Greetings of peace!

Our church today reflects the faith of all previous generations of believers who have responded to their baptismal call to hand on the faith. When Jesus commissioned the apostles on the day of his ascension, he challenged them to go to the ends of the earth and baptize all nations, and teach them to observe all that he had commanded them (Mt 28:18-20). That is still our mission today.

Catechetical programming cannot afford to be haphazard. Our faith, which is directly relational to our relation in, with, and to Jesus Christ and one another, needs to be systematic, complete, and truthful. While formation in Christ does not end with Confirmation or Eighth Level of a children’s program, the initial formation in Christ provided for our children does need serious attention. Catechists and catechetical leaders need to be prepared for their service. The content of catechesis needs to be presented in a safe environment for children and their families as well.

The most recent catechetical document from the US Bishops, The National Directory for Catechesis is quite emphatic in expressing the needs of catechesis in our modern society. While the work of catechesis is the work of the whole church, the Body of Christ, there are those people who are entrusted with the faith formation of the young church and their families. The Directory most explicitly states: “The single most critical factor in an effective parish catechetical program is the leadership of a professionally trained catechetical leader” (NDC, p224).

The purpose of this manual is to be a source of help for pastors and catechetical leaders to form their catechetical programs in such a way as to reflect the serious commitment of the work of catechesis.

I hope that the policies and procedures of this manual will be studied and followed. The diocesan office for religious education is ready to assist parishes in the development of strong, Faith filled programs. May God continue to bless you and guide you.

Fraternally,

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In Support of Catechetical Ministry
A Statement of the U.S. Catholic Bishops

Introduction

Mindful of our role as chief catechists, we the bishops of the United States write on the occasion of this new millennium and on the sixty-fifth anniversary (September 17, 2000) of the Holy See's establishment of Catechetical Sunday to recommit ourselves to the development and support of catechetical ministry.

We write on this occasion, not only to remember what has been accomplished through this essential ministry of the Church and to celebrate the present, but also to look with firm faith to the future. In our roles as chief catechists, we affirm all that is good in catechetical ministry, commit ourselves to strengthening that which is weak, and look forward to developing effective ways to reach all those who are in need of God's saving Word.

Because catechesis is a responsibility of the entire faith community (GDC, no. 220), this mission of the Church is entrusted to every baptized Catholic. Some—bishops, priests, and deacons—exercise catechetical ministry by ordination. Others participate in this responsibility through a commissioning to carry out a specific catechetical activity. We ask you to read this statement and to affirm and pray for those in your parishes and communities of faith who have particular responsibilities for this ministry, especially pastors and those who work with them, directors of religious education, parish catechists, principals, Catholic school teachers, youth ministers, RCIA team members, parents who bear the primary responsibility for the faith formation of their children, and all those who catechize in the name of the Lord Jesus Christ.

In this statement, we begin by offering a brief observation on the context in which catechesis occurs today. Then, we remember those events and people who have brought us this far in faith. Next, we celebrate the gifts we have been given in this ministry and the many people who make catechesis a reality. In addition, we note our beliefs about the ministry of catechesis. Finally, we recommit ourselves in support of catechetical ministry.

Context of Catechesis

"The Church continues to sow the Gospel in God's field" (GDC, no. 16). The soil of culture into which the seeds of faith are planted today is far different from the culture that existed when the first Catechetical Sunday was celebrated. For us in the United States, our culture offers significant challenges that influence how the Gospel is proclaimed.

We live in a country that prizes education, has access to countless resources, encourages people to get involved in community efforts, and is obviously seeking to feed its spiritual hungers. The Church in the United States is experiencing a period of new vitality in which adult Catholic laity are exercising greater leadership. Technology is reshaping the way we live and work, offering new and promising ways of proclaiming the Gospel.

We live in an increasingly secular and materialistic society, which is often at odds with our Christian messages and values. The emphasis on individualistic rights has eroded the concept of the common good and our ability to call people to accept revealed teaching that cannot be changed by democratic process. The disintegration of the community and social structures that once supported religious faith and encouraged family life has been replaced by a media-and technology-driven culture that makes catechesis especially difficult. Religious instruction and catechesis compete against entertainment and sports for time in people's busy lives.
Catechists today face the difficult task of proclaiming the good news of Christ Jesus in such a way that it will be heard, accepted, and authentically understood in this culture. They must reach out to those who are unevangelized and uncatechized, as well as work with the large numbers of people today who have not been fully catechized. We write to offer our support to those involved in this challenging ministry.

**We Remember**

_The effectiveness of catechesis is and always will be a gift of God, through the operation of the Spirit of the Father and the Son" (GDC, no. 288)._ 

In catechesis, it is God who initiates the gift, and it is through God's grace that we are able to respond. Catechesis is a remembering "which vividly maintains the presence of the Lord among us" (GDC, no. 154). We recall with gratitude the developments in the catechetical ministry that have indeed maintained the Lord's presence among us and faithfully preserved the living tradition of the Catholic Church.

"Catechesis is nothing other than the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it in many ways" (GDC, no. 105). It is an awesome task that needs well-formed catechists, adequate financial resources, and appropriate instructional materials. While all ministries require support, we know that by strengthening the catechetical ministry we also strengthen the Church's internal life as a community of believers and her external activity as a missionary church (CT, no. 15).

We remember and give thanks for all those who have embraced the mission of catechesis throughout the ages. Through their efforts—inspired by the Holy Spirit—the Catholic faith has been handed on from generation to generation; we remember particularly those who catechized us, especially our parents and our families. In addition, we remember our ancestors in faith: the saints and martyrs whose lives continue to inspire our faith, and those countless women and men who gave of themselves as catechists so that others might believe.

We join Pope John Paul II in stressing "the importance and relevance of the work of catechists as a 'fundamental evangelical service'" (GC, no. 1). In this country, as in the world, "The value of catechists and their influence on the apostolate are always decisive for the Church's mission" (GC, no. 5). We remember that "catechesis is intimately bound up with the whole of the Church's life" (CT, no. 13), and we know that the most effective catechesis is integrated with liturgy, sacraments, and works of justice and charity.

In a time when excessive individualism threatens the fabric of community life, we remember that catechesis is an ecclesial activity accomplished by, with, and for the community of faith. Our experience tells us that the most effective catechesis builds upon the foundation provided by vitally alive parish communities. We make our own the statement from the General Directory for Catechesis that, "The parish is, without doubt, the most important locus in which the Christian community is formed and expressed" (no. 257).

We remember with gratitude all that has happened in and through the ministry of catechesis in the past. Our memories give cause to celebrate that which is now taking place in catechesis.

**We Celebrate**

_"Thus from celebration to celebration, as they proclaim the Paschal mystery of Jesus 'until he comes,' the pilgrim People of God advances, 'following the narrow way of the cross,' toward the heavenly banquet, when all the elect will be seated at the table of the kingdom" (CCC, no. 1344)._ 

In 1935, the Holy See's Congregation of the Council announced the first catechetical day: "In order that the minds of the Christian people may be directed to religious instruction, let a Catechetical Day
be established in each parish, if this has not already been done. On this day, let the Feast of Christian Doctrine be celebrated with as much solemnity as possible."

On this anniversary, we celebrate the wonderful gift of Christian doctrine, the sacred deposit of our faith (CCC, no. 84). We celebrate with renewed gratitude God's revelation in Sacred Scripture, "the speech of God as it is put down in writing under the breath of the Holy Spirit" (CCC, no. 81; DV, no. 9) and Scripture's inseparable link to the sacramental life of the Church. We equally and gratefully celebrate God's revelation in Sacred Tradition through which "the Church, in her doctrine, life, and worship perpetuates and transmits to every generation all that she herself is, all that she believes" (CCC, no. 78; DV, no. 8).

On this occasion, we celebrate that the Church "exists in order to evangelize" (EN, no. 14). It is only through the proclamation of the good news of Jesus Christ that the hungers of people's hearts are satisfied. We celebrate our Holy Father's call to a new evangelization and the Church's response to teach and witness the faith in areas where "entire groups of the baptized have lost a living sense of the faith" (GDC, no. 58c; RM, no. 33d).

We celebrate the vision of harmony for catechesis formed by the documents of the Second Vatican Council, the Catechism of the Catholic Church, and the General Directory for Catechesis. Together, these documents of the Universal Church provide catechists and the community of faith with a spirit of renewed mission, with a "sure norm for teaching the faith" (CCC, no. 3), and with "theological-pastoral principles" for "better orienting and coordinating" catechesis (GDC, no. 9). The simultaneous availability of these rich resources makes this a privileged moment for the ministry of catechesis.

We celebrate the echo of this catechetical harmony in the local churches and parishes. When catechesis calls people to discipleship, they more readily take on the mission of the Church in all areas of their lives. "If catechesis is done well, Christians will be eager to bear witness to their faith, to hand it on to their children, to make it known to others, and to serve the human community in every way" (CT, no. 24).

We celebrate all that the Church has gained from the rich diversity of people's cultures. Each community's unique expression of the faith enriches the faith of the whole Church. We celebrate the catechesis done in people's original language of faith and the ways in which gifted catechists have incorporated the religious devotions and traditions with which a culture binds its people to God. We celebrate the expressions of faith made through the arts. The incorporation of such artistic images, music, song, and performance in catechesis provides further avenues to touch the heart and spirit of the human person with the Word of God.

Because effective catechesis depends so heavily on human effort—on professional preparation, planning, performance, and evaluation; on personal qualities and commitments; and especially on the faith, hope, and love of catechists—we celebrate and express our deepest gratitude for the many thousands of persons who serve the Church as catechists. Through their personal efforts at evangelization, they plant the seeds of faith in people of all ages throughout the United States. We are aware of the efforts catechists make to be faithful instruments of God's Word and the personal sacrifices they make to teach in the name of Christ and his Church; we give thanks to God for their efforts.

We express our gratitude to publishers for their contributions to catechetical ministry through the research, training, and resources they provide.

That which we celebrate today leads us, in turn, to reflect on the faith we hold and on the needs for catechesis in the future.
We Believe

"The Holy Spirit will come and we shall know him; he will be with us for ever; he will remain with us. The Spirit will teach us everything, remind us of all that Christ said to us and bear witness to him. The Holy Spirit will lead us into all truth and will glorify Christ" (CCC, no. 729).

We believe that the aim of catechesis is to bring people into a mature communion and intimacy with Jesus Christ through the community of faith, leading to a profession of belief in the Trinity (CT, no. 5; GDC, nos. 80, 82).

We believe that faith is to be "believed, celebrated, lived and prayed. It is a call to integral Christian education" (GDC, no. 122). The fundamental tasks of catechesis include promoting knowledge of faith, liturgical education, moral formation, and education on how to pray, education for community life, and missionary initiation (GDC, nos. 85-86). Catechesis shapes the minds, hearts, and spirits of believers, forming them as disciples (GDC, no. 87).

The "symphony of faith" to which the Catechism refers must be reflected in catechesis. The voices of all catechists must echo together the one Word; if catechesis is to be truly integrated, the voices of catechists must blend with the voices of bishops, pastors, and all others engaged in pastoral ministry.

We believe that the development of faith "involve[s] a process of enculturation if the Gospel is to take flesh in each people's culture" (CCC, no. 854). We are mindful of the diversities in our local churches and parish communities. Racial and cultural diversity is a reality, and at times our response to the corresponding needs in faith formation has been less than adequate. At the same time, "the power of the Gospel everywhere transforms and regenerates. When that power enters a culture, it is no surprise that it rectifies many of its elements. There would be no catechesis if it were the Gospel that had to change when it came in contact with the cultures" (CT, no. 53).

We believe that catechesis proclaims the binding gospel values that exist for all people. These values flow from the gift of faith received at baptism and nurtured through all stages of catechesis. The development of Christian norms and values can never be considered complete for any individual; it depends upon a continuing process of faith development, which deepens as maturity increases.

We believe that catechesis proclaims the unity of the Church. Wherever catechesis takes place and whoever is called to catechize, "all these catechetical channels should really converge on the same confession of faith, on the same membership of the Church, and on commitments in society lived in the same Gospel spirit: 'one Lord, one faith, one baptism, one God and Father'" (CT, no. 67).

We believe the primacy of adult catechetical efforts must be kept in the forefront, acknowledging that there are many adults who need to be reconnected with the substance of Catholic teaching. "A fully Christian community can exist only when a systematic catechesis of all its members takes place and when an effective and well-developed catechesis of adults is regarded as the central task of the catechetical enterprise" (ACCC, no. 25).

We believe that the Church is to be "the soul of human society in its renewal by Christ and transformation into the family of God" (GS, no. 40). We must keep in our minds and hearts not only communion within the Church, but also the mandate of Jesus to bring the gospel message to others.

We believe that we must employ contemporary media and technology to accomplish our mission while recognizing that these tools, as helpful and necessary as they may be, can never completely replace the personal contact between teacher and disciple that is at the heart of Christian pedagogy.

We believe that the ministry of catechesis is "a work of the Holy Spirit, a work that he alone can initiate and sustain" (CT, no. 72). Knowing that we cannot accomplish the mission of catechesis alone, we bishops depend on the generosity of our catechetical leadership and catechists. We affirm that "lay catechists should be recognized, respected and loved by their priests and communities. They should be
supported in their formation and encouraged and helped to accomplish a task which is indispensable but far from easy. Theirs is a genuine service through which God in Christ continues His work of mercy and salvation in the world" (ACCC, no. 76).

These convictions lead us to recommit ourselves to action that will strengthen the Church's catechetical efforts.

**We Commit Ourselves**

"'Among the principal duties of Bishops, that of preaching the Gospel excels.' In carrying out this task, Bishops are, above all, 'heralds of the faith,' seeking new disciples for Jesus Christ, and 'authentic teachers,' transmitting the faith to be professed and lived to those entrusted to their care" (GDC, no. 222).

As teachers of the faith, we are called to offer direction and visible support to the work of catechesis. We will continue to do the following:

Exercise the leadership in catechesis for which we have been graced by reason of our office

Minister side by side with catechetical leaders and catechists in all arenas so that it is clear to all that catechetical ministers work together with the bishop

Work to support our pastors in their efforts to provide catechesis at the parish level (We call on them to bring forth from the parish community men and women of faith, well prepared to serve the Church in the ministry of catechesis.)

Through our diocesan catechetical offices, we commit ourselves to providing formation for catechetical leaders and catechists for all age levels so that they can serve the Church competently. We affirm also that special provisions be made for those with disabilities. For catechesis to be effective, the Church "is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil or material means, in order to organize it better and to train qualified personnel" (CT, no. 15). We commit ourselves to continue to provide these resources. Through a variety of programs and opportunities, we will ensure the formation of catechists in the deepening of their relationships with Jesus Christ, in their understanding of and appreciation for the faith, in their understanding of those with whom they work, and in the development of skills needed for effective communication. Making better use of contemporary media and technology is important in this effort.

We commit ourselves to ensure that in formation programs for priests, deacons, seminarians, lay ministers, and catechists, the *Catechism of the Catholic Church*, the *General Directory for Catechesis*, and the Church's other catechetical documents are studied and provide guidance to our catechetical efforts. Only with a common vision and a clear understanding of the Church's direction for catechesis can those who serve together in this mission orchestrate a "symphony of faith" for those to be catechized.

We commit ourselves to fulfill our responsibility as teachers of the faith by continuing to assure that the doctrinal content of catechetical materials is both faithful to the teaching of the Church and complete in its expression. This safeguarding, based on the *Catechism*, also helps to promote a common language of faith essential to the life of the Church.

Finally, because the need for well-prepared catechists is so great, we will work to call forth and recruit qualified people to this vital ministry. The nurture we offer our current catechists will contribute to this effort. We encourage all to pray for them and for their ministry. Developing fulfilled, responsible, and dynamic catechists working enthusiastically and joyfully in the tasks assigned them is the best way to promote other vocations (cf. GC, no. 17).
Conclusion

As we enter this third millennium conscious of who we are and of our call to manifest our faith, we can draw enormous support from one another in our common catechetical efforts. This is a new moment for catechesis in our country. The catechetical effort today is clearly an expression of the new evangelization. We know as bishops that we do not address this renewal alone—a whole range of catechetical leadership is engaged in this effort. Some by ordination, others by commissioning, have leadership roles, but all by virtue of baptism have an obligation to spread the faith and to do so in a unified and collaborative manner. We live in an age of hope.

This is not a groundless euphoria but a confidence that God continues to grace the Church with challenges that urge us to reach deep within our lived experience of Jesus to find the practical means to introduce a whole new generation into the knowledge of and encounter with the living Jesus Christ.

Abbreviations

ACCC  Adult Catechesis in the Christian Community: Some Principles and Guidelines
CCC  Catechism of the Catholic Church
CT  On Catechesis in Our Time (Catechesi Tradendae)
DV  Constitution on Divine Revelation (Dei Verbum)
EN  On Evangelization in the Modern World (Evangelii Nuntiandi)
GC  Guide for Catechists
GDC  General Directory for Catechesis
GS  Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)
RCIA  Rite of Christian Initiation of Adults
RM  On the Permanent Validity of the Church's Missionary Mandate (Redemptoris Missio)

Catechetical Resources

From the Universal Church

The Documents of the Second Vatican Council


From the National Conference of Catholic Bishops/United States Catholic Conference

Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States,


Issued by NCCB/USCC, June 16, 2000

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Catechesis, the work of religious education, is essentially an ecclesial act. (GDC #78). The Church, therefore, has a right and an obligation to ensure that each baptized person has the opportunity to come to know Jesus Christ in his teachings and in the lived tradition of the Church itself.

The goal of catechesis, to help the catechized come to know and love Jesus Christ, “… is realized through diverse, interrelated tasks” (GDC #84). Those who are charged with the direction and coordination of parish religious education programs in the Diocese of Camden need to be aware of the fundamental tasks required of catechesis. They must also be sufficiently prepared to meet the needs of the students and their families by helping all those involved in these programs achieve the goal of catechesis.

To that end, the policies and procedures in this manual have been established to provide for the catechetical needs of the students and their catechists. The general overarching policy for religious education is that every baptized person has a right to a full, comprehensive catechesis in the truths of the faith and knowledge of Jesus Christ that leads to a personal relationship with Christ and a sincere desire to worship God and participate in the faith life of the Church.

This manual is divided into five main categories:

- **Mission Statement of the Office of Religious Education**
  The Diocesan Office for Religious Education is committed to catechesis within the context of evangelization. This commitment is to be reflected in all of the religious education programs of the diocese. All are welcomed and parents need to be honored and respected in the catechetical process as the first educators of their children.

