

GUIDELINES

for

DEACONS



DIOCESE *of*
COLUMBUS



Catholic Diocese of Columbus

Office of the Bishop
614 • 224 • 2251

December 2023

Dear Deacons:

It is a pleasure to introduce you to the revised policy and guidelines for the permanent diaconate that are in effect for the Diocese of Columbus. These policies and guidelines are the result of study, experience, and a desire to implement the new Directory for the Life and Ministry of the Deacon recently published by the United States Conference of Catholic Bishops.

These policies and guidelines will enable us to exercise the crucial ministry of the deacon more effectively in the diocese. I am grateful for your work and pray that God continues to bless your efforts abundantly.

Be assured of my prayers for your ministry.

Sincerely yours in Christ,

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

PREFACE

In 1968, after the close of the Second Vatican Council, the Roman Catholic Bishops of the United States requested the restoration of the diaconate as a permanent order in this country. Among the reasons for the request were that the many diaconal ministries already present would be enriched and strengthened by sacramental grace of Holy Orders; a new group of devout and competent men would be enlisted in the Church's ministry; charitable and liturgical services would be extended in both rural and urban communities; and the official and sacramental presence of the Church would be provided in communities where priests were not readily available.

Pope Paul VI responded favorably to the request in 1968, but it was not until 1972 that he issued the apostolic letter *Ad Pascendum*, establishing norms for the restoration around the world. Because the apostolic letter was not released until 1972, The Most Rev. Clarence Elwell, the eighth Bishop of the Catholic Diocese of Columbus, decided not to move forward and implement the restoration of the diaconate as a permanent order.

Upon the death of Bishop Elwell in February 1973, he was succeeded by The Most Rev. Edward J. Herrmann who initiated the program in the Diocese of Columbus by appointing Father Ralph Huntzinger as its first director. Father Huntzinger began to initiate the formation slowly and was later succeeded by Father Thomas Shonebarger in 1976 who began to develop this newly restored order through his assignment as Diocesan Director of Vocations. Under both Father Huntzinger and Father Shonebarger, any candidate interested in becoming a permanent deacon had to travel and study with the deacon-candidates in the Diocese of Toledo. This took place on one weekend a month at the Sacred Heart Seminary and Pastoral Center in Shelby, Ohio (approximately 120 miles northeast of Columbus). The formation program was a two-year process. The first two permanent deacons of the diocese, Deacon Roger Pry and Deacon Jack Rankin, were ordained in the spring and fall of 1975, respectively.

The training took place in Shelby, Ohio until 1982, when the program was transferred to The Pontifical College Josephinum under the direction of Father Joseph Hendricks. Father Hendricks established the present **Diaconate School of Theology for the Diocese of Columbus**. The "Deacon School" was later directed by Father John Cody along with his associate director, Deacon Joe Farry until 1990. At that time, with approximately fifty deacons ordained over a sixteen-year period, The Most Rev. James A. Griffin, who succeeded Bishop Herrmann, placed a moratorium on new entrants while the program was evaluated and re-structured.

In 1992, Bishop Griffin appointed Deacon Frank Iannarino as the Director of the Diaconate and established **The Office of the Diaconate** which maintains a central location for diocesan diaconal administration and study at The Catholic Center on the grounds of Saint Joseph Cathedral Square in downtown Columbus.

Under Deacon Iannarino and the newly established Diaconal Council, the formation process was studied; the course of study was rewritten; and the formation program was re-established in 1993. The formation process is now based on a four-year cycle with each class being ordained before a new class of candidates begins formation.

The Diaconate School of Theology continues to exist today at The Josephinum where it maintains all formation and academic classes under the direction of the Bishop of Columbus, who serves as the Vice-Chancellor of the Josephinum. The formation process has a well-developed Inquiry, Aspirancy, Candidacy and Post-Ordination component reflecting the 1998 *Basic Norms for the Formation of the Permanent Deacons* (Vatican Congregation for Catholic Education) and *Directory for the Ministry and Life of the Permanent Deacons* (Vatican Congregation for the Clergy).

In 2005, Bishop Griffin was succeeded by The Most Rev. Frederick F. Campbell, who was newly elected as the Chairman of the United States Conference of Catholic Bishops Committee on the Diaconate. It was then that Bishop Campbell, who helped author and sign the 1st edition of *The National Directory for the Formation, Ministry and Life of the Permanent Deacon in the United States* (2004), began to fully implement the much-needed directory throughout the Diocese of Columbus.

During Bishop Campbell's tenure as the Ordinary of Columbus and Vice-Chancellor for The Josephinum, he helped establish the center for diaconal studies throughout the United States. The Josephinum hosts various summer institutes on both the 1st edition of the National Directory and now, the 2nd edition of the National Directory that was accepted and promulgated by the Holy See in 2021. The Josephinum also publishes the *National Diaconate Review* theological journal; and maintains **The Josephinum Diaconate Institute** to enhance online continuing education classes for ordained deacons and discernment classes for deacon inquirers, aspirants, and candidates throughout the world.

Bishop Campbell was succeeded in 2019 by The Most Rev. Robert J. Brennan, the twelfth Bishop of Columbus. With the ordination of ten deacons in November 2020, the Diocese of Columbus presently has one hundred and twenty permanent deacons. Prior to his appointment as Bishop of Brooklyn, New York, Bishop Brennan voted positively with the United States Conference of Catholic Bishops (USCCB) a revised edition of the National Directory and submit it to the Vatican Congregation for Education and Congregation for Clergy for approval.

In April of 2022, The Most Rev. Earl K. Fernandes succeeded Bishop Brennan as the thirteenth Bishop of Columbus. Bishop Fernandes continues to embrace the number of deacons he has in our diocese and wants to be very active in the deacon's continuing formation and development. Bishop Fernandes wanted to continue to fully implement the 2nd edition of the *National Directory for the Formation, Ministry and Life of the Permanent Deacon in the United States* which was promulgated on June 9, 2022. In May 2023, to follow the 2nd

edition recommendations, Deacon Steve Petrill was appointed the Director of Diaconate Formation and Deacon Frank Iannarino was appointed Director of Ministry and Life of Deacons. With the promulgation of these revised guidelines by Bishop Fernandes, the Diocese of Columbus is now in compliance with the 2nd edition of the National Directory.

Like the previous guidelines this revised edition of **The Guidelines for Deacons in the Diocese of Columbus** reflect hours of prayer, discussion, study, and collaboration among many people within the Diaconate Community, especially the current Diaconal Council. This manual is also designed to change as the Diaconate continues to evolve in our diocese. The different series numbers will give all who work with and administrate the Diaconate a clear opportunity to see where we have been and where we are heading as the Diaconate continues to strengthen the ministerial life of the Church.

We would like to acknowledge The Most Reverend Earl K. Fernandes, Bishop of Columbus, for his continued trust and support for all of his deacons; The Most Reverend James A. Griffin and The Most Reverend Frederick F. Campbell, retired Bishops of Columbus, and former Bishop, The Most Reverend Robert Brennan, who showed vision and encouragement in the restoration of the permanent Diaconate; and a special thanks, to Father William Hahn, Vicar for Clergy; Fr. Paul Keller, O.P., Diocesan Director of Divine Worship; and Mrs. Patty Cooley, Administrative Assistant for the Office of the Diaconate, for their counsel and advice.

Finally, to you our brother deacons, who have served us throughout the years since the permanent Diaconate has been restored, our congratulations and appreciation for what you have done for us and with us. Although a few deacons are retired from active diaconal ministry, many deacons remain very active long after the 70-year-old retirement age. Most deacons minister full-time or part-time in parishes and schools. The majority are married and have jobs in many different professions but continue to minister in their parishes, hospitals, prisons, and diocesan committees at other times. It is well known that throughout our diocese deacons assist the bishop and priests in proclaiming the Word, help administer the Sacraments, and assist in so many Charitable works; yet they are most importantly the image and sacramental sign of the Servant Jesus to the church throughout the world who came to serve and not be served. May we continue to recognize our own giftedness that enable us to respond to Jesus the Servant, who calls each of us through our Baptism and The Sacrament of Holy Orders.

Deacon Frank Iannarino, Director of Ministry and Life of Deacons

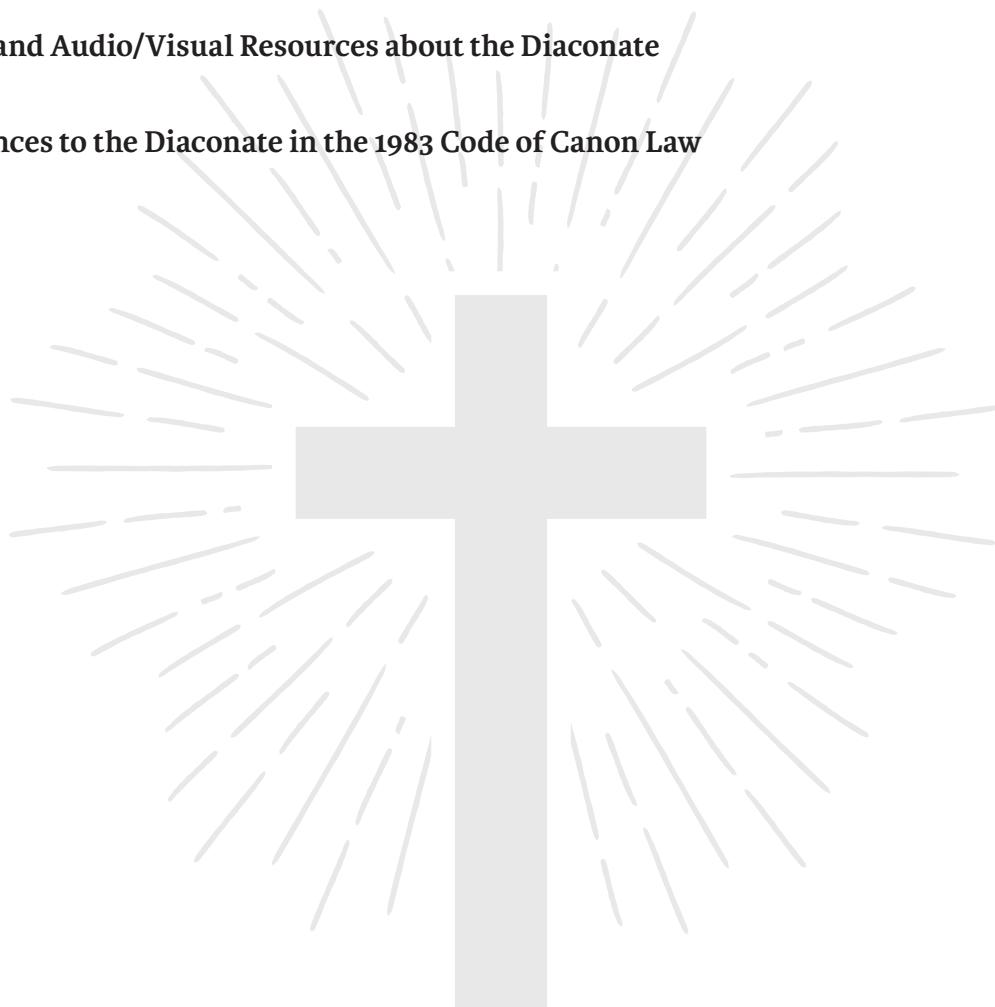
Deacon Steve Petrill, Director of Diaconal Formation

Romans Catholic Diocese of Columbus Ohio

First Sunday of Advent

1000 SERIES

- 1000.0 **Basic Norms for the Formation of Permanent Deacons Directory for the Ministry and Life of Permanent Deacons**
- 1001.0 **National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States (2nd Edition)**
- 1002.0 **Deacons: Ordained Ministry of Service**
- 1003.0 **Books and Audio/Visual Resources about the Diaconate**
- 1004.0 **References to the Diaconate in the 1983 Code of Canon Law**



BASIC NORMS FOR THE FORMATION OF PERMANENT DEACONS DIRECTORY FOR THE MINISTRY AND LIFE OF PERMANENT DEACONS

The Congregation for Catholic Education and The Congregation for the Clergy published these two documents in 1998. The documents explain in detail how the permanent Diaconate, restored by the Second Vatican Council, in continuity with ancient Tradition and the specific decision of the Council of Trent, has flourished in these last decades in many parts of the Church - with promising results, especially for the urgent missionary work of new evangelization. The Holy See and many Episcopates, in promoting this ecclesial experience, have continually afforded norms and guidelines for the life and formation of deacons.

The documents produced here are intended as a response to a widely felt need to clarify and regulate the diversity of approaches adopted in experiments conducted up to now, whether at the level of discernment and training or at that of active ministry and ongoing formation. In this way it will be possible to ensure a certain stability of approach, which takes account of legitimate plurality and in turn guarantees that indispensable unity, necessary for the success of the permanent Diaconate which had been fruitful and which, at the threshold of the Third Millennium, promises to make an important contribution to New Evangelization.

These directives contained in the following documents pertain to permanent deacons of the secular clergy, although many, with due adaptation, may also be applied to permanent deacons who are members of institutes of consecrated life or societies of apostolic life.

NATIONAL DIRECTORY FOR THE FORMATION, MINISTRY AND LIFE OF THE
PERMANENT DEACON IN THE UNITED STATES
(2ND EDITION)

This document, first promulgated in December 2004 and a 2nd edition was published and promulgated in June 2022 presents the latest teaching of the bishops of the United States on the ordained ministry of Deacons. It includes a doctrinal overview of the sacramentality of the Diaconate, insights into the ministry and life of deacons, and particular law related to the Diaconate in the United States. It also provides extensive direction on the comprehensive formation of candidates for ordination as well as ongoing formation of deacons following ordination.

The 1st edition has an addendum for permanent deacons and deacon directors in the United States, however, the 2nd edition is reflected in these *Guidelines for Deacons in The Diocese of Columbus*. This National Directory is intended to serve the entire Catholic Church in the United States. Its principles, norms, and pastoral applications are directed specifically to the Latin Rite. Nonetheless, it may be of assistance as a consistent reference for all Churches *sui iuris* in the United States in the preparation of the adaptations necessary to address the traditions, pastoral life, and requirements of the Code of Canons of the Eastern Churches.

DEACONS: ORDAINED MINISTRY OF SERVICE

The Office of the Diaconate published this web site to explain briefly how the permanent Diaconate has been developed in the Diocese of Columbus since it was restored in 1975. Deacons and/or pastors can visit this page to help interested men begin their initial discernment about receiving the Sacrament of Holy Orders in becoming a Deacon.

This web page can be found by visiting the web site for the Catholic Diocese of Columbus:
www.columbuscatholic.org/deacons



BOOKS AND AUDIO VISUAL RESOURCES ABOUT THE DIACONATE

Sources

Catechism of the Catholic Church. 1st English edition based on the original French. Washington, D.C.: United States Catholic Conference, Inc. Libreria Editrice Vaticana, 1994.

Center for Applied Research in the Apostolate (CARA), *Word, Liturgy, Charity: The Diaconate in the U.S. Catholic Church 1968-2018* Lanham, Boulder, New York, London: Lexington Books, 2018.

Code of Canon Law-English Edition. New English Translation. Washington, D.C.: Canon Law Society of America, 1999.

Congregation for Catholic Education and Congregation for the Clergy. *Basic Norms for the Formation of Permanent Deacons/Directory for the Ministry and Life of Permanent Deacons.* Vatican City: Libreria Editrice Vaticana, 1998.

Rites of Ordination of a Bishop, of Priests, and of Deacons. 2nd edition. Washington, D.C.: United States Conference of Catholic Bishops, 2003.

Second Vatican Council. *Decree on the Church's Missionary Activity [Ad gentes]* (7 December 1965) in A. Flannery (ed.), *Vatican Council II Volume 1.*

Second Vatican Council. *Dogmatic Constitution on the Church [Lumen gentium]* (21 November 1964) in Flannery, 350-440.

Second Vatican Council. *Pastoral Constitution on the Church in the Modern World [Gaudium et spes]* (7 December 1965) in Flannery, 903-1000.

United States Conference of Catholic Bishops *Compendium on the Diaconate: A Resource for the Formation, Ministry, and Life of Permanent Deacons* Washington D.C. (2015)

United States Conference of Catholic Bishops 2nd edition of *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* Washington, D.C. (2021).

United States Conference of Catholic Bishops, *Deacons: Servants of Charity by Pope Francis*, Washington, D.C. (2018)

Tanner, N. (ed.). *Decrees of the Ecumenical Councils.* Two volumes. Washington, D.C.: Georgetown University Press, 1990.

Studies

- Baker, Thomas, *Deacon*. Mystic, Connecticut, Twenty Third Publications, 2002.
- Barnett, James Monroe. *The Diaconate: A Full and Equal Order. A Comprehensive and Critical Study of the Origin, Development, and Decline of the Diaconate in the Context of the Church: Total Ministry and the Renewal of the Diaconate Today with Reflections for the Twenty-First Century*. Revised Edition. Valley Forge, PA: Trinity Press International, 1995.
- Bauerschmidt. Frederick C., *The Deacon's Ministry of the Liturgy*. Collegeville, Minnesota, Liturgical Press, 2016.
- Bishops' Committee on the Permanent Diaconate. *Foundations for the Renewal of the Diaconate*. David Bourke, Karl H. Kruger, William F. Schmitz, (trans.). Washington, D.C.: United States Catholic Conference, 1993.
- Butler, S. "Women's Ordination and the Development of Doctrine." *Thomist* 61 (1997): 501-24.
- Campbell, D.D., Ph. D. Frederick F., "Understanding the Diaconate" *Emmanuel Magazine* Volume 111 No. 6 (November/December 2005).
- Campbell, D.D., Ph.D. Frederick F. et.al. *Today's Deacon* Paulist Press New York/Mahwah, N.J. 2007.
- Cerrato, Dominic, Ph.D. *In the Person of Christ, the Servant: A Theology of the Diaconate based on the Personalist Thought of Pope John Paul II*, Bloomingdale, Ohio, St. Ephraem Press, 2014.
- Cerrato, Dominic Ph.D. *Encountering Christ the Servant: A Spirituality of the Diaconate* Our Sunday Visitor, Huntington, Indiana (2020)
- Collins, J. N. "A Ministry for Tomorrow's Church." *Journal for Ecumenical Studies* 32 (1995): 159-78.
- Collins, John N. *Deacons and the Church: Making connections between old and new*. Harrisburg, PA: Gracewing/Morehouse Publishing, 2002.
- Coriden, John. "The Permanent Diaconate/ Meaning of Ministry." *Origins* 7: 6536.
- Cormier, Jay. *The Deacon's Ministry of the Word*. Collegeville, Minnesota, Liturgical Press, 2016.
- Cummings, Owen F. *Deacons and the Church* Paulist Press New York/Mahwah, N.J. (2004).
- Cummings, Owen F. *Saintly Deacons* Paulist Press New York/Mahwah, N.J. (2005).
- Cummings, Owen F. et. al. *Theology of the Diaconate: The State of the Question* Paulist Press New York/Mahwah, N. J. (2005).
- Derego, F. & J. Davidson. "Catholic Deacons: A Lesson in Role Conflict and Ambiguity," in *Religion in a Changing World. Comparative Studies in Sociology*, M. Cousineau (ed.), Westport, CT: Praeger, 1998, pp.89-98.
- Ditewig, William T. *101 Questions and Answers on Deacons* New York/Mahwah, N.J. Paulist Press, 2004

Ditewig, William T. *The Deacon at Mass: A Theological and Pastoral Guide* Paulist Press New York/Mahwah, N.J. 2007.

