

Contact with youth that is never permissible

| | | |
|------------------------------|---|--|
| Verbal abuse/Sexual innuendo | Inappropriate/lengthy embraces | Any type of massage given by an adult to a minor |
| Touching knees or legs | Tickling | Any form of unwanted affection/physical contact |
| Piggy back rides | Holding children over age four on the lap | |
| Wrestling | | |
| Kissing | | |

Photo Release Form

I hereby grant the **Northwest Indiana Catholic** newspaper permission to use my likeness in a photograph in any and all of its publications, including newspaper and website entries, without payment or any other consideration.

I understand and agree that these materials will become the property of the **Northwest Indiana Catholic** and will not be returned.

I hereby irrevocably authorize the **Northwest Indiana Catholic** to edit, alter, copy, exhibit, publish or distribute this photo for purposes of publicizing the **Northwest Indiana Catholic** programs or for any other lawful purpose. In addition, I waive the right to inspect or approve the finished product, including written or electronic copy, wherein my likeness appears. Additionally, I waive any right to royalties or other compensation arising or related to the use of the photograph.

I hereby hold harmless and release and forever discharge the **Northwest Indiana Catholic** from all claims, demands, and causes of action which I, my heirs, representatives, executors, administrators, or any other persons acting on my behalf or on behalf of my estate have or may have by reason of this authorization.

I am 18 years of age and am competent to contract in my own name. I have read this release before signing below and I fully understand the contents, meaning, and impact of this release.

(Signature)

(Date)

(Printed Name)

(Date)

If the person signing is under age 18, there must be consent by a parent or guardian, as follows:

I hereby certify that I am the parent or guardian of _____, named above, and do hereby give my consent without reservation to the foregoing on behalf of this person.

(Parent/Guardian's Signature)

(Date)

(Parent/Guardian's Printed Name)

WITNESS (For Catholic Schools)

(School Principal's Signature)

(Date)

(School Principal's Printed Name) Witness Signature

St. Elizabeth Seton Catholic Church
502 W. Division Road
Valparaiso, IN 46385
(219)462-2202
www.seseton.com

Publicity/Photo Release Form

I hereby authorize St. Elizabeth Seton Catholic Church and affiliated organizations to include my name and/or photograph in news and publicity information for use in the media, which includes but is not limited to newspapers, magazines, radio, and television. Photos may also be used in the church bulletin, on the church web site, in brochures, flyers, newsletters, mailings and other printed materials.

I hereby hold harmless and release and forever discharge St. Elizabeth Seton Catholic Church from all claims, demands and causes of action which I, my heirs, representatives, executors, administrators or any other persons acting on my behalf or on behalf of my estate have or may have by reason of this authorization.

I am 18 years of age and am competent to contract in my own name. I have read this release before signing below and I fully understand the contents, meaning and impact of this release.

(Signature)

(Date)

(Printed Name)

(Date)

If the person signing is under 18, there must be consent by a parent or guardian, as follows:

I hereby certify that I am the parent or guardian of _____

Named above and do hereby give my consent without reservation to the foregoing on behalf of this person.

(Parent/Guardian Signature) (if under 18 years of age)

(Date)

(Parent/Guardian Printed Name)

(Date)

This form will remain on file in the church office.

Revised 8/2015

Pub.churchpublicityfm2015



Diocese of Gary Volunteer Screening Form Safe Environment Plan

Parish/School/Organization: _____

City: _____

This form is to be completed for all persons interested in serving in a ministry. This process is used to help the church provide a safe and secure environment for children, youth, and adults who participate in our programs and use our facilities.

Name: _____
Last First Middle

Address: _____

City State Zip

Home Phone: () _____ Other Phone: () _____

Emergency Contact Person: _____ Phone: () _____

Email address: _____

Employer: _____

Indicate what type(s) of ministry work you prefer: _____

Are you a registered member of the parish? Yes No If yes, since _____

List other churches you have attended or been involved with during the last five years:

| <i>CHURCH</i> | <i>CITY, ST</i> | <i>INVOLVEMENT</i> | <i>FROM TO</i> |
|---------------|-----------------|--------------------|----------------|
| | | | |
| | | | |
| | | | |

List any skills, talents, education, training, or experience that qualifies you for the position you are seeking, including professional license or certification (use an additional page if necessary):

Why do you wish to serve in this ministry? (Use an additional page if necessary): _____

List one personal and one professional reference you have known three years or more:

PERSONAL

Name: _____ Relationship: _____

Email: _____ Phone: () _____

PROFESSIONAL

Name: _____ Relationship: _____

Email: _____ Phone: () _____

List your City, State, County, and dates of residence for the past five years:

CITY STATE COUNTY DATES

CONSENT TO RUN A CRIMINAL BACKGROUND CHECK

I give my consent to the Diocese of Gary to run a Criminal Background and Sex Offenders Check. All diocesan institutions may make a request to the School Office to provide the date of the check. The pastor/principal will be notified if the background check is cleared or uncleared. Any person who has been convicted or has a case pending of sexual misconduct will not be permitted to work or volunteer in a Diocesan sponsored environment.

Signature Date of Birth Month/Day/Year

Our children are the most important gifts God has entrusted to us. As a volunteer, I promise to strictly follow the rules and guidelines in this Volunteer's Code of Conduct as a condition of my providing services to the children and youth of our *[parish, school, facility, diocese, etc.]*.

As a volunteer, I will:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with children and/or youth at Church activities.
- Use positive reinforcement rather than criticism, competition, or comparison when working with children and/or youth.
- Refuse to accept expensive gifts from children and/or youth or their parents without prior written approval from the pastor or administrator.
- Refrain from giving expensive gifts to children and/or youth without prior written approval from the parents or guardian and the pastor or administrator.
- Report suspected abuse to the pastor, administrator, or appropriate supervisor and *[the local Child Protection Services agency]*. I understand that failure to report suspected abuse to civil authorities is, according to the law, a misdemeanor.
- Cooperate fully in any investigation of abuse of children and/or youth.

As a volunteer, I will not:

- Smoke or use tobacco products in the presence of children and/or youth.
- Use, possess, or be under the influence of alcohol at any time while volunteering.
- Use, possess, or be under the influence of illegal drugs at any time.
- Pose any health risk to children and/or youth (i.e., no fevers or other contagious situations).
- Strike, spank, shake, or slap children and/or youth.
- Humiliate, ridicule, threaten, or degrade children and/or youth.
- Touch a child and/or youth in a sexual or other inappropriate manner.
- Use any discipline that frightens or humiliates children and/or youth.
- Use profanity in the presence of children and/or youth.

I understand that as a volunteer working with children and/or youth, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal as a volunteer with children and/or youth.

Volunteer's Printed Name

Volunteer's Signature

Date

Position Request Form

I. Complete this section

Check one for Compensation Status:

- Exempt
- Non –Exempt

Check one for job hour status

- Full –Time
- Part –Time

What is the salary classification: _____

Recommended Starting salary: _____

Benefits Eligibility:

- Health and Life Insurance
- Life Insurance Only
- Pension

II. Job Description

Provide a job posting for distribution by email and placement on the employee bulletin board describing the position and its' requirements.

III. Justification

Give justification as to why this position is needed by your office at this particular time:

Position is open due to: _____

IV. Authorization

Signature of Pastor: _____ Date _____

Signature of HR or FC _____ Date _____

Position Information Form

Name of Employee: _____

Title of the Position: _____ Date Hired: _____

Check one for Compensation Status:

- ☐ Exempt
- ☐ Non –exempt

Check on for job hour status:

Straight time **OR** Flexible hours

- | | |
|--|--------------|
| <input type="radio"/> Regular Full-time | Hours: _____ |
| <input type="radio"/> Regular Part-time “A” | Hours: _____ |
| <input type="radio"/> Regular Part-time “B” | Hours: _____ |
| <input type="radio"/> Independent Contractor | Hours: _____ |

What is the salary Classification: _____

Starting Wage: _____ Pay Cycle: _____

Benefits Eligibility:

- ☐ Health and Life Insurance
- ☐ Life Insurance Only
- ☐ Dental
- ☐ Pension
- ☐ Paid Vacation Number _____
- ☐ Sick Days Number _____
- ☐ Personal Days Number _____

Date of used Sick Days in year 2010: _____

Banked Sick Days from year 2010: _____

Dates of used Vacation days in year 2010: _____

EMPLOYMENT INFORMATION:

Name of Employee: _____

Address: _____

City: _____ State: _____ Zip: _____

Social Security Number: _____ Birth Date: _____

Marital Status: Single ____ Div. ____ Married ____ Widowed ____

Name of Spouse: _____ Number of Dependents _____

Employee Telephone: _____

.....

1. IN AN EMERGENCY NOTIFY: _____
LAST NAME, FIRST NAME

Home Phone: _____ Work Phone: _____

Relationship: _____

2. IN AN EMERGENCY NOTIFY: _____
LAST NAME, FIRST NAME

Home Phone: _____ Work Phone: _____

Relationship: _____

NAME OF PHYSICIAN: _____

PHONE NUMBER: _____

LIST ANY PERTINENT HEALTH INFORMATION: _____

Signature: _____ Date: _____

Please Complete Back of This Page

PLEASE LIST ANY SPECIAL TRAINING OF CERTIFICATION:

EDUCATION

- ☐ ELEMENTARY
- ☐ HIGH SCHOOL
- ☐ COLLEGE
- ☐ GRADUATE

DATE OF EMPLOYMENT WITH THE DIOCESE OF GARY: _____

LOCATION: _____ POSITION: _____

DATE OF EMPLOYMENT WITH ST. ELIZABETH ANN SETON: _____



BENEFITS ACCEPTED

- ☐ HEALTH AND LIFE INSURANCE
- ☐ VOLUNTARY DENTAL
- ☐ VOLUNTARY EYE
- ☐ PENSION

EMPLOYMENT INFORMATION:

Name of Employee: _____

Address: _____

City: _____ State: _____ Zip: _____

Social Security Number: _____ Birth Date: _____

Marital Status: Single _____ Div. _____ Married _____ Widowed _____

Name of Spouse: _____ Number of Dependents _____

Employee Telephone: _____

.....

1. IN AN EMERGENCY NOTIFY: _____
LAST NAME, FIRST NAME

Home Phone: _____ Work Phone: _____

Relationship: _____

2. IN AN EMERGENCY NOTIFY: _____
LAST NAME, FIRST NAME

Home Phone: _____ Work Phone: _____

Relationship: _____

NAME OF PHYSICIAN: _____

PHONE NUMBER: _____

LIST ANY PERTINENT HEALTH INFORMATION: _____

Signature: _____ Date: _____

Please Complete Back of This Page

PLEASE LIST ANY SPECIAL TRAINING OF CERTIFICATION:

EDUCATION

- ☐ ELEMENTARY
- ☐ HIGH SCHOOL
- ☐ COLLEGE
- ☐ GRADUATE

DATE OF EMPLOYMENT WITH THE DIOCESE OF GARY: _____

LOCATION: _____ POSITION: _____

DATE OF EMPLOYMENT WITH ST. ELIZABETH ANN SETON: _____



BENEFITS ACCEPTED

- ☐ HEALTH AND LIFE INSURANCE
- ☐ VOLUNTARY DENTAL
- ☐ VOLUNTARY EYE
- ☐ PENSION

St. Elizabeth Ann Seton
509 W Division Rd
Valparaiso, IN 46385

EMPLOYMENT APPLICATION Applicants requiring
accommodation please notify the receptionist.

PLEASE PRINT CLEARLY

Date of Application _____
Name _____
Address _____
Home Phone Number _____
Alternate/Cell Number _____
E-mail Address _____
Position Applying For: _____

What is the best time of day to call you at home? _____

May we call you at your work number? _____

If yes, please provide your work number? _____

Have you previously applied for employment with the Diocese of Gary? _____

Have you ever worked for the Diocese of Gary? _____

If yes, where and when did you work? _____

What type of work are you seeking (circle one): Full-time Part-time Temporary

If you selected part-time or temporary, please explain your availability:

What is your desired salary range? _____ Are

you able to provide proof of your eligibility to work in the United States? _____

Have you ever been convicted of a felony? _____

If "yes", please explain: _____

EMPLOYMENT HISTORY List your last three employers in order,
beginning with the most recent.

Starting date ____/____/____ Ending date ____/____/____ End Rate of Pay \$ _____

Name of Employer: _____

Phone Number: _____

Address: _____

Your Job Title: _____

Your Responsibilities: _____

Reason for Leaving: _____

Name and job title of your supervisor: _____

Starting date ____/____/____ Ending date ____/____/____ End Rate of Pay \$ _____

Name of Employer: _____

Phone Number: _____

Address: _____

Your Job Title: _____

Your Responsibilities: _____

Reason for Leaving: _____

Name and job title of your supervisor: _____

Starting date ____/____/____ Ending date ____/____/____ End Rate of Pay \$ _____

Name of Employer: _____

Phone Number: _____

Address: _____

Your Job Title: _____

Your Responsibilities: _____

Reason for Leaving: _____

Name and job title of your supervisor: _____

Explain any gaps in employment:

EDUCATION

| | Name and Location of School | Course of Study or Major | # of Years Completed | Diploma/ Degree |
|-------------|-----------------------------|--------------------------|----------------------|-----------------|
| Elementary | | | | |
| High School | | | | |
| College | | | | |
| Graduate | | | | |
| Vocational | | | | |

Explain any awards, certifications, memberships, training, or skills that you feel will be an asset to employment with the Diocese of Gary:

PERSONAL REFERENCES

Please do not list relatives as personal references. You may use employees of the Diocese of Gary.

Name: _____

Phone Number: _____ Alternate phone: _____

Occupation: _____

Address: _____

Name: _____

Phone Number: _____ Alternate phone: _____

Occupation: _____

Address: _____

Name: _____

Phone Number: _____ Alternate phone: _____

Occupation: _____

Address: _____

List any other information you would like to have considered:

St. Elizabeth Ann Seton is an Equal Opportunity Employer. We consider all applicants without regard to race, color, religion, gender, national origin, age, mental or physical disabilities, veteran/reserve/national guard or any other similarly protected status. We comply with all applicable laws governing employment practices and do not discriminate on the basis of any unlawful criteria. No part of this application will be used for the purpose of excluding or limiting any applicant's employment on any basis prohibited by local, state and federal law.

READ THE FOLLOWING STATEMENT CAREFULLY, THEN SIGN AND DATE THE STATEMENT.

I understand and agree that any misrepresentation or falsification by me in this application will be sufficient cause to cancel this application, and/or if I am employed by St. Elizabeth Ann Seton to cause termination of my employment.

I understand that I may resign at any time, and St. Elizabeth Ann Seton has the right to terminate my employment at any time with or without cause and without prior notice. I understand that no representative of the Diocese of Gary has the right or authority to make any claim to the contrary.

I give St. Elizabeth Ann Seton permission to investigate all references and secure additional job related information. I release from liability any representative of St. Elizabeth Ann Seton in seeking such information.

I understand that this application is current for only 90 days. At the conclusion of that time, if I wish to be considered for employment, I will need to make a new application.

Signature of Applicant:_____

Printed Name:_____

Date:_____

PROCEDURES FOR CONCILIATION AND ARBITRATION
IN THE DIOCESE OF GARY
INTRODUCTION

The Church is at once a divine and human society. It is at once mystical and earthly. (cf. Second Vatican Council, Dogmatic Constitution on the Church, "Lumen Gentium" No. 8). As a result, in the exercise of their mission in Christ, the members of the Church sometimes find themselves in conflict with one another because of human failing.