- **General Administrative Organization**
  The Office for Religious Education is situated within the Vicariate for Pastoral Life from which it takes its direction. As the Office for Religious Education operates within a framework, so the parish office needs to be connected to the larger Church through participation in diocesan functions and participation in workshops and meetings.

- **Personnel Issues**
  This section deals with the qualities needed for a catechetical leader and the process for the hiring and evaluation of catechetical leaders. Because the size and level of activity varies from parish to parish, this section also outlines the different categories of catechetical leaders that would be needed. Guidelines for minimum salary guidelines and benefits are also explored.

- **Administrative Procedures**
  Programs need to be diversified to meet the needs of the many different family styles that comprise parish life. They also need to be inclusive of those who have special needs. This section deals with issues that typically arise in the overall operation of the parish catechetical program.

- **Educational Issues**
  Topics such as the actual meeting space, record keeping and health and safety issues are covered in this section.
There are also appendices that contain sample forms and other pertinent information to assist the parish catechetical leader in their task of religious education.

This manual is a work in progress. Periodically, the Diocesan Director with the Religious Education Advisory Board will review the five sections and appendices. Additions will be made and parishes will be asked to insert the updates in the manual binder. Each new addition will be dated. Suggestions for improvement or revision are welcomed.

May those who use these directives find them helpful in their task of helping the young people of this diocese come to know and love the Lord.

Document Abbreviations

AG
Ad Gentes Decree on the Mission Activity of the Church, Promulgated by His Holiness, Pope Paul VI, December 7, 1965.

CCC

CIC
The Code of Canon Law

CT

GDC
General Directory for Catechesis Issued by the Congregation of the Clergy, 1997.

NDC
National Directory for Catechesis
100 MISSION STATEMENT: OFFICE OF RELIGIOUS EDUCATION

In light of the Gospel call to discipleship and committed to collaborative ministry, the staff of the Office for Religious Education:

- Provides and enables leadership in the area of religious education
- Responds to the catechetical needs of children from Baptism through completion of the 8th Level
- Affirms and promotes life-long faith development as an essential component of Gospel living.

100.1.1 Statement of Purpose
This office exists to serve the needs of parish religious education programs in the diocese and to foster the catechetical components of children’s sacramental preparation including Mystagogy.

100.1.2 People Served
Pastors, Parish Catechetical Leaders (DREs, CREs, AREs) catechists, children and youth, and families

100.1.3 Responsibility
Sacramental preparation for Baptism, Confirmation, Eucharist, Penance; post-baptismal family faith formation; parish religious education programs; certification and enrichment of catechists

100.2 GOALS OF THE OFFICE FOR RELIGIOUS EDUCATION

- To assist pastors in recruiting and retaining qualified and certified professional catechetical leaders
- To form skilled, knowledgeable, dedicated and faith-filled catechists
- To collaborate with parish catechetical leaders in nurturing a quality catechetical partnership among catechists, participants, and catechetical program administrators
- To develop and administer effective parish sacramental policies and guidelines as proposed by the diocesan religious education advisory board and approved by the Bishop, and then oversee their proper implementation

100.2.1 Evangelization and Catechesis
Evangelization is the mission of the Church as mandated by Jesus in Mt 28:20, “Go baptize all nations. Teach them to observe all that I have commanded you.” This is accomplished through the process of catechesis, the mission of the Office for Religious Education.” By its nature, catechesis is an ecclesial act; it teaches Jesus Christ who is present in the People of God, the Church. This is done in a dynamic way being faithful to the scriptures and tradition but using the resources of the times. “The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ” This is accomplished in and through evangelization. (GDC 80, CT 5, CCC 426, AG14a).
100.2.2  **Inculturation**  
The responsibility of the Church is to proclaim the word and teach all nations with respect to the many cultures that make up the Diocese of Camden. It is the responsibility of the Office for Religious Education to provide catechesis so that all individuals who come to the parishes may find welcome and acceptance and an understanding of Christ and the tenets of faith.

100.2.3.1  **Parents**  
At Baptism, parents accept the responsibility of bringing their children to an understanding of faith. “This childhood religious awakening which takes place in the family is irreplaceable” (GDC #226). It is through the love of parents that a child comes to an understanding of the unique, personal love God has for each of them. For this reason, the Office for Religious Education seeks to support the role of parents in the religious development of their children. “By means of personal contact, meetings, courses and also adult catechesis directed toward parents, the Christian community must help them assume their responsibility – which is particularly delicate today – of educating their children in faith” (GDC #227).
200  GENERAL ADMINISTRATIVE ORGANIZATION
The Office for Religious Education exists within the Secretariat for Evangelization and Catechetical Formation within the Vicariate of Pastoral Life.

200.1.1  Mission Statement of the Vicariate for Pastoral Life
The purpose of the Vicariate for Pastoral Life is to provide vision, direction, coordination and empowerment for all departments, offices, and agencies that directly come under the Vicar for Pastoral Life in order that each in its own way but through a unified approach might contribute toward making the evangelizing mission of the Diocese of Camden a true force in our parishes for living, witnessing, proclaiming and celebrating the Catholic faith and the Gospel values that flow from it. Our aim as a Vicariate in order to achieve this mission is to raise up and respond to a wide array of pastoral and service oriented opportunities and needs as identified by and on behalf of the clergy, religious and laity of our diocese and parishes.

200.1.2  Religious Education Advisory Board
The Religious Education Advisory Board serves to propose and review all policies and procedures that are necessary for the effective performance of parish religious education programs in the parishes of this diocese. Its appointed members reflect pastors, parochial vicars, pastoral associates, directors and coordinators of religious education programs, catechists and parents. It also strives to reflect the different cultures and ethnic groups that compose the Diocese of Camden.

200.2  CREDO (Camden Religious Education Directors/Coordinators Organization)
CREDO exists as a professional organization within the diocese for Directors and Coordinators of parish religious education programs. Four meetings are planned during the year for professional update and mutual support. There is an annual membership fee. Members also receive discounts on various workshops and presentations provided by the Diocesan Office for Religious Education.
300 PERSONNEL ISSUES

Persons assuming the responsibility for religious education and faith formation in a parish need to be well qualified for their ministry of bringing others to the knowledge and practice of their Catholic religion. The hiring of a Director or Coordinator of Religious Education is the responsibility of the pastor in concert with the Diocesan Office for Religious Education.

300.1 Qualifications Necessary in a Catechetical leader

Chapter 2 of the General Directory for Catechesis cites the importance of hiring qualified persons as catechetical leaders. Efforts must be made “to … provide … full-time catechists so that these can devote their time intensely and in a more suitable way to catechesis…” Some of the responsibilities cited are: to organize a more balanced distribution of catechists, to foster animators of catechetical activity, to organize adequately the formation of catechists, to attend to the personal and spiritual needs of catechists, and to coordinate catechesis (GDC #233).

In light of the responsibilities that comprise catechetical leadership, the person should be one who:

- Gives witness to a vibrant faith life
- Has the necessary educational formation
- Demonstrates good organizational skills
- Relates well with other people
- Exhibits good leadership skills
- Has experience in the area of catechesis
- Maintains a vision that includes the particular needs of the parish

300.2 Hiring Process

When a pastor has made the decision to hire a catechetical leader, i.e., D/CRE, he should contact the Diocesan Office for Religious Education. All catechetical leaders need to be approved by the Diocesan Office. The Office will advertise for and interview prospective candidates for positions in the diocese. Candidates will complete an Application for Employment as a Catechetical leader and submit credentials for review by the Diocesan Director. Resumes will be made available to pastors upon request.

- The Office will forward to the pastor a survey to assess the religious education needs of the parish for which the D/CRE would be responsible. A copy of the survey can be found in Appendix A.1.
- The parish should also form a search committee comprised of representatives of the following: pastor or parochial vicar, catechists, and parents.
- Approved candidates for the position may be interviewed by the parish search committee so that the individual may be selected who brings the gifts and talents needed to meet the needs of each individual parish.
- The search committee makes recommendations to the pastor.
The pastor makes the final decision in the hiring process.

The pastor notifies the Diocesan Office for Religious Education concerning his decision. If the Diocesan Office has not yet approved the candidate, the candidate needs to make an appointment to complete the Application for Employment (see Appendix A-2) and begin the process for the Criminal History Background Check.

300.2.1 Criminal History Background Check
Those individuals hired to serve as parish catechetical leaders are to participate in a Criminal History Background Check.
Please refer to Diocese of Camden Policy Regarding Criminal History Background Checks for Employees and Volunteers who Have Contact with Children or Young People, March 19, 2005. (Appendix C1)

At the time of the diocesan interview the potential catechetical leader will receive the necessary cards from the Office of Safe Environment. When the cards have been completed they are to be returned to the Office for Safe Environment.

The Office for Safe Environment will notify the Religious Education Office when the check has been completed.

The Criminal History Background Check is to be updated every three years.

If an individual has completed a Criminal History Background Check for another diocesan entity within the past three years, it is not necessary to perform an additional check when assuming the position of catechetical leader.

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300.3 Annual Evaluation: An annual evaluation should take place some time between January and March each year. A recommended process would be:
1. Pastor and D/CRE each complete an evaluation of the D/CRE. A model Evaluation can be found in Appendix A3.
2. The Pastor and D/CRE meet at a mutually agreeable time to share their responses on the Evaluation.
3. If either party needs time to address a response, a subsequent meeting should be arranged. Prior to this meeting the person responding should submit a written response for review by the other party.
4. The Evaluation should then be signed. The pastor retains the original. The D/CRE receives a copy to keep on file.

Based on the Evaluation, which should be completed by the end of March, a pastor will make the decision to retain the D/CRE or begin the hiring process.

300.4 Role Descriptions and Professional Requirements
The following basic job descriptions can be applied to local parish needs. According to the federal Fair Labor Standards Act (FLSA) positions that are responsible for developing and administering general policies and procedures or positions that require advanced specialized training or positions that perform original and creative work are
exempt positions. By nature of their jobs, exempt employees are sometimes required to work more than a 40-hour week without additional compensation. Those who do work a considerable number of extra hours should be able to negotiate with the pastor to take some time off at a later date.

DREs and CREs who have completed the approved certification process in this diocese qualify as exempt positions since their responsibilities require administering policies and procedures and there will be weeks where more than 40 hours are required.

Someone hired to be an Assistant for Religious Education would be non-exempt. This person is not responsible for developing and administering general policies, does not require advanced specialized training, nor is their work original or creative. Non-exempt employees must be provided over-time compensation for each hour over 40 hours of actual work in a given week. Appropriate overtime work between full-time (e.g. 35 hours) and 40 hours can be compensated at regular pay rate. Overtime work must be compensated at 1.5 times the regular rate. It can be compensated as time off when it is provided during the pay period in which it accumulated and the time off is given at the rates described above (i.e., hour for hour up to 40 hours and 1.5 hours for each hour above 40 hours). The supervisor should approve overtime work in advance. (Parish Pay Manual. William P. Daly, SPHR. NACPA; Cincinnati, 1998).

These three main categories of Parish Catechetical leaders are meant as a help to the Pastor to determine how best to meet the religious education needs of his parish. The size of a parish; number of programs and participants; and the administrative background required are key factors in determining the category (DRE, CRE, ARE) and number of catechetical ministers appropriate for each parish. A DRE has the most responsibility; the ARE (Assistant for Religious Education) has very limited responsibility.

It is important to note that the pastor’s role will increase significantly as one moves from a catechetical leader with most to least expertise, i.e., from a DRE to an ARE.

Sample job descriptions for each of the categories of catechetical leaders are included in Appendix B1.

300.5 Salary Guidelines Minimum
Salary Guidelines have been established to assist in determining a just wage as mandated in CIC 1286, #2: “Church administrators are to pay employees a just and decent wage so that they may provide appropriately for their needs and those of their family.”

Please refer to Appendix B2 for the salary guidelines. The diocese in consultation with Major Superiors determines religious Sisters’ stipends.

300.6 EMPLOYMENT ISSUES & BENEFITS
The Bishops of the United States commit themselves “…to the principle that those who serve the Church: laity, clergy, and religious, should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation” (Economic Justice for All, #351).
While each parish within the Camden Diocese exists as a separate corporate entity, it is recommended that the following benefits be offered to Catechetical leaders seeking employment in the Diocese of Camden.

Pastors may refer to the Diocesan Center Personnel Handbook in determining the benefits to be offered at the parish level.

300.6.1 Bereavement Leave
A death in the family involves certain obligations and responsibilities. In the event of a death of a member of the immediate family, in order to arrange for and attend the funeral the catechetical leader should be entitled to a specified number of days off with pay.

300.6.2 Contract of Employment
A sample Contract of Employment is located in Appendix C2, C3. A copy of the signed Contract and an attached Job Description is to be filed annually in the Diocesan Office for Religious Education.

300.6.3 Policy for Disability Leave
The catechetical leader is required to give reasonable written notice of disability to the pastor as indicated in the Temporary Disability Plan located in Appendix C4.

Failure to return to work at the appointed time will be considered a voluntary termination of employment of the catechetical leader.

300.6.4 Policy for Health Care
A full-time catechetical leader is entitled to all medical benefits as prescribed in Diocesan Policy for Employees.

If an employee opts out of the diocesan medical insurance program, that person must be offered a buy-out. Please confer with the Diocesan Office for Human Resources or refer to the Diocesan Center Personnel Handbook for further clarification.

300.6.5 Holidays
The pastor of the parish determines holidays for which the Catechetical leader is paid. If it is necessary to work on a specified holiday, the Catechetical leader will receive equivalent paid time off at another time.

300.6.6 Jury duty
If summoned to serve on a jury, the Catechetical leader will receive Jury Duty pay. The Catechetical leader will present the pastor with a copy of Jury Duty papers as soon as they are received. The pastor should be given a copy of Jury Duty pay receipt so that the Catechetical leader will receive the difference. It is expected that the Catechetical leader will report to work on any day the person is excused by an appropriate officer of the court.

300.6.7 Personal days
The number of annual personal days a Catechetical leader may take is to be determined in advance by the pastor of the parish.
300.6.8 **Personal Leave of Absence for Educational Purposes**

To be eligible for a personal leave of absence for educational purposes, the Catechetical leader must have completed a pre-determined amount of time in service with the parish. Requests for a leave of absence should be submitted in writing to the pastor using the form located in Appendix C5, well in advance of the requested leave. Each request should be considered on the basis of the stated reasons for the leave, past service record, and the need of the parish during the stated time.

The parish will consider a request for a leave of absence without pay for a full-time educational advancement. Such study must relate to the Catechetical leader’s position and be of benefit to the parish. A Registrar’s Certificate of Matriculation must be submitted before final approval of such leave will be granted. The leave must not interfere with the services rendered to or needed by the parish at the time of such leave. There should be a pre-determined maximum leave policy in the parish.

While on unpaid leave, the Catechetical leader would not be entitled to receive any benefits and would not continue to accrue service time; however, there would be no forfeiture of benefits or service time earned prior to the commencement of the leave. During such leave, agreement may be made with the parish to continue coverage under the various insurance policies.

Arrangement for the payment of all premiums to cover the period of time during that the Catechetical leader will be on leave should be made prior to the commencement of the leave in order to insure uninterrupted coverage. Waiting periods applicable to benefit programs will be waived upon return from an approved leave of absence. In case of an extended leave, the Catechetical leader should assist the pastor in preparation for a replacement during his/ her absence.

The Catechetical leader should notify the parish of his/ her availability for work at or before the expiration of the leave. The pastor will notify the person when he/ she is to return to work. Failure to notify the parish, or failure to return to work at the assigned time, may be deemed to be a voluntary termination of employment.

300.6.9 **Severance**

The Severance Pay Plan is designed to cover all permanent full-time employees. This plan shall not be applicable in the case of any employee who is terminated for cause. This plan shall not be applicable in case of a voluntary termination. Please refer to Appendix C6 for details of the Plan.

300.6.10 **Sick days**

The parish should determine the maximum number of paid sick days to which a Catechetical leader is entitled per year as well as the number of accrued sick days that may be carried over each year.

300.6.11 **Tax Deferred Annuity Investment Plan (403b)**

The diocese offers a tax deferred (403b) investment plan to its employees and to all those employed in the parishes of the diocese. Participation is open to all regular full and part-time employees and is completely voluntary. Eligible employees may enroll
immediately effective with their hire date. Completion of the normal introductory period is not required to be eligible for participation in the investment plan.

300.6.12 Vacation
The pastor may refer to the Diocesan Center Personnel Handbook to determine the vacation schedule for the employees of the parish. As a norm, vacation time is to be taken during summer months for a PCL. Unused vacation time is not cumulative from year to year (except by special permission from the pastor in advance).

300.7 PROFESSIONAL DEVELOPMENT
A Parish Catechetical leader is expected to participate in at least 18 hours of professional update annually. This update may include: participation at diocesan meetings, religious education workshops, certification classes, catechetical institutes, or even professional reading in the area.
Reasonable provisions for any expenses that professional update incurs should be incorporated into the parish budget for religious education.
A record of Professional Development should be included in the annual evaluation with the pastor and be kept on file in the Religious Education Office.

300.8 ADMINISTRATIVE NECESSITIES
In order to accomplish the task of religious education in a parish, the following requirements should be met:
1. Separate adequate office space
2. Separate telephone number with answering machine or voice mail
3. Computer with internet access and e-mail capability
4. Full or part-time secretarial services depending on the resources of the parish and/or the needs of the program
Catechesis is essentially an ecclesial act that takes place within the setting of the parish. The Church transmits the faith in an active way that she herself lives. “The definitive aim of all catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ” (GCD #78-79).

CIC 760 - The mystery of Christ is to be faithfully and fully presented in the ministry of the word, which must be founded upon sacred Scripture, Tradition, liturgy and the Magisterium and life of the Church.

It is the responsibility of the pastor of a parish to see that all members of his parish have access to a clear, complete catechesis.

CIC 777 - In a special way, the parish priest is to ensure, in accordance with the norms laid down by the diocesan Bishop, that:
1° an adequate catechesis is given for the celebration of the sacraments;
2° children are properly prepared for first confession and first holy communion, and for the sacrament of confirmation, by means of catechetical formation over an appropriate period of time;
3° children, after they have made their first holy communion, are given a richer and deeper catechetical formation;
4° as far as their condition allows, catechetical formation is given to the mentally and physically handicapped;
5° the faith of young people and of adults is strengthened, enlightened and developed by various catechetical methods and initiatives.