Ditewig, William T. *The Emerging Diaconate: Servant Leaders in a Servant Church* Paulist Press New York/Mahwah, N.J. 2007.

Ditewig, William T. *Courageous Humility: Reflections on the Church, Diakonia and Deacons* Paulist Press New York/Mahwah, N.J. 2022.

Ditewig, William T. et.al. *Women Deacons* New York/Mahwah, N.J. Paulist Press, 2011.

Ditewig, William T., *The Deacon's Ministry of Charity and Justice*. Collegeville, Minnesota, Liturgical Press, 2016.

Ditewig, W. "The Permanent Diaconate as Military Chaplain: Canonical Reflections." *Jurist* 51 (1991): 340-63.

Donovan, Ph.D. Rev. William T. *The Sacrament of Service: Understanding Diaconal Spirituality* Green Bay, Wisconsin, Alt Publishing Co. 2002.

Donovan, Ph.D. Rev. William T. Service in Communion: Finding Mutuality in Ministry (Life Blood of Diaconal and other Ministry) Green Bay, Wisconsin, Alt Publishing Co. 2001.

Echlin, Edward. "The Deacon's Golden Age." *Worship* 45 (1971): 37-46.

"The Origins of the Permanent Diaconate." *American Ecclesiastical Review* 163 (1970): 92-105.

Fichter, S.J., Joseph H. *Wives of Catholic Clergy*. Kansas City, Mo. Sheed and Ward, 1992.

Gaillardetz, R. "Shifting Meanings in the Lay-Clergy Distinction." *Irish Theological Quarterly* 64 (1999): 115-139.

Green, T. "Shepherding the Patrimony of the Poor: Diocesan and Parish Structures of Financial Administration." *Jurist* 56 (1997): 706-34.

Hall, Christine (ed.). *The Deacons Ministry*. Harrisburg, PA: Morehouse Publishing, 1992.

Harmeyer, Karen A. and MacLaughlin, Maria Thompson. *Partners in the Process: The Formation of Deacons' Wives*, St. Louis, Mo. Liguori Press, 2005.

Hemrick, E. "The Need to Define Roles," *Origins* 10 (August 1980): 151-4.

"Insights on the Diaconate: Celebrating 25 Years of Diaconate (Volume 1), NAPDD, Chicago, Illinois, 1992.

International Theological Commission. *From the Diakonia of Christ to the Diakonia of the Apostles. International Theological Commission Historico-Theological Research Document* Chicago/Mundelein: Hillenbrand Books, 2003.

J. Shields. *A National Study of the Permanent Diaconate in the United States*. Washington, D.C.: United States Catholic Conference, 1981.

Keating, James ed. *Deacon Reader* Paulist Press New York/Mahwah, N.J. 2006.

Keating, James, *Deacon's Retreat* Paulist Press New York/Mahwah, N.J. 2010.

Keating, James, *The Heart of the Diaconate: Communion with the Servant Mysteries of Christ*. Paulist Press New York/Mahwah, N.J. 2015.

Keating, James ed. *The Character of the Deacon: Spiritual and Pastoral Foundations* Paulist Press New York/Mahwah, N.J. 2017

Kennedy, K. "Shared Responsibility in Ecclesial Decision-Making," *Studia Canonica* 14 (1980): 5-23.

Kmiec, E. "The Profile and the Discernment of Candidates for the Permanent Diaconate." *Seminarium* 37 (1997): 763-78.

McCaslin, Patrick and Lawler, Michael G. *Sacrament of Service: A Vision of the Permanent Diaconate Today*. Paulist Press New York/Mahwah, N.J. 1986.

McKnight, Most Rev. W. Shawn, *Understanding the Diaconate: Historical, Theological, and Sociological Foundations*. The Catholic University of American Press, Washington, D.C. 2018.

National Conference of Catholic Bishops' Committee on the Permanent Diaconate. *A National Study on the Permanent Diaconate of the Catholic Church in the United States 1994-1995*. Washington, D.C.: USCC 1996.

O'Donnell, Tim, *The Deacon: Icon of Christ the Servant, Minister of the Threshold* Paulist Press New York/Mahwah, N.J. (2020)

Osbourne, Kenan B. OFM *The Permanent Diaconate: Its History and Place in the Sacrament of Orders* Paulist Press New York/ Mahwah, N.J., 2007.

Plater, Ormonde. *Many Servants: An Introduction to Deacons* Cowley Publications, Boston, Mass. 1991.

Pokusa, James. *A Canonical Historical Study of the Diaconate in the Western Church*. Washington, D.C.: The Catholic University of America, J. Co., 1979. [UMI Dissertation Services, Ann Arbor, Michigan, 1999.

"The Diaconate: A History of Law Following Practice." *Jurist* 45 (1985): 95135.

Power, D. "The Basis for Official Ministry in the Church." *Jurist* 41 (1981): 31442.

Puglisi, James. *The Process for Admission to Ordained Ministry. A Comparative Study. Epistemological Principles and Roman Catholic Rites*. M. Driscoll & M. Misrashi (trans.). Collegeville, MN: The Liturgical Press, 1996.

Puhala, Bob and Turner, Paul. *Guide for Deacons: The Liturgical Ministry Series*. Chicago, Illinois Liturgical Training Publications 2011.

Rahner, Karl, *Servants of the Lord*. New York, Herder & Herder, 1968.

Rahner, K. "The Theology of the Restoration of the Diaconate." In *Foundations for the Renewal of the*

Diaconate, 139-81.

“On the Diaconate.” In *Foundations for the Renewal of the Diaconate*, 193-212.

“The Teaching of the Second Vatican Council on the Diaconate.” In *Foundations for the Renewal of the Diaconate*, 182-192.

Rice, N. “Will the Diaconate Become Parochialized?” *Origins* 26 (1997): 745, 7479.

Reese, J. “Patterns of Ministry in the New Testament as Interpreting the Role of the Permanent Diaconate.” *American Ecclesiastical Review* 166 (1972): 174-84.

Reynolds, R. “An Early Medieval Tract on the Diaconate.” In *Clerical Orders in the Early Middle Ages. Duties and Ordination*. [Variorum collected studies series cs670]. Brookfield: Ashgate, 1999, VII: 97-100.

Rohr, Richard (with Thomas Welch). *Called, Formed, Sent*. Rockford Center, Illinois, NADD Publications, 2002.

Rojas, Ronald, *A Relational Identity for Deacon Spirituality*, Aventine Press, 2009.

“Clerics in the Early Middles Ages: Hierarchies and Functions.” In *Clerics in the Early Middle Ages. Hierarchy and Image*. [Variorum collected studies series cs669]. Brookfield: Ashgate, 1999; I: 1-31.

Scheffczyk, L. “Laypersons, deacons, and priests: A difference of ministries,” *Communio* 23 (1996): 639-55.

Sherman, Lynn C., *The Deacon in the Church*. New York, Alba House (Society of Saint Paul), 1991.

Shrugue, T. *Service Ministry of the Deacon*. Washington, D.C.: NCCB/USCC, 1988.

Sykes, S. “Power and Authority in Ecumenical Theology.” In *Ecumenism*.

Present Realities and Future Prospects. Papers Read at the Tantur Ecumenical Cente Jerusalem, 1997 L. Cunningham (ed.). Notre Dame: University of Notre Dame Press 1997, 169-83.

Velott, LaRue H. *The Order of Deacon Past and Present: A study text for a survey Course on the History of the Order of Deacon*, National Association of Deacon Director: Columbus, Ohio, 2008.

Woestman, W. *The Sacrament of Orders and the Clerical State. A Commentary on the Code of Canon Law*. Ottawa: St. Paul University, 1999.

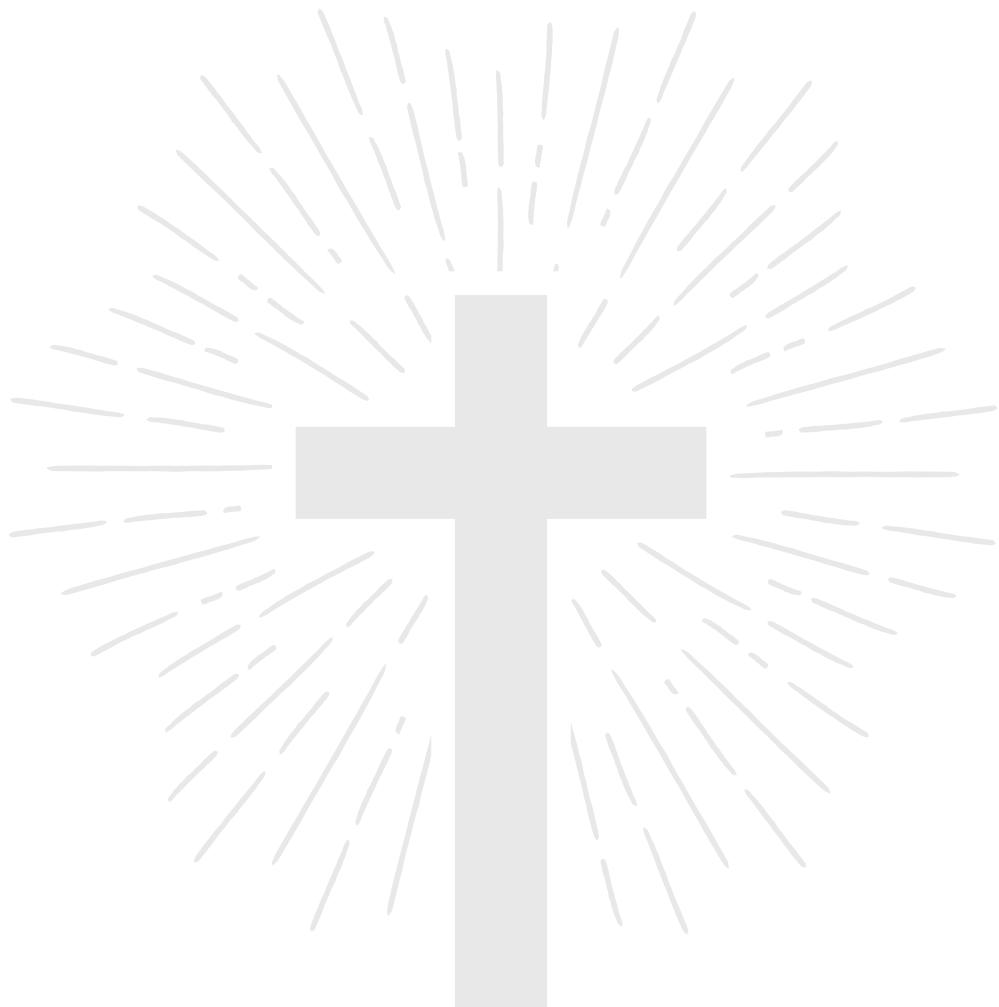
Wood, Susan K. *Sacramental Orders*. [Lex Orandi Series, John D. Laurance, SJ, (ed.)] Collegeville, MN: The Liturgical Press, 2000.) (Wright, J. “The Emergence of the Diaconate.” *Liturgy* 2 (1982): 17-23,67-71.

Zagano, Phyllis. *Holy Saturday: An argument for the restoration of the female diaconate in the Catholic Church*. New York: The Crossroad Publishing Company, 2000.

Videos:

Deacons: Ministers of Peace and Justice, Bishops' Committee on the Diaconate USCCB Publications (Washington, D.C. produced by Deacon Dick Folger, 1998).

Wives of Deacons: Ordinary Women, Extraordinary Lives, Bishops' Committee on the Diaconate USCCB Publications (Washington, D.C. 2004).



DEACONS IN 1983 CODE OF CANON LAW

Q. Are permanent deacons specifically referred to anywhere in the 1983 Code of Canon Law?

Regarding permanent deacons, there are at least one dozen significant references in the 1983 Code of Canon Law. Some are explicit, others, implicit.

Canon 276, Paragraph 3, is an explicit citation. This paragraph distinguishes between (1) “deacons aspiring to the priesthood” (whom we usually call “transitional deacons” and (2) “permanent deacons” (*diaconi permanentes* in the Latin). The context has to do with the obligation to fulfill the Divine Office daily. While transitional deacons are bound to say the daily office, permanent deacons meet their obligations to the degree determined by the Conference of Bishops {i.e., in accordance with the guidelines or norms established by the bishops of each country}.

— PREPARATION —

Canon 236 - specifies general norms regarding diaconal preparation. Aspirants to the permanent diaconate, it states, are to be formed, according to the prescriptions of the bishops' conference; to foster a spiritual life, and to be instructed as to the correct fulfilling of the responsibilities proper to their office.

Paragraph 2 of this Canon stipulates the men of more mature age, whether celibate or married, are to spend three years in a special program determined by the bishops' conference.

Paragraph 1 concerns young men: they are to live at least three years in a special house unless the diocesan bishop decides otherwise for grave reasons.

— CIVIL OFFICE —

Canon 288 exempts permanent deacons from certain laws binding clerics in general (e.g., rules pertaining to ecclesiastical garb; to holding public civil office, engaging in certain secular offices entailing an obligation to render accounts, acting as surety, etc.; to conducting business or trade; to taking an active role in political parties and in the direction of labor unions).

— MARRIED —

Canon 281, Paragraph 3, speaks of married deacons, hence implicitly, of permanent deacons, in the context of remuneration. Those who dedicate themselves totally to Church ministry are said to deserve a remuneration by which they can provide for their and their families' support.

— AGE —

The age for the permanent diaconate is explicitly spelled out in Canon I 031. Paragraph 2 says that a

candidate for the permanent diaconate who is not married may not be admitted to the diaconate unless he has completed at least 25 years of age. If married, he must have completed at least 35 years of age -and must have his wife's consent. (Paragraph 3 adds that an older age may be required for the permanent diaconate by the bishops' conference. Paragraph 3 notes that the Apostolic See reserves to itself a dispensation from the age requirements of the Code.)

— TIME —

Canon 1032, Paragraph 3, declares that aspirants to the permanent diaconate are not to be ordained unless they have completed the time required for diaconal formation

— CELIBACY —

The obligation of celibacy prior to ordination on the part of an aspirant to the permanent diaconate is specified in Canon 1037. (He must assume his obligation in a prescribed rite publicly before God and the Church or else, in the case of a religious, profess perpetual vows.)

— ROLES —

Canons defining diaconal functions wherein no distinction is made between permanent and transitional deacons, include (1) Canon 861 (a deacon, along with a priest, is an ordinary minister of baptism); (2) Canon 910 (a deacon is also an ordinary minister of Holy Communion); (3) Canon 1108 (a deacon can also be delegated to assist at marriage); (4) Canon 1169 (a deacon can perform certain blessings; i.e., those expressly permitted by law); and (5) Canon 943 (a deacon can also serve as a minister of Eucharistic exposition and benediction).

Q. Does the 1983 Code of Canon Law spell out the functions of deacons?

A. The new Code of Canon Law confirms, explicitly or implicitly, 11 areas of diaconal activity spelled out by Pope Paul VI in the *Sacram Diaconatus Ordinem*, issued 18 June 1967. These 11 areas represent three major concentrations: (1) liturgical, (2) catechetical and (3) charitable.

Insofar as liturgy is concerned, the offices of deacons are detailed for the most part in the Canons dealing with the sacraments.

— BAPTISM —

Thus Paul VI, in *Sacram Diaconatus Ordinem*, indicated that a deacon is empowered "to administer baptism solemnly and to supply the ceremonies that have been omitted at baptism in the case of an infant or adult. "In the new Code, Canon 861, Paragraph 1, states that the deacon, along with the priest or bishop is "the ordinary minister of baptism."

— COMMUNION —

Too, Paul VI declared that a deacon is "to have custody of the Eucharist, to distribute it to him and to

others, and to impart Benediction of the Blessed Sacrament to the people with the pyx.” This corresponds in the new Code to Canon 910, Paragraph 1: “The ordinary minister of Holy Communion is a bishop, a presbyter or a deacon”.

Canon 943: “The minister of exposition of the Most Blessed Sacrament and Eucharistic Benediction is a priest or deacon . . .”

— MARRIAGE —

Paul VI affirmed the deacon’s power “to assist at and bless marriages in the name of the Church when there is no priest present, with delegation from the bishop or the pastor . . .” In the new Code, Canon 1108 reads: “Only those marriages are valid which are contracted in the presence of the local Ordinary (e.g., Bishop) or the pastor or a priest or a deacon delegated by either . . .”

— SACRAMENTALS —

Paul VI spoke of deacons’ administering Sacramentals and presiding at funeral and burial rites. The new Code, in Canon 1169, Paragraph 3, states that a deacon can confer “only those blessings expressly permitted to him by law.” (There is a new ritual which clarifies this.) As for funerals and burials, diaconal participation is regulated by liturgical norms.

Canon 274, Paragraph 2 reminds all clerics to undertake and faithfully fulfill duties assigned them by their Ordinary (e.g., Bishop).

— PREACHING —

Paul VI specified deacons’ responsibilities regarding reading the Scriptures, teaching, and preaching.

Canon 957 reminds deacons “to serve the people of God in the ministry of the word in communion with the bishop and the Presbyterate.

Canon 764 states that deacons as well as priests are empowered to preach in accordance with the general norms of Canon Law.

Canon 767, Paragraph 1, states that the liturgical homily (e.g., preaching at Mass, at baptism) is “reserved to a priest or deacon.

Canon 774, Paragraph 1, refers implicitly to a deacon’s role in teaching, or catechesis.

— PASTORAL —

Paul VI also referred to the possibility of deacons’ guiding “outlying communities” of Christians in the name of the pastor and the bishop, and presiding over “the offices of religious worship and prayer services when there is no priest present.

Canon 571, Paragraph 2. This Canon allows the diocesan bishop, because of a shortage of priests, to entrust participation in the exercise of the pastoral care of a parish to a deacon, although the bishop must appoint some priest endowed with the powers and faculties of a pastor to oversee the pastoral care.

— APOSTOLATE —

Finally, in non-liturgical matters, Paul VI spoke of deacons' doing charitable, administrative and welfare work in the name of the hierarchy and fostering and aiding the lay apostolate. Canon 274, Paragraph 2 in the new Code, again, can be read in this context. Too, there are many indirect references to the same in the new Code, especially in areas relating to the Church's role in general.

Some diaconal functions are of course contained within the definition of, the theology of, and the liturgical norms for, the diaconate.

Q. Does the 1983 Code of Canon Law explicitly limit ordination to the diaconate to men? Does it have any room for discussion as to the ordination of women to the diaconate?

Canon 1024 states that only a baptized male person validly receives sacred ordination.

This canon obviously refers to the validity of ordination, whether to the diaconate, presbyterate or episcopacy. Indeed, it represents word for word the opening clause of Canon 968 in the former (1917) code.