Sacred Scripture urges us to reconcile our conflicts within the Church community. Jesus, Himself, presents us with the method for dealing with these conflicts.

"If your brother should commit some wrong against you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won your brother over. If he does not listen, summon another so that every case may stand on the word of two or three witnesses. If he ignores them, refer it to the Church." (Matthew 18, 15-17).

In an attempt to protect the rights of all and to reconcile the conflicts which arise in the Diocese of Gary, we present the following procedures for Conciliation and Arbitration. These procedures are based on the book: Protection of Rights of Persons in the Church: Revised Report of the Canon Law Society of the Subject of Due Process, 1991.

PROCEDURE FOR
CONCILIATION
FOR THE DIOCESE OF GARY

ARTICLE I: INITIATING THE CONCILIATION PROCEDURE

The conciliation procedures will be formally initiated at the time that the written petition has been received by the conciliation clerk.

SECTION 1 - Allowable and Non-Allowable Disputes

1. The kinds of disputes that are allowable: a) disputes between a person and a parochial or diocesan administrator or administrative body within the diocese of Gary where it is contended that an act of decision (including administrative sanctions and disciplinary actions) has violated a right recognized as such in the law of the Church or in the documents of the magisterium. b) disputes between a person and a parochial or diocesan administrator or administrative body within the diocese of Gary where it is contended that failure to act or failure to make a decision has violated a right recognized as such in the law of the Church or in the documents of the magisterium.

2. The following are not subject to settlement under this procedure: a) canonical criminal cases in the strict sense (not administrative sanctions and disciplinary actions.) b) non-criminal matters where there is a question of validity of marriage or holy orders. c) ecclesiastical matters that are specifically reserved by canon law to other processes within the structure of the Church (e.g., transfer and removal of pastors [cc. 1740-1751]). d) disputes involving religious in their strictly internal affairs. e) spiritual matters whenever a claim is made that requires payment.

SECTION 2 - Conciliation Clerk

It is the duty of the diocesan bishop of the diocese of Gary to appoint a conciliation clerk, whose duty, in turn, shall be to process any petition in accordance with the procedures that follow. The term of office of the conciliation clerk shall be three years.

SECTION 3 - Role of Conciliation Clerk

1. The conciliation clerk will receive the written grievance containing within it a signed affirmation that an effort has been made to reach a settlement prior to filing. The conciliation clerk will ascertain with the petitioner that the wording of the petition is stated with precision and truly expresses the position of the petitioner. The petitioner is responsible for the formulation of any dispute and may obtain assistance from any source in stating the dispute with clarity and precision. In stating the dispute two requirements should be kept in mind: (1) a statement of the dispute concretely and specifically, with names, dates, place, occasion, etc.; and (2) some authoritative statement of policy, law or principle may be cited, if applicable. The conciliation clerk will determine whether or not the petition falls within the scope of allowable disputes within five (5) days of receiving the final version.

2. Should the conciliation clerk find the petition allowable under these procedures, the conciliation clerk will transmit a copy to the respondent within twenty-four (24) hours, who is to respond in writing within ten (10) days.

3. Should the conciliation clerk find the petition not allowable under these procedures, the conciliation clerk will refer the petition within twenty-four (24) hours to the conciliation panel who have five (5) days in which to confirm or overrule the conciliation clerk. The conciliation clerk will notify the petitioner of the final determination.

4. If the petitioner does not accept a judgment that the dispute is not allowable, the petitioner may have recourse to the diocesan bishop.

SECTION 4 - The Conciliation Panel

1. A conciliation panel is the body which shall oversee the conciliation procedure.

2. The conciliation panel shall consist of five (5) members representative of the laity, religious and clergy of the diocese of Gary, who shall be recommended by the presbyteral council or some other diocesan body, and appointed by the diocesan bishop for terms of three (3) years.

3. The panel will meet as often as required.

4. The conciliation panel shall be responsible for: a) maintaining an active and adequate list of suggested conciliators. b) reviewing each petition which the conciliation clerk has determined should be dismissed as an unallowable dispute.

ARTICLE II: CONCILIATION

SECTION 1 - Role of the Conciliation Clerk

During the conciliation process, the conciliation clerk is to act as a person processing a petition and a response and shall not make any judgment with respect to the merits of the dispute, except to determine initially whether the dispute is allowable within the Conciliation and Arbitration Procedures.

SECTION 2 - Civil Lawyer

A party shall not be represented by a civil lawyer during the conciliation process.

SECTION 3 - Selection of the Conciliator

Within five (5) days after the receipt of the response, the conciliation clerk shall assist the petitioner and the respondent in selecting a conciliator who in the opinion of the petitioner and the respondent is a competent person who, would be informed of the facts involved in the petition, sensitive to the feelings of the parties, and would be capable of bringing both parties together in a face to face dialogue.

SECTION 4 - Role of the Conciliator

1. The conciliator selected should have as a primary concern the reconciliation of the parties. As much as possible, the conciliator will try to motivate and assist the parties in settling the dispute themselves while discretely suggesting possible areas of compromise or other suitable solutions.

2. Within five (5) days from the date that the conciliator is chosen, the conciliator shall schedule a meeting with the parties in an effort to resolve the dispute. The conciliator shall make every effort to conciliate the dispute within twenty (20) working days [and not beyond thirty (30) days] after the conciliator's first meeting with the parties. In the event that resolution of the dispute is for any reason not possible within such a time period, the conciliator may take additional time to bring about a resolution, but such a conciliation effort should not extend beyond forty-five (45) days from the date of the conciliator's first meeting with the parties, except by the written consent of all interested parties.

SECTION 5 - Resolution of the Dispute

1. When there has been a resolution of the dispute, the conciliator shall make a written report to the conciliation clerk concerning the nature of the resolution.

2. In the event that a resolution of the dispute is not possible, the conciliator shall make a written report to the conciliation clerk describing the reasons that a resolution was not possible. The parties may mutually agree to further conciliation or arbitration.

ARTICLE III: COSTS OF CONCILIATION PROCEDURE

Operational costs for the diocesan office of conciliation will be part of the budget of the diocese of Gary. All other costs of the conciliation procedures should be borne equally by the parties involved unless they agree otherwise or unless the conciliator assesses such expenses or any part thereof against a specified party or parties.

ARTICLE IV: CONCILIATION PROCEDURE AND CIVIL LITIGATION

1. At any time during the conciliation procedure, introduction of an issue into civil court by the petitioner or respondent will require judgment by the conciliator as to whether the procedure will continue or be terminated.

2. If there is civil litigation pending involving the same issue, the conciliation panel will determine whether or not to accept the petition into the conciliation procedure.

ARTICLE V: CONFIDENTIALITY

Confidentiality will be respected in all cases.

**PROCEDURES FOR
ARBITRATION
FOR THE DIOCESE OF GARY**

ARTICLE I ARBITRATION

SECTION 1 - Allowable and Non-Allowable Disputes

1. The kinds of disputes that are allowable: a) disputes between a person and a parochial or diocesan administrator or administrative body within the diocese of Gary where it is contended that an act or decision (including administrative sanctions and disciplinary actions) has violated a right recognized as such in the law of the Church or in the documents of the magisterium. b) disputes between a person and parochial or diocesan administrator or administrative body within the diocese of Gary where it is contended that failure to act or failure to make a decision has violated a right recognized as such in the law of the Church or in the documents of the magisterium.

2. The following are not subject to settlement under this procedure: a) canonical criminal cases in the strict sense (not administrative sanctions and disciplinary actions). The process for arbitration shall extend to disputes about penalties imposed or declared administratively only if the arbitrators confine themselves to investigating whether or not the norms on the manner of proceeding have been justly and equitably observed, so that if they judge that the manner of proceeding is not to be approved, they shall refer the matter to the bishop. b) non-criminal matters where there is a question of validity of marriage or holy orders. c) ecclesiastical matters that are specifically reserved by canon law to other processes within the structure of the Church (e.g., transfer and removal of pastors [cc. 1740-1752]). d) disputes involving religious in their strictly internal affairs. e) spiritual matters whenever a claim is made that requires payment.

SECTION 2 - Conditions for Arbitration

1. Arbitration may take place under the condition that the conciliator or conciliators certify to the conciliation clerk that good faith efforts at conciliation have been made and have not been successful.

2. Arbitration will be binding on both parties. A prior agreement to this effect will be signed by both parties.

SECTION 3 - Selection of the Arbitrator

1. The arbitrator shall be selected for impartiality. An arbitrator must receive no direct benefit from the outcome of the decision.

2. The arbitrator should have an understanding of how a hearing should be conducted. Expertise in the area under discussion is helpful, but not absolutely necessary.

3. It is the responsibility of the conciliation clerk to select a panel of persons from which the parties may select an arbitrator for an individual case. Since resolution of a dispute through arbitration is a private resolution, the authority of the arbitrator derives from the mutual consent of the parties; it is inappropriate for an arbitrator, or panel of arbitrators, to be appointed by the diocesan bishop.

SECTION 4 - Who May Attend the Hearing

1. Parties who may wish to be assisted by advisers at hearings are to notify the arbitrator prior to the hearing. The arbitrator should make the names of such persons known to the other party.

2. It shall be at the discretion of the arbitrator to determine the propriety of the attendance of any other person at the hearings.

SECTION 5 - Role of the Arbitrator

1. The arbitrator selected shall appoint a time and place for the hearing and notify the parties not less than five (5) days before the hearing. The arbitrator may adjourn or postpone the hearings as necessary.

2. Arbitration may proceed in the absence of any party who, after due notice, fails to be present.

3. The arbitrator shall hear and determine the dispute upon the evidence produced at the hearing: a) parties may offer such evidence as they desire and shall produce such additional evidence as the arbitrator may deem necessary for an understanding and determination of the dispute. b) the arbitrator shall judge the relevancy and materiality of the evidence offered, and strict conformity to civil or canonical rules of evidence shall not be necessary. c) the arbitrator may require the parties to submit books, records, documents, and other documentary evidence which is deemed relevant to the case. d) at the discretion of the arbitrator, written statements may be accepted as testimony when physical presence is impossible.

SECTION 6 - The Hearing

1. A hearing shall be opened by recording the place, time and date of the hearing, the presence of the arbitrator and the parties, the presence of other persons, if any, and the receipt by the arbitrator of initial statements.

2. The parties are entitled to be heard, to present evidence relevant or material to the dispute and to question witnesses appearing at the hearing.

3. At the discretion of the arbitrator the normal procedure may vary under which the petitioner first presents claims, but in any case the arbitrator shall afford full and equal opportunity to all parties for presentation of relevant proofs.

4. The names and addresses of all witnesses, and exhibits offered in evidence shall be made a part of the written record. At the discretion of the arbitrator, a taped recording may be made of the proceedings. The written and/or taped record of the proceeding remain the exclusive property of the particular diocese.

5. The arbitrator shall inquire of all parties whether they have any further proofs to offer or witnesses to be heard. Upon receiving negative replies, the arbitrator shall declare the hearings closed.

6. The hearings may be reopened by the arbitrator on his/her own initiative, or at the request of either party, for a good cause shown, at any time before the final determination is made.

SECTION 7 - Final Determination

1. The determination shall be rendered promptly by the arbitrator and, unless otherwise agreed by the parties, no later than thirty (30) days from the date of closing the hearings, or if oral hearings have been waived, then from the date of transmitting the final statements and proofs to the arbitrator.

2. The determination shall be final and binding upon all parties to the dispute. The determination shall be in writing, signed and dated by the arbitrator, and it shall become a final determination twenty (20) days after delivery of the determination to the parties.

SECTION 8 - Costs

1. Provisions for recording the entire proceedings may be made at the request of either party or at the discretion of the arbitrator. The total cost of such a record shall be shared equally among the parties, unless the parties agree otherwise.

2. The parties involved in arbitration shall be assessed a fee to cover expenses in an amount to be determined by the conciliation clerk.

3. The expenses of witnesses shall be paid by the respective parties producing witnesses. Travel and other expenses for the arbitrator, and the expenses of witnesses or costs of any proofs requested by the arbitrator, shall be borne equally by the parties unless the arbitrator in his/her determination assesses such expenses or any part thereof against any specified party or parties.

ARTICLE II COSTS OF ARBITRATION PROCEDURE

Operational costs for the diocesan office of conciliation will be part of the budget of the Diocese of Gary. All other costs of the arbitration procedures should be borne equally by the parties involved unless they agree otherwise or unless the arbitrator in the final determination assesses such expenses or any part thereof against a specified party or parties.

ARTICLE III CONFIDENTIALITY

Confidentiality will be respected in all cases.

Approved at Priests' Council Meeting of November 2, 1993
Promulgated July 1, 1994



Most Reverend Dale J. Melczek
Apostolic Administrator of Gary

Form I-9, Employment Eligibility Verification

Instructions

Read all instructions carefully before completing this form.

Anti-Discrimination Notice. It is illegal to discriminate against any individual (other than an alien not authorized to work in the United States) in hiring, discharging, or recruiting or referring for a fee because of that individual's national origin or citizenship status. It is illegal to discriminate against work-authorized individuals. Employers **CANNOT** specify which document(s) they will accept from an employee. The refusal to hire an individual because the documents presented have a future expiration date may also constitute illegal discrimination. For more information, call the Office of Special Counsel for Immigration Related Unfair Employment Practices at 1-800-255-8155.

What Is the Purpose of This Form?

The purpose of this form is to document that each new employee (both citizen and noncitizen) hired after November 6, 1986, is authorized to work in the United States.

When Should Form I-9 Be Used?

All employees (citizens and noncitizens) hired after November 6, 1986, and working in the United States must complete Form I-9.

Filling Out Form I-9

Section 1, Employee

This part of the form must be completed no later than the time of hire, which is the actual beginning of employment. Providing the Social Security Number is voluntary, except for employees hired by employers participating in the USCIS Electronic Employment Eligibility Verification Program (E-Verify). **The employer is responsible for ensuring that Section 1 is timely and properly completed.**

Noncitizen nationals of the United States are persons born in American Samoa, certain former citizens of the former Trust Territory of the Pacific Islands, and certain children of noncitizen nationals born abroad.

Employers should note the work authorization expiration date (if any) shown in **Section 1**. For employees who indicate an employment authorization expiration date in **Section 1**, employers are required to reverify employment authorization for employment on or before the date shown. Note that some employees may leave the expiration date blank if they are aliens whose work authorization does not expire (e.g., asylees, refugees, certain citizens of the Federated States of Micronesia or the Republic of the Marshall Islands). For such employees, reverification does not apply unless they choose to present

in Section 2 evidence of employment authorization that contains an expiration date (e.g., Employment Authorization Document (Form I-766)).

Preparer/Translator Certification

The Preparer/Translator Certification must be completed if **Section 1** is prepared by a person other than the employee. A preparer/translator may be used only when the employee is unable to complete **Section 1** on his or her own. However, the employee must still sign **Section 1** personally.

Section 2, Employer

For the purpose of completing this form, the term "employer" means all employers including those recruiters and referrers for a fee who are agricultural associations, agricultural employers, or farm labor contractors. Employers must complete **Section 2** by examining evidence of identity and employment authorization within three business days of the date employment begins. However, if an employer hires an individual for less than three business days, **Section 2** must be completed at the time employment begins. Employers cannot specify which document(s) listed on the last page of Form I-9 employees present to establish identity and employment authorization. Employees may present any List A document **OR** a combination of a List B and a List C document.