400.1 Policies for Admission to Parish Programs
The Canon Law of the Church states emphatically: “It is the pastors of souls especially who have the serious duty of attending to the catechesis of the Christian people, so that, through doctrinal formation and the experience of Christian life, the living faith of the people may be manifest and active” (CIC 773).

The pastor extends this responsibility to the catechetical staff of his parish. Policies need to be followed that make provisions for registrations, and class schedules that acknowledge parent’s responsibility to form their children “by word and example, in faith and Christian living” (CIC #774.2).

400.1.1 Need for Evangelization
“… Catechesis, situated in the context of the Church’s mission for evangelization and seen as an essential element of that mission, receives from evangelization a missionary dynamic that deeply enriches it and defines its own identity. The ministry of catechesis appears … as a fundamental ecclesial service for the realization of the missionary mandate of Jesus” (GDC #59).
400.1.2 Provision for Late Entry
Families who miss registration deadlines in the beginning of a catechetical year are not to be prohibited from class for the given year. Such a procedure is not in keeping with the Canon Law of the Church nor of the position taken by the Universal Church as expressed in the General Directory for Catechesis. Every effort must be made to help the individuals make up missed classes by encouraging parents to assist with the lessons.

400.2 RITE OF CHRISTIAN INITIATION OF ADULTS
The Rite of Christian Initiation of Adults (RCIA) is the norm for reception of the sacraments of initiation (Baptism, Confirmation and Eucharist) for children who have reached the age of reason and seeking Baptism.

Provisions are to be made to accommodate these children in parish programs in accordance with Diocesan Sacramental Guidelines.

400.3 ACCEPTING CHILDREN FROM A NEIGHBORING PARISH
The parish religious education program exists in a parish for the families registered within that parish. Occasionally, there arises a need for a family to register in a parish other than their own. Families seeking entrance into a religious education program in another parish need to secure the permission from the parish of origin and present it at the time of registration in the preferred parish program.

400.4 POLICY FOR HOME SCHOOLING
The “deposit of faith” as described in 1 Tim 6:20 “is like the treasure of a householder; it is entrusted to the Church, the family of God” (GDC #94). It is the responsibility of the Magisterium of the Church to ensure that each generation receives the message of Christ in its entirety.

400.4.1 Rationale for Home Schooling
Parents are their children’s primary educators, but not their only educators. When it comes to religion, due consideration must be given to the role of the Church as the Mother for humankind. She “begets children conceived by the power of the Spirit and born of God. In her role as Mother, the Church is also the educator in faith (GDC #79). The teaching Church, therefore, has the responsibility to preserve the integrity of Christian doctrine --the revealed truth that comes from Jesus Christ --whenever that doctrine is conveyed.

The General Directory for Catechesis states that, “Catechesis is an essentially ecclesial act” (GDC #78). Individuals are created and called uniquely to be part of the People of God, the Church. Formation in faith, therefore, ideally, takes place within the context of the community of the People of God. Parents fulfill their obligation to educate their children in knowledge of their faith by enrolling them in schools of religion. In this environment, children learn not just doctrine, but have the opportunity to experience the communal aspect of their Faith in a learning environment.

While Catholic Schools or Parish Programs are the preferred environments for Religious Education, there may arise a family situation that makes it difficult for a child to participate in a regular program. In these circumstances, both parents and the
teaching church are to be respected in the dialogue of home-schooling because of their unique, distinct charisms to propagate the faith of the church. Parents are obligated to fulfill their duties, as are priests and bishops, and all must cooperate in this single endeavor to educate in Christ's name.

400.4.2  Procedure to be followed for Homeschooling
Parents wishing to home-school their children must meet with their pastor/administrator who is ultimately responsible for the catechesis that takes place within the parish. With the input of the catechetical leader the determination concerning home-schooling is made based on an understanding of the practice of faith within the given family and the capability of the parents to do this.

Due concern needs to be made to insure that complete catechesis takes place. Therefore, provisions must be made for the families to meet with either the pastor/administrator or his parish catechetical leader on a periodic basis to monitor the catechetical development of the children being home-schooled. This catechesis must be in accord with the Catechism of the Catholic Church, The General Directory for Catechesis, the Diocesan Religion Curriculum Guide and the approved parish religious education textbooks which are tailored to the mental, emotional, spiritual, and psychological development of each child in the family being home-schooled.

Parents must have access to the materials they will need in order to catechize properly. They also need to be in regular communication with the parish catechetical office so that they will be kept abreast of classes and workshops that are being offered that will be of assistance to them as the catechists of their children.

All families opting for home-schooling are expected to participate in the regular liturgical and sacramental life of the parish.

Parents of home-schooled children are urged to provide regular interaction and involvement between their children and Catholic peers especially when such involvement is possible as part of parish-sponsored events. In this way both they and the Catholic community are built up and strengthened.

400.4.3  Re-admittance into Parish Religious Education Program
To rejoin the Parish Religious Education Program, the children will be tested according to their particular grade level to ascertain their readiness based on the Diocesan Curriculum Guidelines for their particular level.

400.4.4  Homeschooling and Sacramental Preparation
Families opting for home-schooling must follow all diocesan guidelines pertaining to reception of first sacraments. Parents, in direct communication with the parish catechetical program, are to attend all parent sessions.

Children are to participate in retreats, rehearsals, interviews, service requirements, and any other formational activities that are offered by the parish in accordance with diocesan policies and procedures.
400.4.5 Resources for Homeschooling
The pastor/administrator and parish catechetical leader act as resource persons for those parents who home-school to answer any questions and to make recommendations for materials for use by the parents so that the children may come to a comprehensive understanding of their faith and a sincere desire to know and love Jesus Christ.

400.4.6 Home-Schooling and Safe Environment
The parish is usually where formal catechetical instruction takes place. Religious education by catechists, youth ministry and other events involving minors are not to occur in personal residences. Adults who choose to ignore this and meet with minors in people’s homes place themselves and the minors at risk and are personally liable should any negative event occur.

400.5 RECRUITMENT OF CATECHISTS
The vocation of the catechist originates in the sacrament of baptism. “No methodology, no matter how well tested, can dispense with the person of the catechist in every phase of the catechetical process. The charism given to this person by the Spirit, a solid spirituality and transparent witness of life, constitutes the soul of every method. Only his or her own human and Christian qualities guarantee a good use of texts and other work instruments” (GDC #156). In this spirit, and in accord with the NDC #54.8, those who are called within a parish to serve as catechists need to be those individuals who are living witnesses of Catholic praxis. The criteria for catechists is as follows:

- Participate regularly in the sacramental life of the church
- Foster spirituality based on a personal relationship with Jesus Christ
- Have the ability to communicate truths in a respectful, pastoral manner in keeping with the growth and maturity of the persons they serve
- Be sufficiently mature
- Be fully initiated in the Catholic Faith (Baptism, Confirmation, Eucharist) for approximately 3 years
- Have a desire to grow in knowledge of Sacred Scripture and the essentials of Christian doctrine as organized in the hierarchy of truths and have “the wisdom to transmit the authentic teaching of the Church, in fidelity to the Magisterium” (GDC #158)

400.5.1 Catechist Interview
To ascertain a person’s ability to serve as a catechist in a parish, the catechetical leader conducts an interview with a prospective candidate to insure that the person has a sound catechetical background, meets the criteria for a catechist, and has the skills needed to serve.

A sample Catechist Personnel Form is located in Appendix A4.

400.5.2 Each catechist, as well as anyone who works with children in any capacity, is required by the Diocese of Camden Policy Regarding Criminal History Background Checks
for Employees and Volunteers who Have Contact with Children or Young People
to participate in the Criminal History Background Check as stipulated in the above
policy (Appendix C1).

400.5.3

All catechists and assistants are required to participate in Child Assault Prevention
Training.

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400.6

DIOCESAN CERTIFICATION PROCESS

“To ensure the working of the catechetical ministry in a local Church, it is fundamental
to have adequate pastoral care of catechists…” (GDC #233). To assist the catechists of
each parish the diocese implements a certification process known as CFC2000
(Catechist Formation and Certification 2000). Following is a brief description of the
process.

400.6.1

Brief Explanation of CFC 2000

The process for certification, referred to as CFC 2000, is a process for those engaged in
the ministry of catechesis in all areas of parish and/or school ministry. In this process
there is a series of three levels of classes. Courses may be taken in any order, but each
level must be completed before starting in the next level. Each class involves twelve
hours. They are designed to be flexible for scheduling purposes. Each hour has its
individual learning outcome. Upon completion of each course, the participant is
expected to demonstrate the mastery of a select number of skills. Courses of Level One
are outlined in Appendix A5.

It is the responsibility of the local parish to pay the tuition costs for the certification
process of its catechists.

400.6.2

Mentor

Each participant in Level 1 is also expected to work with a mentor in the field of
religious education. This mentor is a certified catechist who demonstrates good
pedagogy and works well with other adults. The mentor will be expected to meet with
the catechist periodically to reflect on the catechetical experience and to evaluate the
demonstration of a specific skill for each course.

400.6.3

Basic Certification

Certification will be given upon the satisfactory completion of each level of the
certification process. The candidate for certification will present the completed Skills
Assessment Check-Off List and will have taught at least two years in a school or an
accredited religious education program in the Diocese of Camden. The catechist will
also present a favorable letter of recommendation from the pastor and the parish
catechetical leader.

400.7

DIOCESAN WORKSHOPS/INSTITUTES

Other workshops or institutes are held annually to encourage the catechetical update of
parish catechists. The catechetical leader is responsible to promote participation in such
events among its catechists. The parish is expected to cover the financial responsibilities
of its participants in these events.
400.8 **PARISH PROGRAMS**
Because families and their needs are complex, parish programs need to provide options so that families may be honored. When planning alternative programs, a catechetical leader uses the traditional program as a model for time, curriculum, and duration. Traditional Religious Education Programs are to be held annually for a period of between 28 to 32 weeks. Each session is to be approximately 75 minutes in length or its equivalent.

400.9 **CATECHETICAL SUNDAY**
The third Sunday of September is traditionally known as Catechetical Sunday. Each parish is to have a special celebration at which catechists for the coming year are commissioned. The Order for the Blessing of those Appointed as Catechists may be found in The Book of Blessings, #491-518.

All catechists who have completed Certification and all of those catechists within a parish receiving recognition for years of service receive their certificates in a ceremony to be held within the parish setting on Catechetical Sunday.

400.10 **TEXTBOOK EVALUATION**
Textbooks used in parish programs need to authentically teach the message of the Gospel, to be in conformity with the Catechism of the Catholic Church, and be in keeping with the signs of the times in the post Vatican II Church.

There is a process established for the selection of any text. This process is to define:
- The needs of the parish, students, families, catechists
- What books will be examined and by whom, during what time frame, according to what criteria
- Who will make the final decision on the text to be adopted

The most effective process involves a consensus among the pastor, catechetical leader, a group of catechists, and parents. A Checklist for Evaluating Religion Textbook Series may be found in Appendix A6. Catechetical leaders, experienced religious educators, and diocesan staff could also be consulted in the process.

400.11 **CURRICULUM**
The standards of the Diocesan Religious Education Curriculum are to be incorporated within the parish curriculum. The Curriculum Core Standards are as follows.
A young Catholic will be catechized to:
- Understand God’s plan of loving goodness through the sources of Revelation.
- Demonstrate a creedal understanding of the Three Persons of the Blessed Trinity.
- Grow in his/ her awareness of the experience of God as a life long relationship through the gift of faith.
See the Church as community of faith building God’s Kingdom.

Integrate knowledge of the Communion of Saints through a study of Mary and the saints.

Embrace the Sacraments and appreciate the centrality of Eucharist in the life of Catholics.

Make moral decisions consistent with consciences informed by the Gospel and Church Teachings.

Use a variety of prayer forms, both personal and communal, to express relationship with God.

Celebrate liturgical feasts and seasons using rituals, symbols and sacramentals.

Articulate the relationship between faith and culture found in diverse expressions of Catholicism.

Apply the centrality of the Law of Love in relationships and through service to the community.

Foster an appreciation of Judaism and other living faiths. (Adapted from Diocese of Camden Religion Curriculum Guide 2000).

400.12 HANDBOOKS FOR CATECHISTS

In order to provide for continuity in a parish program, and to provide for clarity with regard to policy and procedures, it is essential to publish a Handbook for Catechists. Topics to be included are:

Mission Statement
The program mission statement reflects the parish mission statement and is the basis for all policies and procedures

Catechist Job Description
This includes acknowledgement of preparation time, commitment to attendance, record keeping procedures, and procedures for progress reports. It would also include: expectations of participation at faculty meetings, parent meetings, diocesan certification classes and workshops, and any supervisory roles that a catechist might be expected to perform.

Mentoring of Catechists
Included here would be expectations for supervision as delineated by the catechetical leader as well as provisions for mentors for catechists in Level 1 Certification.

Personnel Policies
This includes: avoiding allegations of misconduct by not being alone in a room with a student; never leaving a group of children unattended for any reason; being respectful at all times; policies for search and seizure.

Sample Forms
Permission forms, progress reports, attendance forms

400.13 HANDBOOK FOR FAMILIES
It is important that all policies and procedures be in print so that parents and students are well aware of what will be expected of them. Contents of the Handbook ideally include:

- Mission Statement
- Admission Policy
- Attendance Requirements
- Curriculum Content
- Discipline Policy
- Provision for Emergency/ Crisis Management
- Sacramental Procedures
- Schedule for the Year

**400.14 REGISTRATION UNDER MEGAN’S LAW**

While each parish is expected to register with their local law enforcement agency or County Prosecutor’s Office under the provisions of Megan’s Law (N.J.S.A. 2C: 7-2 et seq.), each organization within the parish, including the Parish Religious Education Program, are also to register in order to be informed of potential danger proposed by released sex offenders living in the locality.

In the event that the catechetical leader is notified of an offender in the area, that person then contacts the Diocesan Lawyer without delay to receive further direction. Access to the Diocesan Lawyer may be made through the local parish office or the Diocesan Office for Religious Education.

Refer to Appendix A10 for registration form.

**400.15 POLICY CONCERNING SUSPECTED CHILD ABUSE**

New Jersey law requires any person who has reasonable cause to believe that a child has been subjected to abuse or acts of child abuse to report the same immediately to the Division of Youth and Family Services by telephone or otherwise (N.J.S.A. 9:6-8.10 et seq.).

Child abuse includes physical abuse, sexual abuse, and impairment or substantial risk of impairing the physical, mental, or emotional condition of the child through neglect or by afflicting harm.

Accordingly, anyone who has reason to believe that any child has been subjected to abuse must make an immediate report to DYFS. The law imposes this obligation on every person and it cannot be delegated to any person. If a report is made to DYFS, the pastor and the catechetical leader should be notified. The report to DYFS should not be delayed while such notification is made. Failure to report suspected child abuse or neglect is punishable as a disorderly persons offense. Under the law, anyone who makes a report shall have immunity from any civil or criminal liability and cannot be subject to adverse action by the employer for making the report (N.J.S.A. 9:6-8.13).
400.15.1 Procedure for Reporting Suspected Cases of Child Abuse
Reports are to be made to the local DYFS office or by calling the DYFS Office of Child Abuse Control at 1-877-NJ-ABUSE.

A report includes: Identifying information about the child and family and the suspected perpetrator; a description of the child’s condition, including the nature and extent of injuries, abuse or maltreatment; any other specific concerns/observations; and others who may be contacted for more information.

400.16 POLICY FOR REGARDING SEXUAL HARASSMENT
Sexual harassment in the workplace is prohibited in any form. Unwelcome sexual attention violates the basic dignity to which each individual person is entitled.

400.16.1 What Constitutes Sexual Harassment
Sexual harassment is a form of discrimination. It is behavior or words that may be repeated or offensive on a one-time basis; are directed at a person because of his/her sex; are unwanted, unwanted and unwelcome; cause a person to feel uncomfortable; and create an environment that makes learning difficult or impossible. Physical sexual harassment is an unwanted, sexually-oriented physical act, such as grabbing or touching someone, tearing or pulling at a person’s clothing, etc.

Examples of verbal sexual harassment include offensive words and comments, spoken privately to a person or in front of others, such as, comments about body parts, sexual suggestions or threats, or sexual jokes, etc.

Examples of nonverbal sexual harassment include making obscene gestures, displaying obscene sexual material, passing obscene notes, etc.

Sexual harassment also includes conduct in the workplace that may create a hostile, offensive or intimidating work environment.

400.16.2 Reporting Sexual Harassment in a Parish Program
If sexual harassment is reported within the religious education program of the parish, it is the responsibility of the pastor and catechetical leader to inform the parents/guardians of any students involved. Any allegation of sexual harassment is to be communicated to the Diocesan Religious Education Office.

400.16.3 Reporting Sexual Harassment in the Workplace
Those who feel they have been subject to – or have witnessed sexual harassment shall immediately report the alleged activity, in writing, or to the person in charge, e.g., pastor, supervisor. If that is not feasible, or if the response of the person in charge is not deemed satisfactory, then a written report shall be made to the Diocesan Office for Religious Education.

400.17 POLICY OF THE CATHOLIC DIOCESES OF NEW JERSEY ON AIDS
People with AIDS have a right to full initiation into the Church and a comprehensive religious education. This statewide policy is adopted by the Catholic Dioceses of New
Jersey because the growing AIDS crisis requires a compassionate response. Please refer to Appendix C7 for details of the policy.

400.17.1 Sacraments
Persons with AIDS shall have the right to the Sacraments.

400.17.2 Confidentiality
The identity of a person with AIDS (HIV) is confidential and every precaution shall be taken by a catechetical leader to maintain that confidentiality.

400.17.3 Admission and Continued Enrollment
1. Students with HIV infection enrolled or seeking enrollment in grades K-12 shall be permitted to attend parish religious education programs in an unrestricted setting.

2. Students with HIV infection who are symptomatic and/or diagnosed with AIDS shall not be excluded from attending … parish religious education programs by virtue of the diagnosis. Upon recommendation of a … physician or nurse in the case of religious education programs, any student may be excluded from a … religious education program if that student has been exposed to a communicable disease. AIDS or HIV infection shall not be considered a communicable disease for purposes of admission to or attendance in a … religious education program.

Any student, whose presence in religious education may be detrimental to the health and safety of others as a result of that student’s behavior, whether or not the student has the HIV infection, may be excluded from the … program by the appropriate administrator or, in the parish setting, the pastor.