Thus, from the viewpoint of Canon Law, the possibility of ordained deaconesses -deaconesses participating in the Sacrament of Holy Orders -is ruled out as invalid. (Church doctrine and theology underlie the Canons, of course.) Any candidate for the diaconate must be (1) a male person and (2) baptized.

— MINISTRIES —

Q. Can men be ordained deacons without first having served in the so-called “minor orders” of lector and acolyte?

The offices of lector and acolyte are now referred to not as “minor orders” but rather as “ministries.” This clarification dates from 1972, with Pope Paul VI’s “First Tonsure, Minor Orders and the Subdiaconate.” Moreover, one is no longer “ordained” to such offices; instead, the offices -that of lector and acolyte -are “conferred” upon the recipient, who is “installed” in them.

As to whether men may be ordained deacons without first having been installed as lectors and acolytes, the answer is in the negative. Canon 1035 stipulates that before anyone is advanced to either the permanent or the transitional diaconate, he should have had received the ministries of lector and acolyte — and he should have had experienced these ministries for a suitable period of time.

Paragraph 2 of Canon 1035 adds that between the conferral of acolyte and diaconate, at least six months’ time should intervene.

The time references in both paragraphs of this Canon are meant to provide the Church with the opportunity of seeing, and evaluating, candidates for Holy Orders.

Q. Does the 1983 Code specify the academic requirements for ordination to diaconate?

Canon 1032 states that candidates for the Presbyterate can be ordained to the diaconate only after completion of a five-year curriculum of philosophical and theological studies. Moreover, deacons must participate in pastoral care and exercise their diaconal order for a suitable time prior to advancement to the priesthood. (The suitable time is determined by the bishop or, in the case of religious, the superior.)

As for permanent deacons -those not going on to priesthood -Paragraph 3 of 1032 states that they are not to be promoted to diaconate unless they have completed a time of formation. In practice, this “time of formation” is determined by each bishop, or by the national conference of bishops.

Q. Can the minimal age for the diaconate be dispensed from?

If more than a year is involved, any dispensations regarding the minimal age for Holy Orders are reserved to the Apostolic See.

See Canon 1031, Paragraph 4. However, bishops can always set a higher age than that set by the Code for admittance to Orders; see Canon 1031, Paragraph 3.

Q. Candidates for the diaconate are still required to vow celibacy, right?

If unmarried, a candidate for diaconate, like a candidate for priesthood, must assume publicly, in a prescribed rite, before God and the Church, the obligation of celibacy -unless (if a religious) he has professed perpetual vows in a religious institute. Otherwise, he is not to be admitted to the diaconate. Canon 1037.

Q. Are permanent Deacons clerics or laymen in terms of the 1983 Code of Canon Law?

By the very fact of ordination, deacons are not laymen, but clerics. This is true whether the deacon is a permanent deacon or a transitional deacon (i.e., one aspiring to priesthood).

Canon 266, Paragraph 1 of the new Code of Canon Law explicitly states this with respect to secular clergy: “A person becomes a cleric through the reception of diaconate and is incardinated into the particular church or personal prelature for whose service he has been promoted.”

Paragraph 2 of this Canon says about the same with respect to religious (those in vows); Paragraph 3 has to do with deacons of secular institutes.

It used to be that entrance into the clerical state was affected by the ceremony of first tonsure; this had been

the case since the time of Pope Innocent III (1210). The rule was changed by Pope Paul VI, in his *Ministeria quaedam* (which ended first tonsure). From the time of this document (1 Jan. 1973). No one can become a cleric except by ordination to the diaconate.

Deacons are clerics.

— INCARDINATION —

The juridical notion of “incardination” is linked with diaconal ordination by Canon 266.

“Incardination,” from the Latin words *in* (“to”) and *cardo* (“hinge”), signifies the state of being “hinged to” or “connected with.” Holy Orders — priesthood and episcopacy as well as diaconate — are not conferred as honorary titles but as responsibilities for service to others. Hence a deacon (like a priest or bishop) is ordained with an “attachment” to some particular part of the Church, in which he becomes juridically “incardinated.”

Once validly incardinated in a particular church (e.g., a diocese), a deacon juridically belongs to that church. To relocate, he must initiate the processes of “excardination” (through written permission from both the bishop of the place he is leaving and “incardination” (written permission from the bishop of the place to which he is transferring). Thus, Canon 267, Paragraph 1. Further, excardination is not effective unless incardination has been secured.

Read Canon 267, Paragraph 2.

(The same rules apply to all clerics).

The 1983 Code also allows for what can be described as “ipso facto” incardination.

Canon 268, Paragraph 1 states that a cleric (in this context, a deacon — and of course a priest) who has legitimately relocated from his own particular church into another church (e.g., diocese), is incardinated into this other particular church by the law itself, after five years, provided that the cleric made such a desire known in writing both to the diocesan bishop of the church welcoming him and to his own diocesan bishop; and provided that neither bishop informed the cleric of his opposition or contrary mind in writing within four months of reception of the afore said letter of intent.

Also, according to Paragraph 2 of Canon 268, a cleric is excardinated from his own particular church through perpetual or definitive admission to an institute of consecrated life or to a society of apostolic life in accordance with Canon law, specifically, Canon 266, Paragraph 2.

These are rules governing bishops’ allowing the incardination of clerics. Canon 269 states that a

diocesan bishop is not to permit a cleric's incardination unless (1) the necessity or advantage of his own particular church requires it, with due regard for the prescriptions of law regarding the decent sustenance of clerics (Paragraph I); (2) the bishop is sure, from a legitimate document, that excardination has been granted, and he also has appropriate testimonials from the excardinating diocesan bishop (secretly, if necessary) concerning the cleric's life, morals and studies (Paragraph 2); and (3) the cleric himself has declared in writing to the same diocesan bishop that he wants to be "attached" to the church of transferal in accordance with Canon Law.

These rules in Canon 269 refer to licitness of excardination-incardination. The earlier Canons -266, 267, and 268 generally have to do with validity.

Q. When and how was the diaconate restored?

Pope John Paul II, in his Apostolic Constitution, *Sacrae Disciplinae Leges*, by which the new Code of Canon Law was promulgated on 25 January 1983, noted:

"The Conciliar image of the Church . . . must always be referred to . . . as the primary pattern whose outline the Code ought to express insofar as it can . . . within the limits of its specific matter and of the language appropriate to that material."

Thus, we refer to the Dogmatic Constitution on the Church, issued by Vatican Council II, for the basic thematic statements underlying the restored diaconate. It is there that the Conciliar image of the Church is drawn. No. 29 of the Dogmatic Constitution reads:

"At a lower level of the hierarchy are deacons, upon whom hands are imposed •not unto the priesthood but unto a ministry of service.' For strengthened by sacramental grace, in communion with the bishop and his group of priests, they serve the People of God in the ministry of the liturgy, of the word, and of charity. It is the duty of the deacon, to the extent that he has been authorized by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer Sacramentals, and to officiate at funeral and burial services. Deacons are dedicated to duties of charity and administration . . ."

" . . . The diaconate can in the future be restored as a proper and permanent rank of the hierarchy. It pertains to the competent territorial bodies, of bishops, of one kind or another, to decide, with the approval of the Supreme Pontiff, whether and where it is opportune for such deacons to be appointed for the care of souls. With the consent of the Roman Pontiff, this diaconate will be able to

be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men. For them, however, the law of celibacy must remain intact".

(No. 29 - Translation from *The Documents of Vatican II*, ed. Walter Abbott; American Press, 1966).

See, for example, Canon 1037.

Authorization for restoration of the permanent diaconate in the Roman Rite -making it again possible for men to become deacons permanently without going on to the priesthood -was promulgated by Pope Paul VI on 18 June 1967, in a document entitled *Sacram Diaconatus Ordinem* ("Sacred Order of the Diaconate"). The Western Church, since the fourth or fifth century, generally followed the practice of conferring the diaconate principally as a sacred order preliminary to the priesthood, and of restricting the ministry of deacons to liturgical functions. There were notable exceptions, St. Francis of Assisi, for example.

Q. What does the 1983 Code of Canon Law have to say about the qualifications and preparations for ordination to the diaconate?

The 1983 Code has quite a deal to say about candidacy to the diaconate and the preparations necessary.

— BISHOP —

Canons 1015 and 1016 identify the bishop who should ordain a deacon, and who can grant dimissorial letters, ("Dismissorial letters" refers to authorization to ordain.)

— FREEDOM —

The candidate is to be free to assume the diaconate; see Canon 1026.

He must receive an accurate formation in accordance with law; see Canon 1027.

He must be duly instructed concerning matters which pertain to the order to be received -in this case, diaconate and the obligations annexed; see Canon 1028.

And he must have received the Sacrament of Confirmation; see Canon 1033.

Baptism is of course necessary for validity; see Canon 1024.

— REQUISITES —

Canon 1029 insists that after all circumstances have been taken into account in the prudent judgment of the proper bishop or (in the case of a religious) the competent superior, those only should be called to orders who possess an integral faith, are motivated by the right intention, have the requisite knowledge, and enjoy a solid reputation, good morals, proven virtues and other physical and psychological qualities appropriate for the order (diaconate in this context) to be received.

Canon 236 notes that aspirants to the permanent diaconate are to be given sound spiritual formation to nourish a spiritual life, and should be instructed in the correct implementation of the duties proper to this order in the following manner:

- (1) Young men are to reside for at least three years in a special residence unless the diocesan bishop decides otherwise for serious reasons;
- (2) More mature men, whether celibate or married, should spend three years in a program defined by the conference of bishops.

Regarding age, Canon 1031, Paragraph 2, states that the candidates for the permanent diaconate who are not married are not to be called to diaconate unless they have completed at least 25 years of age. However, if candidates are married, they are not to be admitted to the permanent diaconate unless they have completed at least 35 years of age and have their spouses' consent.

A transitional-deacon candidate, Canon 1032 insists, must have completed a five-year curriculum of philosophical and theological studies before going on to the order of diaconate. Furthermore, according to Paragraph 2, before advancing to priesthood, he must have participated in pastoral care, exercising his diaconal order for a suitable time period.

There are several other canons relating to candidacy for the diaconate.

Q. Does the 1983 Code spell out what value a deacon is to the Church? Where especially (in contrast with laity) can he minister?

One obvious area in which deacons can minister and laity cannot is liturgical preaching. The liturgical homily is reserved to those in holy orders; see Canon 767, Paragraph 1. Also, there are blessings which deacons can bestow, and laity cannot.

— CHURCH —

Canon 834, Paragraph 1, recalls that in the sacred liturgy the sanctification of mankind is signified and accomplished in a manner proper to each of the signs and the whole of the public worship of God is implemented by the Mystical Body of Christ; namely, by the Head — Christ — and the members — the faithful. Paragraph 2 adds that this worship occurs when it is carried out in the name of the Church by persons lawfully deputed and through actions approved by the Church's authority.

Though bishops, Canon 835, Paragraph 1 goes on, are the high priests and principal dispensers of the mysteries of God, as well as moderators, promoters and custodians of the entire liturgical life of the Church, and although presbyters or priests are sharers of the priesthood of Christ, as Paragraph 2 continues, deacons, according to Paragraph 3, have a part in the celebration of divine worship in accord with the prescriptions of the law.

Canon 836 elaborates on this. Since Christian worship, it explains, in which the common priesthood of

the faithful is exercised, is a work (the Greek word for “work” is one of the roots of the term “liturgy”) that proceeds from faith and is founded on faith, the deacon is bound to strive diligently to awaken and illumine the faith, particularly through the ministry of the word by means of which faith is born and fed. This striving must always be done in union with the bishop and his Presbyterate, of course; see Canon 157.

— PREACHING —

Canon 767, Paragraph I remind us that among the forms of preaching, the homily takes first place; the homily is integral to the liturgy, and hence is reserved to a priest or to a deacon. In it, the mysteries of faith and the norms of Christian living are to be expounded from the sacred text during the entire course of the liturgical year. This homiletic ministry reaffirms the deacon’s liturgical role.

Q. Where does it say in the 1983 Code of Canon Law that permanent deacons, unlike priests, are exempt from the rules restraining priests from political involvement?

Permanent deacons are generally exempt from several restrictions which bind priests in the new Code of Canon Law. Specifically, permanent deacons are not generally bound by rules regarding the holding of public office (Canon 285, Paragraphs 3-4); occupations involving business and trade (Canon 286); taking part in partisan politics and serving as officials in labor unions (Canon 287, Paragraph 2). The fact of such general exemption is stated in Canon 288.

Note the word, “general” here. Particular law (e.g., diocesan law) can restrict permanent deacons in any of the above activities; this is stated explicitly in Canon 288 by the phrase, “unless particular law determines otherwise.”

Q. What does the 1983 Code say about deacons wearing black suits and collars -like priests?

Canon 284 requires of clerics suitable ecclesiastic garb in accordance with the norms issued by the Conference of Bishops, and in the context of legitimate local custom. (Here in the United States, the legitimate local custom in part derives from the plenary councils of Baltimore, but also reflects more recent guidelines; e.g., the Letter of the Congregation for Bishops to Papal Representatives throughout the world, on 27 Jan. 1976; the Letter of Pope John Paul II to the Papal Vicar of Rome, on 8 Sept. 1982; the norms of the Vicar of Rome for the Diocese of Rome, on 1 Oct. 1982; and of course, the Code of 1917 (especially Canons 136, 188, Paragraph 7; and 2298, Paragraph 9).

However, permanent deacons, though clerics are nonetheless generally exempt from Canon 284 in the 1983 Code. This is expressly stated in Canon 288.

The Guidelines of the U.S. Bishops’ Committee on the Permanent Diaconate (1971) interpreting Paul VI’s *Sacram Diaconatus Ordinem* (1967) to the effect that “local custom [regarding clothing] is to be observed in accordance with the rules laid down by the Episcopal conference” (n. 31), endorsed “the hope that

deacons will resemble lay people in these matters [e.g., clothing] of lifestyle; however, a fundamental trust must rest in the judgment and sensitivity of deacons themselves ." (n. 158).

Practically speaking, of course, a permanent deacon should follow the rules for clothing current in his own diocese.

Q. May deacons enter military service? Does the 1983 Code take up this question?

The matter of deacons and military service is covered in Canon 289, which treats of clerics in general. Paragraph I of this Canon states that clerics therefore deacons as well as priests are not to volunteer for military service without the permission of their Ordinary (e.g., bishop). This also applies to candidates for holy orders. The reason is implied in the opening phrase of Paragraph I: namely, "Since military service is not especially congruous with the clerical state . . ."

Q. Does the 1983 Code say anything about deacons serving on juries?

There is a reminder, in Canon 289, Paragraph 2, that clerics -deacons, too, therefore -should make use of exemptions granted them (by law, custom agreement) from exercising duties and public civil functions alien to the clerical state, unless in particular cases their own Ordinary (e.g., bishop) has decided otherwise. (One can envision the difficult hypothetical situation of a cleric sitting on jury summoned for an alleged capital crime.)

Q. Can permanent deacons bless Rosaries? What about other blessings?

Yes. The various blessings which deacons are empowered by the Church to impart, by using certain formulas, were recently clarified with publication of the new Roman Ritual, mandated by Vatican Council II Called *De Benedictionibus* (literally: 'About Blessings') the updated ritual was issued by the Vatican's Sacred Congregation for Divine Worship on 31 May 1984. (The manual is available in Latin from the Vatican Polyglot Press. The actual words and signs, as indicated in the book, must be used.

- The "Blessings" ritual, after providing a lengthy and helpful preface of general notes, is divided into several chapters (539 pages). The first chapter, for example, has to do with blessings of persons (e.g., the blessing of a family, the blessing of spouses on the anniversary of their marriage, the blessing of children, etc.). A traditional blessing retained and updated here is the Blessing of a Woman before or after Childbirth. Number 216 confers the power to impart this blessing to anyone in holy orders, to deacons included, therefore and even to laypersons, in accordance with special norms. (The ceremony followed differs for a lay minister.)
- Another of the traditional benedictions now permitted to deacons is the blessing of sick persons. (No. 292)
- Chapter IX of the new Ritual focuses on the blessing of things. One is the blessing of a new house, which deacons can now confer. (No. 475) Again, some provision is made for a lay

minister.

Q. What about the blessing of images or representations of Christ, the blessed Virgin, and the saints in general?

- Where such images or representations are meant for public veneration, Chapter XXIX explains, the blessing is to be imparted by a priest, or, if possible, a bishop. (988) Where the blessing of objects of devotion is not public, then a deacon can impart the blessing. (Chap. XXXVII; No. 1164)
- The same as regards the Rosary. Chapter XXXVIII, No. 1185, allows such a benediction to a deacon. The assumption is that, if possible, several Rosaries are blessed at once but after the recitation of the Rosary, in which a congregation participates. And appropriate Bible readings (e.g., Luke 2:46-52) are provided.
- Deacons are also empowered to bless water, when this blessing occurs outside Mass; see Chapter XXIII, Rubric 1087. Ordinarily, the blessing of water should take place at Mass on Sunday, according to the rite in the *Roman Missal* (as an alternate form of the penitential rite).
- A detailed description of this last ceremony in the new Ritual indicates how most of the other blessings are structured. The ceremony consists of (1) an opening Sign of the Cross; (2) a thematic greeting by the priest or deacon, with the response by all, *Et cum spiritu tuo* ("And also with you"); (3) an opening prayer; (4) Scripture reading: e.g., John 7:37-39; and finally the prayer of benediction itself (options are given) by the priest or deacon, performed with a specific formula. In general, the typical celebration of each blessing in the new Ritual consists of two major parts: first, the proclamation of the word of God; secondly, praise for God's goodness and the prayer for heavenly assistance. General intercessions are also given for some.
- Most blessings are to be performed with at least a few of the faithful present, for whom a brief homily or allocution on the proclamation of God's word can be given. A psalm or a period of meditative silence can be observed after the Bible reading, and especially if there is more than one reading. (Nos. 20, 21)

Q. What is the so-called "admission to candidacy?"

Anyone aspiring to the diaconate or priesthood must, first, in writing, petition Holy Orders of his bishop or superior – in effect, he must manifest publicly his intention to offer himself to God and the Church in Holy Orders; this, by virtue of Canon 1034, Paragraph I, which reflects legislation by Paul VI in 1972. This written petition is then accepted in writing by the proper Church authority.

The petitioning procedure, which takes the place of the old ceremony of first tonsure, is known as "Admission to Candidacy."

Incidentally, aspirants to the diaconate or priesthood who have already been admitted to clerical institutes by vows need not observe this type of admission. (The reason is that the necessary petition is included in the ceremonies surrounding the vows.)