If an employee is unable to present a required document (or documents), the employee must present an acceptable receipt in lieu of a document listed on the last page of this form. Receipts showing that a person has applied for an initial grant of employment authorization, or for renewal of employment authorization, are not acceptable. Employees must present receipts within three business days of the date employment begins and must present valid replacement documents within 90 days or other specified time.

Employers must record in Section 2:

1. Document title;
2. Issuing authority;
3. Document number;
4. Expiration date, if any; and
5. The date employment begins.

Employers must sign and date the certification in **Section 2**. Employees must present original documents. Employers may, but are not required to, photocopy the document(s) presented. If photocopies are made, they must be made for all new hires. Photocopies may only be used for the verification process and must be retained with Form I-9. **Employers are still responsible for completing and retaining Form I-9.**

For more detailed information, you may refer to the *USCIS Handbook for Employers* (Form M-274). You may obtain the handbook using the contact information found under the header "USCIS Forms and Information."

Section 3, Updating and Reverification

Employers must complete **Section 3** when updating and/or reverifying Form I-9. Employers must reverify employment authorization of their employees on or before the work authorization expiration date recorded in **Section 1** (if any). Employers **CANNOT** specify which document(s) they will accept from an employee.

- A.** If an employee's name has changed at the time this form is being updated/reverified, complete Block A.
- B.** If an employee is rehired within three years of the date this form was originally completed and the employee is still authorized to be employed on the same basis as previously indicated on this form (updating), complete Block B and the signature block.
- C.** If an employee is rehired within three years of the date this form was originally completed and the employee's work authorization has expired **or** if a current employee's work authorization is about to expire (reverification), complete Block B; and:
1. Examine any document that reflects the employee is authorized to work in the United States (see List A **or** C);
 2. Record the document title, document number, and expiration date (if any) in Block C; and
 3. Complete the signature block.

Note that for reverification purposes, employers have the option of completing a new Form I-9 instead of completing **Section 3**.

What Is the Filing Fee?

There is no associated filing fee for completing Form I-9. This form is not filed with USCIS or any government agency. Form I-9 must be retained by the employer and made available for inspection by U.S. Government officials as specified in the Privacy Act Notice below.

USCIS Forms and Information

To order USCIS forms, you can download them from our website at www.uscis.gov/forms or call our toll-free number at 1-800-870-3676. You can obtain information about Form I-9 from our website at www.uscis.gov or by calling 1-888-464-4218.

Information about E-Verify, a free and voluntary program that allows participating employers to electronically verify the employment eligibility of their newly hired employees, can be obtained from our website at www.uscis.gov/e-verify or by calling 1-888-464-4218.

General information on immigration laws, regulations, and procedures can be obtained by telephoning our National Customer Service Center at 1-800-375-5283 or visiting our Internet website at www.uscis.gov.

Photocopying and Retaining Form I-9

A blank Form I-9 may be reproduced, provided both sides are copied. The Instructions must be available to all employees completing this form. Employers must retain completed Form I-9s for three years after the date of hire or one year after the date employment ends, whichever is later.

Form I-9 may be signed and retained electronically, as authorized in Department of Homeland Security regulations at 8 CFR 274a.2.

Privacy Act Notice

The authority for collecting this information is the Immigration Reform and Control Act of 1986, Pub. L. 99-603 (8 USC 1324a).

This information is for employers to verify the eligibility of individuals for employment to preclude the unlawful hiring, or recruiting or referring for a fee, of aliens who are not authorized to work in the United States.

This information will be used by employers as a record of their basis for determining eligibility of an employee to work in the United States. The form will be kept by the employer and made available for inspection by authorized officials of the Department of Homeland Security, Department of Labor, and Office of Special Counsel for Immigration-Related Unfair Employment Practices.

Submission of the information required in this form is voluntary. However, an individual may not begin employment unless this form is completed, since employers are subject to civil or criminal penalties if they do not comply with the Immigration Reform and Control Act of 1986.

Paperwork Reduction Act

An agency may not conduct or sponsor an information collection and a person is not required to respond to a collection of information unless it displays a currently valid OMB control number. The public reporting burden for this collection of information is estimated at 12 minutes per response, including the time for reviewing instructions and completing and submitting the form. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to: U.S. Citizenship and Immigration Services, Regulatory Management Division, 111 Massachusetts Avenue, N.W., 3rd Floor, Suite 3008, Washington, DC 20529-2210. OMB No. 1615-0047. **Do not mail your completed Form I-9 to this address.**

**Form I-9, Employment
Eligibility Verification**

Read instructions carefully before completing this form. The instructions must be available during completion of this form.

ANTI-DISCRIMINATION NOTICE: It is illegal to discriminate against work-authorized individuals. Employers CANNOT specify which document(s) they will accept from an employee. The refusal to hire an individual because the documents have a future expiration date may also constitute illegal discrimination.

Section 1. Employee Information and Verification *(To be completed and signed by employee at the time employment begins.)*

| | | | |
|----------------------------------|-------|----------------|--------------------------------|
| Print Name: Last | First | Middle Initial | Maiden Name |
| Address (Street Name and Number) | | Apt. # | Date of Birth (month/day/year) |
| City | State | Zip Code | Social Security # |

I am aware that federal law provides for imprisonment and/or fines for false statements or use of false documents in connection with the completion of this form.

I attest, under penalty of perjury, that I am (check one of the following):

- ☐ A citizen of the United States
☐ A noncitizen national of the United States (see instructions)
☐ A lawful permanent resident (Alien #) _____
☐ An alien authorized to work (Alien # or Admission #) _____
until (expiration date, if applicable - month/day/year)

Employee's Signature

Date (month/day/year)

Preparer and/or Translator Certification *(To be completed and signed if Section 1 is prepared by a person other than the employee.) I attest, under penalty of perjury, that I have assisted in the completion of this form and that to the best of my knowledge the information is true and correct.*

Preparer's/Translator's Signature

Print Name

Address (Street Name and Number, City, State, Zip Code)

Date (month/day/year)

Section 2. Employer Review and Verification *(To be completed and signed by employer. Examine one document from List A OR examine one document from List B and one from List C, as listed on the reverse of this form, and record the title, number, and expiration date, if any, of the document(s).)*

| List A | OR | List B | AND | List C |
|---------------------------------|----|--------|-----|--------|
| Document title: _____ | | _____ | | _____ |
| Issuing authority: _____ | | _____ | | _____ |
| Document #: _____ | | _____ | | _____ |
| Expiration Date (if any): _____ | | _____ | | _____ |
| Document #: _____ | | _____ | | _____ |
| Expiration Date (if any): _____ | | _____ | | _____ |

CERTIFICATION: I attest, under penalty of perjury, that I have examined the document(s) presented by the above-named employee, that the above-listed document(s) appear to be genuine and to relate to the employee named, that the employee began employment on (month/day/year) _____ and that to the best of my knowledge the employee is authorized to work in the United States. (State employment agencies may omit the date the employee began employment.)

| | | |
|---|------------|-----------------------|
| Signature of Employer or Authorized Representative | Print Name | Title |
| Business or Organization Name and Address (Street Name and Number, City, State, Zip Code) | | Date (month/day/year) |

Section 3. Updating and Reverification *(To be completed and signed by employer.)*

| | | |
|--|--|---------------------------------|
| A. New Name (if applicable) | B. Date of Rehire (month/day/year) (if applicable) | |
| C. If employee's previous grant of work authorization has expired, provide the information below for the document that establishes current employment authorization. | | |
| Document Title: _____ | Document #: _____ | Expiration Date (if any): _____ |
| I attest, under penalty of perjury, that to the best of my knowledge, this employee is authorized to work in the United States, and if the employee presented document(s), the document(s) I have examined appear to be genuine and to relate to the individual. | | |
| Signature of Employer or Authorized Representative | | Date (month/day/year) |

LISTS OF ACCEPTABLE DOCUMENTS

All documents must be unexpired

LIST A

**Documents that Establish Both
Identity and Employment
Authorization**

LIST B

**Documents that Establish
Identity**

LIST C

**Documents that Establish
Employment Authorization**

OR

AND

| | | |
|---|---|---|
| 1. U.S. Passport or U.S. Passport Card | 1. Driver's license or ID card issued by a State or outlying possession of the United States provided it contains a photograph or information such as name, date of birth, gender, height, eye color, and address | 1. Social Security Account Number card other than one that specifies on the face that the issuance of the card does not authorize employment in the United States |
| 2. Permanent Resident Card or Alien Registration Receipt Card (Form I-551) | | 2. Certification of Birth Abroad issued by the Department of State (Form FS-545) |
| 3. Foreign passport that contains a temporary I-551 stamp or temporary I-551 printed notation on a machine-readable immigrant visa | | |
| 4. Employment Authorization Document that contains a photograph (Form I-766) | 2. ID card issued by federal, state or local government agencies or entities, provided it contains a photograph or information such as name, date of birth, gender, height, eye color, and address | 3. Certification of Report of Birth issued by the Department of State (Form DS-1350) |
| 5. In the case of a nonimmigrant alien authorized to work for a specific employer incident to status, a foreign passport with Form I-94 or Form I-94A bearing the same name as the passport and containing an endorsement of the alien's nonimmigrant status, as long as the period of endorsement has not yet expired and the proposed employment is not in conflict with any restrictions or limitations identified on the form | 3. School ID card with a photograph | |
| | 4. Voter's registration card | 4. Original or certified copy of birth certificate issued by a State, county, municipal authority, or territory of the United States bearing an official seal |
| | 5. U.S. Military card or draft record | |
| | 6. Military dependent's ID card | 5. Native American tribal document |
| | 7. U.S. Coast Guard Merchant Mariner Card | |
| | 8. Native American tribal document | 6. U.S. Citizen ID Card (Form I-197) |
| | 9. Driver's license issued by a Canadian government authority | |
| 6. Passport from the Federated States of Micronesia (FSM) or the Republic of the Marshall Islands (RMI) with Form I-94 or Form I-94A indicating nonimmigrant admission under the Compact of Free Association Between the United States and the FSM or RMI | For persons under age 18 who are unable to present a document listed above: | 7. Identification Card for Use of Resident Citizen in the United States (Form I-179) |
| | 10. School record or report card | 8. Employment authorization document issued by the Department of Homeland Security |
| | 11. Clinic, doctor, or hospital record | |
| | 12. Day-care or nursery school record | |

Illustrations of many of these documents appear in Part 8 of the Handbook for Employers (M-274)

Instrucciones

Lea atentamente todas las instrucciones antes de cumplimentar este formulario.

Aviso en contra de la discriminación. Se considera ilegal discriminar a cualquier persona (exceptuando a los extranjeros que no estén autorizados a trabajar en los Estados Unidos) en la contratación, el despido, el reclutamiento o el establecimiento de unos honorarios por motivos de nacionalidad o de estatus de ciudadanía. Se considera ilegal discriminar a aquellas personas con autorización para trabajar en los Estados Unidos. Los empresarios **NO PUEDEN** especificar qué documento(s) aceptarán de un empleado. El rechazo a la contratación de una persona debido a la proximidad de la fecha de expiración de algunos de los documentos que presenta puede constituir también una discriminación considerada como ilegal. Para más información, le rogamos que llame a la Oficina de Asesoramiento Especial sobre Prácticas Improcedentes en el Empleo de Inmigrantes al 1-800-255-8155.

¿Cuál es la finalidad de este formulario?

Este documento tiene como finalidad certificar que cada nuevo empleado (ya sea ciudadano o no) que haya sido contratado con posterioridad al 6 de noviembre de 1986 está autorizado a trabajar en los Estados Unidos.

¿Cuándo se debe usar el formulario I-9?

Todos los empleados (ciudadanos o no) que hayan sido contratados con posterioridad al 6 de noviembre de 1986 y que trabajen en los Estados Unidos deben cumplimentar el formulario I-9.

Cumplimentación del formulario I-9

Sección 1, Empleado

Esta parte del formulario debe ser cumplimentada antes del momento de la contratación, que corresponde al momento exacto en el que comienza a desempeñar el empleo. La inclusión del número del Seguro Social es opcional, salvo en el caso de empleados contratados por empresarios que participan en el USCIS Electronic Employment Eligibility Verification Program (E-Verify) [Programa electrónico USCIS para la Verificación de elegibilidad para el empleo]. **Es responsabilidad del empresario asegurarse de que la Sección 1 se cumplimente en tiempo y forma adecuados.**

Los nacionales no ciudadanos de los Estados Unidos son las personas nacidas en la Samoa Americana, ciertos ciudadanos antiguos del Territorio en Fideicomiso de las islas del Pacífico y algunos niños nacidos en el extranjero de nacionales no ciudadanos.

Los empresarios deberán tener en cuenta la fecha de expiración del permiso de trabajo (si existe) que figura en la **Sección 1**. En el caso de empleados que indiquen una fecha de expiración del permiso de trabajo en la **Sección 1**, los empresarios deberán volver a verificar el permiso de trabajo en la fecha indicada o con anterioridad a ella. Los empleados extranjeros (p.ej., aquellos que están en régimen de asilo, los refugiados y algunos ciudadanos de los Estados Federales de Micronesia o de la República de las Islas Marshall) cuyo permiso de trabajo no expire podrán dejar la fecha de expiración en blanco. En el caso de dichos empleados, no se procederá a efectuar una nueva verificación, a menos que decidan

presentar en la **Sección 2** una prueba del permiso de trabajo que contenga una fecha de expiración (p.ej. el Permiso de empleo (formulario I-766).

Certificación del redactor/traductor

La certificación del redactor/traductor deberá ser cumplimentada si la **Sección 1** ha sido redactada por una persona distinta al empleado. Sólo se recurrirá a un redactor/traductor cuando el empleado no sea capaz de cumplimentar la **Sección 1** por sí mismo. No obstante, el empleado deberá firmar en todo caso la **Sección 1** personalmente.

Sección 2, Empresario

En relación con la cumplimentación del presente formulario, el término "empresario" designa a todos los empleadores, incluidos los reclutadores y referentes de pago que sean asociaciones agrícolas, empleadores agrícolas o contratistas de trabajo agrícola. Los empresarios deberán cumplimentar la **Sección 2** examinando las pruebas de identidad y el permiso de trabajo en el plazo de tres días laborables a contar desde la fecha de inicio de la actividad laboral. No obstante, si un empresario contrata a una persona por un periodo inferior a tres días laborables, la **Sección 2** deberá cumplimentarse en la fecha en que se inicie la actividad laboral. Los empresarios no podrán especificar qué documento(s) enumerado(s) en la última página del formulario I-9 deben presentar los empleados para determinar su identidad y la validez de su permiso de empleo. Los empleados podrán presentar cualquier documento de la Lista A **O** una combinación de los documentos de la Lista B y de la Lista C.

En caso de que un empleado no pueda presentar uno de los documentos requeridos (o varios de ellos), el empleado deberá presentar un recibo aceptable en lugar de uno de los documentos enumerados en la última página de este formulario. No se aceptarán los recibos justificativos de la solicitud para la concesión inicial de un permiso de trabajo o para la renovación de un permiso de trabajo. Los empleados deberán presentar los recibos en el plazo de tres días a contar desde la fecha de inicio del empleo y asimismo deberán presentar los documentos sustitutivos válidos en el plazo de 90 días o en el que se establezca al efecto.

Los empresarios deberán incluir en la Sección 2:

1. El título del documento;
2. La autoridad que lo expide;
3. El número del documento;
4. La fecha de expiración, en caso de que exista; y
5. La fecha de inicio del empleo.