Cases shall be referred to the … Diocesan Director for Religious Education according to the guidelines and procedures in each diocese when disagreement on the existence of the excluding conditions prevents the student’s physician, the student’s parent(s) or legal guardian(s), the religious education administrator(s) and the pastor, from reaching a decision on admission or continued enrollment.

400.17.4 Exclusion
A student in a parish religious education program who is excluded from attending classes shall be provided with an alternate means of catechetical instruction.

400.18 POLICY FOR CHILDREN WITH DISABILITIES
Parishes are to provide for the catechetical needs of its people. Those with disabilities are to be prepared for reception of the sacraments according to Diocesan Guidelines to the extent to which those persons are able.

400.18.1 Rationale
“Evangelization and catechesis for persons with disabilities must be geared in content and method to their particular situation. Specialized catechists should help them interpret the meaning of their lives and should give witness to Christ’s presence in the local community in ways they can understand and appreciate… Great care should be taken to avoid further isolation of persons with disabilities through these programs which, as far as possible, should be integrated with the normal catechetical policies of
the parish” (Pastoral Statement of the U.S. Catholic Bishops on Persons with Disabilities, 1998).

400.18.2 Procedure
Care must be taken to see that each child in consultation with his/her parents receives religious instruction according to his/her means and ability. This instruction may take place by placing an Aide who has understanding of special needs children in the regular classroom setting.
When this plan does not prove feasible for either the individual child or the rest of the class, then special arrangements are to be made to accommodate the particular needs of the child.

400.19 FIRE DRILLS
Fire Drills are to be conducted at least once a semester. Catechists and students need to know how to exit and where to gather outside of the building. Catechists must be able to account for each student. They are to be instructed to bring a class list with phone numbers with them when they exit the building.
Directions for exiting the building need to be clearly published in each meeting room.

400.20 PROVISION FOR THE EMERGENCY/CRISIS MANAGEMENT
In the event of emergency during the time of Religious Education every effort needs to be made to ensure the safety of children and catechists.

400.20.1 Parish Plan
Each parish staff is to work together to determine a plan that will meet the particular needs of each location. Attention is given to the following:

Create a Planning Committee: this committee ideally will include a representative from the local police, emergency medical service, parents, pastor, representative from catechetical community.

Create a checklist to assist in identifying resources, including building layouts.

Plan for different scenarios

Plan for communication in time of emergency

Plan for responsibilities

a. Direct supervision of the children is the responsibility of the parish catechists
b. Accountability for every individual is crucial
c. Visitors need to be restricted
d. Plan for media response
e. Develop a code to be used to convey nature of the emergency

Plan for lockdown

Plan evacuation procedures and communication with parents

This plan needs to be clearly understood by every member of the parish staff and catechetical faculty.
Security Procedures
In order for children and catechists to be safe during class times, it is essential that there be security measures such as monitors at the doors of the building. No one is to come into the building unannounced, nor may parents pick children up at the classroom before dismissal without first reporting to the catechetical leader. It is up to each parish to determine the proper method for their particular situation.

The following issues need to be addressed to insure the safety and security of children during religious education classes: fire drills, suspicion of a child carrying a weapon, an intruder in the building, a shooting outside the building. Please refer to Appendix A11 for suggested procedures.

Parish programs must also have a definite plan that has been promulgated to parents concerning picking the children up after classes, safety in the parking lot, and traffic procedures to insure the safety of each child and driver.

Revised & Approved: JAG Month/year: 8/05
500.1 EDUCATION SPACE
Adequate space must be provided for religious education classes.

500.1.1 Classes Held in Catholic School Buildings
When classes are held in Catholic School buildings, insurance for the building is covered as it is during the regular class time. The Parish Catechetical Leader needs to discuss with the school principal the school regulations for fire exits; the signals, bells, and telephone method used in cases of emergency. The Catechetical Leader must have access to fire bells, telephones and any other safety equipment necessary for the well-being of the students.

500.1.2 Classes Held in Public School Buildings
The parish must present a certificate of insurance from the diocesan insurance program to cover the liabilities for the use of the building and personal injury. The Parish Catechetical Leader needs access to fire bells, telephone, and any other equipment necessary for the well-being of the students as stated above for the use of the Catholic school buildings.

500.1.3 Classes Held in Parish Catechetical Centers
Insurance is the responsibility of the parish. The Parish Catechetical Leader must have access to fire bells, telephone, and other emergency equipment necessary for the well-being of the students as stated above for the use of the Catholic school and public school buildings.

500.1.4 Classes Held in Private Homes
Classes that are held in the home of the catechist must be approved by the pastor or the parish committee appointed by the pastor who will determine the safety of the home and the space used for class. The education space needs to be large enough for the number of students attending. The homeowner is required to provide a certificate of insurance to the pastor with a $1,000,000 limit of liability. This may be comprised of a combination of limits from a Homeowner’s policy and a Personal Umbrella policy.

There is to be a Certificate of Insurance that will name the Diocese of Camden and the Individual Parish as additional insured’s.

Standards for determining the safety of a home will be considered to be as those for operating day care centers. Homes are to be in accordance with N.J.C.A. 10:122-5.2 and are listed in Appendix A7.

All adults present in the home during the time of the religion class are to have successfully completed a State and Federal Criminal History Background Check and have copies of the check on file in the parish Religious Education Office.

The schedule for classes in the home is published with the schedule of classes held in other buildings, e.g., school (Catholic or public), parish center, etc.
The class time and schedule must be consistent with the published schedule and cannot be changed without proper notification to parents/guardians and must have the prior approval of the catechetical leader.

Students must be kept in the home for the full amount of time that is published for the class. The catechetical leader will provide a list of students to the home catechist. Attendance needs to be taken at each session and the absence of a student reported during the time of the session to the parish religious education office or at a time that has been previously agreed to with the catechetical leader.

It is the responsibility of the parent or guardian of each child to provide transportation to and from classes held in a catechist’s home.

The home catechist is not responsible for children after the published time for the class has expired. Parents and guardians are required to pick up the child immediately at the end of the session.

If a parent or guardian will be late picking up a child, the parent/guardian must notify the home catechist in advance. This notice is to come directly to the home catechist or to the catechetical leader who will then notify the home catechist.

Revised & Approved: JAG 08/04

500.2 RECORDS AND FORMS

500.2.1 Permanent Record Cards
A Permanent Record Card must be kept for each student who registers in the Religious Education Program. These Record Cards are kept on file in the Parish Religious Education Office or a place designated by the pastor. Records are to be kept in a secure, fireproof cabinet.

Permanent Record Cards include all necessary information on the individual student: name, including family name; address; phone number; emergency phone number. It must also include pertinent health information, e.g., allergy information, asthma or other illness that may need immediate attention.

It must also contain a Sacramental Record: date and place of Baptism, Eucharist, Confirmation, and Penance.

Any learning problems that the student may have need to be stated on the Record Card. Records are confidential. Only persons who need the information for the safety and welfare of the child are to have access to the Permanent Record File. All catechists need to be instructed on their obligation to hold in confidence the information they receive concerning students and families.

500.2.2 Attendance Records
Attendance is to be recorded for each student at every session. If there are two successive absences that have not been reported by the parents/guardians, it is the responsibility of the catechetical leader to contact the family and record the reasons for
the absences. The total attendance for each year is to be recorded on the Permanent Record.

500.3 HEALTH AND SAFETY ISSUES

500.3.1 Health Records
All health information needs to be recorded on the Permanent Record Card.

500.3.2 Room Safety and Dismissals
No child or group of children is to be left unsupervised in any learning area. Careful supervision of students will help reduce the number of accidents that occur during the time of the Religious Education sessions.

The number of children in a given space must be in accord with the local fire code. This fire code is checked by the township/ or county fire department and the catechetical leader. It is recorded in the Religious Education Office or published in the learning space along with the fire regulations.

The scheduled time for class sessions is published before the sessions begin each year. Parents/ guardians must be notified of any change in schedule well in advance of the class.

No student is to be dismissed before the designated time unless there is a written note from the parent/ guardian. The student cannot leave until the parent/ guardian or person designated by them checks in at the Religious Education Office or with a person designated by the Catechetical Leader. In case of a home session, it must be cleared through the Catechetical Leader who will notify the home catechist.

Hall moderators/ parking lot moderators need to be aware of who picks up students. If a parent notifies the catechetical leader of a custody order, the child is to be dismissed only to a person authorized by that order.

500.3.3 Transportation
It is the responsibility of the parent/ guardian to provide transportation to and from each session.

500.3.4 Field Trips
Permission forms for transportation for activities outside of the parish are to be issued in enough time for the catechetical leader to check before the activity takes place. A sample Field Trip Permission Form may be found in Appendix A8. All volunteer drivers need to complete the Volunteer Driver Information Form located in Appendix A9.

The catechetical leader is to make a decision on the ability of the driver to safely transport children after reviewing the police report of the violations. If bus transportation is used, a certificate of insurance is required from the bus company. This will insure that proper maintenance has taken place and that the bus meets the required safety regulations. Refer to Diocesan Policy Manual, Article XXIII – No. 5 for further clarification of this topic.
500.4  RELATIONSHIP OF RELIGIOUS EDUCATION WITHIN THE PARISH
Children enrolled in a parish religious education program, have faithful attendance, and
manifest a sincere desire to learn their faith, are entitled to participate in parish
programs.
APPENDIX A
Appendix A-1: Data Gathering Form

DATA GATHERING FOR PARISH CATECHETICAL LEADER

Parish: ________________________________ Pastor: __________________________

Phone #: ___________________ Fax #: __________________ E-mail: _____________

# of Families: ________________ Check One: __ Urban __ Suburban
__ Rural __ Seashore

Languages spoken: ____________________ Primary culture: ________________

Religious Education Needs:

<table>
<thead>
<tr>
<th></th>
<th># of Students</th>
<th>Textbook Publisher</th>
<th>Days/Times of Classes</th>
<th>Location of Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-School</td>
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<tr>
<td>Elementary (1-6)</td>
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<tr>
<td>Junior High (7-8)</td>
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<tr>
<td></td>
<td></td>
<td># of Participants</td>
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<td># of Participants</td>
</tr>
</tbody>
</table>

Summer Programs: # of Participants Youth Ministry: # of Participants

RCIA: _________ RCIA adapted for Children: ________

Description of Program # of Participants

Adult Programs: ____________________________________________

Number of Catechists at the various levels: Pre-School: _____ Junior High: _____ Elementary: _____
High School: _____ RCIA: _____ RCIA (Children): _____ Adult: _____

Are Catechists paid? ___ No ___ Yes If yes, amount of stipend: _____

Number of Catechists certified in the diocese: _____

Number presently enrolled in classes: ____________
Responsibilities of the Catechetical Leader:
Sacramental Programs: to assist parents in preparation for reception of sacraments.

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<thead>
<tr>
<th></th>
<th>_yes</th>
<th>_no</th>
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<tbody>
<tr>
<td><strong>Baptism</strong></td>
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<tr>
<td><strong>Confirmation</strong></td>
<td>_yes</td>
<td>_no</td>
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<tr>
<td><strong>Eucharist</strong></td>
<td>_yes</td>
<td>_no</td>
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<tr>
<td><strong>Reconciliation</strong></td>
<td>_yes</td>
<td>_no</td>
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</table>

To what extent are clergy and staff involved in the sacramental instruction of parents and children?
___________________________________________________________________

Adult Religious Education:
Does the parish sponsor Adult Religious Education Programs during the year? _yes _no
Would the Catechetical Leader be responsible for Adult Religious Education? _yes _no

RCIA/ RCIA Adapted for Children
Person responsible for RCIA in the parish: ________________________________________
Person responsible for RCIA adapted for Children: _________________________________
Catechetical Leader’s involvement in RCIA:
___ resource person ___ Director ___ Team member ___ catechist

Catechetical Leader’s involvement in RCIA adapted for Children:
___ resource person ___ Director ___ Team member ___ catechist

<table>
<thead>
<tr>
<th>Parish Structure</th>
<th>_yes</th>
<th>_no</th>
<th>Catechetical Leader Relationship</th>
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<tbody>
<tr>
<td>Associate Pastor</td>
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<tr>
<td>Deacon</td>
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<td>Pastoral Minister</td>
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<tr>
<td>School Principal</td>
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<tr>
<td>Director of Liturgy</td>
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<tr>
<td>Youth Minister</td>
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</table>
Pastoral Council:  ___ yes  ___ no
Religious Education Committee:  ___ yes  ___ no
Liturgical Committee:  ___ yes  ___ no
Pastoral Council:  ___ yes  ___ no

Parish Structure (continued):
Frequency of Staff Meetings: __________________________________________
Personnel in attendance at Staff Meetings: __________________________________

Parish Catechetical Leader
The parish will supply adequate office space with telephone, etc. ___ yes ___ no The PCL will have (if needed): Salaried full-time secretary ___ yes ___ no Salaried part-time secretary ___ yes ___ no Other clerical assistance ___ yes ___ no The PCL will have access to equipment and materials needed, e.g., computer, printer, television, cassette and CD players, etc. ___ yes ___ no
The PCL will project and monitor an annual written budget based on the Parish Strategic Planning? ___ yes ___ no

List the five most important tasks to be developed or implemented by the PCL:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Based on the categories presented for a Parish Catechetical Leader, your parish sees a need for: ___
Director of Religious Education
____ Certified Coordinator of Religious Education to work with Pastor
____ Certified Coordinator of Religious Education to work with DRE
____ Assistant for Religious Education to assist Pastor in work of Religious Education

Please indicate the present status of the task of Religious Education.
Appendix A-2: Employment Application

Office for Religious Education
Parish Catechetical Leader
Employment Application

Date of Application: ________________
Name:__________________________________________________________________________________
(Last) (First) (Middle)
Social Security Number: ____________________________ Telephone Number: (_____)________________
Current Parish: __________________________________
Alternate Phone Number:(_____)____________ E-mail Address: ___________________________
Educational Background College/ University Name and Location of School Degree Area of Concentration
(Please also attach a copy of transcript from your most recent degree)
Position Desired ___ Director of Religious Education ___ Coordinator of Religious Education ___ Assistant in Religious Education
Type of Parish:_____________________________________________________
Program Components: Please check areas of interest and expertise.

(___) Elementary Religious Education       (___) Sacramental Preparation
(___) Special Religious Education       (___) Youth Religious Education
(___) Adult Religious Education       (___) R.C.I.A.
(___) R.C.I.A. adapted for Children

Full Time Placement: ___ Part-time Placement: ___
Reason for desiring employment as a Parish Catechetical Leader:
Annual Salary Expected: ____________________________
Employment History
List below present and past employment, beginning with your most recent

<table>
<thead>
<tr>
<th>Name Address/ Phone Number Previous Employer</th>
<th>From</th>
<th>To</th>
<th>Position</th>
<th>Person for whom you worked</th>
<th>Reason for Leaving</th>
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</table>

I hereby give permission to contact former employees concerning by prior work experience.

Signed: ____________________________________________
Personal References
(Not former employers or relatives)

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<thead>
<tr>
<th>Name</th>
<th>Occupation</th>
<th>Address</th>
<th>Phone Number</th>
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</table>

May we telephone you to follow up on this application at home? _____ yes _____ no
If yes, what is the best time to call? ________________________________

May we telephone you to follow up on this application at work? _____ yes _____ no
If yes, what is the best time to call? ________________________________

What is your business telephone number? ________________________________

Personal Qualifications
Comment briefly on how you see yourself as:
Leader in faith (views on relationships with pastor, clergy, principal, pastoral council members, catechists, students):
Authentic catechist (familiarity with Scripture, Catechism of the Catholic Church, General Directory for Catechesis, other pertinent church documents):
Administrator (views on organization of total religious education process, ability to and experience of budget and planning, supervising catechists, developing goals and objectives, communicating):
Continuing professional development (importance of educational update, participation in diocesan sponsored meetings, workshops, etc.):

Have you ever been convicted, in New Jersey or in any other state or jurisdiction, of any crime or disorderly offense:

  involving danger to the person
  against the family, children, or incompetents;
  involving theft; or
  involving any controlled dangerous substance or controlled substance analog?
  ___ no ___ yes re:
Please read and sign below:

The facts set forth in my application for employment are true and complete. I understand that if employed, any false statement on this application may result in my dismissal. I further understand that this application is not and is not intended to be a contract of employment, nor does this application obligate the employer in any way if the employer decides to employ me. I understand and agree that my employment is at-will and can be terminated by either party with or without notice, at any time, for any reason or no reason. No one other than an officer of the Company has any authority to enter into any agreement for employment for any specified period of time or to make any agreement contrary to the foregoing and then only in a writing signed by an Officer.

Signature of Applicant

Office Use Only

Criminal History Background Check:

Interviewed by: ________________________________

Date: ___________________

Letter from Pastor/ Community: __________ References: ________________________________

Placement: ________________________________ Date: __________________

Two copies are to be made of this form:

Remains in Parish of employment

Remains in Diocesan Office for Religious Education
A-3: D/CRE Performance Evaluation

Diocese of Camden

Name: _______________________________________
Pastor: _________________________________ Parish: _________________________
Evaluation Period: From _________________ to ____________________

Job Title: (Check one): ___ DRE ___ Certified CRE ___ CRE

I. Goals/objectives/accomplishments during the evaluation period:

II. Employee Performance Evaluation

Skills:

- Skills and knowledge necessary for the job
- Interest in and time spent on improving skills Pastor or D/CRE Comments, Recommendations:

Quality of Performance:

- Accuracy, neatness, thoroughness
- Initiative and resourcefulness
- Ability to make sound decisions (good judgment)
- Ability to plan/organize workload
- Willingness to assume responsibility
- Encourages teamwork in getting jobs done Pastor or D/CRE Comments, Recommendations:

Quantity of Work:

- Ability to meet deadlines
- Ability to maintain performance
- Ability to work under pressure
Pastor or D/CRE Comments, Recommendations:

Working Relationships/ Relating Ability:

- Ability to work well with Pastor
- Ability to relate effectively with parish staff
- Ability to relate effectively with catechists, aides
- Ability to relate effectively with parents

Work Habits:

- Regular attendance and punctuality
- Ability to coordinate/schedule work assignments
- Ability to pursue/share information

Communication Skills:

- Ability to express oneself orally
- Ability to express oneself in writing
- Ability to share information

Knowledge/ Skills:

- Knowledge adequate for position
- Participates in professional update
- Participates in Diocesan sponsored workshops
- Skills adequate for position

Outstanding
Meet Requirements
Needs Improvement

Pastor Signature: ________________________________ D/CRE Signature: ____________________
Date: _________________________________________
Appendix A-4:

Catechist Personnel Record

Date of Application: ________

I. Personnel

Name: ____________________________________________

(last) (first) (MI)

Home Phone: ____________________

Work Phone: ____________________

Address:

(street)_____________________________________________

(city) (zip code)

Email address: _______________________________________

II. Religious Background Are you a Catholic in good standing? ___ Yes ___ No

Why would you like to be a catechist?