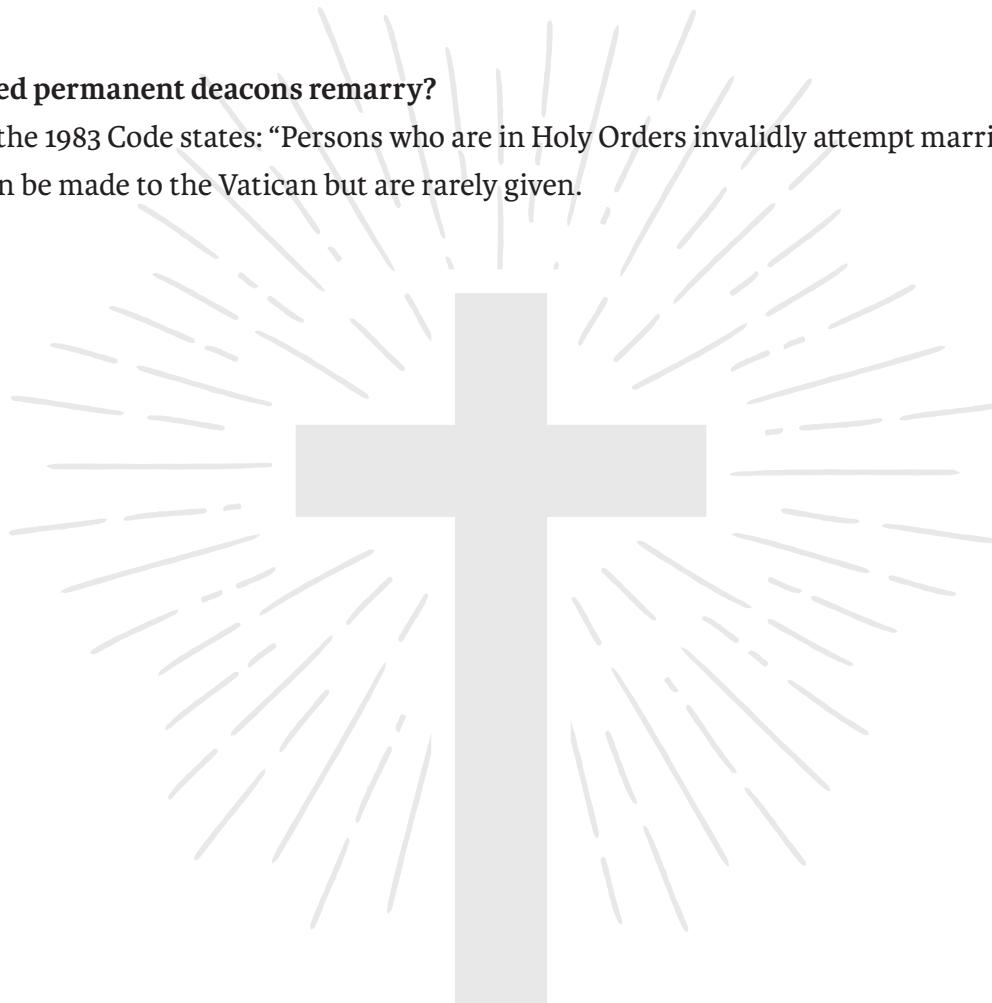
Q. Candidates for the diaconate are still required to vow celibacy, right?

If unmarried, a candidate for diaconate, like a candidate for priesthood, must assume publicly, in a prescribed rite, before God and the Church, the obligation of celibacy — unless (if a religious) he has professed perpetual vows in a religious institute. Otherwise, he is not to be admitted to the diaconate.

Canon 1037

Q. Can widowed permanent deacons remarry?

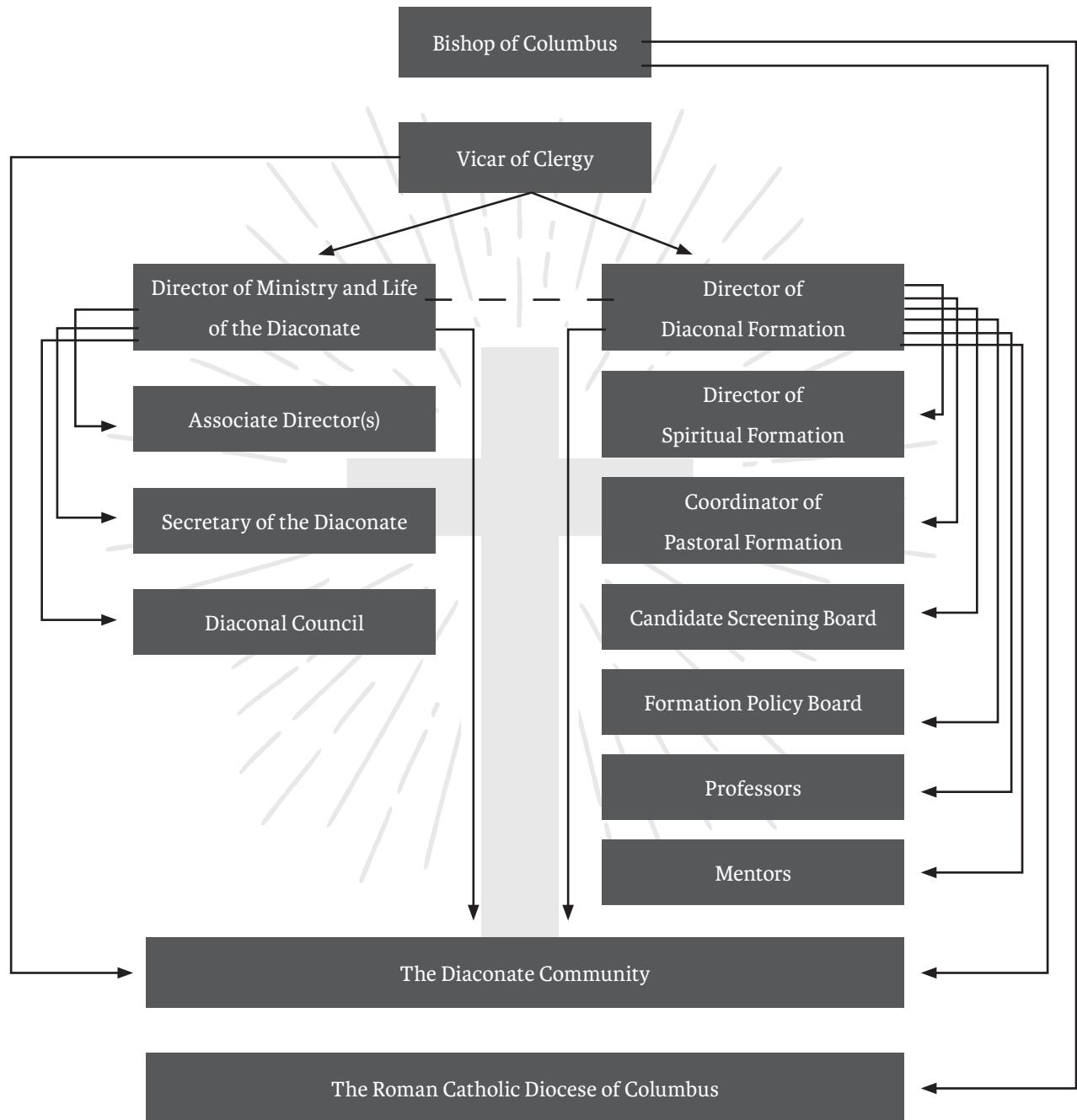
Canon 1087 of the 1983 Code states: "Persons who are in Holy Orders invalidly attempt marriage." Petitions for an exemption can be made to the Vatican but are rarely given.



2000 SERIES

- 2000.0 **Diaconate Office Organizational Chart**
- 2001.0 **Office of the Diaconate**
- 2002.0 **Job Descriptions: Office of the Diaconate**
- 2002.1 **Director of the Ministry and Life of Deacons**
- 2002.2 **Director of Diaconal Formation**
- 2002.3 **Associate Director(s) of the Diaconate**
- 2002.4 **Secretary of the Office of the Diaconate**
- 2003.0 **Diaconal Council of the Roman Catholic Church of the Diocese of Columbus: Statement of Purpose and Rules of Organization**
- 2003.1 **Diaconal Council Guidelines for Representatives**
- 2004.0 **Duties and Responsibilities: Diaconal Formation Team**
- 2004.1 **Director of Spiritual Formation**
- 2004.2 **Coordinator of Pastoral Formation**
- 2004.3 **Faculty**
- 2004.4 **Mentors**
- 2004.5 **Candidate Screening Board**
- 2004.6 **Formation Policy Board**

DIACONATE OFFICE ORGANIZATIONAL CHART



OFFICE OF DIACONATE

The Office is responsible for fully implementing the *Ratio Fundamentalis* and all Vatican Norms relating to the Diaconate, the National Directory for the Formation, Ministry, and Life of Deacons in the United States of America (2nd edition), as well as the directives of the Bishop of the Diocese of Columbus.

The Office is also responsible for the concerns of the Diaconate Community. This Community includes the ordained deacons of the Diocese of Columbus, their spouses and families, the spouses of deceased deacons and those deacon inquirers, aspirants, and candidates in formation studies with their spouses and families.

The goals of this Office are:

- 1) To promote close, harmonious, and effective relationships among the bishop, priests, deacons, consecrated religious, and people of the Diocese of Columbus.
- 2) To direct the identification, assessment, and formation of inquirers, aspirants, and candidates to the diaconate.
- 3) To offer programs for post-ordination human, spiritual, intellectual, and pastoral growth and enrichment.
- 4) To provide for the evaluation and personal review of all deacons ministering within this diocese.
- 5) To assist in assessing and meeting the needs of those involved in a diaconal ministry.
- 6) To assist in assessing the Church's ministry, the personal needs of parishes/agencies and other institutions within the diocese insofar as diaconal ministry may meet such needs.
- 7) To assist individual deacons and staff in the area of conflict management and arbitration.
- 8) To assist in the development and coordination of structure and personnel for the formation of deacons and for support of diaconal ministry within the Diocese of Columbus.
- 9) To foster awareness in the Diocese and larger community regarding diaconal ministry.

2002.0

JOB DESCRIPTIONS: OFFICE OF THE DIACONATE:

2002.1

DIRECTOR OF MINISTRY AND LIFE OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO: Vicar for Clergy

BASIC FUNCTION:

The Director of Ministry and Life Diaconate shall be the administrator of ordained deacons. He shall be responsible for planning and directing all activities and operations in relation to ordained deacons. He shall authorize action, after consultation with the Director of Diaconal Formation, the Vicar for Clergy and the Bishop of Columbus, for the good of the Church of the Diocese of Columbus, led by the Bishop and his successors.

DUTIES AND RESPONSIBILITIES:

- Ensure that the Bishop, Vicar for Clergy, and Director of Diaconal Formation are kept informed of plans, directions and functions of ordained deacons.
- Meet with the Vicar for Clergy, Director of Diaconal Formation, and Chancery to review with them the affairs of the Diaconate Office and consult with the members on matters pertaining to the diaconate and the office.
- Collaborate with the Director of Formation, associate(s), consultors, diaconate community, and Chancery in formulating policy pertaining to deacons.
- Works with consultants and staff to coordinate, develop and plan programs that meet the needs and interests of the diaconate community.
- Prepare budgets and determine allocation of funds for programs, staff, supplies, equipment, and other expenses in relation to ordained deacons in an efficient and cost-effective manner.
- Ex *officio* member of the Diaconate Council in order to keep the diaconate community abreast of happenings in the diaconate; to seek their advice and consultation.

- Collaborate with the Vicar for Clergy and Bishop to encourage and promote diaconal programs.
- Ensure proper communication with the entire diaconate community.
- Direct personnel needs regarding all deacons, i.e., publish open assignments for diaconal ministry, implement Limited Tenure Policy and Transfer Policy procedures, and recommend to the Bishop all deacon assignments.
- Implement Ministry Agreements and Ministry Appraisals with the pastor/administrator of parish/institution, deacon, and spouse after the Bishop's approval.
- Work with the diaconate community to periodically review and evaluate the ministry of deacons in the Diocese of Columbus.
- Collaborate with ordained deacons and their pastor/supervisor in addressing problems, and/or concerns in the performance of their diaconal ministry.
- Keep abreast of international, national, regional, and local developments, which impact the diaconate. Disseminate information to everyone in the diaconate community through mailings and newsletters.
- Meet and be available to deacons and spouses to listen to their ideas, opinions, and concerns.
- Works in collaboration with the Director of Diaconal Formation in the development and preparation of the statement delineating the initial pastoral Ministry Agreement of the newly ordained deacon.

DIRECTOR OF DIACONAL FORMATION

JOB DESCRIPTION

REPORTS TO: Vicar for Clergy

BASIC FUNCTION:

The Director of Diaconal Formation exercises delegated responsibility for inquirer, aspirant, and candidate formation. He also oversees the design, implementation, and evaluation of the formation program.

DUTIES AND RESPONSIBILITIES:

- Designs, implements, and evaluates the diaconal formation program of the Diocese of Columbus
- Effectively identifies, evaluates, and forms individual deacon inquirers, aspirants, and candidates.
- Maintains effective communication and collaboration with the Director of Ministry and Life of Deacons and the Vicar for Clergy.
- Recruits, supervises, and coordinates the activities of the director of spiritual formation, coordinator of pastoral formation, and the candidate screening board.
- Recruits and coordinates professors.
- Recruits and supervises and mentors, in collaboration with the director of spiritual formation and the coordinator of pastoral formation.
- Coordinates facilities, housing, and support for all formation activities in both in-person and online formats.
- Maintains contact with the pastors of inquirers, aspirants, and candidates, including home and parish visits.
- Conducts regularly scheduled assessments of deacon inquirers, aspirants, and candidates, in collaboration with candidate screening board, the director of spiritual formation, coordinator of pastoral formation, pastors, faculty, and mentors.
- Responsible for recruiting, forming, and making recommendations to the Bishop of Columbus for

admission to aspirancy, and candidacy, receiving of ministries of lector and acolyte, ordination to the diaconate, and post-ordination formation in collaboration with the formation team.

- Serve as ex officio member(s) of the Deacon Council.
- Coordinates and elicits feedback from the formation policy board.
- Prepare budgets and determine allocation of funds for programs, staff, supplies, equipment, and other expenses in relation to diaconal formation in an efficient and cost-effective manner.



ASSOCIATE DIRECTOR(S) OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO: Director of Diaconal Formation and/or Director of Ministry and Life of the Diaconate

BASIC FUNCTION:

The Associate(s) are members of the Office of the Diaconate. The Associate(s) aid both Directors of the Office of the Diaconate in administering the day-to-day functions of the Diaconate office and the planning, development and implementation of the formation and educational programs in the diaconate community.

DUTIES AND RESPONSIBILITIES:

- Associate Director(s) and consultors are ad hoc, therefore, they arrange their office hours and schedule with the Directors of the Diaconate (Ministry and Life and/or Formation).
- Collaborate with Directors of Diaconate in evaluating, planning, developing, and implementing pre-and/or post-ordination formation programs.
- Work on special projects and assignments as designated by the Directors of the Diaconate.
- Along with the Directors of the Office of the Diaconate Diaconate and Diaconal Council, regularly review and evaluate the diaconal ministry in the Diocese.
- Collaborate with the Directors of the Office of the Diaconate and Diaconate community to encourage and promote diaconal programs.
- Provide scheduling of deacons in response to requests for assistance and diocesan functions (e.g., confirmation, jubilees, etc.)
- Collaborate with the Directors of the Office of the Diaconate Diaconate, diaconate community and chancery in formulating policy pertaining to deacons.
- Consult with Directors on all deacon assignment openings and procedures.
- May serve as ex officio member(s) of the Diaconal Council and, when necessary, represent the Directors in their absence on all diaconate concerns.

SECRETARY OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO: Director of Diaconal Formation and the Director of Ministry and Life the Diaconate

BASIC FUNCTION:

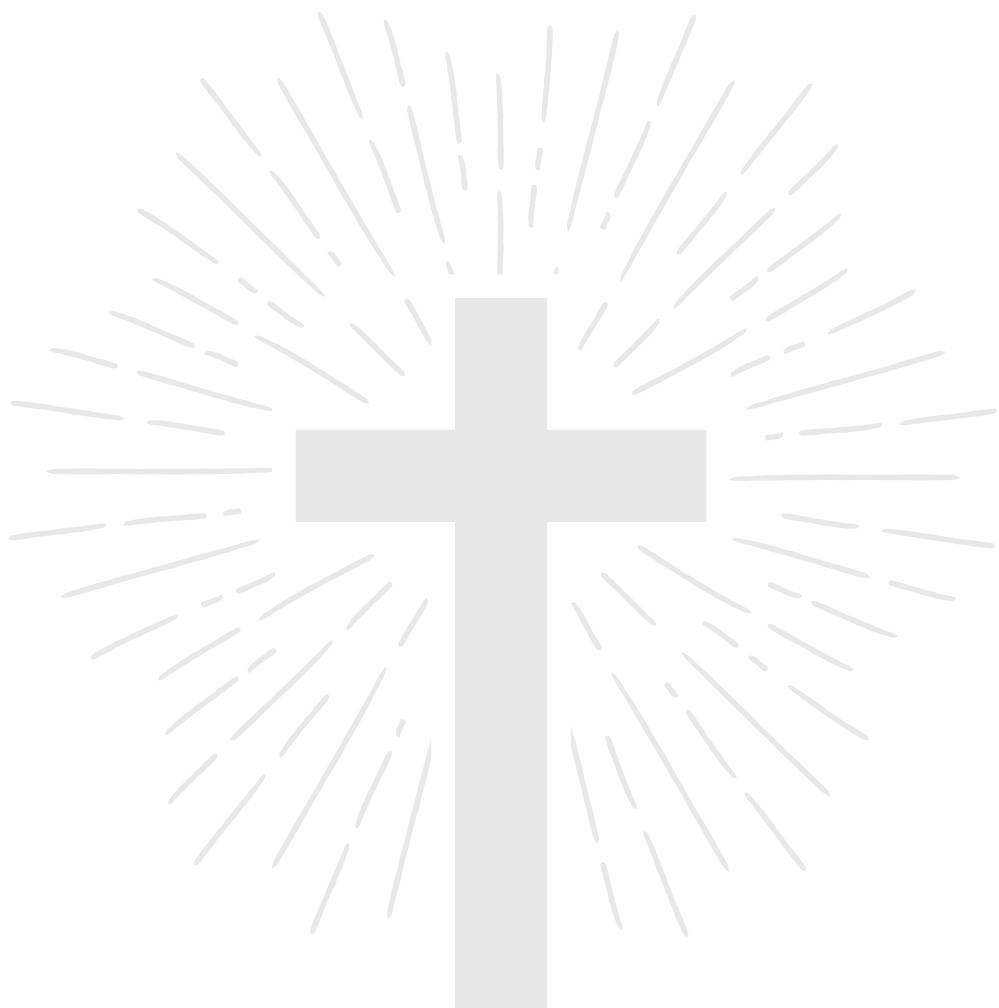
Performs full secretarial functions of a responsible and confidential nature for the Office of the Diaconate. Performs varied equivalent administrative functions for the Office of the Diaconate. This position may be shared with another diocesan office.

This position requires a high degree of independent judgment, discretion, and knowledge of office policy and personnel. The secretary works independently under general instructions on a large variety of special projects and has frequent access to highly confidential information and files.