Los empresarios deberán firmar y fechar el certificado en la **Sección 2**. Los empleados deberán presentar los documentos originales. Los empresarios podrán, sin estar obligados a ello, presentar una fotocopia del o de los documento(s). En caso de que se realicen fotocopias, éstas deberán efectuarse de nuevo cuando se realice una nueva contratación. Las fotocopias sólo se utilizarán para el proceso de verificación y deberán conservarse junto al formulario I-9. **Los empresarios siguen siendo responsables de la cumplimentación y de la conservación del formulario I-9.**

Para cualquier información complementaria puede consultar el *Manual para empresarios de USCIS* (formulario M-274). Para obtener dicho manual recurra a la información de contacto que encontrará bajo el título "Formularios e información de USCIS"

Sección 3, Actualización y nueva verificación

Los empresarios deberán cumplimentar la **Sección 3** cuando actualicen o verifiquen de nuevo el formulario I-9. Los empresarios deberán volver a verificar el permiso de sus empleados antes o en la fecha de expiración del permiso de trabajo que figura en la **Sección 1** (si existe). Los empresarios **NO PODRÁN** especificar qué documento(s) aceptará(n) de un empleado.

- A.** En caso de que un empleado haya cambiado de nombre en el momento en que el presente formulario es actualizado o es objeto de una nueva verificación, cumplimente el Bloque A.
- B.** En caso de que un empleado vuelva a ser contratado en el plazo de tres años a contar desde la fecha en que se cumplimentó originariamente este formulario y de que el empleado siga estando autorizado a trabajar de acuerdo con las bases previamente indicadas en este formulario (actualización), cumplimente el Bloque B y el bloque de firma.
- C.** En caso de que un empleado vuelva a ser contratado en el plazo de tres años a contar desde la fecha en que se cumplimentó originariamente este formulario y de que el permiso de trabajo del empleado haya expirado o en caso de que el permiso de trabajo de un empleado esté a punto de expirar (nueva verificación), cumplimente el Bloque B; y:
 - 1.** Examine cualquier documento que pruebe que el empleado está autorizado a trabajar en los Estados Unidos (ver Lista A o C);
 - 2.** Indique el título del documento, el número del documento y la fecha de expiración (si existe) en el Bloque C; y
 - 3.** Cumplimente el bloque de firma.

Tenga en cuenta que, a la hora de proceder a una nueva verificación, los empresarios pueden optar por cumplimentar un nuevo formulario I-9 en lugar de cumplimentar la **Sección 3**.

¿Qué es la tarifa de cumplimentación?

La cumplimentación del formulario I-9 no conlleva el pago de una tarifa. Este formulario no se cumplimenta en colaboración con USCIS o con cualquier otra agencia gubernamental. El empresario deberá conservar el formulario I-9 y facilitarlo a los inspectores del gobierno estadounidense tal y como establece la nota sobre la Ley de Privacidad que figura más abajo.

Formularios e información de USCIS

Para obtener los formularios USCIS puede descargarlos de nuestra página web www.uscis.gov/forms o llamar libre de cargo al 1-800-870-3676. Puede obtener información sobre el formulario I-9 en nuestra página web www.uscis.gov o llamando al 1-888-464-4218.

Para obtener información sobre E-Verify, un programa gratuito y voluntario que permite a los empresarios que participan en él verificar electrónicamente la elegibilidad para el empleo de los empleados que acaban de contratar, consulte nuestra página web www.uscis.gov/e-verify o llame al 1-888-464-4218.

La información general sobre las leyes, los reglamentos y los procedimientos de inmigración se puede obtener llamando a nuestro Centro Nacional de Servicio al Cliente al 1-800-375-5283 o visitando nuestra página web www.uscis.gov.

Fotocopia y conservación del formulario I-9

Es posible fotocopiar un formulario I-9 en blanco siempre y cuando se reproduzca por ambos lados. Las instrucciones deben estar a disposición de todos los empleados que cumplimenten este formulario. Los empresarios deberán conservar el formulario I-9 cumplimentado durante tres años a contar desde la fecha de contratación o un año después de que finalice el empleo, el que ocurra más tarde.

El formulario I-9 deberá ser firmado y conservado electrónicamente, tal y como ha sido autorizado por las normas del Departamento de Seguridad Nacional en 8 CFR 274a.2.

Aviso sobre la Ley de Privacidad

La recopilación de esta información deberá respetar la Ley de Reforma y Control de la Inmigración de 1986, Pub. L. 99-603 (8 USC 1324a).

Esta información está destinada a los empresarios que verifican la elegibilidad de las personas para el empleo a fin de evitar la contratación improcedente, o el reclutamiento o la referencia a un honorario, de extranjeros que no están autorizados a trabajar en los Estados Unidos.

Los empresarios utilizarán esta información como base para establecer la elegibilidad de un empleado que deba trabajar en los Estados Unidos. El empresario deberá conservar el formulario y facilitarlo a los inspectores autorizados del Departamento de Seguridad Nacional, del Departamento de Trabajo y de la Oficina de Asesoramiento Especial sobre Prácticas Improcedentes de Empleo Relacionadas con la Inmigración.

La presentación de la información requerida en este formulario es voluntaria. No obstante, la cumplimentación de este formulario es un requisito indispensable para poder empezar a trabajar, ya que los empresarios podrán ser objeto de penas civiles o criminales en caso de que incumplan la Ley de Reforma y Control de la Inmigración de 1986.

Ley para la Reducción de la Tramitación Administrativa

Una agencia no podrá llevar a cabo o patrocinar la recopilación de información y las personas no estarán obligadas a responder a una solicitud de información a menos que ello se efectúe sobre la base de un número válido de control OMB en vigor. El tiempo necesario para cumplimentar esta notificación pública de recopilación de información se estima en 12 minutos por respuesta, que incluye el tiempo necesario para leer las instrucciones y para cumplimentar y presentar el formulario. Le rogamos que remita los comentarios sobre el tiempo necesario estimado o sobre cualquier otro aspecto concerniente a esta recopilación de información, lo que incluye sus sugerencias para reducir el tiempo necesario, a: U.S. Citizenship and Immigration Services, Regulatory Management Division, 111 Massachusetts Avenue, N.W., 3rd Floor, Suite 3008, Washington, DC 20529-2210. OMB No. 1615-0047. **No remita su formulario I-9 debidamente cumplimentado a esta dirección.**

Lea atentamente las instrucciones antes de cumplimentar este formulario. Las instrucciones deben estar disponibles durante la cumplimentación de este formulario.

AVISO DE ANTIDISCRIMINACIÓN: Se considera ilegal discriminar a las personas autorizadas a trabajar. Los empresarios **NO PUEDEN** especificar qué documento(s) aceptarán de un empleado. El rechazo a la contratación de una persona debido a la existencia de una fecha futura de expiración en los documentos que ésta presenta puede constituir también una discriminación ilegal.

Sección 1. Información y verificación sobre el empleado (*El empleado deberá cumplimentarla y firmarla en el momento en que inicie el empleo.*)

| | | | |
|--|----------|------------------|--|
| Nombre en letra de imprenta: | Apellido | Inicial | Apellido de Soltera |
| Dirección (<i>Nombre y Número de la Calle</i>) | | Apartamento núm. | Fecha de nacimiento (<i>mes/día/año</i>) |
| Ciudad | Estado | Código Postal | Seguro Social núm. |

Soy consciente de que la ley federal establece penas de prisión y/o multas por declarar en falso o por utilizar documentos falsos durante la cumplimentación de este formulario.

Declaro, bajo pena de perjurio, que soy (verificar una de las siguientes posibilidades):

☐ Un ciudadano de los Estados Unidos

☐ Un nacional no ciudadano de los Estados Unidos (ver instrucciones)

☐ Un residente legítimo y permanente (núm. de extranjero) _____

☐ Un extranjero autorizado a trabajar (núm. de extranjero o núm. de admisión) _____ hasta (fecha de expiración, en caso de corresponder- *mes/día/año*)

Firma del empleado

Fecha (*mes/día/año*)

Certificado del redactor y/o traductor (*A cumplimentarse y firmarse en caso de que la Sección 1 sea redactada por una persona distinta al empleado*). Declaro, bajo pena de perjurio, que he presenciado la cumplimentación de este formulario y que, a mi leal saber y entender, la información indicada es cierta y correcta.

| | | |
|---|-----------------------------|------------------------------|
| Firma del Redactor/Traductor | Nombre en letra de imprenta | |
| Dirección (<i>Nombre y Número de la Calle, Ciudad, Estado, Código Postal</i>) | | Fecha (<i>mes/día/año</i>) |

Sección 2. Revisión y verificación del empresario (*Deber cumplimentarse y firmarse por el empresario. Examine un documento de la Lista A O examine un documento de la Lista B y uno de la Lista C, tal y como aparecen enumerados en el reverso de este formulario, e indique el título, el número y la fecha de expiración, si existe, del documento o de los documentos.*)

| Lista A | O | Lista B | Y | Lista C |
|---|---|---------|-------|---------|
| El título del documento: _____ | | _____ | _____ | _____ |
| La autoridad que lo expide: _____ | | _____ | _____ | _____ |
| Documento núm.: _____ | | _____ | _____ | _____ |
| Fecha de expiración (<i>si existe</i>): _____ | | _____ | _____ | _____ |
| Documento núm.: _____ | | _____ | _____ | _____ |
| Fecha de expiración (<i>si existe</i>): _____ | | | | |

CERTIFICACIÓN: Declaro, bajo pena de perjurio, que he examinado el documento o los documentos presentado(s) por el empleado arriba mencionado, que el documento o los documentos arriba enumerado(s) parece(n) ser auténtico(s) y estar relacionado(s) con dicho empleado, que el empleado en cuestión empezará a trabajar el (*mes/día/año*) _____ y que a mi leal saber y entender el empleado está autorizado a trabajar en los Estados Unidos. (Las agencias estatales de empleo pueden omitir la fecha en que el empleado empieza a trabajar).

| | | |
|---|-----------------------------|------------------------------|
| Firma del Empresario o de su Representante Autorizado | Nombre en letra de imprenta | Cargo |
| Nombre y Dirección de la Empresa u Organización (<i>Nombre y Número de la Calle, Ciudad, Estado, Código Postal</i>) | | Fecha (<i>mes/día/año</i>) |

Sección 3. Actualización y nueva verificación (*Debe cumplimentarse y firmarse por el empresario.*)

| | |
|---|--|
| A. Nuevo nombre (<i>en caso de que sea aplicable</i>) | B. Fecha de la nueva contratación (<i>mes/día/año</i>) (<i>en caso de que sea aplicable</i>) |
|---|--|

C. En caso de que el anterior permiso de trabajo haya expirado, indicar a continuación la información relativa al actual permiso de empleo.

| | | |
|--|-----------------|---|
| El título del documento: | Documento núm.: | Fecha de expiración (<i>si existe</i>): |
| Declaro, bajo pena de perjurio, que a mi leal saber y entender, este empleado está autorizado a trabajar en los Estados Unidos, y que el documento o los documentos que ha presentado y el documento o los documentos que he examinado parece(n) ser auténtico(s) y estar relacionado(s) con la persona en cuestión. | | |
| Firma del empresario o de su representante autorizado | | Fecha (<i>mes/día/año</i>) |

LISTA DE LOS DOCUMENTOS ACEPTABLES

Todos los documentos deben estar en vigencia

| LISTA A | LISTA B | LISTA C |
|--|---|---|
| Los documentos que establecen tanto la identidad como el permiso de empleo | Los documentos que establecen la identidad | Los documentos que establecen el permiso de empleo |
| | O | Y |
| 1. Un pasaporte estadounidense o una tarjeta de pasaporte estadounidense | 1. Un permiso de conducir o una tarjeta de identidad expedida por un estado o por una territorio extranjero de los Estados Unidos siempre y cuando incluya una fotografía o información como el nombre, la fecha de nacimiento, el sexo, la altura, el color de los ojos y la dirección | 1. Una tarjeta con el número de cuenta del Seguro Social diferente de la que especifica en su anverso que la mera expedición de la tarjeta no autoriza el empleo en los Estados Unidos |
| 2. Una tarjeta de residencia permanente o una tarjeta que certifique el registro como extranjero (formulario I-551) | | 2. El certificado de nacimiento en el extranjero expedido por el Departamento de Estado (formulario FS-545) |
| 3. Un pasaporte extranjero con el sello provisional I-551 o la anotación provisional I-551 impresa sobre un visado de inmigración legible con una máquina | 2. Una tarjeta de identidad expedida por agencias o entidades gubernamentales federales, estatales y locales siempre y cuando incluya una fotografía o información como el nombre, la fecha de nacimiento, el sexo, la altura, el color de los ojos y la dirección | 3. El certificado de nacimiento expedido por el Departamento de Estado (formulario DS-1350) |
| | 3. La tarjeta de identidad escolar con una fotografía | |
| 4. Un permiso de trabajo con fotografía (formulario-766) | 4. La tarjeta del censo electoral | 4. El original o una copia certificada del certificado de nacimiento expedido por un estado, un condado, una autoridad municipal o cualquier territorio de los Estados Unidos que disponga de sello oficial |
| | 5. Una cartilla militar estadounidense o un documento de reclutamiento | |
| 5. En caso de que se trate de un extranjero no inmigrante autorizado a trabajar en una situación especial para un empresario, un pasaporte extranjero junto al formulario I-94 o al formulario I-94A en el que figure el mismo nombre que en el pasaporte y la aprobación del estatus del extranjero no inmigrante, siempre y cuando el periodo de dicha aprobación no haya expirado y el empleo propuesto no entre en conflicto con ninguna de las restricciones o limitaciones establecidas en el formulario | 6. La tarjeta de identidad de los empleados militares | 5. El documento de pertenencia a una tribu nativa americana |
| | 7. La tarjeta de los guardacostas de la marina mercante estadounidense | |
| | 8. El documento de pertenencia a una tribu nativa americana | 6. Una tarjeta de identidad estadounidense (formulario I-197) |
| | 9. Un permiso de conducir expedido por una autoridad gubernamental canadiense | |
| | 6. Un pasaporte de los Estados Federales de Micronesia (Federated States of Micronesia, FSM) o de la República de las Islas Marshall (Republic of the Marshall Islands, RMI) con el formulario I-94 o el formulario I-94A indicando la admisión de no inmigrante en el pacto de libre asociación existente entre los Estados Unidos y FSM o RMI | En caso de personas menores de 18 años que no pueden presentar uno de los documentos enumerados previamente: |
| 10. Un documento escolar o una boleta de calificaciones | | 7. La tarjeta de identidad que deben usar los ciudadanos residentes en los Estados Unidos (formulario I-179) |
| 11. Un documento de la clínica, del médico o del hospital | | |
| 12. Un documento de la guardería o del jardín de infancia | | |
| 8. Un permiso de trabajo expedido por el Departamento de Seguridad Nacional | | |

En la parte 8 del Manual para empresarios (M-274) encontrará ejemplos de muchos de estos documentos

**St. Elizabeth Ann Seton
Reference Check for Applicant**

Applicant Name:_____ **Position:**_____

Reference Name:_____ **Company & phone:**_____

1 **How long did** _____ **work at**
_____ **?**

2 **Please confirm the rate of pay:**_____

3 **Were you a supervisor, co-worker or customer?**_____

4 **Would you rehire** _____ **? Why or why**
not?_____

5 **What would you say** _____ **'s strengths**
are?_____

6 **What are areas of improvement or challenges for this person?**

7 **Do you have any words of wisdom to a future supervisor of** _____ **?**

8 **Any additional comments?**

Reference Checked by:_____ **Date:**_____

Signature

EMPLOYEE ACKNOWLEDGMENT FORM

The employee handbook describes important information about St. Elizabeth Ann Seton Parish I understand that I should consult the Bookkeeper or their supervisor regarding any questions not answered in the handbook. I have entered into my employment relationship with St. Elizabeth Ann Seton voluntarily and acknowledge that there is no specified length of employment. Accordingly, either I or St. Elizabeth Ann Seton can terminate the relationship at-will, with or without cause, at any time, so long as there is no violation or applicable federal or state law.