III. Diocesan Certification

______________ Date of Certification as a Catechist in the Camden Diocese

Record of Classes towards Certification: Level 1: Mentor:

________________________________________ _______

Catechist: Vocation, Methods, Mission

_____ Creedal Catechesis    _____ Jesus the Catechist    _____ Sacramental Catechesis

_____ Moral Catechesis

Level 2: Level 3:

_____ Hebrew Scriptures    _____ Church History    _____ Christian Scriptures

_____ Catholic Social Teaching    _____ Prayer and Spirituality

_____ Religious Education and the Media    _____ Liturgy and Catechesis

IV. Criminal History Background Check: Date completed:_________

V. Child Assault Prevention Training (CAP): Date completed:_________

VI. Celebrations

Birth date: ______ ______  Anniversary (if married): ______ ______

(month) (day) (month) (day)
VII. Catechetical Experience

Level/s:
Parish:
Location:
Year/s:
Experience working with sacramental preparation …

VIII. Catechetical Update: Record of workshops, classes, retreats, etc., to continue personal growth in catechesis

Date: Event:

As a catechist in this parish program, you will be expected to devote 1¼ to 1½ hours per week in the classroom as well as at least 1 hour of preparation. In support of you and in pursuit of excellence in catechesis, you are also expected to attend ___ catechist meetings scheduled for the year and to pursue certification in the diocesan program. If you are already certified, you are encouraged to maintain validation of your diocesan certification.

Finally, you will be expected to work with the parents of the children in your class in recognition of their responsibility to ensure religious education for their children. Are you willing to work with the parents as well as this parish community to provide each child assigned to you with the optimum in religious education?
___ yes ___ no

Signature of Catechist: ________________________________

Signature of D/CRE: ________________________________ Date: __________________
Appendix A-5:
Level One Certification Courses for Catechists

Catechetical Process: Vocation, Methods, Mission
This course presents the vocation and evangelizing mission of the catechist. The sources include the basic contemporary catechetical documents of the Church. The catechist will learn the effective use of catechetical methodology for appropriate ages.

Jesus the Catechist: Who Do You Say That I Am?
This course gives the catechist the opportunity to reflect on the life of Jesus Christ—his humanity and divinity. In a prayerful setting, catechists respond to Jesus’ question, “Who do you say that I am?” Catechists understand that their image of Jesus is passed on to those they catechize.

Creedal Catechesis: Our Catholic Faith
The Catholic Church believes that God’s ongoing self-revelation is communicated in scripture and tradition. This course will provide a survey of doctrine based on the study of the Nicene Creed. Formational aspects will include prayer experiences and journaling.

Sacramental Catechesis
Based on sacramental theology as outlined in the Catechism of the Catholic Church this course will review the sacraments and relate them to the catechumenal model as outlined in the General Directory for Catechesis #91. This course will benefit those who work with children through adolescents and adults in helping them come to the celebration of the sacraments.

Moral Catechesis
Morality serves to distinguish between that which is good and evil and to apply this distinction to human behavior. This course will identify the foundations of Catholic Morality and apply these basic principles to Appendix A-6:

Issues confronting moral life.

Level Two Courses
Hebrew Scriptures
Christian Scriptures
Prayer and Spirituality
Liturgy and Catechesis

Level Three Courses

Church History
Catholic Social Teaching
Religious Education and the Media

Checklist for Evaluation Religion Textbook Series
Publisher: ________________________________ Copyright: ________________________________

Please rate each starred (*) item by placing an “x” in the appropriate column: 4Excellent; 3Good; 2-Fair; 1Negligible
**Series as a Whole**
* Aimed at developing child’s personal growth and faith
* Relates content to children’s experiences
* Moves from children’s life experience to faith experience
* Reveals the Christian Mystery in its entirety
* Gives sequential development of material
* Identifies and reinforces Catholic traditions and practices

**Parent Involvement**
* Provides information of program and theology for parents within text
* Gives notes for parents that summarize unit/lesson content
* Gives suggestions for at-home reinforcement
* Provides sessions for adult faith development

**Teacher Manual**
* Provides background materials on program’s pedagogy and theology
* Provides program scope and sequence chart
* Includes index to content treated in Series
* Clearly states theme, objectives, and overview of lesson
* Provides practical and appropriate exercises and activities
* Practical, attractive, easy-to-use format
* Offers variety of prayer experiences
* Includes openness to multiethnic cultures
* Sensitive to various learning styles
* Includes bibliographical references
* Provides answer keys
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<tr>
<td>* Attractive format</td>
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<td>* Colorful, useful graphics</td>
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<td>* Appropriate reading level</td>
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<td>* Highlights Catholic traditions and practices</td>
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<td>* Multicultural thrust in graphics and content</td>
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<td>* Practical applications, suggestions</td>
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<td>* Balanced integration of human experience, Scripture, doctrine and prayer</td>
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<td>* Learning aids: glossary, appendix, and catechism summary</td>
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<td>* Formal prayers</td>
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<td>* Presents the essence of faith as a relationship with God and with God’s people</td>
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<td>* Formulas and facts for memorization are based on level and ability of student</td>
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<td>* Treats the principle elements of Roman Catholic Doctrine: (Trinity, Incarnation, Paschal Mystery, Creation, Revelation, Grace, Faith, Hope, Charity, etc.)</td>
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<td>* Explores the development, message, and meaning of Sacred Scripture of both Old and New Testaments</td>
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<td>* Presents a variety of models of Church</td>
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<td>* Encourages participation in wider Church community</td>
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<td>* Explores the role of Mary in the Church</td>
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<td>* Explains liturgical seasons and feasts</td>
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<td>* Presents saints as role models</td>
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<td>* Encourages respect for Scripture as God’s Word</td>
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<td>* Treats the Sacraments as effective signs of Christ’s active presence among us</td>
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<td>* Gives adequate information on the content and form of the sacraments</td>
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<td>* Presents Catholic rules for living the Great Commandments: Law of Love, Ten Commandments, Beatitudes, Laws of the Church, etc.</td>
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* Fosters reverence and respect for life and the human person
* Expresses concern for the welfare of the poor and oppressed
* Promotes and proclaims principles of justice and peace
* Presents a theology of sin, both personal and social
* Promotes conscience formation

* Treats and encourages personal prayer
* Explains and explores liturgical prayer
* Suggests times for prayer services
* Prepares children for active participation in liturgy
* Promotes respect for other cultures and religious expressions

CHECK ONE

___ STRONGLY RECOMMEND THIS TEXT ___ RECOMMEND THIS TEXT ___ DO NOT RECOMMEND

Comments

Catechist Signature: ______________________________ Date: _____________
This Evaluation Tool is adapted from the Diocese of Camden, Guidelines for the Selection of Elementary Religion Textbooks.

Thank you for your effort in helping to evaluate textbooks to be used for the year beginning ________.
Appendix A-7: Home Safety

Home Safety

The information regarding the standards for the pastor or parish committee appointed by the pastor to determine the safety of the home and space used for classes is adapted from the N.J.A.C. 10:122-5.2 which lists the physical plant requirements for child care centers as defined in the Child Care Licensing Act. They are revised to fit the needs for judging the safety of a home used for Religious Education Classes. The areas of the home where the class is to be held are to adhere to these standards.

10:122-5.2 Physical Plant Requirements

All electrical outlets that are accessible to children shall have protective covers.
Floors, carpeting, walls, window coverings, ceilings, and other surfaces shall be kept clean and in good repair.
Stairways shall be free of tripping hazards such as: toys, boxes, loose steps, uneven treads, torn carpeting, raised strips, or uneven risers.
Carpeting shall be securely fastened to the floor.
The home shall be free of rodent or insect infestation and immediate action shall be taken to remove any infestation that may occur.
Toilets, washbasins, kitchen sinks, and other plumbing shall be maintained in good operating and sanitary condition.
All corrosive agents, insecticides, bleaches, detergents, polishes, any products under pressure in an aerosol spray can, and any toxic substance shall be stored in a locked cabinet or in an enclosure located in an area not accessible to children.

8. Walls, ceilings, window and door frames, and other painted surfaces shall be painted or otherwise covered whenever there is evidence of:
   a. Excessive peeling or chipped paint
   b. Heavily soiled conditions
All shelving shall be secured and not overloaded.
All floor and window fans that are accessible to the children shall have a grille, screen, mesh or other protective covering.

11. Outdoor maintenance are as follows:
a. The home, yard, and walkways shall be free from hazards to the health, safety, or well-being of a child.
b. The railings of balconies, landings, porches or steps shall be maintained in safe condition.
c. If there is a swimming pool on the property, ensure that the children do not have access to it.

12. Lighting requirements are as follows:
   a. All fluorescent tubes and incandescent light bulbs shall have protective covers or shields.
   b. Parking areas, pedestrian walkways, or other exterior portions of the premises subject to use by members of the religious education class or their parents/guardians or other designated adult who bring them to the home at night shall be illuminated to provide safe entrance to and egress from the home.

13. Heating requirements are as follows:
   a. The home shall not use portable liquid fuel-burning or wood-burning heating appliances.

Equipment, materials and furniture used with the children shall be of sturdy and safe construction, non-toxic and free of hazards.

There will be adequate space and seating to accommodate the number of children attending the class.

16. Emergency procedure requirements are as follows:
   a. The home shall prepare written emergency procedures delineating:
      i. The location of the first aid kit and any additional first aid supplies
      ii. The procedure for obtaining emergency transportation
      iii. The telephone numbers for obtaining police, fire, ambulance and poison control services, including the National poison Emergency Hotline at (800) 222-1222
      iv. An emergency evacuation procedure

No child will be left unattended in the home or on the property at any time.
Appendix A-8:
Child’s Name: _____________________________

PARENT PERMISSION FORM FOR FIELD TRIP PARTICIPATION

Dear Parent/ Legal Guardian:

Your son/ daughter is eligible to participate in a parish-sponsored activity requiring transportation to a location away from the class location. This activity will take place under the guidance and supervision of volunteers from ______________________ Parish.

A brief description of the activity follows: Name of Event: __________________________________________________________

Destination: ______________________________________________________________________________________________
Date/Time of Departure: __________________
Approved Chaperones:
Date/Anticipated Time of Return: _____________ _________________
Method of Transportation: ___________________ _________________________
Student Cost: _____________________________ _________________________

Please note that you are not only requesting the participation of your child in this activity and consent to such participation as well, but also that you are waiving any and all claim which you might have that might arise out of such participation.

We, _______________________ and _______________________, as parents/guardians of _________________ hereby give consent and permission for our child to participate in the activity described above with the Religious Education Program of ______________________ Church.

In consideration of permission granted by _____________________________ Church and the Diocese of Camden, New Jersey, for our child to participate in this activity, we release any and all claims against ______________________ Church, the Religious Education Program of _________________ Church, the Diocese of Camden, New Jersey, and their respective agents, servants, employees, trustees, administrators, and volunteers, for damages and/or injuries to us or our child which may arise from participation in this activity and agree to indemnify and hold these entities harmless from and
against any claim or claims brought by or on behalf of our child or by or on behalf of any person arising out of or in any way connected with our child’s participation in the activity.

(Print Parent/Guardian’s Name) (Print Parent/Guardian’s Name)

________________________________________________________

(Parent/Guardian’s Signature) (Parent/Guardian’s Signature)

(date) ___________________________ (date) _____________________

Please return this entire form by ____________________________
Appendix A9: Volunteer Driver Information Form

**DRIVER**

Driver’s Name: __________________________________ Date of Birth: ____________
Address: _____________________________ Phone #: __________________
Driver’s License #: ______________________

**VEHICLE:**
Name of Owner: __________________________ Make/Model: _______________
Owner’s Address: _________________________ Year: _______________________
License Plate: ____________ Registration expires: _______________________
Inspection expires: _______________

**INSURANCE:**
Insurance Carrier: _________________________ Policy #: ___________________
Expiration Date: _________________________ Liability Limits: _______________

⚠️ When using a privately owned vehicle, the limits are those that apply to the specific vehicle to be used.

⚠️ The minimum acceptable liability limit for privately owned vehicles is $100,000/$300,000.

**CERTIFICATION:**
I certify that that the information given on this form is true and correct to the best of my knowledge. I further certify that I have never been convicted of an offense involving a motor vehicle (not including any offenses which have been expunged). I understand that, as a volunteer driver, I must be 21 years of age or older, hold a valid driver’s license, and have the required insurance coverage in effect on any vehicle used to transport participants on this trip.

Signature of Driver Date ________________________________
MEGAN’S LAW COMMUNITY GROUP REGISTRATION FORM

N.J.S.A. 2C:7-1, et seq., commonly known as “Megan’s Law”, entitles community organizations with supervisory control over children and victims’ groups to information concerning the release of known sexual offenders who meet certain criteria.

Pursuant to the law, organizations must register with their local law enforcement agency. Organizations and groups to be included on the notification list are limited to those groups, agencies and organizations that own or operate an establishment where children gather under their care or where women are cared for. The Camden County Prosecutor’s Office shall then determine which organizations meet these requirements.

Please fill out the form below and return it to the appropriate police agency. If the Prosecutor’s Office determines that your organization or agency qualifies under the law, you will be notified of the release and whereabouts of certain sex offenders.

DATE OF REGISTRATION: ____________________________

NAME OF GROUP: _________________________________

____________________________________________________

ADDRESS:

____________________________________________________

FOR ATHLETIC ASSOCIATIONS: LOCATION OF FACILITY/FIELD USED: ________________________________

FOR GIRL/BOY SCOUTS:
LOCATION OF TROOP MEETING:

PHONE NUMBER: ______________________
FAX NUMBER: ______________________
CONTACT PERSON FOR NOTIFICATION:

__________________________________________________

OBJECTIVE OF ORGANIZATION:

__________________________________________________________

What kind of service(s) does the organization provide either for children or victims of crime in this county that should qualify it for notice of a sexual offender’ release from custody?

To Police Department:

this form must be forwarded to the camden county prosecutor’s office, attention: Megan’s Law Unit, 25 north Fifth Street, Camden, New Jersey 08102

REVISED FORM 1/23/98
Appendix A-11:
Suggested Measures for Implementing Safety Procedures in Religious Education Classes

♦ Internal communications: Since each parish location is different, it is up to each parish to have an established plan for internal communications. This might include the building’s intercom system or it might mean that each catechist keeps his/her cell phone available for emergencies. The catechetical leader is to have a phone list of each catechist for emergency use.

♦ Fire drills:
  o When the fire alarm sounds;
  o Children and catechists will follow fire drill procedures;
  o All will exit the building following the directions posted in each room;
  o Rooms are to be left with the door closed;
  o Children are to exit in a quiet, orderly manner;
  o Catechists must carry a class list with telephone numbers; roll is to be taken once the class has reached the assigned location;
  o All classes are to stay at their assigned location until the catechetical leader or a designated assistant has indicated safety to return to the building;

♦ Suspicion of a weapon:
  o If a catechetical leader or catechist suspects that a child has a weapon concealed in a bookbag or other belonging, every effort is to be made to separate the child from the weapon without arousing suspicion. The adult is to make a plausible reason to move the class to another location;
  o The suspicion is to be reported to the catechetical leader immediately who will then contact the pastor;
  o The catechetical leader in consultation with the pastor may search the suspected bookbag or belonging;
  o Police may be called if it is warranted;

♦ Intruder with a weapon:
  o The person who identifies a person as carrying a weapon must first secure his/her class;
  o The person is to put any children in the hallway into a classroom immediately;
  o The person is to call the catechetical leader on a cell phone to report the situation;
The catechetical leader then notifies the rest of the classes via cell phone or other established means that the building is “in lockdown mode”;

All catechists immediately close and lock doors, then turn off the lights;

The children move to a secure area in the classroom away from windows and sit on the floor in complete silence;

The catechetical leader calls the police immediately then notifies the pastor.

Shooting outside:

If a shooting occurs while people are outside of the building, quickly determine from where the shots are coming and how many shooters are involved.

If possible, move the group immediately to an area of safety – behind cover that will stop bullets.

Once shielded by cover, stay down and out of sight unless the position of the shooter(s) changes;

If there is no safe place to take cover, have everyone lie flat on the ground and very still, facing away from the shooter.

Bomb scare

Be aware that setting off the fire alarm could activate the bomb;

Have an established means of communication among catechists for alert in times of trouble;

Put this communication means into effect;

Contact the local police;

Have children exit the building immediately;

Catechists are to have a class list with telephone numbers with them at all times.

Revised & Approved: JAG Month/year: 8/05
Appendix B

Appendix B-1: Job Descriptions for Parish Catechetical Leaders

Director of Religious Education (DRE)
Recommended for large or very active parishes
Status/ FLSA: Full time Exempt
Recommended Minimum Salary: _______ plus benefits
Responsibilities:
Fully responsible for comprehensive religious education program including:

- Total Parish Religious Education including: Adults, Children, RCIA, RCIA adapted for Children, etc.
- Supervising Religious Education personnel
- Managing an Office with a budget
- Recruiting and training of catechists
- Planning programs at all levels
- Evaluating program curricula
- Acting as parish resource in methods and various areas of theology.

Answers to the pastor
Requirements:
- MA in Religious Education or related field
- Completed at least 3 years of supervised catechetical experience
- Approval from the Diocesan Office for Religious Education

Coordinator of Religious Education (CRE) A
Recommended for a medium to small and/ or active parish.
Status/ FLSA: Full time Exempt
Recommended Minimum Salary: _______ plus benefits
Responsibilities:
Responsible for Children’s Parish Religious Education Program using resources to complement Coordinator’s background and skills. This includes:

- Managing Religious Education Office
- Recruiting catechists and encouraging participation in diocesan certification process
- Planning programs with the pastor and in accordance with diocesan policies.
Answers to the pastor

Requirements:
  o BA with a concentration in theology or related field
  o Diocesan-Approved Certification as a CRE
  o Completed at least 3 years supervised catechetical experience
  o Participation in Diocesan Workshops/Conferences designed to develop religious
    education skills.
  o Approval of Office for Religious Education

Coordinator of Religious Education (CRE) B
Recommended as an assistant to the DRE
Status/FLSA: Full or Part time Exempt
Recommended Minimum Salary: __________ plus benefits
Responsibilities:
Directs one or more dimensions of a comprehensive parish religious education program. This includes:
  o Supervising support staff personnel
  o Recruiting catechists and coordinating their training through participation in diocesan
    certification process
  o Planning and evaluating programs for area of responsibility

Answers to the DRE
Requirements:
  o Diocesan-Approved Certification as a CRE
  o Participation in Diocesan Workshops/Conferences designed to develop religious
    education skills
  o Approval of Diocesan Office for Religious Education

Assistant for Religious Education (ARE)
Recommended for very small parishes or as an assistant to the CRE
Status/FLSA: Part time Non-Exempt
Recommended Minimum Salary: __________
Responsibilities:
Implements a single parish religious education program under the close supervision of the pastor or parochial vicar.