DUTIES AND RESPONSIBILITIES:

- Transcribes dictation, sometimes of a technical and/or confidential nature. May be asked to use shorthand.
- Composes and types letters and memoranda, sometimes confidential in nature.
- Assembles and submits relevant data from files, etc. Compiles statistics and information.
- Sets up and types reports, prepares bulk mailings and presentations.
- Communicates Directors' or Associate Director's instructions/procedures to various individuals and/or departments.
- Furnishes and obtains information from other directors or outside representatives.
- Designs and prepares program materials.
- Welcomes and makes comfortable clients for the Diaconate Office.
- Works with Directors to prepare budget and monthly reports.

- Assembles and keeps up to date confidential files.
- Manages Deacon Ministry Agreement Files and procedures.
- Keeps Deacon Continuing Education File and forms updated.



DIACONATE COUNCIL OF THE ROMAN CATHOLIC CHURCH OF THE DIOCESE OF COLUMBUS

STATEMENT OF PURPOSE AND RULES OF ORGANIZATION

This Diaconate Council is formed with the underlying goal that all our efforts should lead toward development of a living faith, which is a real assent to Jesus Christ and a surrender to the Father's will, and which is the operational principal of one's life ministry.

Its name shall be the **Diaconal Council of the Roman Catholic Diocese of Columbus**. Its purpose is to represent the Diaconate Community in their ongoing formation and by counsel offered, effectively assist the Bishop in the work of strengthening the life of the Church.

Deacons in union with the Bishop, priests, and all ministers of the faithful serve the community. Entrusted by the Sacrament of Holy Orders, Deacons respond to the gospel mandate to serve through liturgy, teaching, and works of justice and charity.

In support of the above goals and efforts, this Diaconal Council is established to assist the Bishop, the Vicar General, and the Directors of the Office of the Diaconate.

The Bishop, the Chancery, the Office of the Diaconate and the Diaconate Community of the Roman Catholic Diocese of Columbus has constituted the Diaconal Council. Its sole reason to exist is to serve in general the Church of Columbus and in particular the Diaconate Community of the Diocese:

I. MEMBERSHIP

- The Diaconal Council is a working group selected from the body of the Diaconate Community of the Diocese of Columbus; those Deacons ordained or incardinated in the Diocese; those living in the Diocese.
- The Bishop of the Diocese of Columbus will appoint a member from each Deanery, which will constitute a body of Diaconal Council members.
- The Chair and Vice-chair shall serve for three (3) years. They are elected from the present body of Diaconal Community by secret ballot. All members may place their own names as a volunteer or may nominate another for voting membership.

- Ex officio members consist of the Bishop of the Diocese of Columbus (who serves as the President of the Diaconal Council), the Vicar General, the Chancellor, the Director of Ministry and Life of the Diaconate, the Director of Diaconal Formation, and for one (1) year, the immediate past-chair of the Diaconal Council.

II. AUTHORITY

The Diaconal Council is instituted with the advice and consent of the Bishop of the Diocese of Columbus, the Vicar General, and the Directors of the Office of the Diaconate. It is strictly advisory to the authoritative structure of the Diocese of Columbus.

III. COUNCIL MEMBERS - TENURE

- Members serve for either one (1), two (2) and/or three (3) years depending on the letter of appointment and discretion of the Bishop.
- Members will be selected and recommended to the Bishop and Vicar for Clergy by the Directors of the Diaconate in consultation with the deacons of the specific deanery.
- New terms begin at the winter meeting of each year.

IV. MEETINGS

- A. Meetings shall be held at such time and location decided by Council. Additional meetings may be scheduled as required.
- B. A majority of Diaconal Council Members shall constitute a quorum. At all meetings at which a quorum is present, a majority vote of those members present shall be necessary to adopt an advisory position to the Director of the Office of the Diaconate.
- C. It shall be the right of every member of the Diaconal Community to be heard by the Diaconal Council.
- D. General rules of parliamentary procedure shall be followed. However, the Chairperson is given wider latitude than usual to run an efficient meeting. Therefore, it is left to the Chair's discretion as to how closely Roberts Rules of Order is to be followed.
- E. The consensus process will be used to arrive at decisions as much as possible, but parliamentary rules will prevail in actual voting.

V. COMMUNICATIONS

The Directors of the Office of the Diaconate and Chairperson of the Diaconal Council shall distribute to all in the Diaconate Community a synopsis of all Council meetings. This shall be done in writing and within a reasonable time following the adjournment of the meeting.

VI. COMMITTEES

There are multiple standing committees described more fully in 2003.1.1. Other committees may be established from time to time as the needs arise. Such committees may be established as temporary to accomplish a specific goal or as standing to carry on a specific function.

Any member of the diaconal community may be called and is encouraged to serve on these committees.



2003.1
DIACONAL COUNCIL

GUIDELINES FOR REPRESENTATIVES

1. The Bishop of Columbus appoints the Representative for a term of one, two or three years. The term begins with the winter meeting.
2. The Representative attends three scheduled meeting each year. If, for some reason, he cannot make the meeting he should send a substitute from his deanery. The three meetings are:
 - Winter Meeting (February)
 - Summer Convocation Meeting (August)
 - Fall Meeting (October)
3. The representative must make personal contact (either by phone, email, or a general meeting) with each active or retired deacon who is a part of your Deanery prior to the scheduled Diaconal Council meeting.
4. Each representative must prepare a written report prior to each meeting that will be distributed as part of the quarterly minutes
5. The representative acts as a consultant to the Bishop, Vicar General and Directors of the Office of the Diaconate
6. The representative will be compensated for his travel and meal expenses.
7. Each representative will serve on a standing committee as well as any ad hoc committees designated by The Diaconal Council. The standing committees are:
 - Deacon Community Committee: Provides input/planning to the Diaconate Council on post-ordination formation, including Convocation (usually held in late summer) and post-ordination formation programming, may include spouses of deacons on an as-needed basis.
 - Deacon Charity Committee: Provides input/planning on charitable activities of the diaconate, including prison ministry and hospital ministry. Also makes recommendations to the Diaconate Council for the Deacon Charity Fund.
 - Deacon Assignment Committee: Provides input to the Diaconate Council concerning deacon assignments based on the needs of the Church and the capabilities of individual deacons.
 - Financial Concerns Committee: Provides input to the Diaconate Council on financial matters of the Church.

8. Each representative communicates with the deacon-candidates in their deanery and coordinates mentoring events to help with their formation
9. The representative must have access to email in order to receive notices from The Director of the Diaconate.
10. The representative contacts the Directors of the Diaconate regarding the health, well-being and concerns of the deacon, deacon-candidate, wives, and family.



2004.0

DUTIES AND RESPONSIBILITIES: DIACONAL FORMATION TEAM

2004.1

DIRECTOR OF SPIRITUAL FORMATION

JOB DESCRIPTION

REPORTS TO: Director of Diaconal Formation

BASIC FUNCTION:

Coordinates the spiritual formation program, giving it unity and direction. The director of spiritual formation, who must be a priest, is nominated by the director of diaconal formation and is approved and appointed by the Bishop of Columbus.

DUTIES AND RESPONSIBILITIES:

- Coordinates the spiritual formation program for deacon aspirants and candidates.
- Provides the individual spiritual direction of each aspirant and candidate.
- Provides an orientation to the spiritual dimension in aspirant and candidate formation to spiritual directors who have been chosen by the aspirants or candidates with the approval of the director of formation.
- Provides for the liturgical life and prayer of the aspirant and candidate communities, making appropriate provision for the celebration of the Eucharist, Liturgy of the Hours, and opportunities to celebrate the Sacrament of Penance in formation gatherings
- Responsible for retreats and days of recollection
- Communicates regularly and effectively with the Director of Diaconal Formation.
- Provides written feedback to the director of diaconal formation concerning the progress of aspirants and candidates in terms of the spiritual dimension for the purposes of selection and evaluation.

2004.2
COORDINATOR OF PASTORAL FORMATION

JOB DESCRIPTION

REPORTS TO: Director of Diaconal Formation

BASIC FUNCTION:

Assists the director of diaconal formation by preparing aspirants and candidates to enter into communion with the charity of Christ. The coordinator of pastoral formation has faculty status, which ensures that all pastoral assignments are carefully coordinated with the intellectual, spiritual, and human dimensions of formation. The coordinator of pastoral formation, who must be a priest or deacon, is nominated by the director of diaconal formation and is approved and appointed by the Bishop of Columbus.

DUTIES AND RESPONSIBILITIES:

- Coordinates the pastoral formation program for deacon aspirants and candidates.
- Relates the human, spiritual, and intellectual dimensions to pastoral practice.
- Systematically introduces the aspirants and candidates into suitable pastoral experiences, equipping them with practical skills for pastoral and, eventually, diaconal ministry.
- Arranges the pastoral placement of each participant, including the orientation and training of those who assist the aspirants/candidates in their assignment.
- Systematically communicates with the those assisting the aspirant/candidate and the Director of Diaconal Formation to promote the success of the pastoral placement.
- Provides written feedback to the director of formation concerning the progress of aspirants and candidates in terms of the spiritual dimension for the purposes of selection and evaluation.

2004.3
FACULTY

POSITION DESCRIPTION

REPORTS TO: The Director of Diaconal Formation; or those who hold ecclesiastical or professional jurisdiction.

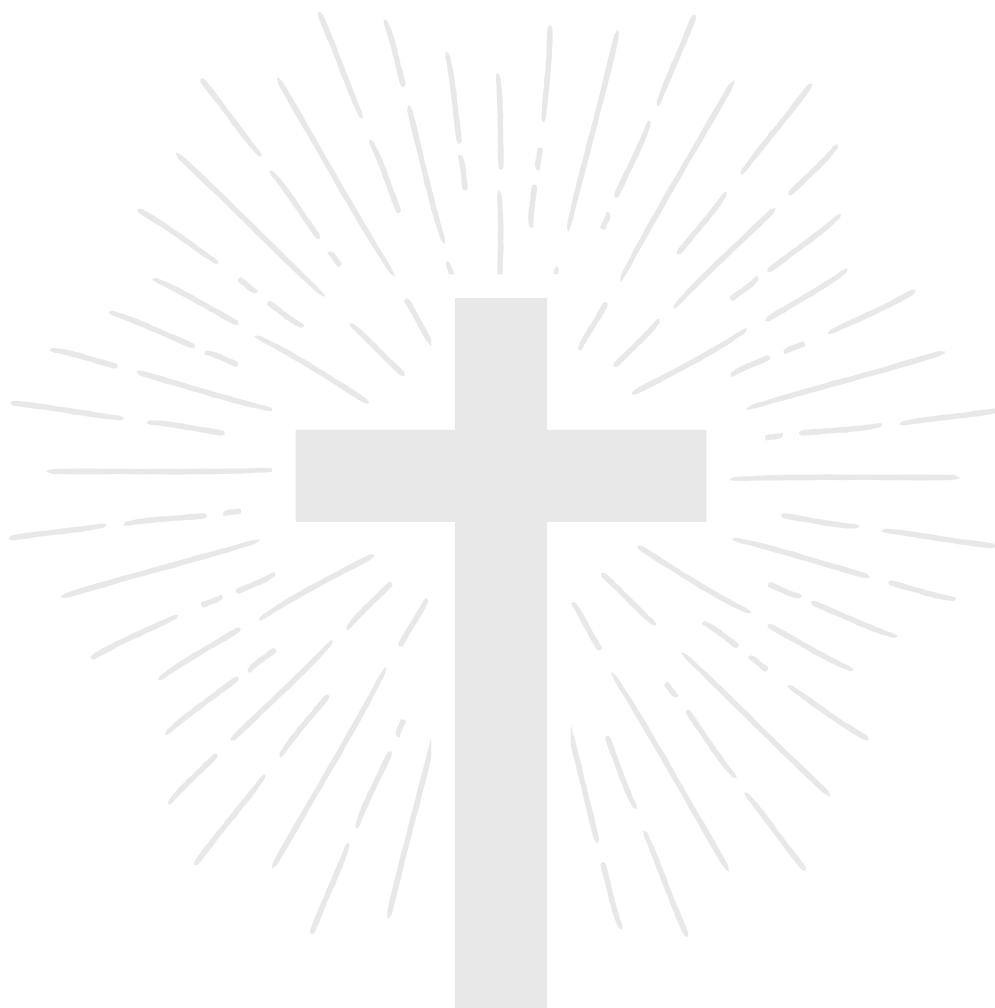
BASIC FUNCTION:

Professors contribute in a significant way to the formation of future deacons through in-person or online formation. Professors are nominated by the director of diaconal formation and are approved and appointed by the Bishop of Columbus.

DUTIES AND RESPONSIBILITIES:

- Must have expertise in the topic/dimension of formation.
- Must make or show record of the Profession of Faith and Oath of Fidelity if teaching philosophy or theology.
- Expectations:
 - Submit a course outline and list of required readings to the director of diaconal formation.
 - Participate in the assessment of aspirants or candidates for their continuation in the formation process and eventual readiness for ordination to the diaconate.
 - Be available for student consultation, providing feedback on achievements and necessary further development.
 - Participate whenever possible in the formation community's life of prayer, discussions, and in-service programming.
 - Be familiar with and experienced in adult learning and a family perspective in class preparation presentation, and assignment.
- Professors will receive assistance from the director of diaconal formation in the following areas:
 - Orientation to the dimensions of diaconal formation and doctrinal understanding of the identity and mission of the diaconate as well as to the personal, ministerial, and academic background of current aspirants and candidates.
 - In-service programming concerning Vatican documents, the USCCB National Directory, Diocesan guidelines, and the role of pastoral assignments in formation.
 - Equitable compensation.
 - If in-person instruction, an educational environment that includes proper equipment and classroom space.
 - Evaluative comments from director of formation and students regarding the professor's course.
 - A formal service agreement between the director of formation and the individual professor/program that incorporates the above.

- Arranges the pastoral placement of each participant, including the orientation and training of those who assist the aspirants/candidates in their assignment.
- Systematically communicates with the those assisting the aspirant/candidate and the director of formation/formation team to promote the success of the pastoral placement
- Provides written feedback to the director of diaconal formation concerning the progress of aspirants and candidates in terms of the spiritual dimension for the purposes of selection and evaluation



MENTORS

POSITION DESCRIPTION

REPORTS TO: The Director of Diaconal Formation.

BASIC FUNCTION:

Mentors are charged with following the formation of those committed to his care, offering support and encouragement. Mentors must be either a priest or deacon. They are nominated by the Director of Diaconal Formation and are approved and appointed by the Bishop of Columbus.

DUTIES AND RESPONSIBILITIES:

- Mentor one aspirant or candidate, under the supervision of the director of diaconal formation.
- Assist the director of diaconal formation in assessing the potential and qualifications of those in formation.
- Provides periodic written feedback to the Director of Diaconal Formation in terms of progress and suitability for ordination.
- Where appropriate, assist the director of spiritual formation and/or coordinator of pastoral formation to facilitate theological reflection for the aspirant or candidate assigned to the mentor.
- Where appropriate, invited to collaborate with the Director of Diaconal Formation in the programming of different formation activities.

CANDIDATE SCREENING BOARD

STATEMENT OF PURPOSE AND RULES OF ORGANIZATION

The name shall be the **Candidate Screening Board of the Roman Catholic Diocese of Columbus**. The purposes of this board are to evaluate and recommend to the director of diaconal formation: 1) applicants for admission to aspirant and candidate formation, 2) aspirants for the Rite of Candidacy, and 4) candidates for institution into the ministries of lector and acolyte, and 4) candidates for ordination to the diaconate.

Evaluation and recommendations will be made through regular meetings of the Candidate Screening Board and private individual feedback to the Director of Diaconal Formation.

In support of the above goals and efforts, the Candidate Screening Board is established to assist the Director of Diaconal Formation, the Bishop of Columbus, the Vicar for Clergy, and the Office of the Diaconate.

The Bishop, the Chancery, the Office of the Diaconate, and the Director of Diaconal Formation of the Roman Catholic Diocese of Columbus has constituted the Candidate Screening Board. Its sole reason to exist is to serve in general the Church of Columbus and in particular the evaluation and nomination and formation of aspirants and candidates for the diaconate in the Diocese of Columbus.

I. MEMBERSHIP

- The Candidate Screening Board is a working group selected from the body of the priests and deacons ordained, incardinated, or possessing faculties in the Diocese of Columbus. The Board will also be comprised of consecrated religious serving in the Diocese of Columbus and laity living in the Diocese of Columbus.
- Nominations for membership will be made by the Director of Diaconal Formation and approved by the Bishop of Columbus.
- Nominations for Chair of the Candidate Screening Board will be made by the Director of Diaconal Formation and approved by the Bishop of Columbus.

II. AUTHORITY

The Candidate Screening Board is instituted with the advice and consent of the Bishop of the Diocese of Columbus, the Vicar for Clergy, and the Directors of the Office of the Diaconate. It is strictly advisory to the Director of Diaconal Formation of the Diocese of Columbus.

III. BOARD MEMBERS - TENURE

- Members serve for three (3) years, or as designated in the appointment letter from the Bishop of Columbus
- New terms begin on July 1 of each year.

IV. MEETINGS

A. Meetings shall be held quarterly at such time and location decided by the Board and the Director of Diaconal Formation. Additional meetings may be scheduled as required.

B. General rules of parliamentary procedure shall be followed. However, the Chairperson is given wider latitude than usual to run an efficient meeting. Therefore, it is left to the Chair's discretion as to how closely Roberts Rules of Order is to be followed.

C. A majority of Candidate Screening Board Members shall constitute a quorum for meetings. These meetings will focus on general updates, the formation process, and discussion of the progress of individual inquirers, aspirants, and candidates.

D. The Candidate Screening Board will also meet with individual inquirers, aspirants, candidates, and their wives. These meetings will be conducted individually or by a small subset of the Candidate Screening Board.

E. Individual members of the Board will also be asked to individually review inquirer, aspirant, and candidate files and will be asked to make recommendations concerning evaluation and nomination. These recommendations will be made in writing in private to the director of diaconal formation and are strictly advisory in nature.

F. The activities of the Candidate Screening Board, in particular evaluation and nomination of individual inquirers, aspirants, and candidates, and if married, their wives, requires the highest level of privacy and confidentiality. As such, membership in the Candidate Screening Board should not be shared in external forum.

V. COMMUNICATIONS

The Director of Diaconal Formation will maintain active communication with the Director of the Diaconate and the Vicar for Clergy concerning the activities of the Candidate Screening Board.

FORMATION POLICY BOARD

STATEMENT OF PURPOSE AND RULES OF ORGANIZATION

The name shall be the **Formation Policy Board of the Roman Catholic Diocese of Columbus**. The purpose of this board is to advise on the planning, implementation, and evaluation of the formation program.

Advice will be given through recurring meetings and individual consultation.

In support of the above goals and efforts, the Formation Policy Board is established to assist the Director of Diaconal Formation, the Bishop of Columbus, the Vicar for Clergy, and the Office of the Diaconate.

The Bishop, the Chancery, the Office of the Diaconate, and the Director of Diaconal Formation of the Roman Catholic Diocese of Columbus has constituted the Formation Policy Board. Its sole reason to exist is to serve in general the Church of Columbus and in particular to provide advice concerning formation for the Diaconate in the Diocese of Columbus.