Since the information, policies and benefits described here are necessarily subject to change, I acknowledge that revisions to the handbook may occur, except to the policy of employment-at-will. All such changes will be communicated through official notices, and I understand that revised information may supercede, modify or eliminate existing policies. Only the Pastor has the ability to adopt any revisions to the policies in this handbook.

Furthermore, I acknowledge that this handbook is neither a contract of employment nor a legal document. I have received the handbook, and I understand that it is my responsibility to read and comply with the policies contained in this handbook and any revisions made to it.

EMPLOYEE'S NAME (printed) _____

EMPLOYEE'S SIGNATURE: _____

DATE: _____

Comments:



**Diocese of Gary
HR/ Benefits Office**

9292 Broadway, Merrillville, IN 46410
219-769-9292, ext.292
FAX 219-650-4265

**Request for INDIANA Limited Adult
Criminal History Information
ALL INFORMATION MUST
BE TYPED OR PRINTED**

Full Legal Last Name _____ First Name _____ Middle Name _____
Date of Birth _____ / _____ / _____ Gender: ☐ Male ☐ Female
Month Day Year

Race: ☐ American Indian/Alaskan ☐ Asian/Pacific ☐ Black ☐ Multi-Racial ☐ White
☐ Hispanic

Street Address _____

City _____ State _____ Zip Code _____

Parish/School Affiliation(s) _____ City _____

Phone Number _____

I am involved in my diocese/parish/school as a: (Choose primary involvement & check box)

- ☐ **Volunteer (non-salaried person)** ☐ Parish Ministry ☐ Parent Volunteer ☐ Youth Ministry
☐ DRE ☐ Catechist ☐ Catechist Aide ☐ Coach ☐ _____
- ☐ **Parish/School Employee (person employed by parish/school who are paid a wage)** ☐ Rectorial personnel
☐ DRE ☐ Pastoral Associate/Parish Ministry ☐ Business Manager ☐ Youth Ministry ☐ Coach
☐ parish/school support staff ☐ Parish/School Secretary
- ☐ **Educator (salaried teacher/principal in a Diocese of Gary Catholic school)**
- ☐ **Candidate for ordination** (seminarians, candidates for seminary, candidate for diaconate over age of 18)
- ☐ **Clergy** ☐ **Deacon** ☐ **Diocesan Employee** (Diocese of Gary Pastoral Center Employee)

I authorize the Diocese of Gary to submit the above information for an Indiana Limited Adult Criminal History Background Check to the Indiana State Police.

There is no fee for this service.

Signature

Date

All information on this form will be kept strictly confidential.

This form is submitted by: _____

Parish/School: _____



Diocese of Gary
HR/Benefits Office
9292 Broadway, Merrillville, IN 46410
219-769-9292, ext.292
FAX 219-650-4265

Request for OUT OF STATE - NATIONAL
Criminal History Information
Complete this page ONLY if you have been
a resident of Indiana for less than five (5) years.
ALL INFORMATION MUST
BE TYPED OR PRINTED

Full Legal Last Name _____ Legal First Name _____ Legal Middle Name _____

Social Security Number _____ - _____ - _____

Date of Birth _____ / _____ / _____ Gender: ☐ Male ☐ Female
Month Day Year

Race: ☐ American Indian/Alaskan ☐ Asian/Pacific ☐ Black ☐ Multi-Racial ☐ White
☐ Hispanic

OUT-OF-STATE StreetAddress _____

City _____ State _____ Zip Code _____

Phone Number _____

Parish/School Affiliation(s) _____ City _____

I am involved in my diocese/parish/school as a: (Choose primary involvement & check box)

- ☐ **Volunteer** (non-salaried person) ☐ Parish Ministry ☐ Parent Volunteer ☐ Youth Ministry
☐ DRE ☐ Catechist ☐ Catechist Aide ☐ Coach ☐ _____
- ☐ **Parish Employee** (salaried person employed by parish) ☐ Rectory personnel ☐ Secretary ☐ DRE
☐ Pastoral Associate/Parish Ministry ☐ Business Manager ☐ Youth Ministry ☐ Parish/school support staff
- ☐ **Educator** (salaried teacher/principal in a diocesan Catholic school)
- ☐ **Candidate for ordination** (seminarians, candidates for seminary, candidate for diaconate over age of 18)
- ☐ **Clergy** ☐ **Deacon** ☐ **Diocesan Employee** (Pastoral Center Employee)

I authorize the Diocese of Gary to submit the above information for a National Criminal Background

Check for a fee of \$5.00. Check or money order payable to **Diocese of Gary**. Please, no cash.

Attach check/money order to this form: Amount: \$ _____ Check No. _____

Signature

Date

All information on this form will be kept strictly confidential.

This form is submitted by: _____

Parish/School: _____



Diocese of Gary Conflict of Interest Disclosure Policy and Procedures Effective May 7, 2008

Purpose

As employees and volunteers, we are called to be good stewards and maintain high ethical standards. This policy is intended to set forth standards for behavior to avoid potential conflicts of interest that could compromise the objectivity that is essential for effective decision-making and damage the reputation of the individuals involved and the Diocese of Gary.

Application

This policy applies to:

- All lay employees of Diocese of Gary agencies, including Catholic Charities.
- Members of the Diocesan Finance Council and Advisory Boards of all Diocesan agencies.

Definition

A *conflict of interest* refers to a situation in which financial or personal considerations may compromise or have the appearance of compromising the judgment and objectivity of an employee or volunteer.

Types of Conflicts of Interest

There are five basic types of conflicts of interest, each of which will be explained in the sections that follow:

- 1 Business interests or investments
- 2 Gifts, payments or favors
- 3 Employment of relatives
- 4 Confidential information
- 5 Compensation arrangements

Business Interests or Investments

Employees and volunteers must disclose:

- Any business, investment or ownership interest in any entity with which the Diocese has (or is negotiating) any transactions or arrangements.
- Any compensation received (or offer of compensation) from any entity with which the Diocese has (or is negotiating) any transaction or arrangements.

Employees and volunteers must also disclose if their family members have any business interests or compensation as described above.

Disclosure must:

- Occur as soon as possible.
- Include all relevant information.
- Be made in writing on the attached form.
- Be submitted to the Office of Human Resources.

The Manager of Human Resources, in consultation with appropriate parties, will determine if the disclosed situation is permissible or not with respect to Diocesan policies and recommend a plan to either manage, reduce, or eliminate the conflict.

Gifts, Payments and Favors

No employee or volunteer may offer, exchange, or accept gifts, payments, or favors, either directly or indirectly, from any individual or organization which is conducting or soliciting business with the Diocese. "Gifts, payments and favors" include, but are not limited to gifts of objects or money, vacations, and loans. The term "indirect" includes the offering or acceptance of gifts, payments and favors by a relative, a person acting on behalf of the employee, or a business entity in which the employee or volunteer has an interest.

This policy does not preclude the offering or accepting of Christmas remembrances, thank-you gifts, business meals, or occasional gifts of nominal value, the sum total of which may not exceed fifty (\$50.00) from any organization in a calendar year. Any exceptions to this policy require the prior knowledge and consent of the employee's supervisor.

Employment of Relatives

In order to retain the objectivity that is essential to effective decision-making, relatives are not to hire or supervise one another or check, review, and/or process work of one another. Supervisors may further restrict the employment of relatives where close proximity might disrupt optimal performance of functions.

A relative, for this purpose, is defined as: husband, wife, father, mother, stepfather, stepmother, child, stepchild, grandparent, grandchild, in-law, brother, sister, niece, nephew, aunt, or uncle.

The purpose is to prevent situations in which an employee's family situation may create a conflict-of-interest with his or her job duties. Any exceptions to this policy require the prior approval of the supervisor and the Manager of Human Resources.

Confidential Information

Employees and volunteers often become aware of confidential information concerning Diocesan matters, other employees or volunteers, and persons who are served by the various programs of the Diocese. Such information should be kept private and should not be used for personal gain or in a manner that would harm the Diocese or any employee, volunteer, or person served by the Diocese.

Compensation Arrangements

As followers of Jesus Christ, we need to model good stewardship in the use of our resources, including our compensation practices. Also, as a tax-exempt organization, donations we receive must be used in the best interests of the people we serve, not for the personal benefit of our employees, vendors, or contractors. Therefore, all compensation arrangements (salaries, benefits, “perks”, contracts for goods and services, etc.) must be reasonable, within approved budgets, and comparable to the “going rate” in the marketplace among similar organizations to provide a just wage for the services provided.

Failure to Follow Policy

Failure to follow this policy will be grounds for disciplinary action, including possible termination of employment or removal from council or volunteer positions.

Whistle Blower Policy

The purpose of this policy is to protect those individuals who want to raise issues of illegal, dishonest, or unethical behavior with the assurance of not becoming a target of subsequent recrimination. This formal policy has been implemented in the spirit of the initiatives of the Sarbanes-Oxley Act that was signed into law in July, 2002. This law prohibits publicly traded companies from taking any adverse employment action against an employee because of his/her protected whistleblowing activities, but some of the concepts are appropriate for non-profit organizations as well.

A “whistleblower” is defined by this policy as an employee of a parish, school, or other associated entity who reports an activity that he/she reasonably believes to be illegal or dishonest or reports unethical behavior to one or more of the parties specified in this Policy. The whistleblower is not responsible for investigating the activity or for determining fault or corrective measures; appropriate management officials are charged with these responsibilities.

"Dishonest" or "unethical" is defined as violating some objective and publicly identifiable standard of conduct, not merely the reporter's subjective opinion. Examples of illegal or dishonest activities are violations of federal, state or local laws; billing for services not performed or for goods not delivered; or other fraudulent financial reporting. Examples of dishonest and unethical behavior include violations of employer policies in the respective Personnel Policy Handbook or similar published policies.

If an employee has knowledge of or a concern of illegal, dishonest, or fraudulent activity or of unethical behavior, the employee is to contact: his/her immediate supervisor or Manager of Human Resources.

An employee who intentionally files a false report of wrongdoing will be subject to discipline up to and including termination.

Whistleblower protections are provided in two important areas - confidentially and against retaliation. To the extent practical under the circumstances, the confidentiality of the whistleblower will be maintained. However, identity may have to be disclosed to conduct a thorough investigation, to comply with the law and employer policy and to provide accused individuals their legal rights of defense. The employer and associated

entities will not retaliate against a whistleblower. This includes, but is not limited to, protection from retaliation in the form of an adverse employment action such as termination, compensation decreases, poor work assignments and threats of physical harm for making a report. Any whistleblower who believes he/she is being retaliated against must contact their immediate supervisor or the Manager of Human Resources immediately either through written or verbal communication, i.e., signed written letter, in-person visit, etc. The right of a whistleblower for protection against retaliation does not include immunity from personal complicity in wrongdoing or any other misconduct.

We appreciate your efforts to maintain high ethical standards and avoid conflicts of interest.

**Diocese of Gary Conflict of Interest
Disclosure Statement**

I have received a *copy of the Conflict of Interest Disclosure Policy and Procedures of the Diocese of Gary. I have read and understand the policy, and I agree to follow the policy's directives and procedures.

*I have read the Conflict of Interest Disclosure Policy on line at the parish website.
[check One]_____

I understand that the Diocese of Gary is a charitable organization and that in order to maintain its federal tax exemption it must engage primarily in activities that accomplish one or more of its tax-exempt purposes.

Disclosure of Possible Conflict of Interest

Please check one:

____ I have no known actual or potential conflicts of interest at this time.

____ Below is description of an actual or potential conflict of interest.

Please include as much information as possible and attach a separate sheet, if necessary.

Name (signed)_____

Name (printed) _____

Job or Volunteer Role _____

Date _____

Please return signed copy to:
St. Elizabeth Seton at 509 W Division Rd, Valparaiso, IN 46385

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Disclosure Statement**

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Name (signed)_____

Name (printed) _____

Job or Volunteer Role _____

Date _____

Please return signed copy to:
St. Elizabeth Seton at 509 W Division Rd, Valparaiso, IN 46385

Request to View Personnel File Form

Employee:

Complete Section 1 of form and return to HR Department/Department Supervisor. An appointment will be arranged within 48 hours to review your file.

Section 1

I, _____ request an appointment to view my personnel file on _____ with a representative from Human Resources and I understand any copies from my personnel file I request may incur a nominal cost (\$.05 per page after 50 pages).

Employee Signature

Date

Section 2

HR Use Only

Scheduled review date _____ HR Representative _____

Employee Name _____

Social Security Number _____

Department/Location _____

Work Telephone or Extension _____

Copies Requested ☐ No ☐ Yes (if yes, list items requested)

Total cost _____

HR Representative Signature _____ Date _____

Place copy of this form in Personnel File following inspection.

St. Elizabeth Ann Seton- Progressive Discipline Form
Record of Corrective Action and/or Communication of Expectation

Employee Name

Position/Title

Location

Date

Corrective Action Taken

Effective 6 months

☐ Verbal Notice

☐ 1st Written Warning

☐ 2nd Written Warning with Suspension: ____ Days paid or unpaid

☐ Recommend Termination

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

Corrective Action Plan

Expectation

Date to be achieved

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

Employee Comment:

Employee Signature

Date

Supervisor Signature

Date

- I understand that my signature indicates only that this incident has been reviewed with me and does not indicate agreement or disagreement with the action taken.



**Diocese of Gary
Resignation and Rehire Policy and Procedures
Effective February 1, 2011**

Purpose

Although we hope your employment with the Diocese of Gary will be a mutually rewarding experience, we understand that varying circumstances do cause employees to voluntarily resign employment. The following guidelines focus on resignation and rehire procedures.

Application

This policy applies to:

- All employees of Diocese of Gary, parishes, agencies and subsidiaries.

Resignation Procedures

All employees, including supervisors and temporary employees, should provide at least two weeks notice to facilitate a smooth transition.

All resignations must be confirmed in writing including an effective date. Employees who orally resign and do not follow up in writing will receive a "Confirmation of Resignation" form from their supervisor to confirm the final date of employment.

If an employee provides more notice than requested, the employer will evaluate whether the additional notice is necessary for effective business operations and will notify the employee of the final date of employment.

Employees who fail to report to work for three consecutive days without properly communicating to their supervisor or manager the reasons for their absence will be viewed as job abandonment and voluntarily resigning their employment as of the end of the 3rd day.

Employees will not be allowed to rescind a resignation whether given orally or in writing, once the resignation has been confirmed by the employer.

Employees who wish to discuss concerns about their continued employment before making a final decision to resign are encouraged to do so.

Rehire Procedures

Employees who resign in good standing and whose documented performance is above average under the Diocese of Gary's Performance Management System will be eligible for reemployment.

Previous employment does not guarantee rehire with the Diocese of Gary. The employer retains the right to hire the most qualified applicant for the open position.