This includes:

- Supervising catechists
- Insuring participation in diocesan certification process among catechists
- Scheduling classes
- Ordering materials
- Carrying out program organizational details for the Pastor

Answers to the Pastor or CRE

Requirements:

- Basic Certification as a Catechist
- At least 3 years supervised experience as a catechist
- Participation in Diocesan Workshops/Conferences designed to update religious education skills
- Approval of Diocesan Office for Religious Education
Appendix B-2:
GUIDELINES FOR DETERMINING SALARIES OF PARISH RELIGIOUS EDUCATION

The attached worksheet is intended to be used by the pastor (or delegated supervisor) and the staff person to determine a MINIMUM salary.

PROCESS FOR DISCUSSION
Pastor and staff person individually review guidelines and job responsibilities.
Meeting of pastor and staff person to discuss the guidelines and develop a proposed salary.
Pastor confirms the proposed salary in writing to the staff person and the figure is included in the budget planning process for the upcoming year.

The salary information is based on the assumption of a 12-month, full-time, salaried position. That means that according to FLSA, it is an Exempt position.
Adjustment needs to be made for those who work fewer than 12 months or less than full-time.
A committee of pastors has met with Human Resources, Religious Education and Youth Ministry to determine a base salary that reflects a just wage.

Canon 1286, #2: Church administrators are to pay employees a just and decent wage so that they may provide appropriately for their needs and those of their family.

Economic Justice for All, #351: We bishops commit ourselves to the principle that those who serve the Church – laity, clergy and religious – should receive a decent livelihood and the social benefits provided by responsible employers in our nation.

Economic Justice for All, #353: In seeking greater justice in wages, we recognize the need to be alert particularly to the continuing discrimination against women throughout church and society, especially reflected in both the inequities of salaries between men and women and in the concentration of women in jobs at the lower end of the wage scale.

The other factors then are to be considered to determine the additional salary increments to arrive at a final figure salary.

Members of the Department of Human Resources and the Office of Religious Education are available for consultation.

Once a particular staff person’s base salary has been determined according to the factors suggested in these guidelines, the salary for subsequent years would then be adjusted according to the following factors:

Guidance provided by the diocese
Salary adjustment resulting from a change in job responsibilities
Achievement of further academic work or work related professional development
Outcomes of annual performance evaluation

(Current salary figures to determine a minimum salary expectation distributed to pastors annually)
1. Base Salary

Degrees are expected to be in ministry-related fields.)
Keep in mind that the level of pastor involvement must increase as the professional degree of the catechetical leader decreases.

Check highest level that applies:
___ Doctoral Degree
___ Master’s Degree

Ministry related field
18 credits toward Master’s degree in related field
___ Bachelor’s Degree

Certified through SPLC
Certification as a catechist/ youth minister

___ Associate Degree
Certified through SPLC
Certification as a catechist/ youth minister

___ High School Degree
Certified through SPLC
Certification as a catechist/ youth minister

Base Salary:
2. Increments

A. Experience
Average experience assumes a range of 3 to 10 years.
Number of years of fulltime, paid experience in field
Number of years of parttime, paid experience in field
Number of years of fulltime, paid experience in related field
Number of years of experience as volunteer in this field

Experience:

B. Size/ Complexity of Program
Keep the following recommendations in mind in choosing according to size and complexity of parish program.
DRE: Medium to Large, and/ or Active Parishes (more than 2000 families)
CRE/A: Medium to Large Parishes (1000 to 2000 families)
CRE/B: Large, and/ or Active Parishes – reports to DRE
 ARE: Small Parishes (less than 1000 families)

Enrollment: Consider increments for ___ 50100 ___ 501800 ___ 101300 ___ 801+ ___ 301500
Number of Catechists:
___ 510 ___ 4160 ___ 1120 ___ 6180 ___ 2140 ___ 80+
Complexity of Schedule:
Number of days a week, morning/afternoon/ evening class times, expectation of person to be present when the sessions are conducted
Number of Sites used in sessions:
Size/ Complexity

C. Sacramental Preparation/ Initiation
Indicate the following responsibilities that are part of the expectations.
___ Conduct the actual catechetical sessions for parent preparation and/ or adult education ___ Recruit and train the planning/ presenting team ___ General oversight of the planning and coordination of the program ___ Assist in the planning and celebrations of the liturgical events ___ Serve as a resource person to the sacramental preparation program as needed.
Consider the complexity/ size of the program including:
◆ Number of participants ◆ Retreat experiences ◆ Number of sessions ◆ Service requirements ◆
Parent sessions ◆ Interviews ◆ Candidate sessions ◆ Other ____________
Indicate the following sacramental programs/ processes included in this job:
◆ RCIA/ Catechumenate ◆ Confirmation for Youth ◆ Adult Confirmation ◆ First Penance ◆
Children’s Catechumenate ◆ First Eucharist ◆ Baptismal Preparation ◆ Other: ____________
Sacramental Preparation:

D. Catechist/ Team Member Recruitment
Check the following responsibilities that are included in the job expectations.
___ Plan and implement ongoing programs for catechist/ team member formation specifically approved by the respective diocesan office.
___ Provide a regular pattern of opportunities at the parish for catechist inservice development in theology, catechetical theory, learning styles, etc.
___ Provide for ongoing support and annual evaluation of catechists.
___ Conduct regular catechist meetings for lesson preparation and collaborative planning.
___ Provide information about and actively encourage catechists/ team members to participate in formation opportunities.
___ Oversee the recruiting and assigning of catechists/ team members.

Recruitment:
E. Personnel Supervision
Indicate the amount of responsibility required by the job description.

___ Supervision/ evaluation of other professional staff persons ___ Supervision/ evaluation of paid secretarial/ support staff ___ Supervision/ evaluation of volunteer office assistants ___ Supervision/ evaluation of volunteer catechists, team members, etc.

Personnel Supervision:
F. Program Administration
How many of the following responsibilities are part of the person’s work expectations? Check those that apply.
DRE’s will be responsible for all tasks by virtue of Job Description.
CRE’s will be responsible for most tasks.(refer to #300.4)
ARE’s will be responsible to the pastor for tasks b,g and h.
The pastor/DRE assumes the remaining responsibilities.
   a. ___ Overall visioning and direction of program
   b. ___ Management and coordination of program
   c. ___ Coordination of the planning processes including needs assessment, goals and objectives, and evaluation
   d. ___ Budget development, presentation, management
   e. ___ Coordinate the selection of published curriculum materials in accordance with diocesan guidelines
   f. ___ Regular communication with parents and periodic meetings with parents
   g. ___ Oversee the assignment of participants and scheduling of facilities
   h. ___ Maintain accurate records/ files on enrollment, personnel, costs, equipment, audiovisual materials, etc.

In accordance with Policy #300.4, check the following programs for which the person is responsible:
___ PreSchool/ Kindergarten Program
___ Elementary Religious Education Program (Levels 16)
___ Junior High Religious Education Program (Levels 78)
___ Junior High Youth Ministry Program (Levels 78)
___ High School Catechesis
___ High School Youth Ministry
___ Adult Faith Formation
___ RCIA
___ Children’s Catechumenate
___ Family Catechesis Program
___ Monitoring Home Schooling
___ Special Needs Religious Education
___ Summer Vacation Bible Program
___ Liaison with Regional Catholic School
___ Other: ___________________

Program Administration:

*The following increments are adjusted according to the particular needs of the individual parish.*
G. Relationships/ Accountability
Discussion needs to clarify the parish’s expectations concerning the person’s interaction with and accountability to the following over and above the person’s accountability to the pastor or other delegated supervisor. Indicate with whom the person is expected to relate:
  Parish staff (meetings, shared planning, etc.)
  Parish Pastoral Council
  Catholic School Principal
  Other individual parish staff member(s):
  Diocesan Office for Religious Education
  Diocesan Youth Ministry Office
  Others:

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<th>Relationships/ Accountabilities:</th>
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H. Other Responsibilities:
Use this category to include any other ministerial duties or responsibilities not included above.
Other Responsibilities

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Appendix C
Appendix C-1

DIOCESE OF CAMDEN
POLICY REGARDING CRIMINAL HISTORY BACKGROUND CHECKS
FOR EMPLOYEES AND VOLUNTEERS WHO HAVE CONTACT WITH CHILDREN OR
YOUNG PEOPLE

March 19, 2005

I. CHARTER FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE
In 2002, the United States Conference of Catholic Bishops issued the Charter for the Protection of
Children and Young People (“Charter”). Article 13 of the Charter provides as follows:
Dioceses/eparchies will evaluate the background of all diocesan/eparchial and parish personnel who
have regular contact with minors. Specifically, they will utilize the resources of law enforcement and
other community agencies. In addition, they will employ adequate screening and evaluative techniques
in deciding the fitness of candidates for ordination (cf. National Conference of Catholic Bishops,
Program of Priestly Formation, 1993, no. 513).

This Policy sets forth the procedures to be followed in the Diocese of Camden with regard to
performing criminal history background checks for individuals who will be permitted to interact with
children and/or young people. It applies to employees and volunteers – lay people, religious, deacons
and priests. This Policy supersedes the New Jersey Catholic Conference Statewide Policy on Criminal
History Background Checks for Employees and Volunteers of Nonprofit Youth Serving Organizations,
issued October 1, 2001 and the Diocese of Camden Implementation Plan for the Statewide Policy, and
has been developed in light of the Charter. With respect to candidates for ordination, this is a
supplement to existing policies, procedures and requirements addressed elsewhere.

II. APPLICABILITY OF THIS POLICY
All adult employees and volunteers (18 years of age or older) who have regular contact with minors
(under 18 years of age) must undergo appropriate evaluation, which must include a criminal history
background check. The criminal history background check procedures are explained below. In addition
to the criminal history background check, it is recommended that the prospective employee or
volunteer be interviewed and that references attesting to the person’s character and fitness to work with
minors be checked.

This Policy applies to:
◆ All activities sponsored, promoted or organized by the Diocese, a parish, a school or any other
entity affiliated with any of these, wherever the activity occurs.
◆ All activities that are permitted to occur on property owned or operated by the Diocese, a
parish, a school or any other entity affiliated with any of these, even if the activity is organized by an
outside party. If an outside party conducts a program or an activity for minors on parish or diocesan
property, the adults involved in that activity must undergo a criminal history background check.
◆ All activities that the Diocese, a parish, a school or any other entity affiliated with any of these
organizes, advertises, promotes or is otherwise involved in which are run by a third party at another
location. The adults involved in the activity must undergo a criminal history background check.
III. CRIMINAL HISTORY BACKGROUND CHECKS

A. INITIAL CRIMINAL HISTORY BACKGROUND CHECK

The following people must be fingerprinted and submit to a criminal history background check:

✧ Priests

✧ Religious Brothers and Sisters

✧ Seminarians (prior to first parish assignment)

✧ Deacons

✧ Candidates and Aspirants for the Permanent Diaconate

✧ Pastoral Associates/Assistants

✧ Teachers

✧ School employees (including those who work in the school but are paid by others – e.g., government-funded positions, contracted services) – substitute teachers, teacher aides, school physicians, school nurses, custodians, maintenance workers, bus drivers, security guards, secretaries, clerical workers and anyone else who has regular contact with students. Employees who are not on the premises when students are present do not require a criminal history background check.

✧ School volunteers who have regular contact with minors – e.g., volunteers in before-and after-school programs, lunchroom and cafeteria volunteers, tutors, schoolyard monitors, Bookmates volunteers, library volunteers, club leaders/monitors

✧ Daycare employees and volunteers

✧ Parish Catechetical Leaders
  ● Religious Education Teachers

✧ Trainers of altar servers

✧ Athletic Directors
  ● Athletic coaches
  ● CYO summer camp counselors

✧ Directors of Youth Ministry

✧ Scout Leaders

✧ Leaders of Children or Youth Music Ministry/Choirs

✧ Babysitters at Sunday Masses or other activities

✧ Instructors of any classes or activities for minors, including but not limited to, karate, dance, arts and crafts or other classes

✧ Chaperones and assistants who regularly assist at events involving minors

● Anyone accompanying or chaperoning minors on overnight activities

✧ Anyone who will be alone with minors

✧ Anyone else who has regular contact with minors in other groups, ministries or activities

B. CRIMINAL HISTORY BACKGROUND CHECK UPDATES
All criminal history background checks must be updated every three (3) years. In October of each year, parishes, schools, and each department of the Diocese and each other entity affiliated with the Diocese that deals with minors must review its list of employees and volunteers who are required to have criminal history background checks. Anyone who completed a criminal history background check more than three years prior must have an updated check. For example, in October, 2005, updated criminal history background checks must be performed on anyone who completed a check prior to September 30, 2002 and is still working or volunteering with minors. All criminal history background check updates will be performed through a Consumer Reporting Agency. The Consumer Reporting Agency presently used is USIS Commercial Services, Inc.

C. CRIMINAL HISTORY BACKGROUND CHECKS PERFORMED THROUGH THE DIOCESE

If a person undergoes a criminal history background check through the Diocese for one entity associated with the Diocese and then seeks to work or volunteer at another entity associated with the Diocese, that person need not undergo a second criminal history background check. For example, if an individual has been cleared to work as a teacher in a parish school and then wishes to volunteer with the youth group at another parish, the second parish does not have to perform an additional criminal history background check.

D. CRIMINAL HISTORY BACKGROUND CHECKS PERFORMED BY OTHERS

1. All employees and volunteers of the Diocese, parishes, schools, and other entities affiliated with any of these who are required to have a criminal history background check under this Policy, must have the check and updates done through the Diocese. Checks performed by organizations unrelated to the Diocese are generally not acceptable to qualify a person to work or volunteer. For example, if a potential volunteer has undergone a criminal history background check for his or her job, that person will still have to undergo a criminal history background check as required by this Policy. Exceptions to this rule are very rare and may be made only by the Diocesan Office of Safe Environment for Children, Youth and Adults (“Office of Safe Environment”) and only if there is sufficient proof that a criminal history background check was performed and that it was the same as the check that is required under this Policy.

2. As noted above, this Policy applies to all activities sponsored, promoted or organized by a parish or diocesan entity, wherever they occur, and to all activities that are permitted to occur on parish or diocesan property, even if the activity is organized by an outside party. When an outside organization conducts a program, the adults involved in that activity must undergo a criminal history background check. For employees and volunteers of the outside organization, the criminal history background check can be performed by the parish/diocesan entity or by the outside organization itself. If the outside organization performs criminal history background checks sufficiently similar to the checks required by this Policy, it may be sufficient to obtain confirmation that the people involved in the planned activity have been checked. The Diocesan Office of Safe Environment must be consulted to determine if the procedure is sufficient. The outside organization must submit a description of the criminal history background check it has performed and copies of the clearance documents received for each of the adults to be involved in the activity.

IV. ORGANIZATIONAL RESPONSIBILITIES

A. DESIGNATION OF A SAFE ENVIRONMENT COORDINATOR
Each parish, school, and other entity affiliated with the Diocese that deals with minors must designate a Safe Environment Coordinator.

The head of each department within the Diocese and the Vicariate for Human Services shall report to the Diocesan Office of Safe Environment whether or not the department has any activities such that employees or volunteers have regular contact with minors. If so, the department shall provide a general description of the activities, including frequency and an estimate of the number of employees and volunteers involved and shall designate a Safe Environment Coordinator.

B. RESPONSIBILITY FOR IMPLEMENTATION OF THE POLICY
The Safe Environment Coordinator will coordinate and facilitate the criminal history background checks. The Pastor or Administrator, the Principal, or the person in charge of the location will ensure that all employees and volunteers who have regular contact with minors have successfully completed a criminal history background check and that the check is updated every three years.

C. DUTIES OF THE SAFE ENVIRONMENT COORDINATOR
The Safe Environment Coordinator shall:
Compile and maintain a list of all employees and volunteers who have regular contact with minors and update the list as necessary. Coordinate and facilitate the criminal history background checks for all such employees and volunteers. Monitor the results of the criminal history background checks to make sure all are completed.

Respond to inquiries from and prepare reports requested by the Diocesan Office of Safe Environment
Sign a Confidentiality Agreement (Exhibit A) and submit it to the Director of the Diocesan Office of Safe Environment.

D. CONFIDENTIALITY
All documents related to criminal history background checks must be maintained in a confidential manner and stored in a locked cabinet. Such information may be accessed and reviewed as needed only by the Safe Environment Coordinator, the Pastor/Administrator, Principal, or other institutional head as the case may be, the Diocesan Office of Safe Environment, the diocesan attorneys, and in the case of schools, the Diocesan Catholic Schools Office. Access to information stored on a computer must be similarly limited and the information protected from disclosure to unauthorized individuals. The Diocesan Office of Safe Environment and the diocesan attorneys must be consulted before information may be disclosed to anyone else. Notwithstanding the confidentiality protections, an individual may review documents relating to himself or herself and shall be given copies of those documents upon request.

V. PROCEDURE FOR INITIAL CRIMINAL HISTORY BACKGROUND CHECKS (FINGERPRINTING)
A. FINGERPRINTING FOR SCHOOL EMPLOYEES:
The procedure for school employees is unchanged. Fingerprinting and criminal history background checks will continue to be performed through Sagem Morpho.
B. FINGERPRINTING FOR NON-SCHOOL EMPLOYEES AND ALL VOLUNTEERS:
Obtain fingerprint cards from the Diocesan Office of Safe Environment.
Give the employee or volunteer two fingerprint cards – a state card (black) and a federal card (blue) and a Disclosure and Release Form (Exhibit B).
All of the information requested on the cards must be typed or printed legibly in BLACK INK ONLY. Please make this clear to the individual because the State Police will return cards that are not completed properly and the process will start over again.
The individual must take the cards to a local police station or State Police barracks and ask to be fingerprinted. (Note: Some police stations may require an appointment or may do fingerprinting at designated times. Some may charge a small fee. The individual should call first to determine the local procedure.)