I. MEMBERSHIP

The Formation Policy Board is a working group selected from the body of the priests ordained, incardinated, or possessing faculties in the Diocese of Columbus.

Nominations for membership will be made by the Director of Diaconal Formation and approved by the Bishop of Columbus.

Nominations for Chair of the Formation Policy Board will be made by the Director of Diaconal Formation and approved by the Bishop of Columbus.

II. AUTHORITY

The Formation Policy Board is instituted with the advice and consent of the Bishop of the Diocese of Columbus, the Vicar for Clergy, and the Directors of the Office of the Diaconate. It is strictly advisory to the Director of Diaconal Formation, the Office of the Diaconate, the Vicar for Clergy, and the Bishop of the Diocese of Columbus.

III. BOARD MEMBERS - TENURE

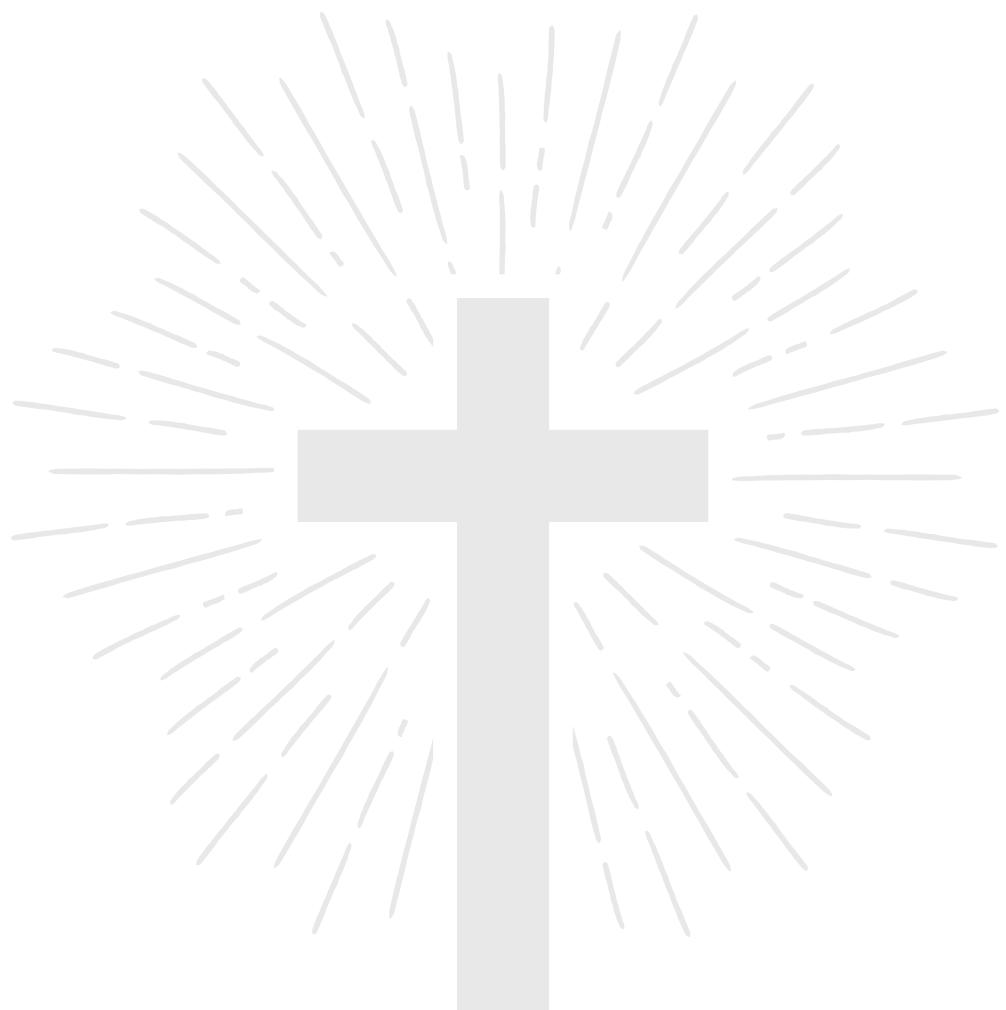
Members serve for two (2) years, or as designated in the appointment letter from the Bishop of Columbus. New terms begin on July 1 of each year.

IV. MEETINGS

- A. Meetings shall be held biannually at such time and location decided by the Board. Additional meetings may be scheduled as required.
- B. The meeting agenda of the formation policy board will be determined by the director of diaconal formation and the chair of the formation policy board, in consultation with the Directors of the Diaconate, the Vicar for Clergy, the Bishop of Columbus, and others as needed.
- C. General rules of parliamentary procedure shall be followed. However, the Chair is given wide latitude to run an efficient meeting. Therefore, it is left to the Chair's discretion as to how closely Roberts Rules of Order are to be followed.

V. COMMUNICATIONS

The Chair shall provide a summary of meetings to the Director of Diaconal Formation. The Chair and director of diaconal formation shall maintain regular contact concerning matters related to diaconal formation.



3000 SERIES

- 3000.0 **Definition of Diaconal Status**
- 3001.0 **Deacon Profile**
- 3002.0 **Deacon Role in Ministry**
- 3003.0 **Procedure for Granting of Faculties**
- 3004.0 **Attire and Title**
- 3005.0 **Ministry Agreement Guidelines**
 - 3005.1 Ministry Agreement (Sample)
 - 3005.2 Ministry Appraisal
 - 3005.3 Financial Assistance
- 3006.0 **Deacon Limited Tenure Policy**
 - 3006.1 Deacon Transfer Policy
 - 3006.2 Procedures for Transfer to/from Diocese by a Deacon
- 3007.0 **Leave of Absence**
 - 3007.1 Administrative Leave
 - 3007.2 Loss of the Clerical State by a Deacon and a Dispensation from all the obligations of Ordination
- 3008.0 **Protocol for the Incardination/Excardination of Deacons**
 - 3008.1 Appendix A Special Issues for Deacons
 - 3008.2 Sample Letter from Deacon to new Bishop of diocese to which he is moving
 - 3008.3 Sample Letter from Deacon to his Bishop informing of impending move from Diocese
 - 3008.4 Sample Letter of recommendation and evaluation from Deacons Ordinary to receiving Bishop
 - 3008.5 Sample Letter from receiving Bishop to Deacon informing of temporary assignment
 - 3008.6 Sample Letter Deacons letter to his Diocesan Bishop stating his intention to seek incardination elsewhere
 - 3008.7 Sample Letter from Deacon to receiving Bishop requesting incardination
 - 3008.8 Sample Letter of incardination Bishop to Deacon
 - 3008.9 Sample Letter from Deacon requesting excardination
 - 3008.10 Sample Letter of excardinating Bishop to Deacon
 - 3008.11 Sample Letter Notification of incardination to Diocese of Excardination
- 3009.0 **Retirement of Deacons**
- 3010.0 **Episcopal-Presbyteral-Diaconal Relationship**
- 3011.0 **Diaconate Assistance Programs**
 - 3011.1 Death of A Deacon's Wife
 - 3011.2 Chemical or Alcohol Dependency Problems
 - 3011.3 Problem Marriage
 - 3011.4 Separation
 - 3011.5 Divorce

DEFINITION OF DIACONAL STATUS

FACULTIES

A faculty is a grant by a higher authority enabling a person to act in a way that the recipient would not otherwise be empowered or authorized to act. Upon Diaconate Ordination or Incardination into the Diocese, the Bishop grants diaconal faculties. At the recommendation of the Director of Diaconal Formation (if newly ordained), the Director of Ministry and Life of the Diaconate, the Chancery issues the letter granting the faculties of the Diocese. Faculties normally are granted to those who are in “active” ministry or retired.

ACTIVE

A deacon who is functioning within the parish, agency, or institution to which he is assigned and is fulfilling liturgical, ministerial, and staff functions.

RETIRED

A deacon who, because of age or infirmity, has withdrawn from active ministry. He may still minister in whatever manner he is able.

TEMPORARY LEAVE OF ABSENCE

A deacon who at his own request has been granted authorization by the Bishop to withdraw from active diaconal ministry for a fixed period of time. Faculties cease during this time. The Chancery will notify the Deacon of this status.

INACTIVE

A deacon who through his own action/inaction or through mutual agreement is not functioning in an assigned diaconal role. Faculties as a Deacon are revoked or cease when the period of inactivity is determined. The Chancery will notify the Deacon of this status.

ADMINISTRATIVE LEAVE OF ABSENCE

A deacon who has been relieved of all responsibility by the Ordinary or his representative for any ecclesiastical office or function, as well as participating in active ministry. He may not function or represent himself as a deacon while this status is in effect. This is usually a temporary withdrawal from ministry without seeking laicization. Faculties are revoked or cease pending resolution of the reason(s) for the leave of absence. The Chancery will notify the deacon of this status.

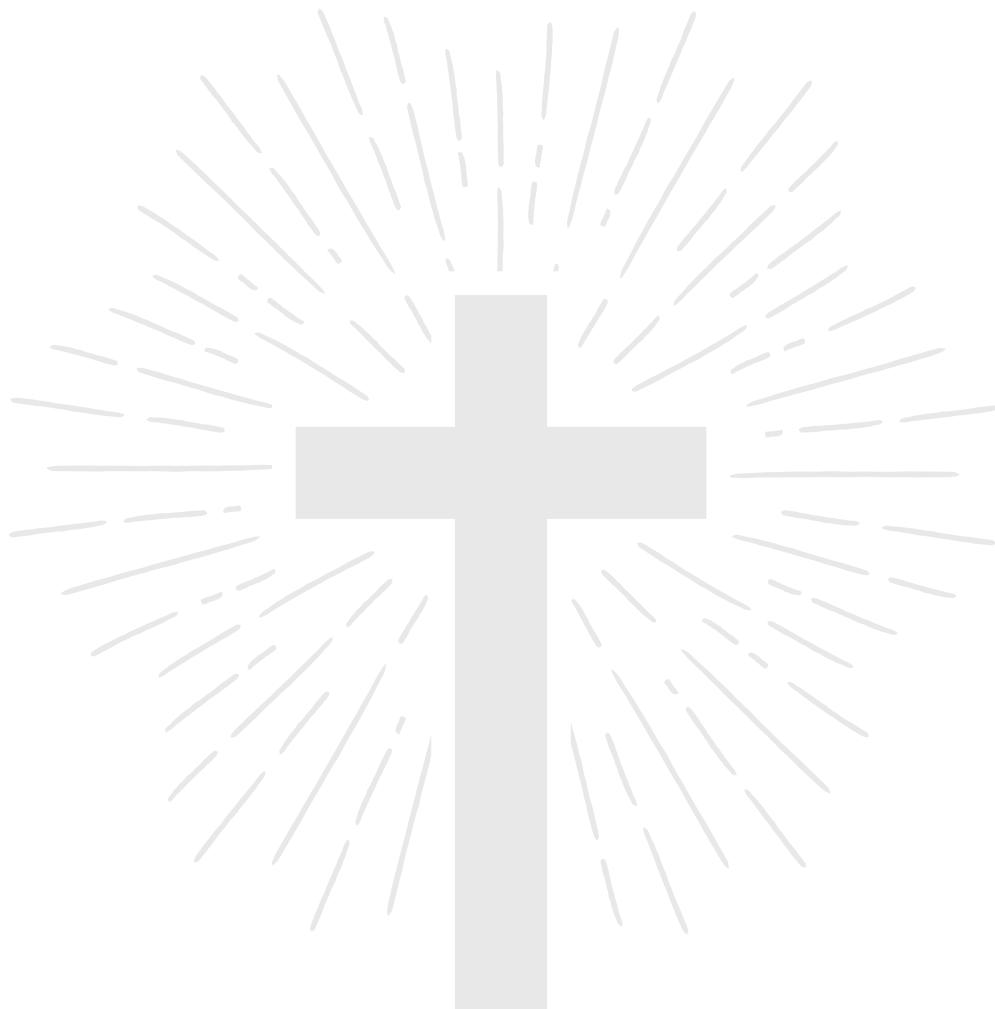
SUSPENDED

A deacon whose faculties have been suspended by the ordinary or his representative may not function as

a Deacon in any parish, agency or institution of the Diocese. The Chancery will issue a letter notifying the deacon of the suspension of faculties.

LAICIZED

A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the Ordinary. The Chancery will notify the deacon of this status.



3001.0
DEACON PROFILE

WHO THE DEACON IS

It is essential to understand that the Deacon is not defined by “what” he does, but rather “who” he is.

A Deacon’s identity is rooted in his faith as a follower of Jesus Christ. He is a person committed to the Gospel. In discerning the invitation of Our Savior the Deacon comes to examine the call to ordained ministry. With the decision of the Church and the interior acceptance of his vocation, a Deacon is called to Ordination. This is not a position of power but rather the means by which he can serve. All are called to proclaim the Gospel but a Deacon has made a formal, public vowed commitment to live as a witness. The Deacon represents the care, love, forgiveness and teaching of Holy Mother Church.

A Deacon is a sign to the Christian community as well as the broader world. Within the Church and world, the Deacon is a sign of commitment to the Gospel and the service it teaches. He is a sign of the Gospel and Christ’s Church in his life.

It is out of this identity that a Deacon serves.

The ministry of the Deacon is one of service and charity, of witness and proclaiming the Good News, and of leadership in prayer and liturgy. The Deacon is committed to the Bishop and the local church through ordination. His ministry is established to reflect the ministry of Christ, so that strengthened and enlightened by the Holy Spirit, he serves and enables others to serve and thus become actively involved in the faith community.

He believes that his sharing in the lifestyle of the faithful as a married or single person, gives him a special charism for bringing the living word into the marketplace. As a deacon implements the mission of the parish, he is characterized by openness and responsiveness to a wide variety of needs in keeping with his talents. Because he frequently provides continuity on a parish staff, the deacon ministry uniquely complements and supports other ministries, both ordained and non-ordained.

The secular employment of a deacon is also linked with his ministry. Although his secular work may benefit the community, some professions can become incompatible with the pastoral responsibilities of his ministry. The bishop shall evaluate individual cases as they arise and may require a change of profession.

Deacons must give priority to the spiritual life and live their Diakonia with generosity. They should integrate their family obligations, professional life, and ministerial responsibilities so as to grow in their commitment to the person and mission of Christ, the Servant. Clerics have a special obligation to seek holiness in their lives. Deacons are engaged in a variety of ministries such as the following:

1. Sacramental/liturgical functions:

- Assisting at Mass
- Baptism and baptismal preparation
- Weddings and marriage preparation
- Distribution of Viaticum to the dying
- Funerals and wakes
- Preaching and proclaiming the Word of God
- Liturgy of the Word with Communion/Sunday Celebration in the Absence of a Priest
- Presiding at liturgy of Hours

2. Pastoral Care:

The sick, the elderly, the bereaved, the home-bound, prisoners, homeless, marketplace, on campus, teenagers, hospital and emergency room chaplain counseling, etc.

3. Religious Education:

Catechist training

4. Social Services:

Parish pantry, homeless, immigrants, clothing distribution, all social concerns

5. Parish Administration:

Service and support of parish programs and various parish associations

6. Evangelization/RCIA

7. Diocesan Service:

Field Advocate, Marriage Tribunal, representation on councils and committees

The Deacon according to the needs, which may vary from parish to parish, makes selection from among these ministries. His usual status as a parish resident provides a base for him to service these needs in an ongoing way.

QUALITIES:

The Deacon possesses the qualities that are common to all pastoral ministers. Among these it is particularly important for the deacon to be motivated as a self-starter and to be generous.

COMPETENCIES/SKILLS:

The Deacon possesses a variety of competencies or skills, many of which are held in common with all other pastoral ministers.

As a part of continuing education it is particularly important for the Deacon to keep current in basic knowledge of universal and local church law, understand the relationship between faith and culture, and become knowledgeable of social justice issues.

Among the interpersonal/relational skills are leadership, preaching, teaching and organizing.

The deacon should effectively lead prayer, perform the sacred rites, and preach.



DEACON ROLE IN MINISTRY

ACCOUNTABILITIES AND STANDARDS

I. MINISTRY TO THE FAITH COMMUNITY

A. Meet family obligations

1. One weekend off each month to celebrate with family
2. Flexibility to meet family, work and personal needs

B. Assist as Deacon at weekend liturgies

1. Regular schedule
2. Rotation

C. Assist as Deacon on Holy Days and at other special liturgies and celebrations

1. Ash Wednesday
2. Holy Week; especially Palm Sunday and the Sacred Triduum
3. Christmas
4. First Communion
5. Confirmation
6. National Holidays
7. Other Concelebrated Liturgies
8. Anytime the Bishop attends the parish at least one or two deacons should be present

D. Participation in other celebrations

1. Distribute ashes on Ash Wednesday
2. Visitation of the Sick and Viaticum for the sick and dying
3. Other communal celebrations e.g. Liturgy of the Hours, Blessing of Throats, etc.

E. Offer a Homily and Proclaim the Word

1. At weekend liturgies
2. Church devotions (e.g., Novenas, Rosary) when presiding
3. Baptisms when officiating minister
4. Wedding
 - a. when the officiating minister
 - b. when requested by couple and approved by the celebrant
5. Vigil, Mass of Christian Burial, and Committals

F. Celebrate the Sacrament of Baptism

1. Regular schedule
2. Rotation

G. Conduct Vigil Services

1. Regular schedule
2. Rotation or when requested by the family of the deceased and approved by the pastor

H. Celebrate (witness) Sacrament of Matrimony

1. Regular schedule
2. When requested by couple and approved by the pastor

I. Perform works of charity.

1. Homeless, infirmed
2. Pastoral care
3. Food kitchen

II. SPECIFIC MINISTRY INVOLVEMENT

A. Serve as Spiritual Advisor

1. To specific parish community organizations as appointed
2. To fraternal/charitable organizations in the parish
3. To Deacon Candidates and/or spouses as selected
4. To lay ministry candidates (as appointed/selected)

B. Participate in Sacramental preparation programs.

C. Serve on Committees

1. Parish Council, liturgy, steering committees, etc.
2. Peace and Justice, Outreach
3. Sharing Parish
4. Pastoral Planning and other committees that give witness to community life

II. OTHER EXPECTATIONS

A. Maintain a current ministry agreement with the parish, agency or institution he serves. This should be done annually in June.

B. Meet with pastor/ministry staff supervisor on regular basis.

C. Participate in staff meetings when scheduling permits.

D. Attend an annual spiritual retreat.

E. Participate in continuing education programs in accordance with the guidelines of the Diaconate Community.

F. Each deacon in collaboration with his pastor/supervisor and spouse (if married) is to develop a ministry agreement that can include many of the elements from these policies and guidelines. Other forms of ministry that are not in conflict with these policies and guidelines may also be a part of the ministry agreement.

G. Some deacons who possess the necessary requirements, experience, and talent may be appointed members of the diocesan pastoral council, finance council, commissions, or offices. They may exercise the offices of chancellor, judge, assessor, auditor, promoter of justice, defender of the bond, and notary or may serve as the diocesan finance officer. However, deacons do not act as members of the council of priests, nor may they be appointed judicial vicars, adjunct judicial vicars, or vicars forane, because these offices are reserved for priests. Deacons who have parochial administrative training and experience may be entrusted, under a canonically appointed pastor or priest supervisor, to assist in the pastoral care of a parish or to temporarily guide a parish that lacks, because of a shortage, the immediate benefit of a resident pastor. In these situations, deacons' authority and responsibility should be clearly specified in writing when they receive the assignment.