Bar From Employment / Ineligible for Rehire

Any employee who is terminated for violating policy or given the opportunity to resign in lieu of termination of employment is required to be reported to the Diocesan Human Resources office who will be responsible for recording.

If an employee does not provide at least 2 weeks advance notice, fails to work the remaining 2 weeks, or does not fulfill employer obligations during the notice, the employee will be ineligible for rehire.

An employee who is terminated for violating policy or who resigned in lieu of termination from employment due to a policy violation will be ineligible for rehire at the Diocese of Gary or any of its subsidiaries.

Employees who fail to return and / or sabotage any company property including but not limited to keys, credit cards, uniforms, cellular phones, computers/software, pagers and other equipment will be deemed ineligible for rehire and may be subject to legal proceedings on behalf of the Diocese of Gary.

Diocesan Human Resources Department would notify employees deemed ineligible for rehire.

HANDBOOKS

Section 9 – Religious Education

- 1. Mission Statement**
- 2. Religious Education Policy Book**
- 3. Home School Policy**
- 4. Consultative Education Advisory Board**

Section 12 – Finance Council

- 1. Finance Council Constitution**

Section 13 – Pastoral Council

- 1. Pastoral Council Constitution**

Section 14 – Tuition Assistance

- 1. Tuition Assistance Policy**

St. Elizabeth Ann Seton Faith Formation Program



Parent Handbook

ST. ELIZABETH ANN SETON PARISH

FAITH FORMATION STAFF

PASTOR: FATHER DOUGLAS MAYER
DIRECTOR: DEBORAH J. POTURALSKI ext 230
SECRETARY: JEAN ODINSOFF ext 228

FAITH FORMATION DEPARTMENT
509 W. DIVISION ROAD
VALPARAISO, INDIANA
46385-9091

PHONE NUMBER: 219.462.2202
FAX NUMBER: 219.465.7673
EMAIL: ffseton@comcast.net
WEBSITE: www.seton.com

OFFICE HOURS:

NOON - 7:45 P.M. MONDAY
10:00 A.M. - 5:45 P.M. TUESDAY
HOURS VARY ON WEDNESDAY & THURSDAY
CLOSED ON FRIDAY

Security Procedure

For security purposes the Faith Formation Program doors are locked. If you find the door locked, please knock and someone will admit you.

ST. ELIZABETH ANN SETON PARISH MISSION STATEMENT

“Empowered by Word and Sacrament,
The St. Elizabeth Seton Parish Family seeks
To share the love of Christ with all
...through the nourishment of liturgy,
...thoughtful religious formation,
...opportunities of ministry, and
...compassionate outreach to those in need.”

ST. ELIZABETH ANN SETON PARISH FAITH FORMATION PROGRAM PURPOSE

The Faith Formation Program at St. Elizabeth Ann Seton provides Catholic, Christian education for all members of the parish community. Guided by the Holy Spirit, all are invited to a life-long commitment to faith formation / religious education, a deepening of faith and a strengthening of moral family values.

Adults can take advantage of opportunities to continue their faith formation / religious education and grow together in a greater understanding and fuller appreciation of liturgy and sacraments thus enabling them to celebrate together and be more aware of their role as ministers. These opportunities such as scripture study, family sacramental sessions, and faith filled directed retreats also provide information needed to direct the adult learner toward individual spiritual growth.

STATEMENT OF PURPOSE

All Faith Formation opportunities for children are intended to complement the religious formation done by the parents by recognizing the knowledge of God's love for us, showing how that love can be expressed sacramentally, and by modeling service to the community and the church. Supported by a parish community that catechizes by its lifestyle, liturgy, service, and hospitality, children grow spiritually through the formal and informal sharing of God's Word. The goal is to provide the children who are catechized with a real sense of belonging to the community.

NON-DISCRIMINATION POLICY

St. Elizabeth Ann Seton Faith Formation Program does not discriminate against any individual on the basis of race, sex, age, national origin, or physical, mental disability.

FAITH FORMATION WEB PAGE INFORMATION

All information for the Faith Formation department can be found on the church web site at www.seseton.com. The parent handbook, the Faith Formation calendar, and sacrament preparation dates are all posted on this site. All class cancelations will be immediately posted on this site for your convenience.

PHILOSOPHY, POLICIES AND PROCEDURES

ADMISSION

**** See Page 18 for Addendum to the Admission Policy**

Admission to the Faith Formation Program is open to families who are registered and contributing members of St. Elizabeth Ann Seton Roman Catholic Church. Exceptions to this policy may be made for those who for reasons beyond their control cannot attend the Faith Formation program within their own parish. The decision and conditions on exceptions will be made by the DRE in consultation with the St. Elizabeth Seton Pastor.

Registration for the Faith Formation Program is held each year in August and by special arrangement throughout the FF year. Registration forms must be completed by the parent or guardian. Parents of all children baptized at a parish other than St. Elizabeth Seton must provide us with a copy of the baptismal certificate. If your child is transferring into the St. Elizabeth Seton Faith Formation program, please contact the Faith Formation program or parochial school last attended and obtain a Certificate of Transfer for our records.

PARENTS AS CATECHIST

The Faith Formation Program sessions for children (students) are to complement **not** substitute for the religious formation of our children by parents in their homes.

The Faith Formation Program offers additional sessions for the preparation of the Sacrament of Reconciliation, the Sacrament of First Eucharist, and the Sacrament of Confirmation throughout the year. These sessions are for both the child (student) and the parent to attend.

FAITH FORMATION OPPORTUNITIES FOR CHILDREN INCLUDE:

Traditional classroom catechesis is offered for grade one through grade eight that meet during scheduled sessions on Monday and Tuesday in Seton Hall. Classroom sessions will be selected at registration according to availability.

Junior High Students (Grades 7 & 8) classroom scheduled sessions are offered on Monday and Tuesday evenings. In Seton Hall.

All regularly scheduled classes for grades 1-8 begin the Monday and Tuesday after Labor Day.

SESSIONS FOR GRADES 1-8

MONDAY II: *Grades 1-8: 6:30 - 7:45 p.m.*

TUESDAY I: *Grades 1-8: 4:30 - 5:45 p.m.*

PARISH CATECHIST STUDENT DISCIPLINE POLICY

In addition to the Faith Formation Program governing behavior of students, the catechist may add rules for the orderly maintenance of a safe learning environment in his/her respective classroom. The catechist or aide in the classroom shall handle discipline. If a situation arises beyond the catechist's handling, the catechist will consult with the Director. The Director will speak to the student and take direct action. If no corrective measure is made by the student after meeting with the Director, parents will be notified.

BEHAVIOR/DISCIPLINE PROCEDURE POLICY

St. Elizabeth Ann Seton has been blessed with a community of caring and responsible young people. However, consistent **behavior problems will NOT be tolerated**. In the event that The Faith Formation Department experiences a consistent and significant problem concerning a lack of respect the following actions will be taken:

The **First time** the student is sent to the Faith Formation Office, the Director of the Faith Formation Program will discuss the situation with the student. *If the problem presented is serious*, a call will be made to the home requesting the parent(s) meet to try to resolve the difficulty.

The **Second time** the student is sent to the Faith Formation Office, the parents of the student will be called.

The **Third time** the student is sent to the Faith Formation Office, the parent(s) and student will be expected to meet with the Catechist and Director of the Faith Formation Program to resolve the situation before the student may attend class again. An example of a resolution may be for the parents to participate in class.

The **Fourth time** the student is sent to the Faith Formation Office, the Pastor will be consulted.

The **Fifth time** the student is sent to the Faith Formation Office, the Office will request that the parents home school their child. With home schooling, the Guidelines for those who home school shall be followed. Each chapter must be completed along with the unit assessments and given to the Faith Formation Office upon completion.

WE ARE NOT PERMANENTLY REMOVING YOUR CHILD FROM THE FAITH FORMATION PROGRAM. WE ARE POSTPONING THE PROCESS UNTIL IT CAN BE DONE EFFECTIVELY!

We expect you to discuss this policy with your child (ren). Our sincere wish is that these actions will never have to be taken. We are confident that with the cooperation of our catechists, staff and most importantly, parents, we will have a pleasant year in the Faith Formation Program.

- Any grievances with the behavior/discipline procedure policy will need to be
- submitted to the Faith Formation Board.

ARRIVAL PROCEDURE / TARDINESS POLICY

All students should enter the building through Seton Hall double doors only. They are to go quietly and orderly to their assigned classroom. Please have the students arrive on time. Once the dividers are pulled, latecomers are very disruptive to the individual class and to the entire program as well.



Arrival

Students may arrive **no earlier than 10 minutes before class begins**. Any students arriving before this time will be asked to wait with their parents until their catechist arrives. No students are to go into their classroom until their catechist is in the room.

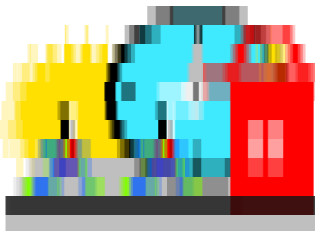
Tardy

Students will be marked tardy if they arrive 10 minutes or more after their session starting time. **Five (5) times tardy will equal one (1) absence.**

Early Dismissal

If it is necessary for a student to leave the Faith Formation class early he/she must have a note upon entering class from the parents. The note should state the time the child is to leave, the reason for leaving early and the name of the adult who will be picking them up from the Faith Formation program. The parent/adult is then to come into Seton Hall to sign out and pick up their child at the Aides-In-General's table. **Five (5) early dismissals will equal one (1) absence.**

** For the safety of the children, the double doors entering Seton Hall will be locked 10 minutes after the starting time of class until dismissal. If you need to enter the building after the doors are locked, the Aides-in-General will be there to let you into the building.



TRAFFIC DISMISSAL PROCEDURE

1. **Every car picking up students needs a car number.** On the first night of class the parent should escort their child(ren) into Seton Hall to get the car number from the Aides-in-General. All drivers and students should know this car number.
2. **We ask the parent(s) not to come earlier than 10 minutes before dismissal** of the session to pick up their child(ren). It only makes the wait seem longer. If everyone cooperates with the Aides-in-General the system is quite efficient.
3. **Car numbers are to be placed in the front window on the passenger side.**
4. There is **ONLY ONE-WAY TRAFFIC** through the circle drive at all times.
5. Every car picking up students should pull up past the middle set of double doors, in a **single line**, along the driveway to allow other cars to pull behind, with **NO double parking**. This is for the safety of the students. The Aides-in-General will announce carpool numbers over the intercom. The students will be dismissed in an orderly fashion from their classroom for pick-up.
6. **The Faith Formation Program Staff** asks the parents not to enter the building unless it is a real emergency. The Aides-in-General are directed not to call the car numbers of parents who come into the building until all families waiting in their cars have been called FIRST. Parents who come into the building will have their numbers called last. (Refer to Early Dismissal Policy on page 6)



ATTENDANCE/ABSENCES POLICY

Because classes are held only once a week, it is most essential that students be present for each and every class. Each lesson builds upon the previous one and a session missed is an experience lost; it cannot really be made up. Erratic and unexcused absences will be reviewed. **The Faith Formation Board reserves the right to review a student's readiness for advancement to the next grade level.**

Grades 1 – 8

Grades 1-6 have a total of 28 classroom sessions. Each student must attend, at least, **23 classes** to be eligible for promotion.

Grades 7 & 8 have a total of 22 classroom sessions. Each student must attend, at least, **19 classes** each year to be eligible for the Sacrament of Confirmation. If attendance is lacking, the sacrament can be denied.

Refer to the handbooks last page for the 2014-2015 class schedule calendar.

Absences will require a signed note from a parent upon the student's return to class. If illness occurs or cases of emergency come up, a parent or another responsible adult is expected to inform the office by calling 219-462-2202.

Students are expected to read through the lesson she/he missed and complete the given assignment. All missed class work must be satisfactorily completed and returned to their catechist. This requirement does not excuse the absence. With excess absences the parents will be contacted by the Faith Formation Board to schedule a meeting to review your child's attendance.

GRADING POLICY

Students will be required to achieve a passing average in order to be promoted to the next grade level. Students will have the opportunity to retake a quiz or test before class without penalty as a means of raising their grade point average. If students do not achieve a passing average of at least 60% they will be retained.

The Saint Elizabeth Ann Seton Faith Formation Grading Scale is as follows:

| | |
|---|----------------------|
| A | 90-100 |
| B | 80-89 |
| C | 70-79 |
| D | 60-69 |
| F | 59% AND BELOW |

If a student has not attended a prior faith formation program, the student must test out of each grade level he/she did not attend in order to be admitted to their current grade level. (See Addendum to the Admission Policy on page 15)

SACRAMENTAL POLICY

Parents have a right and duty to be intimately involved in preparing their children for First Reconciliation, First Eucharist and Confirmation; therefore, family preparation is the model used. Religious Education preparation aims to help parents grow in understanding and appreciation of the Sacraments and participate readily in preparing their children.

Preparation for the **SACRAMENT OF RECONCILIATION is to PRECEDE FIRST EUCHARIST** and must be **kept distinct by clear and unhurried separation**. This is to be done so that the specific identity of each sacrament is apparent and so that, before receiving First Eucharist the child will be familiar with the revised Rite of Reconciliation. Because continuing, lifelong conversion is a part of what it means to grow in faith, catechesis for the Sacrament of Reconciliation is ongoing.

Preparation for the SACRAMENT OF FIRST EUCHARIST is conducted **separately** from preparation for the Sacrament of Reconciliation, since each sacrament deserves its own concentrated preparation. Faith Formation for children must always respect the natural disposition, ability, age, and circumstances of individuals.

The Sacraments of Reconciliation and Eucharist require a two-year preparation period and participation in a Faith Formation Program including the Immediate Preparation time that occurs for the sacrament. The Immediate Preparation is parish based and is not eligible for the Homeschooling component of our Faith Formation Program.

The **Sacrament of Confirmation** is usually celebrated in the fall of the year at St. Elizabeth Ann Seton Church. The length of the preparation program will be **no less than two-year prior attendance**. Immediate Preparation for Confirmation normally takes place for candidates following the successful completion of Grade 8 in Faith Formation. In Grade 9 (ie) the Immediate Preparation is parish based and is not eligible for the homeschool component of our Faith Formation Program. Absences cannot be tolerated due to the importance of the Immediate Preparation time needed.

SACRAMENTAL PROGRAM PROCEDURE POLICY

The immediate preparation time that occurs for the Sacrament of Reconciliation, Eucharist and Confirmation is vital and families must attend without exception. All Tuition Fees: both past due or current must be paid in full for your child to receive any sacrament.

The Sacrament of Reconciliation has two **mandatory** preparation meetings that must be completed by guardian and child before receiving the sacrament.

The Sacrament of Eucharist has two **mandatory** preparation meetings that must be completed by guardian and child before receiving the sacrament along with a rehearsal the day before the actual celebration.

The Sacrament of Confirmation has **mandatory** preparation meetings that will be explained at an informative meeting in the spring of 8th grade.

FEE POLICIES

All previous unpaid Program Tuition Fees must be paid in full and current to register your children in the Faith Formation Program.

There is a Family tuition fee of **\$100.00 per year**. Fees may be paid by the month, by the semester, or regularly during the school year. The fee covers the cost of textbooks, supplies, and any additional materials needed for the use of the children. An additional **fee of \$25** for the Sacrament of Reconciliation, for the Sacrament of Eucharist, or the Sacrament of Confirmation per child will be assessed to cover the additional supplies and textbooks.