The individual must return both cards and the Consent form to the Safe Environment Coordinator, who will make sure the cards have been filled out completely and legibly in black ink.
The Safe Environment Coordinator will submit both of the cards, the Consent form, and the required fee to the Diocesan Office of Safe Environment. Generally, employees should pay for their own criminal history background checks and the parish, school or other institution entity should pay for criminal history background checks of volunteers. Note that the State Police will not accept a personal check. They will accept a business check (including a parish check), cashier’s check, money order or certified check.

The Diocesan Office of Safe Environment will submit the cards to the New Jersey State Police for a criminal history background check. The State Police forward one card to the Federal Bureau of Investigation, which also performs a criminal history background check. The State Police will report back to the Diocesan Office of Safe Environment stating either that there have not been any convictions or that a conviction was found. Details of the individual’s record will not be provided.

If there are no convictions, the Diocesan Office of Safe Environment will notify the Safe Environment Coordinator who requested the criminal history background check that the individual is ELIGIBLE for consideration to work or volunteer with minors.

10. If the State Police report that there is a conviction, the Diocesan Office of Safe Environment will send a copy of the State Police letter to the individual along with notification that the individual may not work or volunteer with minors.
If the individual believes the report is incorrect or that the conviction was for a minor offense and he or she still wishes to be considered for employment or to volunteer activity, that individual must request a full report from the State Police, which will identify the nature of the conviction(s), and must submit a copy of that report to the Diocesan Office of Safe Environment for evaluation.
The procedure for situations where a conviction is discovered is addressed below.

C. PROCEDURE FOR CRIMINAL HISTORY BACKGROUND CHECK UPDATES (USIS)
The employee/volunteer must complete and sign the Disclosure and Release Form (Exhibit B). The Safe Environment Coordinator will input the individual’s information into the USIS spreadsheet and submit it to USIS either through the website (https://members.usis-csd.com), by email (usiscompliance@usis-csd.com), or by fax (888-704-8762). The phone number for USIS is 800-584-4199.

USIS will provide a report to the Diocesan Office of Safe Environment which states whether or not there is a discrepancy in the person’s record. This may or may not relate to a conviction. For each individual with a discrepancy, USIS will provide a full report to the Diocesan Office of Safe Environment for evaluation.
If there are no convictions, the Diocesan Office of Safe Environment will notify the Safe Environment Coordinator who requested the criminal history background check that the individual remains ELIGIBLE to work or volunteer with minors.

If there is a record of a conviction, the Diocesan Office of Safe Environment will notify the individual and provide the individual with: (1) a copy of the USIS report; and (2) a written description of the rights of the consumer under the Fair Credit Reporting Act.

The procedure for situations where a conviction is discovered is addressed below.

VI. RESULTS OF CRIMINAL HISTORY BACKGROUND CHECKS
A. ELIGIBLE INDIVIDUALS

“ELIGIBLE” means only that the individual is not disqualified from working with minors as a result of the criminal history background check and the person in charge of hiring employees or selecting volunteers may consider the individual. The fact that the individual is “ELIGIBLE” does not mean that the individual must or should be hired or allowed to volunteer. The criminal history background check is only one part of the overall evaluation that will necessarily be made by the person in charge of the location.

B. DISQUALIFYING OFFENSES – NOT ELIGIBLE

CERTAIN TYPES OF OFFENSES CONCLUSIVELY DISQUALIFY A CANDIDATE. IF THERE IS A CONVICTION FOR ANY OF THE FOLLOWING TYPES OF OFFENSES, THE PERSON IS NOT ELIGIBLE AND MAY NOT BE EMPLOYED OR VOLUNTEER IN A POSITION WHICH PLACES HIM OR HER IN CONTACT WITH MINORS:

- crimes of the first or second degree
- sexual offenses
- offenses against a child, including, but not limited to, sexual abuse, abuse, neglect, abandonment, and cruelty
- endangering the welfare of a child or an incompetent or mentally incapacitated person
- resisting arrest
- offenses involving the manufacture, transportation, sale, possession, distribution, or use of a controlled dangerous substance or drug paraphernalia
- offenses involving the use of force or the threat of force against a person or property, including, but not limited to, robbery, aggravated assault, stalking, kidnapping, arson, manslaughter, and murder
- offenses involving firearms or other weapons
- offenses of the third degree involving theft
- recklessly endangering another person
- terroristic threats
- criminal restraint
- luring, enticing a child into a motor vehicle, structure, or isolated area
- causing or risking widespread injury or damage
- criminal mischief
burglary
usury
threats and other improper influence
perjury and false swearing
resisting arrest
escape
conspiracy to commit or an attempt to commit any of the crimes listed above

C. OTHER OFFENSES
Convictions for offenses not listed in Section B, may or may not result in disqualification, depending upon an evaluation of the particular circumstances. If either the State Police report or the USIS report identifies a conviction for an offense other than those listed in Section B, and the individual still wishes to be considered for the job or a volunteer position, the individual must notify the Director of the Diocesan Office of Safe Environment, in writing.

The matter will be referred to a Safe Environment Committee for evaluation. The Committee shall consist of the Director of the Diocesan Office of Safe Environment, the Vice Chancellor, and three to five additional people appointed by the Vice Chancellor, including at least one female parent of a minor and one male parent of a minor. The Vice Chancellor may establish a standing committee for these purposes or assemble ad hoc committees as the need arises. A diocesan attorney shall be present at all meetings and deliberations of the Committee, but will not have a vote.

The Committee shall consider the information provided by the State Police and/or USIS, information provided by the individual, and information provided by the person in charge of the location where the individual wishes to work or volunteer. The Committee may consider other information that is available to it.

The Committee will endeavor to reach a consensus on whether the individual is ELIGIBLE or NOT ELIGIBLE to work or volunteer with minors. In the absence of a consensus, the decision will be made by majority vote.

If the Committee determines the person is NOT ELIGIBLE, the Director of the Diocesan Office of Safe Environment shall so notify the Safe Environment Coordinator.

If the Committee determines the person is ELIGIBLE, the Director of the Diocesan Office of Safe Environment will inform the Pastor, Principal, or person in charge of the location that the individual is ELIGIBLE for consideration and shall provide a written explanation of the information obtained by and considered by the Committee in making the decision.

If a person is determined to be ELIGIBLE, the Pastor, Principal, or person in charge of the location will make the final decision whether or not to allow the person to work or volunteer with minors. However, the Pastor, Principal, or person in charge of the location must consult with diocesan counsel before doing so.
D. NOT ELIGIBLE

The Diocesan Office of Safe Environment will notify the Safe Environment Coordinator who requested the criminal history background check that an individual is NOT ELIGIBLE to work or volunteer with minors in the following circumstances:

If the State Police and/or USIS report a conviction was found and the individual does not wish to pursue the matter and/or does not submit the required information to the Diocesan Office of Safe Environment.

If the individual obtains a copy of his or her record and supplies it to the Diocesan Office of Safe Environment and that record reveals a conviction for a disqualifying offense (VI. B). If the Safe Environment Committee determines that that the individual is not eligible (VI. C).
Appendix C-2:

**Contract for Employment as a Full-Time Lay Parish Catechetical Leader**

We, the undersigned, hereby agree that (employee) ___________________________ will be employed by (parish) _____________________________ in (city) _____________________________, as ___ Director of Religious Education ___ Coordinator of Religious Education. The term of employment beginning on _____________ __, 20___, and ending _________ ___, 20___.

The Catechetical Leader agrees to carry out the responsibilities identified in the Job Description attached to this Agreement. The parish agrees to provide administrative necessities.

The parish agrees to pay the Catechetical Leader $_______________ per year, to be paid in ___ equal installments. The Catechetical Leader is also entitled to all the benefits provided to parish employees in accordance with the parish policy and, if applicable, diocesan requirements.

The Catechetical Leader agrees to adhere to diocesan requirements for: continuing education and certification the integrity of the parish religious education program

The Catechetical Leader is expected to work ___ hours a week adapted to the needs of the parish. Compensatory time will be allowed for work beyond the stipulated number of work hours per week.

The Catechetical Leader is entitled ___ vacation days, ___ sick days, and ___ personal days per year. Vacation, sick and personal time are not accrued. Vacation must be approved in advance by the Pastor. The Catechetical Leader is entitled to the same holidays and holy days as the parish staff except as follows: ________________________________.

The Catechetical Leader will be allotted a sum of $_____ for use for professional development (i.e., pursuit of degree, attendance at conferences, workshops, etc.). Time taken for continuing education, workshops, institutes, shall not be deducted from earned leave or vacation to which the catechetical leader is entitled.
The religious education program is an integral part of the ministry of the Catholic Church. It serves to educate the faithful in the Catholic Faith and to prepare them for sacraments. It is a ministry of teaching and transmitting the Faith. Given the nature of this service and its importance for the Faith life of the parish, the Catechetical leader serves at the discretion of the Pastor.

This contract is a continuing contract of employment and shall remain in full force and effect, subject to all the provisions set forth until a new contract is completed, which completion should take place before the last day of the current contract year.

Given that “the single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader” (NDC 54.5), the catechetical leader recognizes the importance of giving witness to the Faith by upholding the doctrinal and moral teachings of the Catholic Church authentically and faithfully in all aspects of ministry. He/she is called to a personal fidelity to the Church.

Signed: ___________________________,
Catechetical Leader
_________________________________,
Pastor (Parish Seal)
Date: ___________________________________
Approved: ___________________________, Diocesan Director for Religious Education
(one copy of this contract is to be kept on file in the Diocesan Office for Religious Education) Rev. 0406
Appendix C-2:

**Contract for Employment as a Part-Time Lay Parish Catechetical Leader**

We, the undersigned, hereby agree that (employee) ___________________________ will be employed by (parish) __________________________________ in (city) __________________________, as part time ___ Director of Religious Education ___ Coordinator of Religious Education. The term of employment beginning on _________________, 20__, and ending ________________, 20__.

The Catechetical Leader agrees to carry out the responsibilities identified in the Job Description attached to this Agreement. The parish agrees to provide administrative necessities.

The parish agrees to pay the Catechetical Leader $_______________ per year, to be paid in ___ equal installments.

The Catechetical Leader agrees to adhere to diocesan requirements for: continuing education and certification the integrity of the parish religious education program

The Catechetical Leader is expected to work ___ hours a week adapted to the needs of the parish. Compensatory time will be allowed for work beyond the stipulated number of work hours per week.

The Catechetical Leader is entitled ___ vacation days, ___ sick days, and ___ personal days per year. Vacation, sick and personal time are not accrued. Vacation must be approved in advance by the Pastor. The Catechetical Leader is entitled to the same holidays and holy days as the parish staff except as follows: ________________________________.

The Catechetical Leader will be allotted a sum of $_____ for use for professional development (i.e., pursuit of degree, attendance at conferences, workshops, etc.). Time taken for continuing education, workshops, institutes, shall not be deducted from earned leave or vacation to which the catechetical leader is entitled.

The religious education program is an integral part of the ministry of the Catholic Church. It serves to educate the faithful in the Catholic Faith and to prepare them for sacraments. It is a ministry of
teaching and transmitting the Faith. Given the nature of this service and its importance for the Faith life of the parish, the Catechetical leader serves at the discretion of the Pastor.

Given that “the single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader” (NDC 54.5), the catechetical leader recognizes the importance of giving witness to the Faith by upholding the doctrinal and moral teachings of the Catholic Church authentically and faithfully in all aspects of ministry. He/she is called to a personal fidelity to the Church.

This contract is a continuing contract of employment and shall remain in full force and effect, subject to all the provisions set forth until a new contract is completed, which completion should take place before the last day of the current contract year.

Signed: ______________________________,  
Catechetical Leader  
________________________________,  
Pastor (Parish Seal)

Date: __________________________________

Approved: ___________________________, Diocesan Director for Religious Education  
(one copy of this contract is to be kept on file in the Diocesan Office for Religious Education)  
Rev: 0406
Appendix C-3

Contract for Employment as a PartTime Lay Parish Catechetical Leader

We, the undersigned, hereby agree that (employee) ___________________________ will be employed by (parish) ___________________________ in (city) ___________________________, as parttime ___ Director of Religious Education ___ Coordinator of Religious Education. The term of employment beginning on _________________, 20___, and ending _________________.

The Catechetical Leader agrees to carry out the responsibilities identified in the Job Description attached to this Agreement. The parish agrees to provide administrative necessities.

The parish agrees to pay the Catechetical Leader $_______________ per year, to be paid in ___ equal installments.

The Catechetical Leader agrees to adhere to diocesan requirements for: continuing education and certification the integrity of the parish religious education program

The Catechetical Leader is expected to work ___ hours a week adapted to the needs of the parish. Compensatory time will be allowed for work beyond the stipulated number of work hours per week.

The Catechetical Leader is entitled ___ vacation days, ___ sick days, and ___ personal days per year. Vacation, sick and personal time are not accrued. Vacation must be approved in advance by the Pastor. The Catechetical Leader is entitled to the same holidays and holy days as the parish staff except as follows: ____________________________.

The Catechetical Leader will be allotted a sum of $_______ for use for professional development (i.e., pursuit of degree, attendance at conferences, workshops, etc.). Time taken for continuing education, workshops, institutes, shall not be deducted from earned leave or vacation to which the catechetical leader is entitled.

The religious education program is an integral part of the ministry of the Catholic Church. It serves to educate the faithful in the Catholic Faith and to prepare them for sacraments. It is a ministry of teaching and transmitting the Faith. Given the nature of this service and its importance for the Faith life of the parish, the Catechetical leader serves at the discretion of the Pastor.
Given that “the single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader” (NDC 54.5), the catechetical leader recognizes the importance of giving witness to the Faith by upholding the doctrinal and moral teachings of the Catholic Church authentically and faithfully in all aspects of ministry. He/she is called to a personal fidelity to the Church.

This contract is a continuing contract of employment and shall remain in full force and effect, subject to all the provisions set forth until a new contract is completed, which completion should take place before the last day of the current contract year.

Signed: ________________________________,
Catechetical Leader
_________________________________,
Pastor

Date: ________________________________

Approved: ___________________________, Diocesan Director for Religious Education
(one copy of this contract is to be kept on file in the Diocesan Office for Religious Education)
Rev: 0406
DIOCESE OF CAMDEN
TEMPORARY DISABILITY PLAN
ELIGIBILITY

All regular lay employees who work for a parish, school, institution or agency of the Diocese of Camden, and are not covered by the New Jersey Temporary Disability Plan, are eligible for this Plan. Employees of an institution owned and operated by a religious order, or personal employees of a religious community, are not eligible to participate in this Plan. Additionally the following conditions must be met.

The employee must have become disabled within 14 days of his or her last day of covered employment and must have earned in the 52 weeks prior to the disability at least $103 in each of 20 weeks or must have earned in the same 52 week period a total of $5,200.
An employee must have been disabled for at least 7 days, and
An employee must be disabled as defined in the Plan, i.e., to the extent that he/she cannot perform his/her regular duties, and he/she must be under the care of a licensed physician, dentist, optometrist, podiatrist, chiropractor, or psychologist.

HOW TO PARTICIPATE:
There is no need to formally enroll. All eligible employees automatically participate in the Plan.

CARRIER:
Diocesan Temporary Disability Plan

COST:
The employer pays the entire cost of benefits paid under the Plan. The term employer means the location where the disabled individual is or was physically employed.

COVERAGE:

1. The benefit amount:
The plan provides that an employee will receive a weekly income of 2/3 of his/her average weekly wage up to the maximum permitted ($452). Under no circumstances will an employee receive less than the weekly minimum of $90.
2. Total Benefits Payable:

The maximum amount of benefits which may be paid for a period of disability is one-third of the total wages paid to the employee during the base year (52 weeks prior to disability), or 26 times the weekly benefit amount, whichever is the lesser.

AVERAGE WEEKLY WAGE:
The method for calculating averages weekly wages for disability benefits is based on the base week earnings in the eight calendar weeks immediately before the week in which the disability begins. The total base week wages earned during these weeks are divided by the number of base weeks in the eight-week period to obtain the average weekly wage. (The weekly wage may include overtime pay, tips and/or the cash value of remuneration other than cash.)

LIMITATION OF BENEFITS:
No benefits are paid to any employee:
For the first seven consecutive days of each period of disability, (the “Waiting Period”). The waiting week becomes payable when disability benefits have been paid for all or some part of each of the three weeks immediately following the waiting week. In the case of a non-work related accident or hospitalization where it may be assumed that the disability will be of considerable duration, the waiting week may be waived.

For any period during which the employee is not under the care of a legally licensed physician, dentist, optometrist, podiatrist, chiropractor, or psychologist.
For any period of disability due to willfully and intentionally self-inflicted injury, or injury sustained in the perpetration by the employee of an unlawful act.
For any period of disability resulting from an induced abortion.
For any period during which the employee performs any work for remuneration or profit.

COMMENCEMENT OF BENEFITS:
The temporary disability benefit begins after 7 calendar days, (the “waiting week”). After benefits have been paid for 3 consecutive weeks, benefits shall then be payable for the 7 day waiting week unless the employee used sick leave, vacation time or personal days during that period of absence. (See Item 1 under Limitation of Benefits for when the 7-day waiting week may be waived).
TERMINATION OF BENEFITS

Benefits shall cease at the earliest of the following dates:
The first working day an employee returns to work, or
The date the maximum benefit payable has been reached.

GENERAL INFORMATION:

Employees have the option of applying accumulated sick leave at the commencement or at the end of the disability period. It is not required that sick time be used during a period of disability.

Health Insurance benefits continue during the period of disability, as defined in the Plan. Should an employee not return to work after a period of disability, health insurance benefits will cease as of the day disability ends. Employees who do not return to work will be offered an opportunity to continue Health Insurance at their own expense for up to 18 months.

Maternity benefits are treated as disability and paid under the Temporary Disability Plan.

When a claim for temporary disability benefits is approved, the employee will be notified in writing and also informed that he/she is also covered by the Family Medical Leave Act for up to 12 weeks, which runs concurrently with the period of temporary disability.

The Diocese of Camden reserves the right to request a second medical opinion at the expense of the Diocese.

A benefit payable under the Temporary Disability Plan is subject to Federal taxation for Social Security, Medicare, and Federal income taxes. The benefit is not subject to New Jersey State tax.