H. Deacons are required to include as part of their daily prayer those parts of the liturgy of the hours known as Morning and Evening Prayer. Permanent deacons are obliged to pray for the universal Church. Whenever possible, they should lead these prayers with the community to whom they have been assigned to minister.

I. A deacon may not present his name for election to any public office or in any other general election or accept a nomination or an appointment to public office, without the prior written permission of the diocesan bishop. A deacon may not actively and publicly participate in another's political campaign without the prior written permission of the diocesan bishop.

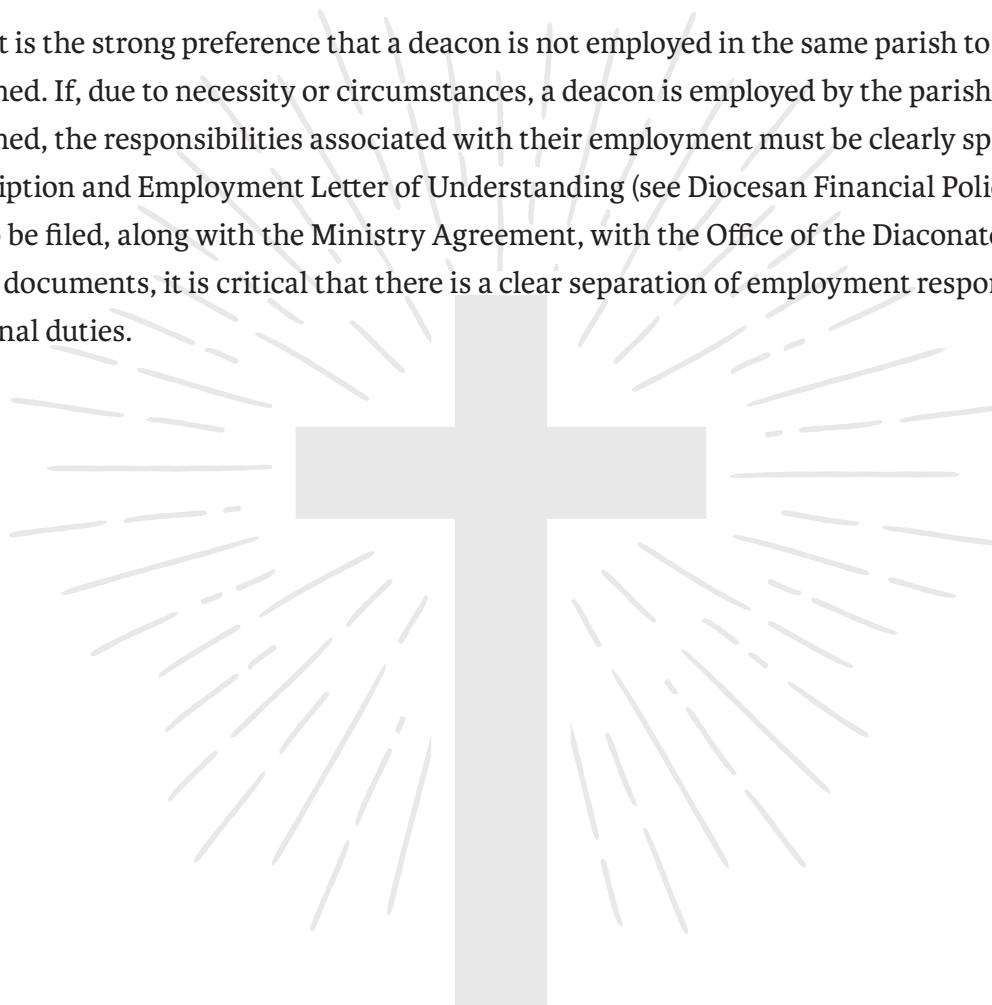
J. To provide for their own upkeep, every deacon is obliged to satisfy the legal requirements for Social Security benefits or a comparable program. The deacon has a duty to provide for his present and future material needs, and those of his wife and family through employment which he seeks out of his own initiative. Neither the diocese, nor the parishes, agencies, nor institutions to which

the deacon is assigned are responsible for current or long-term income or benefits for the deacon or his family, unless it is through an employer/employee relationship.

K. Deacons in full- or part-time employment by the diocese, parish, or agency are to receive remuneration commensurate with the salaries and benefits provided to a lay person on staff for that particular occupation.

L. The Diocese of Columbus carries liability insurance covering clergy serving the Church. When necessary, the deacon will provide his full cooperation to the diocesan Self-Insurance Office.

M. It is the strong preference that a deacon is not employed in the same parish to which he is assigned. If, due to necessity or circumstances, a deacon is employed by the parish to which he is assigned, the responsibilities associated with their employment must be clearly specified in a job description and Employment Letter of Understanding (see Diocesan Financial Policy 1812.0). These are to be filed, along with the Ministry Agreement, with the Office of the Diaconate. In creating these documents, it is critical that there is a clear separation of employment responsibilities and diaconal duties.

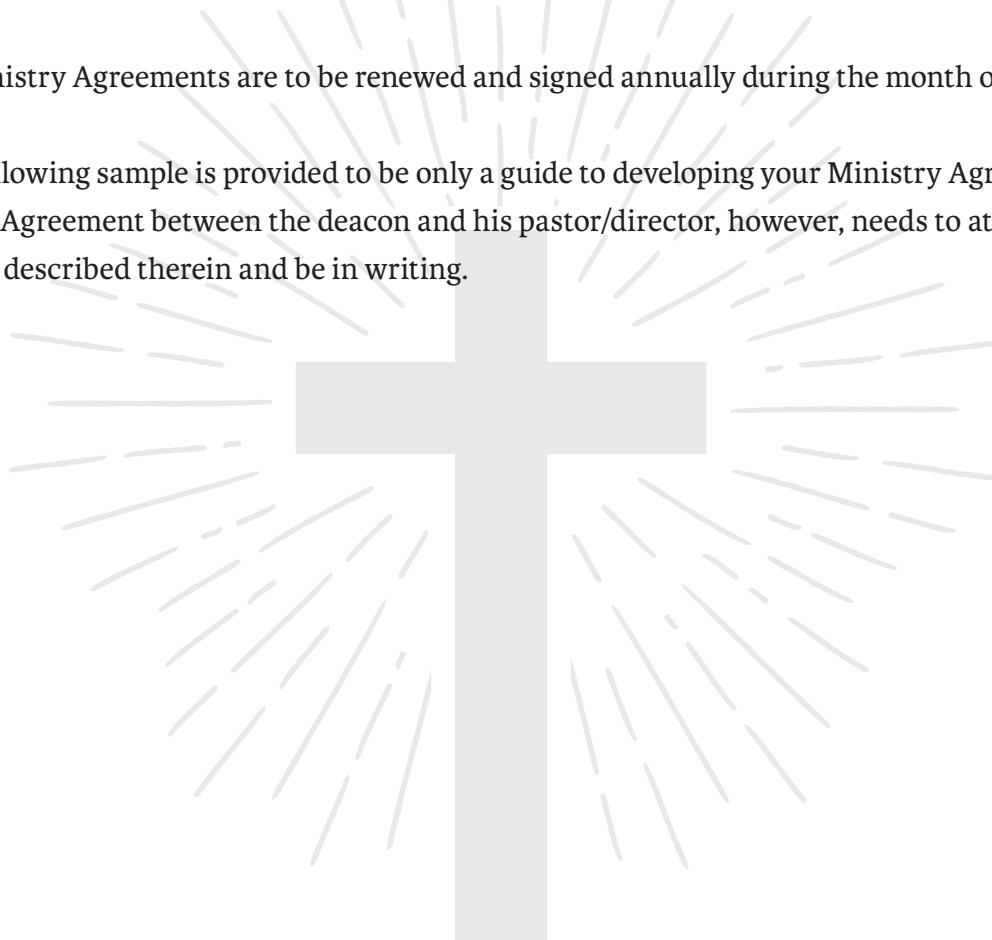


PROCEDURE FOR GRANTING OF FACULTIES

1. Deacons who move into the Diocese and wish to minister within it must obtain temporary faculties. This applies whether they seek incardination here or remain attached to their home diocese.
2. The deacon should request a personal interview with the Director of Ministry and Life of the Diaconate. After a full review and consultation with the deacon's former Diocese, the Director of Ministry and Life of the Diaconate will request temporary faculties from the Chancery. A letter will accompany this from the local pastor requesting the services of the deacon and the pastor's willingness to accept and work with him.
3. For information regarding incardination and excardination see the specific guidelines 3008.0 and 3008.1.
4. When a permanent deacon of the Eastern Catholic Churches is granted bi-ritual faculties to assist in the Roman Church, the theological understanding of the sacraments and the order of the diaconate in the Eastern Catholic Churches are to be respected. Practically, a deacon of the Eastern Catholic Churches is not to be allowed to solemnize marriages in the Roman Church.

MINISTRY AGREEMENT POLICY AND GUIDELINES

1. Every active deacon ministering in the Diocese of Columbus is to have a current Ministry Agreement in effect. This should help to avoid any misunderstanding as well as to establish a means of communication for resolving disputes regarding its proper understanding.
2. This agreement is to be affected with the parish or agency to which the deacon is assigned. This agreement is to be signed by the deacon, the deacon's spouse (if married), the pastor/director on behalf of the parish/institution and the Director of Ministry and Life of the Diaconate.
3. All Ministry Agreements are to be renewed and signed annually during the month of July.
4. The following sample is provided to be only a guide to developing your Ministry Agreement. Every Ministry Agreement between the deacon and his pastor/director, however, needs to at least include the elements described therein and be in writing.



ATTIRE AND TITLE

The following has been the established norm for Deacons according to both *The Directory for the Ministry and Life of Permanent Deacons* (Congregation for Clergy, 1998) and *The National Directory for the Formation, Ministry and Life of the Permanent Deacon* in the United States, 2nd Edition (USCCB, 2021):

REGARDING ATTIRE:

Although permanent deacons are ordained clerics, “*the Code of Canon Law does not oblige permanent deacons to wear an ecclesiastical garb*” outside of the liturgy (*National Directory*, 2nd ed., no. 94). “Further, because they are prominent and active in secular professions and society, the United States Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and matters of lifestyle. Each diocesan Bishop should, however, determine and promulgate any exceptions to this law based on certain ministerial situations, as well as specify the appropriate clerical attire if it is to be worn” (*ibid*).

It is the policy for the Diocese of Columbus that a permanent deacon’s attire outside of liturgical roles should be that of a layman and in good taste. However, if he is in a setting where clerical attire would be important or beneficial for his ministry (e.g., prison ministry), the permanent deacon has the option to wear a black clerical shirt and collar with black dress pants and/or sport coat. A cassock and clerical collar may also be worn when the deacon serves as a Master of Ceremonies.

Liturgical books clearly specify the liturgical vestments of a deacon for various rites and liturgical celebrations. Deacons in The Diocese of Columbus are to refer to Guideline # 4000.2 for further reference.

REGARDING TITLE:

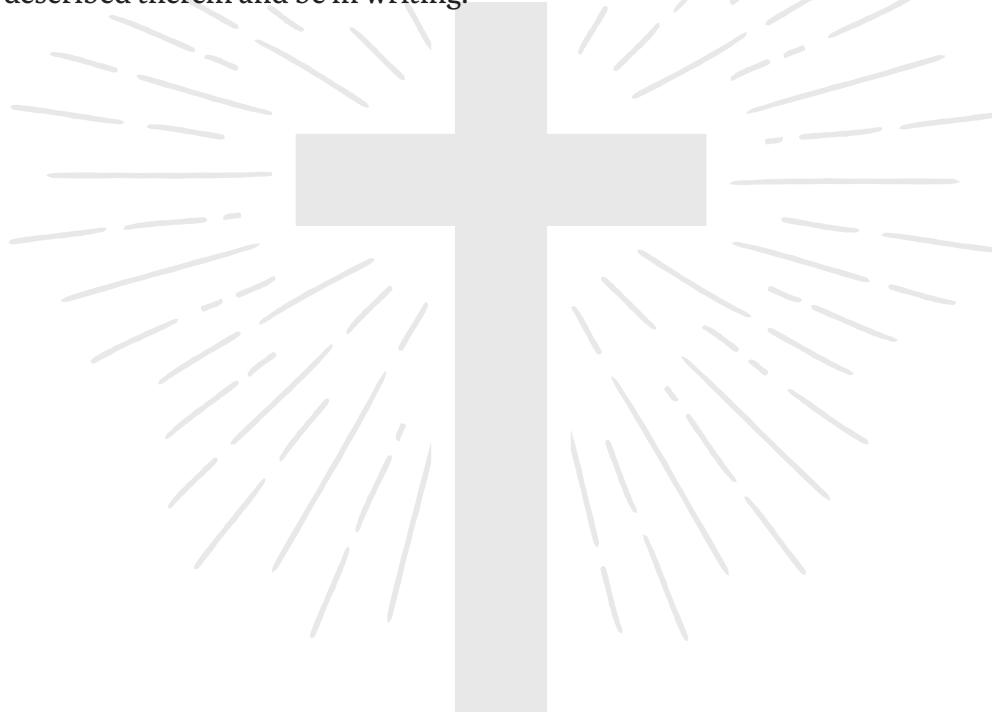
While various forms of address have emerged with regard to deacons, the Congregation for the Clergy has determined that in all forms of address for permanent deacons, the appropriate title is “**Deacon**”. The abbreviated form is “**Dcn.**” It is proper for a deacon to affix this title on printed material (e.g. church bulletins, business cards, documents, letters, publications, etc.) and to refer himself as such publicly.

PASTORAL NOTE:

To avoid misunderstanding on the part of the people of the diocese, a deacon should always do his best to observe these guidelines and not confuse the people they serve

MINISTRY AGREEMENT POLICY AND GUIDELINES

1. Every active deacon ministering in the Diocese of Columbus is to have a current Ministry Agreement in effect. This should help to avoid any misunderstanding as well as to establish a means of communication for resolving disputes regarding its proper understanding.
2. This agreement is to be affected with the parish or agency to which the deacon is assigned. This agreement is to be signed by the deacon, the deacon's spouse (if married), the pastor/director on behalf of the parish/institution and the Director of Ministry and Life of the Diaconate.
3. All Ministry Agreements are to be renewed and signed annually during the month of September.
4. The following sample is provided to be only a guide to developing your Ministry Agreement. Every Ministry Agreement between the deacon and his pastor/director, however, needs to at least include the elements described therein and be in writing.



MINISTRY AGREEMENT
DEACON ASSIGNMENT
DIOCESE OF COLUMBUS

This ministry agreement is entered into this date _____ between Deacon _____
and his Pastor/Director, at _____
(Parish/agency/institution) (Address and Zip Code)

The Deacon hereby agrees to perform the following duties:

The Deacon agrees to commit (approx.) _____ hours of ministry each week. Special conditions of Ministry:

This agreement is for a **one-year period** commencing on _____ and ending on _____
unless otherwise stated herein, or until such time as mutually agreed to by Deacon, the Pastor/Director and
the Ordinary. The Deacon will receive financial assistance consistent with the policies in section 3005.3 of the
Diocese of Columbus Guidelines for Deacons.

(Deacon's signature)

(Spouse's signature)

(Pastor's signature)

(Director of Ministry and Life of the Diaconate's signature)

Original to Office of the Diaconate

Copy to Deacon

Copy to Parish

MINISTRY APPRAISAL

Ministry appraisals should occur at regular intervals, usually annually. The Bishop is the ultimate supervisor of the deacon during this appraisal and should call upon the pastor of the parish where the deacon is assigned. The Bishop, along with his curial staff, will supervise deacons who do not have a parish assignment.

Ministry appraisal procedures presume written ministry agreements and clear lines of supervision and accountability.

Ministry appraisals should reflect a process of establishing yearly goals and objectives for each ministerial position.

Ministry appraisals offer the opportunities to comment on the performance or the performance review.

Ministry appraisals should include self-evaluation, as well as that of the immediate supervisor, and input from appropriate external sources.

Feedback from ministry appraisals is directed toward the mutual growth of each minister and his immediate supervisor.

In the event of consistently poor ministry appraisals, a detailed supervisory procedure should be initiated. No “detailed supervisory procedures” will be initiated until areas in need of improvement are identified in writing and communicated to the deacon. Mutually agreeable goals and a time line for meeting the goals should be developed. Failure to meet goals in accordance with the time line as determined by a second ministry appraisal may result in additional supervisory action.

The transition from candidate formation into an active diaconal ministry requires sensitivity. Introducing the deacon to those in charge of the community (the pastor and his staff), and the community to the deacon, helps them not only to come to know each other but contributes to a collaboration based on mutual respect and dialogue, in a spirit of faith and fraternal charity. Newly ordained deacons are to be appointed to and supervised by a priest. This pastoral care of a newly ordained deacon, coordinated by the Director of Ministry and Life of the Diaconate, extends for the first three years after ordination. This time would include opportunities for ongoing formation, with an initial emphasis upon the issues and concerns voiced by the newly ordained as he gains ministerial experience. It is likewise a unique opportunity to assist the deacon’s family as it adjusts to its new situation within the community.

The Diaconate Office will provide samples and guidance in all Ministry Appraisals

3005.3

FINANCIAL ASSISTANCE

3005.31

PROFESSIONAL ALLOWANCE

1. Each deacon will receive a Professional Allowance to be funded by the parish, agency, or institution to which they are assigned. If a deacon is not currently assigned, then the Office of the Diaconate is responsible for funding the Professional Allowance.
2. The dollar value of the Professional Allowance will be consistent with the amount provided to priests.
3. The Professional Allowance is to be used to cover items specifically related to diaconal ministry. This would include, for example: vestments such as albs and dalmatics; liturgical books and publications; certain mileage; cleaning vestments; etc. In addition, the Professional Allowance may be used for funding of expenses associated with continuing education or retreats, including travel expenses.
4. On mileage, if it would be reimbursable by the parish, agency or institution to an employee, then it is to be reimbursed as a parish, agency or institution expense, not as part of the Professional Allowance. Mileage for the deacon to travel to a retreat or seminar is paid from the Professional Allowance.
5. Professional Allowance distributions will be made only for documented expenses (i.e. receipts are required). This removes the need to report the allowance as income from a tax perspective.

3005.32

REIMBURSEMENT OF MINISTRY EXPENSES

For expenses incurred in fulfillment of ministerial duties, each deacon is to receive reimbursement, if that expense would be reimbursed to an employee of the parish, agency, or institution. These expenses are to be documented in accordance with the policy of the parish, agency or institution.

3005.33

GIFTS, STIPENDS, STOLE FEES, HONORARIA

Stipends, stole fees or honoraria received by the deacon as a result of administering a Sacrament or participation as a deacon at a Mass, may be retained by the deacon. Per Finance Policy 806.4, the IRS considers stipends, stole fees and honoraria as payment for services rendered and therefore, they are taxable. Per this policy, "These are not reported on a W-2 form or form 1099 but each individual deacon is required to keep a record for taxing purposes each year".