A **\$75 fee per student** for the Sacrament of Confirmation preparation if a Confirmation Candidate is the **ONLY** member of your family in the Faith Formation Program.

All program fees must be paid in full for your child to receive any sacrament.

All registrations received after the scheduled August registration dates will be assessed a **\$20 late fee**. This does not apply for parishioners new to the parish.

There will be a **\$20.00 ‘Switch’ fee** applied to your family fee for any classroom session switch made after the final day of scheduled registration in August.

There are scholarships available for hardship situations. Please contact the Faith Formation Office if you are in need of assistance. If you receive a scholarship because of a hardship situation, we ask that you assist in the Faith Formation Program during the time your child attends or during the day when you are available. All scholarships are confidential. We will never refuse a child from attending Faith Formation classes due to financial difficulties. We want all our children to have a continuing experience of church and Jesus.



Textbooks

The Diocese of Gary approves all textbooks used. Students are expected to bring their books to class each day. If a book is lost or stolen replacement books will be available at the cost of **\$20.00 per book**.

WEATHER CLOSING POLICY

If public school or school programs are canceled due to weather conditions, the Faith Formation Program sessions and programs are *automatically canceled*. Keep in mind that we are in Lake and Porter Counties with seven school systems attending the Faith Formation Program. As you know a wonderful addition to our communication efforts is ONE CALL NOW message system. All calls presently go to your home phone number and if you would like to add other numbers, such as cell phones, please call the parish office. For those who have not given us their phone number, you are not included in the call list and must listen to the local radio station for cancellations. Please check the website www.seseton.com for immediate information when classes are canceled.

Evacuation Drills

Drills are conducted in the fall for each Faith Formation Program session. Evacuation routes and procedures are posted in a conspicuous place in each classroom. These procedures are reviewed periodically.



Fire

Fire drills are conducted in the fall. Catechists are instructed about what to do in case of fire, and how and where to guide students to safe areas outside the building. Fire extinguishers are located in Seton Hall and the kitchen.



Bomb

Bomb threat drills are conducted the same as a fire drill. Catechists are instructed where to guide students to safe areas outside the building.



Earthquake

In the event of an earthquake warning, students are instructed to get under desks or tables for protection.



Tornado

Tornado drills are conducted in the fall. Catechists guide students to a designated safe hallway area within the building.

CUSTODY POLICY

The Faith Formation Program Staff presumes that in the case of a divorce or separation that both parents have access to the child(ren), unless one parent can provide a court order stating otherwise.

ABUSE PROCEDURE

All Faith Formation Program Staff are required to read and become familiar with the Sexual Abuse Policy of the Diocese of Gary. It is a Federal, State, and Local law that educational facilities report to the proper authorities any case of possible child abuse whether it is physical, mental or emotional. In compliance with this law and the rights of the student, the staff at St. Elizabeth Ann Seton Faith Formation will carry out this procedure

SEARCH AND SEIZURE PROCEDURE

The Faith Formation staff has the right to search a student's person and/or property if reasonable cause exists in the presence of another adult. Any use of cell phones during class (calling, texting, or picture taking) is strictly prohibited and will result in the seizure of the cell phone. Cell phones are to be left at home or turned off when the student enters the building.

HEALTH AND SAFETY POLICY

The Faith Formation Program staff **will not dispense** any medication to any student. If a student requires medication during class the parent must come to class and dispense the medication.

TREAT POLICY

The Faith formation office must be informed of food **allergies** at registration since the Catechetical Staff May schedule treats at their discretion.



COMMUNICABLE DISEASE POLICY

Students with head lice, pink eye (conjunctivitis), or other communicable diseases must be excluded from class until symptoms are no longer apparent. Please inform the office of any known conditions. A Doctor's note will be needed to re-enter.

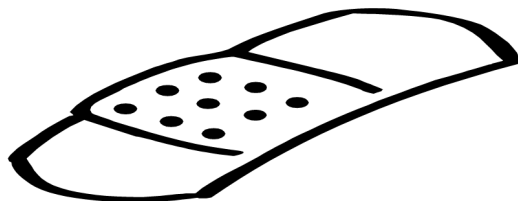
ACCIDENT OR ILLNESS PROCEDURE

Should a student become ill or injured during class time a parent will be notified. If it is impossible to reach the parent, guardian, or the person listed on the emergency form, the family doctor or emergency unit as stated on the emergency form will be called. It is essential that the Faith Formation Program office have current emergency numbers to use if the parent or guardian cannot be reached.

Supplies for handling accidents that involve blood and bodily fluids are available in the Catechist and Aide bin. Universal health and safety precautions should be used to ensure increased safety when handling blood or bodily fluids. The Office for Religious Education, Archdiocese of Chicago lists eight standard procedures of safety involving blood or bodily fluids. Please read these universal health and safety precautions before you assist a person in need of first aid. After you have cared for a person who needs first aid assistance, please fill out the checklist for health care providers' form. Please return the checklist for health care providers' form to the Faith Formation Program Office.

The following are standard Universal Health and Safety precautions for handling accidents which involve blood and bodily fluids:

- a. Bodily fluids should not be touched; so disposable rubber gloves are available in all catechist and aide bins. All catechetical staff in cleaning up blood and body fluid spills should wear these gloves.
- a. To prevent the spread of disease, all catechetical staff should routinely wash their hands using soap and running water. Disposable paper towels are available.
- a. Open lesions on participants and staff should be covered if possible.
- a. Soiled surfaces should be promptly cleaned with a solution containing bleach, and rubber gloves should be worn during that process. Disposable materials such as paper towels should be used.
- a. All disposable materials, including gloves, should be disposed of in a sealed plastic bag.
- a. The use of common water bottles, cups, and towels should be eliminated.
- a. When possible, self-treatment of injuries and illness should be encouraged.
- a. First Aid materials are available in the Faith Formation Program Office.



Guidelines for those who Home School

The St. Elizabeth Ann Seton Faith Formation Program Parent Manual & Guide statement of purpose is: All Faith Formation opportunities for children are intended to complement the religious formation done by the parents by recognizing the knowledge of God's love for us, showing how that love can be expressed sacramentally, and by modeling service to the community and the church. Supported by a parish community that catechizes by its lifestyle, liturgy, service, and hospitality, children grow spiritually through the formal and informal sharing of God's Word. The goal is to provide the children who are catechized with a real sense of belonging to the community.

Program

Those who want to home school their children are required to contact the pastor, or the one delegated by him to be in charge of the parish-based program for approval.

Parents/guardians who home school, are to register their children according to the regulations and policy procedures established by the parish.

Parents/guardians who home school, together with their children, will use the catechetical text and supplementary catechetical resources established by the parish program and periodically meet to review the progress of their catechetical efforts.

Parents/guardians are strongly encouraged to attend the catechist formation sessions and in-services.

Sacraments

Parents/ guardians who home school, together with their children are to participate in all dimensions of the parish program for sacramental catechesis: catechetical, ritual, service, spiritual [retreats, etc.] and any other requirements for sacramental preparation as determined by the parish.

Sacramental catechesis "is an essentially ecclesial act" [GDC, #78] and therefore "not an action which can be realized in the community on a private basis or by purely personal initiative" [GDC, #219.b]. Sacramental catechesis, therefore, takes place in a parish based-program.

The proper context for the celebration of the sacraments is the parish community. "Liturgical services are not private functions, but are celebrations belonging to the Church, which is the 'sacrament of unity,' " [CSL, #26].

Children/youth who are home schooled are to celebrate the sacraments and the immediate preparation for the sacrament in the parish at the time determined for those in the parish-based program. Those who choose to home school their children are to fully participate in all the parish based programs for sacramental catechesis.

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Parents/guardians who home school, together with their children, will use the catechetical text and supplementary catechetical resources established by the parish program and periodically meet to review the progress of their catechetical efforts. The approved catechetical text used is, “Call to Faith” published by Our Sunday Visitor for grades 1-8.

The student will periodically meet after the completion of each unit to complete the required assessment. “Call to Faith” has three chapters in each unit and seven units in the text. After the student completes a unit that student must make an appointment with the Faith Formation Office to complete the unit assessment in a timely manner by calling 219.462.2202. All seven unit assessments must be completed through the Faith Formation Office before the end of the Faith Formation year to be promoted to the next grade level. Only one grade level may be completed each year.

The family fee is \$100, which is due upon registration. An additional fee of \$25 is due for **any** sacrament year. (refer to fee policies in Parent Manual & Guide on page 9). There will be a \$65 rental deposit on each Catechist text that is needed by the parent home schooling. The \$65 rental deposit will be returned to the home schooling parent when the Catechist text is returned to the Faith Formation Office.

Parents/guardians are strongly encouraged to attend the catechist formation sessions and in-services. Catechist training and in-services are in the church bulletin & newsletter; call the Faith Formation Office to register.

Sacraments

Children/youth who are home schooled are to celebrate the sacraments and the immediate preparation for the sacrament in the parish at the time determined for those in the parish-based program. Those who choose to home school their children are to fully participate in all the parish based programs for sacramental catechesis.

CONFIRMATION which takes place in the fall each year has mandatory preparation meetings that are explained at an informative meeting in the spring of 8th grade. Class sessions for Confirmation are held each year in September and attendance is vital and are not available for families to Home School.

St. Elizabeth Ann Seton Faith Formation Program
Consultative Religious Education/ Faith Formation Department Advisory Board

1. Function

- Consult with the director and/or pastor on faith formation program behavior/ discipline procedure policy, attendance/absences policy or retention policy.
- Address grievances or appeals due to behavior/discipline procedure policy, attendance/absences policy or retention policy decisions regarding children, students, teachers, and/ or aides.
- Periodic review by the board when the Parent Manual & Guide Handbook is changed or revised.

2. Uphold formation policies

- i. The board should be familiar with the Parent Manual & Guide Handbook and the steps taken by the director that lead to a student(s) expulsion, suspension or retention.
- ii. The chairperson of the advisory board would be the recipient of all **written** requests for a formal review. A copy of the written request should be submitted to the director.
- iii. The chairperson of the advisory board must request a meeting with the director before the advisory board reviews any grievance or appeal by a parent to overturn a decision of the director.

3. Consultative behavior/discipline, attendance/absence, or retention appeal between parents and Faith Formation Department

- Parents of a student(s) that is expelled, suspended, or retained may appeal the decision of the director by written request to the Faith Formation Department Advisory Board.
- The advisory board would then give notice to the director and the parents advising them when, where and at what time they will meet to hear the appeal.
- The Faith Formation Advisory Board will hear from the director and involved parties, as needed. The parents are invited to be present when the director and catechist make their presentation. The student may be brought in after the presentation by the director and the catechist. The student would be allowed to give his/her version of events at this time. The parents will be able to address the advisory board after the student.
 - i. The advisory board will then have a closed meeting to discuss the matter and make a written recommendation within seven to ten days to all parties involved, including the pastor.
 - ii. Should the board recommend an alternative way to handle the expulsion, suspension, or retention it would require the mutual consent of the director and parents.

- iii. Should the board recommend that the directors' expulsion, suspension or retention be rescinded, a revised protocol would need to be worked out by the director and parents for the readmission of the student(s) to the Religious Education/Faith Formation Program that meets with the approval of the pastor.
- iv. Should the board uphold the decision of the director, the pastor is asked to notify the parents and director that he accepts the boards' recommendation.
- v. The decision will be by majority vote.

4. Who should be on the Consultative Religious Education/Faith Formation Department Advisory Board

- Two unrelated parents/guardians with student(s) in the Religious Education/ Faith Formation Program of St. Elizabeth Ann Seton Parish.
 - One mature young person (age 16-19)
 - One elementary catechist
 - One intermediate catechist
 - Two parishioners without a student in the program
- (If any of the Faith Formation Department Advisory Board members are involved in the dispute they will not advise during the meeting for the appeal and they will not have a vote.)

5. When the advisory board should meet

- At the beginning of May to review the Parent Manual & Guide Handbook for revisions before registration in August.
- In the fall and the spring of each calendar school year for discussion and updates taking place in the Faith Formation Program.
- When there is a need for mediation.

ADDENDUM TO THE ADMISSION POLICY

Transfer, Placement, Matriculation and Late Registration Policy

Families who are registering for Faith Formation from outside of St. Elizabeth Ann Seton, who **do not** have a Certificate of Transfer from another Catholic Faith Formation Program, will be required to take an entrance test **prior** to class placement, to determine the child's proper placement for their grade level within Faith Formation.

Certificate of Transfer and or Transcript that reveals that a child has not attended or has not successfully completed a particular grade level of Faith Formation, will be required to complete any grade that the child has not attended or successfully completed.

Should the St. Elizabeth Ann Seton DRE, parent[s] and or guardian request a child be allowed to matriculate beyond a single grade level for which they have not attended, the DRE shall seek the pastor's permission. The pastor must give permission for the child to attempt to test out of a particular grade. All testing for the purposes of matriculating out of a grade should be done before classes begin for the school year.

Permission shall not be granted for any child who is required by Parish Policy to attend Faith Formation for two consecutive years as preparation for Sacramental reception. For those children who are given a chance to matriculate, they must first test out of that grade level with a GPA of 70% or greater, before being seated in the next grade level. They may not "retest" as part of a matriculation request. They may only matriculate one grade level. One may not request matriculation after September 1st.

Families who seek to enroll their children in Faith Formation, after late registration has closed and classes have begun, will normally only be permitted to do so up to the second week of class. An exception will be granted for those families who have been relocated to the area and who have a Certificate of Transfer showing that their child[ren] was enrolled in another Faith Formation program at the time of the families relocation. In rare cases Faith Formation Home Schooling will be necessary.

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Approved: October 18, 2011

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The student will periodically meet after the completion of each unit to complete the required assessment. The parent is given the Faith Formation Lesson Plan Outline, the same outline the Catechist receives. “Finding God” has five chapters in each unit and five units in the text. After the student completes a unit that student/parent must schedule an appointment with the Faith Formation Office to complete the unit assessment by calling 219-462-2202 ext. 230 or 228. All five unit assessments must be completed through the Faith Formation Office to be promoted to the next grade level. Only one grade level may be completed each year.

“Blest Are We” published by RCL Benziger, Grade 7 is “The Story of Jesus” and Grade 8 is “The Story of Our Church”, each text has four chapters in each unit with a total of five units. After the student completes a unit that student/parent must schedule an appointment with the Faith Formation Office to complete the assessment by calling 219-462-2202 ext. 230 or 228. All five unit assessments must be completed through the Faith Formation Office to be promoted to the next grade level. Only one grade level may be completed each year.

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 - i. The advisory board will then have a closed meeting to discuss the matter and make a written recommendation within seven to ten days to all parties involved, including the pastor.
 - ii. Should the board recommend an alternative way to handle the expulsion, suspension, or retention it would require the mutual consent of the director and parents.

- iii. Should the board recommend that the directors' expulsion, suspension or retention be rescinded, a revised protocol would need to be worked out by the director and parents for the readmission of the student(s) to the Religious Education/Faith Formation Program that meets with the approval of the pastor.
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- When there is a need for mediation.

FINANCE COUNCIL

ARTICLE I - PURPOSE AND FUNCTION

Section 1. The Finance Council shall be the instrument through which a representative body of the People of God (namely Saint Elizabeth Ann Seton Parish), in a relationship of shared responsibility with the Pastor, enables the parish to practice sound financial management and comply with a diverse array of legal and regulatory requirements, including those pertaining to canon law. The Finance Council, together with the Pastoral Council, shall provide the leadership and oversight necessary to ensure that accurate monetary records are kept and the organization's financial resources are utilized in furtherance of its religious mission.