FILING A CLAIM:

An employee who becomes disabled must notify his/her employer as soon as possible. The employer will have the employee and his/her attending physician complete a Temporary Disability Claim Form. The completed form must be returned within 30 days of the commencement of the employee’s disability. All or some of the benefits may be lost if the claim is not filed timely, (i.e., more than 30 days after the onset of disability), and good cause for late filing cannot be established.

IF A CLAIM IS DENIED:
An employee who disagrees with the employer as to the entitlement to temporary disability benefits may, within 10 days of the date of the decision was mailed, appeal to the Plan Administrator and obtain a hearing. The Plan Administrator is in the Diocese of Camden Office of Human Resources. Appeals must be submitted in writing stating the nature of the disability and why the employee disagrees with the initial decision. In the event of ambiguity or conflict, the decision of the Plan Administrator will prevail. Employees should contact the Office of Human Resources at the Camden Diocesan Center for additional information on the appeals process.

EXPIRATION DATES:
Resignation, Reduction in Force, Retirement, Dismissal and/or Termination of employment for any other reason will terminate coverage under the Temporary Disability Plan as follows:
Non-contracted Employees: Coverage under the Plan expires the day employment terminates for any of the reasons cited above.

Contracted Employees: Benefits under this plan are limited to those periods of time indicated by employment contracts. An employee disabled after the date of expiration of the employment contract is not eligible for benefits under the Plan.

An employee who is disabled at the recommencement of the employment contract is eligible for benefits provided no other compensation or other source of benefits is available. An employee whose disability extends beyond the expiration of the employment contract will continue to receive benefits provided the disability was incurred during the period governed by the employment contract.

NOTE:
Employment for teachers and other education institution employees is defined as occurring during the academic or 10-month school year, and does not include the summer vacation months. Therefore, Temporary Disability benefits will not be paid during the summer vacation months except in that instance where the employee is paid for a 12-month year.
Revised: 12/17/2002
TEMPORARY DISABILITY INSURANCE CLAIM FORM
DIOCESE OF CAMDEN APPROVED PRIVATE PLAN

(To be completed by patient insured)

Name: ____________________________________________

Address: ________________________________________________________________

City:______________________________ State: _________ Zip: ___

Authorization to release information: I hereby authorize the undersigned Physician or treating source to release any information acquired in the course of my examination or treatment.

Signature: __________________________ Date: __________

ATTENDING PHYSICIAN/TREATING SOURCE STATEMENT

Diagnosis and Concurrent Conditions:

<table>
<thead>
<tr>
<th>Date symptoms first appeared or accident occurred:</th>
<th>Date patient first consulted you about this condition:</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ /</td>
<td>/ /</td>
</tr>
</tbody>
</table>

Has patient ever had the same or similar condition:

Yes No

If Yes, When / / 

Please describe: ____________________________________________

State exact reason why patient cannot perform normal work duties of his/her employment:

______________________________

________

Patient was partially disabled:

From: __________ / / __________

To: __________ / / __________

IS PATIENT STILL UNDER YOUR CARE?

Yes No

Patient was continuously and totally disabled (Unable to Work)

From: / / 

To: / / 

If still disabled, show date patient is expected to be able to return to work.

Date: / / 

Patient was house confined, From: To:
TEMPORARY DISABILITY INSURANCE CLAIM FORM
DIOCESE OF CAMDEN
APPROVED PRIVATE PLAN

Name: ________________ SSN: ________________
Address: ____________________________ City: __________ State: ________________
Zip: ____________________________ Date of Birth: ________________

Employer’s Name: __________________________________________________________
Address: ____________________________ City: __________ State: ________________ Zip: ________________

Date Illness began or Injury Occurred: ___ / ___ / ___
Were you injured while working? Yes: ___ No: ___

Treating Source:
Name: ____________________________
Address: ____________________________
City: __________ State: ________________ Zip: ________________

Name and Address of Hospital:
Name: ____________________________
Address: ____________________________
City: __________ State: ________________ Zip: ________________

Were you employed by any other organization at the time your disability occurred? Yes: ___ No: ___
If Yes, List Name, Address, and Telephone Number below.

Name your Employer or Employers during the past (12) months.
Employer Name: __________________________________________________________
Dates Worked: From: ___ / ___ To: ___ / ___
Mo. Yr. Mo. Yr. Address: ____________________________ City: __________ State: ________________

Last date worked prior to disability
Date: ___ / ___ / ___

Were you unemployed at the time the disability began? Yes: ___ No: ___

If Illness, House confinement From: ___ / ___ / ___ To: ___ / ___ / ___
When did, or will you resume any part of your work: (date) ___ / ___ / ___
Are you Insured for Disability Elsewhere? Yes: ___ No: ________
If “yes” name employer and state amount of benefits received:

I certify that the forgoing statements are complete and accurate and I hereby authorize any physician or other person, any hospital or other institution who has rendered care to me to release any and all information as may be required to the Diocese of Camden. A Photostat of this authorization would be as valid as the original.

SIGNATURE: _____________________________ DATE: ______________________________
CAMDEN DIOCESE LEAVE OF ABSENCE

DATE: 
REQUESTED BY: 
FROM: TO: 
EDUCATIONAL PURPOSE: 
INSTITUTION: 

COMMENTS: 
DATE RECEIVED: 
REGISTRAR’S CERTIFICATE OF MATRICULATION RECEIVED: ______________
APPROVED NOT APPROVED 
PASTOR’S SIGNATURE DATE 

DIOCESE OF CAMDEN 
SEVERANCE PAY PLAN 

PURPOSE: 
To implement a non-contributory severance pay plan the cost of which is to be borne exclusively by 
the employer-instrumentality in the Diocese of Camden as of July 1, 1983, to cover all permanent full-
time employees. This plan shall not be applicable in the case of any employee who is terminated for 
cause. This plan shall not be applicable in case of a voluntary termination.

PROVISIONS: 
This program is titled the Severance Pay Program of the Diocese of Camden, New Jersey 
It is effective as of 12:01 a.m., July 1, 1983 

3. Severance pay will be computed and paid, when eligible, on a weekly basis, according 
to the following schedule based upon the salary or wage of the terminated employee for the last 
completed weekly pay period prior to termination. 
Less than six months No benefit 
Six months but less than two years Two full weeks salary 
Two years but less than three years Three full weeks salary
Three years but less than four years Four full weeks salary
Four years but less than five years Five full weeks salary
Five years but less than six years Six full weeks salary
Six years but less than seven years Seven full weeks salary
Seven years but less than eight years Eight full weeks salary
Eight years but less than nine years Nine full weeks salary
Nine years but less than ten years Ten full weeks salary
A minimum of ten years Twelve full weeks salary

In the case of teachers, “salary” shall be calculated by dividing their annual base compensation by fifty-two (52) to ascertain a weekly salary. Once it is determined that an instrumentality of the Diocese of Camden is to involuntarily terminate an employee other than “for cause”, then such instrumentality shall so notify the Office of Human Resources, the Plan Administrator, forthwith so that inquiries can be effected in an attempt to secure another suitable position for such employee within the diocese. The inability of the Diocese to locate another suitable position shall entitle the employee to the previously specified benefits under this Plan.

Years of employment will be calculated from the first day of employment until the date of involuntary termination. Calculation of total time accumulated for the purposes of Paragraph 3 shall be for continuous and uninterrupted service with any instrumentality of the Diocese of Camden.

Service with one or more instrumentalities shall be deemed to be continuous and uninterrupted provided it is consecutive.

Service shall be deemed to be continuous and uninterrupted in the case of educational instrumentalities notwithstanding the fact that such educational instrumentalities do not operate during the normal and accepted vacation periods.

Implementation of this Plan by the Diocese of Camden is not intended to confer, and does not confer any legal, equitable, contractual or other right on any kind on any employee of any instrumentality of the Diocese. It may at any time, and with or without cause, be amended in whole or in part by the Diocese and/or abrogated in its entirety.
In the case of an employee who is delivered of a child, maternity leave of up to one year, during which time the employee is not otherwise gainfully employed, shall not be deemed to interrupt the continuous and uninterrupted service required in Paragraph 6; provided, however, that such maternity leave shall not be calculated as employment for purposes of Paragraph 3.

No payment shall be made under this plan to any employee who, at the time of involuntary termination, is entitled to receive any other type of severance pay or unemployment compensation or any kind pursuant to any type of agreement or requirement.

No payments shall be made under this Plan to any employee who, within 10 business days of termination has obtained another suitable position.

Any employee receiving benefits under the provisions of the Diocesan pension program shall be ineligible for benefits under this Plan.

Roman Catholic agencies, institutions and instrumentalities which are located in the Diocese of Camden, but which are not subject to the civil authority of the Ordinary of the Diocese, may participate in this program, with the approval of the said Ordinary, on a voluntary basis; provided, however, that such participation of any such agency, institution or instrumentality shall be conditioned upon such entity complying with all applicable provisions of this program. Participation by any such agency, institution or instrumentality is not intended to confer, and does not confer, any legal, equitable, contractual or other right or any kind or nay employee of any such entity. Participation of any such entity in this program may be terminated, at any time and with or without cause, by such entity or by the Ordinary.

Notwithstanding any other provisions of this Plan no employee of any educational institution shall be entitled to any benefits hereunder during the summer vacation period between academic years. Notwithstanding any other provisions of the Plan, any employee of an educational institution who has been subject to an involuntary termination at the end of the academic year, and who normally does not work at such educational institution during the summer vacation period, and who is not otherwise gainfully employed on the first day of the next succeeding year shall, only at such time, receive the appropriately computed benefits under this Plan.
DEFINITIONS:
Another Suitable Position As used in paragraph 5, this shall be a similar position in a comparable field for which the employee is suited by education and/or experience. In order to qualify as “another suitable position” such position must pay not less than 90% of the employee’s current annual salary, and be at a reasonable distance from the employee’s residence.
Employee Same definition as “permanent full-time lay employee”

Employer-Instrumentality Any diocesan office, parish, school or agency subject to the civil jurisdiction of the Ordinary of the Diocese of Camden or any other Roman Catholic agency, institution or instrumentality located in the Diocese of Camden but not subject to the civil jurisdiction of the said Ordinary but which does participate in this Plan.

Involuntary Termination A termination of employment because of a reduction in force.
Permanent Full-time Lay Employee Shall mean a person in the lay state who regularly works 35 or more hours a week in at least 36 or the 52 weeks in a year in an employer-instrumentality. It shall not include permanent deacons.

Plan Administrator Shall mean the person, entity or office delegating the authority to administer this Plan.

Termination for Cause Shall mean misfeasance, malfeasance, nonfeasance, unsatisfactory job performance or misconduct on the part of the employee. It shall also be deemed to include any behavior or conduct or the adoption of any lifestyle contrary to the teachings of the Roman Catholic Church or the best interest of the Diocese of Camden as the terms “teachings” and “best interests” shall be defined in the sole and absolute discretion of the Ordinary of the duly elected or appointed administrator. The final determination as to whether the employee has engaged in misfeasance, malfeasance, nonfeasance or misconduct or has performed his or her job in an unsatisfactory manner shall rest solely with the Ordinary.

In the case of participation in this Plan by any Roman Catholic agency, instrumentality or institution not subject to the civil jurisdiction of the Ordinary of the Diocese of Camden the words “resident superior in the Diocese of Camden” shall be substituted for the word “Ordinary” in this definition of termination for cause.
POLICY OF THE CATHOLIC DIOCESES OF NEW JERSEY ON AIDS

PREAMBLE

Christ invites each of us to be active participants in his ministry. In this way the healing supportive presence of Jesus is brought to the suffering people of our day. This statewide policy is adopted by the Catholic dioceses of New Jersey because the growing AIDS crisis requires compassionate response.

This policy focuses on the four primary relationships of the Church to individuals: as pastoral minister, as employer, as educator and as social service provider. It is not the intention of this policy neither to address the medical aspects of the disease nor to suggest the response of the Catholic health agencies to the problem. This policy is based upon current medical knowledge and current law. * Amendments may be made in the future.

THE CHURCH AS PASTORAL MINISTER

Need for Pastoral Ministry

Each diocese shall provide pastoral ministry to persons with AIDS** at every state in the disease’s progression and to their families, friends and associates.

At least one pastoral minister shall be appointed to ensure that persons with AIDS, their families, friends and associates are served within a relevant geographical or canonical division of a diocese (e.g. vicariate, deanery or cluster). The pastoral minister and others involved in this ministry shall receive appropriate training and be in contact with other appropriate agencies.

Because of fear and/or lack of knowledge, pastoral ministers may be reluctant to serve persons with AIDS. Therefore, education providing a factual understanding of the physical and psychological impact on AIDS shall be offered at the diocesan level to priests, religious, deacons and lay ministers. A support network for pastoral ministers serving persons with AIDS shall be developed by each diocese since evidence exists that pastoral ministers often suffer psychological stress as a result of their ministry. The Catholic Charities office of each diocese shall name a professional staff member to counsel and support pastoral ministers serving persons with AIDS.

* Where applicable, canon law, civil law and the Pastoral Statement of US Catholic Bishops on Handicapped People are cited in support of the rights of persons with AIDS, ARC and HIV. AIDS =
Acquired Immunodeficiency Syndrome; ARC = AIDS Related Complex, other illness caused by HIV; HIV = Human Immunodeficiency Virus, the virus that causes AIDS, also known as HTLVIII or LAV. ** Any reference to AIDS should be read as including ARC and, where relevant, infection with HIV.

The Sacraments
Persons with AIDS shall have the right to the Sacraments and Christian burial in accordance with the provisions of the Code of Canon Law.

Confidentiality
The identity of a person with AIDS is confidential and every precaution shall be taken by a pastoral minister to maintain that confidentiality.

THE CHURCH AS EMPLOYER
Hiring
Persons seeking employment by Catholic dioceses* of New Jersey shall not be discriminated against on the basis of AIDS, unless the nature and extent of the illness reasonably precludes the performance of such employment or impairs any of the operations of the employing agency. This is in compliance with the requirements of N.J.S.A. 10:5-4.1 which makes it unlawful to discriminate against a person because of a physical handicap. The New Jersey Division of Civil Rights considers AIDS a physical handicap. In the pastoral Statement of the US Catholic Bishops on Handicapped People (1978), the Bishops addressed the rights of the handicapped in employment:

Defense of the right to life, then, implies the defense of other rights which enable the handicapped individual to achieve the fullest measure of personal development of which he or she is capable. These include the right to equal opportunity … in employment …

Continued Employment
Employment by a diocese shall not be terminated on the basis of AIDS, unless the nature and extent of the illness reasonably precludes the performance of such employment or impairs any of the operations of the employing agency. See N.J.S.A. 10:5-4.1. If a person is unable to continue his or her duties as a
result of physical deterioration due to AIDS, benefits shall be continued in accord with diocesan policy pertaining to employees with any other handicap or illness.

Counseling and support shall be available to the individual and his or her family during and after the period of employment and shall be provided either by the employer or another diocesan agency. These services shall not be forced upon any individual but their availability shall be made known so that those in need of them will be aware of their existence and the means of obtaining them.
* Any reference to a diocese includes any subdivision thereof, e.g., Catholic Charities agency, parish, school.

Employee Education
Factual education on AIDS for employees of the diocese shall be undertaken so that infected persons are not treated in a prejudicial manner. Such education shall be designed to prevent unreasonable reactions to the disease and persons affected and to bring about proper social responsibility.

Confidentiality
The identity of a person with AIDS is confidential and every precaution shall be taken to maintain that confidentiality.

THE CHURCH AS EDUCATOR
Admission and Continued Enrollment
Students with HIV infection enrolled or seeking enrollment in grades K through 12 shall be permitted to attend school or parish religious education programs in an unrestricted setting.
Students with HIV infection who are symptomatic and/or diagnosed with AIDS shall not be excluded from attending school or parish religious education programs by virtue of the diagnosis. Upon recommendation of the school physician or school nurse, or a non-school affiliated physician or nurse in the case of religious education programs, any student may be excluded from a school or religious education program if that student has been exposed to a communicable disease. AIDS or HIV infection shall not be considered a communicable disease for purposes of admission to or attendance in a school or religious education program.

Any student whose presence in the school or religious education program may be detrimental to the health or safety of others as a result of that student’s behavior, whether or not the student has the HIV
infection, may be excluded from the school or religious education program by the appropriate administrator or, in the parish setting, the pastor.

Cases shall be referred to the Superintendent of Schools or the Diocesan Director for Religious Education according to the guidelines and procedures in each diocese when disagreement of the existence of the excluding conditions prevents the student’s physician, the student’s parent(s) or legal guardian(s), the appropriate school or religious education administrator(s) and, in a parish setting, the pastor from reaching a decision on admission or continued enrollment.

Exclusion
A student who is excluded from school shall be provided with appropriate educational programs as well as catechetical instruction at the proper level. A student in a parish religious education program who is excluded from attending school shall be provided with an alternate means of catechetical instruction.

Confidentiality
The identity of a student with AIDS and all health records and other pertinent files shall be kept confidential in accordance with the laws.

Extended Applicability

The principles set forth in Section III of this policy shall be applicable to any program operated by a diocese which serves children (e.g., day care centers, homeless shelters, etc.). In such cases the appropriate diocesan administrator shall be substituted for the diocesan or parish educational personnel in the procedures outlined in Section III.

THE CHURCH AS SOCIAL SERVICE PROVIDER
Initial Contact
There shall be no discrimination in accepting persons with AIDS as clients in any diocesan social service agency. The Church shall act in a way that invites people with any affliction including AIDS to approach it for services.

No employee shall refuse to take an application from, or to conduct an initial interview with or otherwise refuse to service a person who has AIDS. In the event of a refusal, the employee shall be
informed of the agency’s policy and instructed to adhere to that policy. Further refusal shall be treated in accordance with diocesan personnel policy concerning failure to observe agency policy. A personnel director shall consider reassignment or such other suitable measures to provide relief for an employee only if psychological stress is evident after a period of serving persons with AIDS.

Ongoing Social Services
Clients of an agency who later are discovered to be suffering from AIDS shall continue to be offered the services of the agency. A network of agencies providing services to persons with AIDS shall be developed so that appropriate referrals can be made.

Confidentiality
The identity of a client with AIDS is confidential and every precaution should be taken to maintain that confidentiality.

Out-of-Hospital Care
Each diocese shall examine its ability to meet the need for out-of-hospital care for persons with AIDS. Dependent of diocesan resources of funds and personnel, this might include the creative use of vacated structures or the provision of home health care. Each diocese shall be an advocate for the development and public funding of community-based services for persons suffering from AIDS and their families, friends and associates.