Section 2. The Finance Council shall strive to fulfill its purpose by:

- a. Working with the Pastor and Pastoral Council
- b. Preparing an annual budget, with input from the Pastoral Council and Commissions
- c. Providing internal oversight over financial resources and accounts
- d. Overseeing compliance with federal, state, canonical and diocesan laws
- e. Being responsible for their own operations, orientation, education, training and development

ARTICLE II – MEMBERSHIP

Section 1. Every person who is a fully initiated practicing Catholic over age 21 and registered as a member of Saint Elizabeth Ann Seton Parish (who is **not** a parish employee) shall be eligible to serve as a member of the Finance Council.

Section 2. The Pastor or his designee shall be a member of the Finance Council.

Section 3. There shall be seven (7) parish members serving on the Finance Council, with the addition of a secretary. The Pastor shall appoint those serving on the Finance Council. The Pastoral Council may submit candidates for consideration to the Finance Council as terms of office expire, or as positions become open.

ARTICLE III – SELECTION AND TERMS OF OFFICE

Section 1. The Pastor shall appoint three or four new members (not to exceed seven members in total) to the Finance Council every three years, unless the Pastor exercises his prerogative to renew an individual's service for a second three-year term.

Section 2. Finance Council terms for all selected members will be for three (3) years. Members shall be able to serve two consecutive terms. After one year of absence they may serve again for a three (3) year term. The recorder is exempt from term limits and is not considered part of the seven members of the finance Council.

Section 3. In the event there is a vacancy with an unexpired term of more than six months, the Finance Council shall recommend a replacement to the pastor. By consensus the replacement shall be discerned. If the unexpired term is less than six months, it shall remain unfilled until the next regularly term of service begins. The Chairperson shall recommend to the Pastor to remove members that fail to attend three meetings per year.

ARTICLE IV – OFFICERS

Section 1. The Finance Council is presided over by the pastor or his designee. At the first meeting of the fiscal year, the pastor shall through consensus select a Chairperson and Co-Chairperson from the membership. Together with the pastor the Agenda shall be constituted. Sub committees shall serve with the approval of the pastor.

Section II – The Chair person shall have the following duties

- a. To meet with the Pastor to set agenda
- b. To have oversight of the Annual Budget process with the Pastor
- c. To facilitate working with the Pastor and the Parish Council
- d. To work with the Pastor on facilitating the CSA campaign
- e. To facilitate the work of the sub-committee of the Finance Council

Section III – The Co-Chairperson shall have the following duties

- a. To work with the Pastor in the absence of the Chair
- b. To assist the Chairperson in overseeing the budget process
- c. To assist the Pastor in the audit processes
- d. To assist the Pastor in responding to suspected financial impropriety
- e. To succeed the Chairperson in case of resignation or disqualification

Section IV – The Pastor presides at the Finance Council by:

- a. By making certain that the resources of the community are used for the mission of the church as established in the goal and objectives set by the Pastoral Council and confirmed through the budget process with the Finance Council
- b. By enabling the Finance Council to exercise proper stewardship of the financial resources of the community
- c. Assisting the formation of the agenda
- d. Participating in dialogue that leads to sound fiscal policy
- e. Serving as chief administrative officer of the parish
- f. Executing the policies of the diocese and following the canon law with regard to the administration of the goods of the parish

SAINT ELIZABETH ANN SETON PARISH PASTORAL COUNCIL CONSTITUTION

ARTICLE I. PURPOSE AND FUNCTION

Section 1. The Parish Pastoral Council shall be the instrument through which a representative body of the People of God (Saint Elizabeth Ann Seton Parish), in a relationship of shared responsibility with the Pastor, enables the parish to experience itself as a community of faith called to proclaim the Good News of God's Kingdom present among us.

Section 2. The Parish Pastoral Council shall strive to fulfill its purpose by:

- a.** acting as a liaison between the Pastor and his parishioners
- b.** discerning the personal, material and spiritual needs of the parish as well as how to deal with them
- c.** displaying leadership within the parish
- d.** encouraging and motivating parishioners to become more involved in parish life
- e.** helping to foster an atmosphere conducive to worship and fellowship within the parish
- f.** taking an active interest in the lives of the parish, diocese, local community and universal Church

ARTICLE II. MEMBERSHIP

Section 1. Every person who is a fully initiated practicing Catholic over the age of 16 (and is a registered member of Saint Elizabeth Ann Seton Parish) shall be eligible to serve as a member of the Parish Pastoral Council.

Section 2. The Pastor and/or Associate Pastor or Deacon shall be members of the Parish Pastoral Council.

Section 3. The Parish Pastoral Council shall also include twelve (12) members who are nominated at large by the parishioners according to the nomination policy of Article III.

ARTICLE III. NOMINATIONS/SELECTIONS AND TERMS OF OFFICE

Section 1. Nominations to the Parish Pastoral Council shall be held annually. Four (4) new members shall be selected at that time through discernment/lots.

Section 2. The term of office of all selected members to the Parish Pastoral Council shall be three (3) years. Members shall be replaced on a staggered basis (4 members per year). A member may serve no more than two consecutive terms. Members may accept a nomination after a one year absence.

Section 3. In the event of a vacancy with an unexpired term of more than six (6) months, the Parish Pastoral Council shall discern through consensus who among those not selected by lot in the previous selection process will be asked to serve out the remaining term. If the unexpired term is less than six (6) months, the vacancy shall remain unfilled until the next regularly scheduled selection process. Details may be found in Article VIII.

ARTICLE IV. OFFICERS

Section 1. The Parish Pastoral Council shall be presided over by the Pastor or his delegate. At the first meeting of the Council following the selection process, members shall elect a Chairperson and Co-Chairperson from their own membership. The Chairperson shall be selected through process of consensus from among those members who are currently serving in at least their second year of service on the Council. A Co-Chairperson shall be selected by the same process from among any of the remaining members. These officers, together with the Pastor, shall constitute the Agenda Committee.

Section 2. The Chairperson shall have the following duties:

- a. convening and chairing all meetings of the Council
- b. overseeing all activities of the Council
- c. convening the Agenda Committee in order to prepare Council's meeting agenda
- d. convening the Council when special assistance or decisions are required on parish business

Section 3. The Co-Chairperson shall have the following duties:

- a. chairing meetings in the absence of the Chairperson
- b. assisting the Chairperson in overseeing the Council's activities
- c. succeeding the Chairperson in case of resignation or disqualification

Section 4. The Pastor shall preside over the Parish Pastoral Council by:

- a. making certain that the Council's concerns reflect the Church's entire mission
- b. enabling the Council to build a community of faith and trust among its members, and ensuring that they have adequate training
- c. assisting in formulating the Council agenda
- d. participating in dialogue that leads to formulation of policy
- e. serving as chief administrative officer of the parish
- f. executing the policies formulated by the Council

ARTICLE V. COMMISSIONS

Section 1. The Parish Pastoral Council shall be assisted in its duties by parish committees, boards and organizations which are categorized within five (5) Commissions:*

- a. education
- b. parish life
- c. spirituality/worship
- d. social justice concerns
- e. stewardship and administration

Section 2. A Parish Pastoral Council member shall serve as a liaison to each parish Commission.

Section 3. Within each Commission, committees shall be established to assist in accomplishing the objectives for each area.

Section 4. Committees, boards and organizations within a particular Commission shall determine their specific objectives in accord with the goals and directives of the Parish Pastoral Council and diocesan policy-making bodies.

Section 5. A brief summary report (scheduled in advance) shall be submitted to the Council on the activities and proposals of committees, boards and organizations by the Commission Chair or representative on an as-needed basis.

Section 6. Special *ad hoc* committees may be established from time to time to meet specific objectives by agreement of Council membership. Such committees will be established as defined by the Council.

ARTICLE VI. MEETINGS

Section 1. Regular meetings of the Parish Pastoral Council shall be held monthly.

Section 2. Other meetings of the Council may be called by the Chairperson upon written or verbal notice being given to all members at least 48 hours prior to the date of the meeting.

Section 3. Council meetings shall be open to all members of the parish.

Section 4. If a member of the Parish Pastoral Council misses three (3) meetings during the "Pastoral Council term year", it shall result in an automatic dismissal (unless such absences were determined by the Chair to be excused).

ARTICLE VII. DECISION-MAKING

Section 1. The decision-making process of the Parish Pastoral Council shall be by consensus.

Section 2. A minimum of two thirds (67%) attendance of Council members shall be required for a quorum.

Section 3. The Pastor shall "ratify" the decisions and actions of the Council by his participation in all discussions which are leading toward a consensus. He should express his reservations or cautions during the evolution of the discussion and not after a

consensus has been reached. The Pastor's role is to assure that decisions adhere to the following criteria:

- a. faith or morals
- b. general Church law
- c. diocesan policy as established by the Bishop and duly recognized boards and commissions with which he shares responsibility
- d. pastoral and administrative needs of the parishioners
- e. general good order of the parish

ARTICLE VIII. MEMBERSHIP DISCERNMENT

Section 1. Membership on the Council is a ministry. Thus, members shall serve the needs of the community, be accountable to that community, and be in the public eye and public spirit of that community. Members are as the New Testament defines Ministers – a service offered in genuine love for the common good in the name of the Lord.

Section 2. Two (2) months prior to Council selections, the Council Chairperson, in consultation with the Pastor, shall appoint a Nomination Committee.

Section 3. The Nomination Committee shall establish a process to elicit names. When such a list has been established, the Committee will contact the proposed nominees to affirm their interest in serving on the Council.

Section 4. Selection of candidates shall be by discernment/lots of all those involved.

Section 5. The Formation process that leads to Parish Pastoral Council membership discernment is as follows:

- a. Parish Pastoral Council Inquiry – a time of discovery
- b. Parish Pastoral Council Formation – a time of enlightenment
- c. Parish Pastoral Council Discernment – a time of ministry evaluation (Lots will be drawn if there are more candidates than openings)
- d. Parish Pastoral Council Commitment – a time of ministry commitment

ARTICLE IX. AMENDMENTS AND REVISIONS

Section 1. This Constitution may be amended and/or revised at any regular or special meeting of the Parish Pastoral Council.

Section 2. Amendments and revisions must be presented to all members of the Council in writing at least ten (10) days prior to any meeting. Any amendment or revision submitted to the Council shall be discussed at the meeting in which it is presented and can only be approved by consensus at the next regular meeting.

Note: Each Parish Pastoral Council shall develop its own by-laws to accompany the articles of its Constitution. These by-laws must be in conformity with the diocesan Parish Pastoral Council guidelines.

Approved and promulgated by:

Revised December 1, 2009

Reverend Douglas Mayer, Pastor
& the Parish Pastoral Council

* Committees, boards and organizations within a particular Commission will vary according to the size and needs of the parish community (and shall be determined locally) but should be related to one of the five Commissions listed in Article V, Section 1.

**TUITION ASSISTANCE POLICY for the “OTHER PARISH SUBSIDY”
FOR ST. ELIZABETH ANN SETON PARISH**

In order to be considered for tuition assistance known as “Other Parish Subsidy” [OPS], the following criteria must be met:

1. The family must be a registered member of St. Elizabeth Ann Seton Parish for at least one year [12 months] prior to the request for tuition assistance.
2. The parents or guardian of the child(ren) seeking consideration for OPS tuition assistance must be an active member according to the parish definition of the word **“parishioner.”*
3. The parents or guardian of the child(ren) seeking consideration for tuition assistance *for the amount they are responsible for*, are encouraged to fill out a Private School Aid Service Form. In order to protect privacy, the completed Private School Aid Service Form will be analyzed and scored by an outside firm designated by the Diocese of Gary.
4. A Private School Aid Service Form may be completed and turned in to the parish office for every school year in which tuition assistance is requested from the parish.

For those students accepted for the OPS tuition assistance program, the following criteria must be maintained, Per Policy On Catholic Education, Diocese of Gary as promulgated by Bishop Dale J. Melczek: “parishes without a school who have Catholic parents who wish to send their children to a host parish school, must pay the difference between the actual cost of instruction and the parishioners tuition rate.” This amount is known as the “OTHER PARISH SUBSIDY”.

Line “C” of the Diocesan policy states: Catholic parents who *do not support their parish* pay a tuition that is equal to the actual cost of instruction.

The Federal Government does not allow the Church to establish a specific dollar amount as a minimum contribution in order to be eligible for Tuition Assistance.

However the Bishop’s policy does require you to be a supporting member of the parish to be eligible for the subsidy. It is from the bible that we receive our guidance for the call to title unto the Lord, thus to “support the parish” mission.

It is in the Bible, Jacob makes this vow to title: *“If God remains with me, to protect me on this journey I am making and to give me enough bread to eat and clothing to wear, and I come back safe to my father’s house, the Lord shall be my God. This stone that I have set up as a memorial stone shall be God’s abode. Of everything you give me, I will faithfully return a tenth part to you.”* Genesis 28:20-22

Families applying for the tuition subsidy are asked to use this biblical tradition of tithing to guide them in making their own parish contributions.

Pastoral Council's defines "Parish Support" in Line "C" as:

1. The parents or guardian of the child(ren) accepted for OPS tuition assistance "**Must use Church envelopes year round as a means of responsible stewardship, thereby making a weekly sacrificial Sunday contribution**" in support of the parish mission. For the purposes of OPS tuition assistance we will use a fiscal year [July 1, to June 30th] to evaluate compliance. **Some support of the parish's required CSA goal will be required from the parents or guardian.** This will be monitored.
2. The parish Tuition Assistance policy also requires that parents or guardian of a child accepted for OPS tuition assistance are to "**share their time and talent within the parish of St. Elizabeth Seton Church**".
3. Families who do not meet the minimum expectations of sharing time, talent and treasure, risk losing the tuition subsidy during the recipient year, and their eligibility for OPS for the next academic year.

Definition of a PARISHIONER:

1. A parishioner is formally registered with the parish office of St Elizabeth Ann Seton.
2. A parishioner regularly attends Sunday and Holy Day Mass, as witnessed by the use of parish offertory envelopes.
3. A Parishioner exhibits some level of active and ongoing participation in parish activities.

I have read this letter of agreement and understand that I must fulfill these obligations to receive the OTHER PARISH SUBSIDY [OPS].

You have received 2 copies of this letter of agreement. Please sign and return one copy to the parish office. Thank you.

Mother's Signature print name Date

Father's Signature print name Date

Guardian's Signature print name Date

Name of child(ren) for OPS _____ *Name of School* _____

Name of child(ren) for OPS: _____ *Name of School* _____

Name of child(ren) for OPS: _____ *Name of School* _____

Name of child(ren) for OPS: _____ *Name of School* _____

Receipt and Acknowledgement

I acknowledge that I have received a *copy of **Standards for Excellence: An Ethics and Accountability Code for Catholic Parishes**, and that I will, to the best of my ability, put these **Standards** into practice. [Check One]_____

*I have read the **Standards for Excellence: An Ethics and Accountability Code for Catholic Parishes** on line at the parish website. [Check One]_____

Signature:_____

Print Name:_____

Date:_____

Parish:_____

Check One:_____ Pastor

_____ Associate Pastor

_____ Deacon

_____ Pastoral Council

_____ Faculty Member

_____ Staff Member

_____ Finance Council Member

_____ Volunteer

_____ Other –Please specify:_____

Please return signed copy to:

St. Elizabeth Seton at 509 W Division Rd, Valparaiso, IN 46385