Gifts that are provided to the deacon based on administration of or participation in a Sacrament may be retained by the deacon. Gifts are monetary amounts where the value is at the discretion of the family and may be zero. These amounts are generally not reported for tax purposes.

GUIDELINES FOR DEACON PARISH ADMINISTRATORS

- The purpose of this guideline is to define the circumstances and the role of a “Deacon Parish Administrator” who assists and participates in the pastoral care of a parish within the context of canon 517, paragraph 2.

I. CANONICAL PRESCRIPTION

Canon 517.2: “If, because of a lack of priests, the diocesan bishop has decided that participation in the exercise of the pastoral care of the parish is to be entrusted to a deacon, to another person who is not a priest, or to a community of persons, he is to appoint some priest who, provided with the powers and faculties of a pastor, is to direct the pastoral care.”

II. INTRODUCTORY NOTES

The Instruction *Ecclesiae de Mysterio* offered explicit direction on the implementation of this canon. For the purposes of these guidelines, the following is to be noted:

1. This canon is not to be implemented by the diocesan bishop for reasons of convenience, but because of a true shortage of priests. (Art. 4 §1)
2. There is a clearly stated preference for deacons to fill this office of participating in the pastoral care of the parish. (Art. 4 §1)
3. The competency of the Deacon Parish Administrator does not include the directing, coordinating, moderating or governing of the parish, which is proper to the priest moderator as the proper pastor of the parish. (Art. 4 §2) Accordingly, the Deacon Parish Administrator is not to comport himself in such a way that he might be understood to be the *de facto* pastor. (Art. 1, §3)

III. TITLE

Although there is no specific title given to the office when a deacon participates in the pastoral care of a parish according to canon 517.2, the title of “Deacon Parish Administrator” has been chosen so as to reflect the strongly administrative nature of the office entrusted to him. This title is not to be confused with the office of Parish Administrator as described in canons 539-540, but is intended to reflect a supporting relationship to the priest who moderates the pastoral care of the parish.

IV. POWER OF GOVERNANCE

- A. By reason of having received sacred ordination, the Deacon is qualified to exercise the power of governance in the Church. (Canon 129)
- B. By mandate of the priest moderator, the Deacon Parish Administrator may make decisions that are necessary for the fulfillment of the duties enumerated in his job description and for implementing an approved pastoral plan or project. The more important decisions, as determined

by the priest moderator, and all decisions adversely affecting the rights of persons, will require the prior consent of the priest moderator; in the event that he cannot be reached, the deacon parish administrator may decide the matter, but which decision must be confirmed by the priest moderator or the local ordinary.

V. DUTIES AND RESPONSIBILITIES

A. There is no pre-established list of duties to which the Deacon Parish Administrator shall be bound. Possible duties can be assigned as specified in a letter of appointment by the Bishop, as well as by agreement with the priest moderating the pastoral care of the parish.

B. The Deacon Parish Administrator may be responsible for some or all administrative functions of the Church including accounting, personnel, facilities, maintenance and general communications to parish members in addition to liturgical participation and catechetical functioning proper to him as deacon.

1. Finance/Accounting

- Participate in the development of annual budget; ensure that expenditures throughout the year comply with approved budget.
- Oversee maintenance of accurate records concerning financial transactions; ensure that required Church and government reports are filed as necessary.
- Assist in preparation and presentation of financial reports as required.
- Oversee payroll, ensuring employees are paid in accordance with appropriate laws, and payroll reports are filed as necessary.
- Preside at meetings of Finance Council in the absence of Priest moderator according to the mandate of the Priest moderator

2. Personnel

- Participate with the pastor in developing personnel policies and benefits appropriate to the Parish's circumstances.
- Select, train, and supervise office and maintenance personnel.
- Coordinate benefits issues with Diocesan Human Resources Department.
- Resolve employee relations problems; assist employees in filing for benefits (e.g., retirement, insurance, etc.).

3. Facilities

- Recommend major repairs, remodeling and construction requiring expenditures outside of the operating budget; coordinate repair/construction activities.
- Responsible for maintenance, cleanliness, timely repair and/or replacement of equipment and fixtures on all church property.
- Establish and maintain an inventory of equipment and supplies, and arrange for replacement

as needed; purchase equipment and supplies, ensuring that quality is consistent with cost and service.

- Coordinate set-ups for events and meetings with committees and maintenance staff.

4. Office/Administration

- Supervise orderly maintenance of all records (including sacramental records).
- Ensure effective support for pastor and others, particularly through training and supervising clerical staff.
- Work with volunteers to assist in various administrative and office duties.
- Supervise the maintenance of a master calendar and implement the scheduled use of facilities in accordance with the scheduled events.
- Maintain confidential personnel records and reports.

5. Communications

- Oversee preparation, printing and distribution of all publications (e.g., Bulletin and special reports) as needed.

6. Diaconal Ministerial Responsibilities:

- By virtue of his ordination, incardination and faculties granted by the diocesan ordinary, the Deacon Parish Administrator may exercise those ministerial functions that pertain to the Order of Deacon. (Cf. Series 3000 in the Guidelines for Deacons in the Diocese of Columbus.)

VI. REMUNERATION

A. The Deacon Parish Administrator is to receive remuneration sufficient to provide for his support and his family. (Canon 281 §3) This will include salary and benefits which are commensurate to that provided to a lay person in a similar position on the staff (National Directory for Permanent Deacons, 96).

B. He is also to be reimbursed for legitimate expenses incurred in fulfillment of his office, according to the parish personnel policy.

DEACON LIMITED TENURE POLICY

Deacons are ordained for the Church as a whole and serve within an individual diocese. The following procedures will be used as a Limited Tenure Policy for Deacons in the Diocese of Columbus:

1. The first assignment in the Diocese of Columbus, or when a Deacon begins the process of incardination, will be made by the Bishop in consultation with the Pastor/Administrator of the parish/institution, the Director of Ministry and Life of the Diaconate, the Deacon, and spouse. Assignments involving newly ordained deacons will also involve input from the Director of Diaconal Formation.
2. The assignment will be for a one (1) year term and is subject to review resulting in a continuation or possible transfer. The Diaconate Office will develop a procedure for review or ministry appraisal. (see 3005.2)
3. Each successive or continuing assignment is for one (1) year.
4. The assigned deacon and family shall reside within a reasonable proximity and travel time to their assignment.
5. The first year of this Limited Tenure Policy will take effect beginning in July 2009.

DEACON TRANSFER POLICY

In keeping with the philosophy for a Limited Tenure Policy for Deacons in the Diocese of Columbus and allowing for change in the diaconal ministry assignment, these procedures will be used as a Transfer Policy for Deacons in our diocese:

1. All changes in diaconal ministry assignment will be processed through the same procedure as the Deacon's first assignment; i.e. in consultation with the Bishop, the Pastor/Administrator of the parish/institution of assignment, the Director of Ministry and Life of the Diaconate, the Deacon and spouse.
2. A Deacon may request reassignment due to relocation, or to more fully utilize his skills and talents. The Director of Ministry and Life of the Diaconate will advise the Deacon and the Diaconate Community of any assignments that are available.
3. The assigned Deacon and family will reside within a reasonable proximity and travel time to the new assignment.
4. This Deacon Transfer Policy will take effect immediately.
5. Assignment changes will be announced in the diocesan newspaper and an official letter of assignment will come from the Chancery.

PROCEDURES FOR TRANSFER TO/FROM DIOCESE BY A DEACON

A DEACON WANTING TO TRANSFER TO OR FROM A DIOCESE MUST HAVE THE PERMISSION OF THE BISHOP

Documentation that the Deacon is required to provide or is the responsibility of the Deacon:

1. Write letter of notification to his current Bishop/Director regarding the intended move.
2. Write letter of notification to the new Director/Bishop informing them of the intended move into the diocese.
3. Provide the new Director with a resume that would include:
 - a. Curriculum vitae
 - b. List of ministerial experiences
 - c. Statement of specific talents and skills
 - d. Special language skills
 - e. Names and addresses of former pastors/supervisors under which he served.
 - f. A copy of previously assigned faculties.

RESPONSIBILITY OF THE DEACONS' CURRENT DIRECTOR:

1. Prepare a letter of introduction and recommendation and transmit it to the Director of the Diocese to which the Deacon desires to transfer.

RESPONSIBILITY OF THE RECEIVING DIRECTOR:

1. Interview deacon (and wife if applicable).
2. Obtain necessary documentation and letters of reference.
3. Follow local requirements of diocese and established procedures.

Upon completion of these steps the Director may request that the faculties of the Diocese be extended to the Deacon.

Until such time as the Deacon completes the incardination/excardination process according to the norms of the Code of Canon Law and the Diocesan guideline, he remains attached to the Diocese in which he is incardinated.

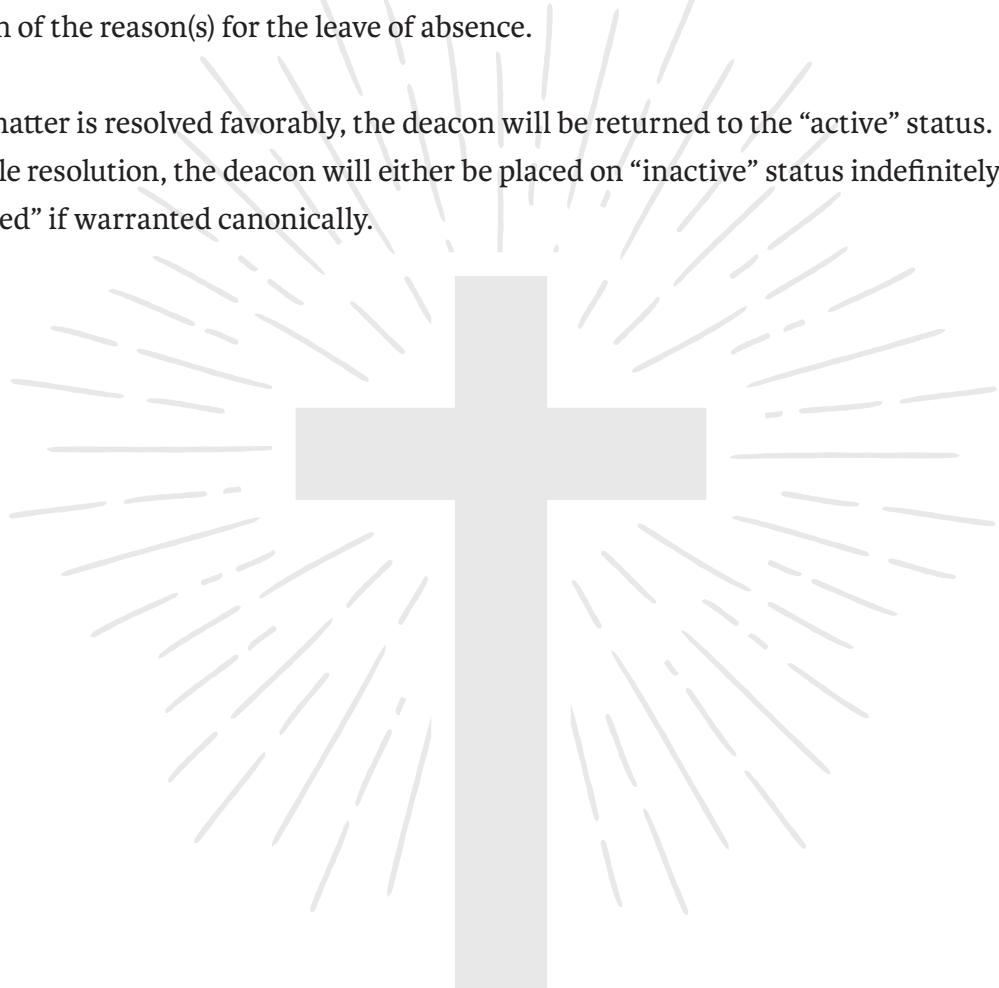
LEAVE OF ABSENCE

There are two types of leaves presently granted:

- a. Temporary - for a designated period
 - b. Administrative - unlimited, with return to ministry dependent on deacon's request, his suitability
for ministry and the availability of assignment.
1. A leave of absence may be granted to a deacon when formally requested in writing to the Director of Ministry and Life of the Diaconate. After a personal meeting with the Director, a leave may be granted by the Bishop for reasons of health, study, personal problems, family commitments, change of occupation or parish situation, or temporary dislocation from the Diocese.
 2. Such leave will be granted for a period agreed upon by the Director of Ministry and Life of the Diaconate. The situation will be reviewed upon termination of set period, and may be extended if both parties deem this necessary and suitable. A deacon may request return to active ministry before the expiration date agreed upon.
 3. A deacon on temporary leave still possesses "good standing" within the Diocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). However, faculties may cease during this leave and the deacon may not function in any ministerial capacity. This is at the discretion of the Bishop.

ADMINISTRATIVE LEAVE

1. A deacon who is placed on administrative leave is relieved of all responsibility for any ecclesiastical office or function, as well as participation in active ministry. He may not function or represent himself as a deacon while this is in effect.
2. This is usually a temporary withdrawal from ministry. Faculties are revoked or cease, pending resolution of the reason(s) for the leave of absence.
3. If the matter is resolved favorably, the deacon will be returned to the “active” status. Lacking a favorable resolution, the deacon will either be placed on “inactive” status indefinitely or even “suspended” if warranted canonically.



LOSS OF THE CLERICAL STATE BY A DEACON AND A DISPENSATION FROM ALL THE OBLIGATIONS OF ORDINATION

1. In accord with current canonical legislation and the praxis of this Congregation, the request of a Deacon for the loss of the clerical state and a dispensation from all the obligations of ordination may be granted only “*ob graves causas*” (Can. 290, S. 3), whether for a transitional or permanent deacon, diocesan or religious. The petition must include the following documents:
 - a) An explicit request by the Deacon for the favor, signed in his own hand and addressed to the Holy Father, giving a brief description of the reasons which led to the petition.
 - b) The “Curriculum Vitae” of the petitioner should include an explanation of: the seriousness of the reasons for the request, the development of events which led to the crisis, and where the responsibility for the same lies, i.e., either with the Deacon or due to external factors.
 - c) The “*votum*” of the Bishop of incardination, Major Superior or Provincial concerning “*de rei veritate*” and the advisability of granting a return to the lay state and a dispensation from the obligations of Holy Orders.
 - d) The testimonies or depositions of Superiors, professors and colleagues from the time of formation and the period of diaconal ministry.
 - e) The acts from the diocesan and provincial archives regarding the period of formation and the scrutiny’s for his admission to Holy Orders (Can. 1051).
2. A complete judicial process is required for the dismissal of a deacon from the clerical state who will not ask for the same of his own volition (cf. Canon 1342 S 2). In this case, it is necessary to prove, not only a lack of fitness for ministry, but also that the deacon committed a crime for which the Code of Canon Law envisions a dismissal from the clerical state.
 - a) The responsibility for conducting such a process, rests with the diocesan Bishop or Religious Superior.
 - b) Following the judicial process, a request for a dispensation from celibacy can be submitted to this Congregation (Canon 291).

Source: Congregation for Divine Worship and the Discipline of the Sacraments

PROTOCOL FOR THE INCARDINATION/EXCARDINATION OF DEACONS

I. PURPOSE OF PROTOCOL

This protocol is published for the purpose of assisting bishops in applying the procedures for excardination from one diocese and incardination into another diocese, two actions which coalesce into a single juridical act, to the specific case of the deacon. The provisions of this protocol are not intended to constitute particular law. Rather, they are meant to provide a process to implement the provisions of the Code of Canon Law pertaining to the incardination and excardination of deacons in the United States.

II. FOUNDATIONAL PRINCIPLES

A. Historical and Theological Principles

1. Incardination specifies the relationship of clerics to the Church and the service which they render in it. Taken from the Latin term *incardinare* (to hang on a hinge) incardination is traditionally used to refer to the attachment of the priest or deacon to a particular local church headed by the diocesan bishop. Theologically it underscores the close, permanent association of bishops, presbyters and deacons in the church's ordained ministry and hierarchical structure.
2. Before the council of Nicea, incardination was maintained solely by custom and the priests and deacons ordained by a bishop were considered part of a local church's ordained ministry. From earliest times (e.g. Chalcedon canon 6) all ordinands were ordered to be subject to an ecclesiastical superior; similarly incardination bound a cleric for life to the diocese for which he had been ordained (Chalcedon canon 5). The council of Nicea forbade clerics from moving from one city to another, thus affirming the lasting principle that an ordained cleric is always attached to a diocese.
3. This principle had to be reaffirmed in the following centuries because of the rise in the Middle Ages of absolute ordinations of clerics not attached to a particular diocese or bishop. Hence the Third Lateran Council (canon 5) forbade bishops from ordaining deacons and priests without a definite title. The desired effect of instilling the incardination of the ordained was not uniformly or universally achieved immediately and the bishops at Trent decreed that no one was to be ordained unless in the bishop's judgment he would be useful or necessary for the church to which he could be assigned.
4. From this period on, incardination was understood ecclesiologically as referring to the bond between a priest and the local church for which he is ordained and as an expression of the

bishop's solicitude for the local diocese. Canonically the term referred both to one's diocese of ordination as well as the practice of transferring one's allegiance from one local church to another, and hence from one bishop to another. The ordained priest or deacon may thus be excardinated from one diocese and incardinated into another but only at the judgment of the local ordinaries.

5. In light of the teaching of Vatican II on the ordained ministry, the restoration of the diaconate as a permanent order in the church and the revised rites of ordination, the notion of incardination is grounded theologically in the call to ordination in and for a local church and the way priests and deacons function for the service of a local church. Deacons and priests are ministers of the community and as such are representatives of the bishop.

B. Canonical Prescription

1. Canon 265: "Every cleric must be incardinated into some particular church..."

2. Canon 266.1: "A person becomes a cleric through the reception of the diaconate and is incardinated into a particular church or personal prelature for whose services he has been advanced."

3. Canon 267.1: "In order for a cleric already incardinated to be incardinated validly into another particular church, he must obtain from the diocesan bishop a letter of excardination signed by the bishop; he must likewise obtain from the diocesan bishop of the particular church into which he desires to be incardinated a letter of incardination signed by that bishop.

"2. Excardination thus granted does not take effect unless incardination into another particular church has been obtained."

4. Canon 268.1: "A cleric who has legitimately moved from his own particular church into another one is incardinated into this other particular church by the law itself after five years if he has made such a desire known in writing both to the diocesan bishop of the host church and to his own diocesan bishop and provided neither of them informed the cleric of his opposition in writing within four months of the reception of his letter."

5. Canon 269: "A diocesan bishop is not to allow the incardination of a cleric unless:

"1. the necessity or advantage of his own particular church demands it, with due regard for the prescriptions of the law concerning the decent support of clerics;

“2. he is certain from a legitimate document that excardination has been granted, and he also has in addition appropriate testimonials from the excardinating diocesan bishop, in secrecy if necessary, concerning the cleric’s life, morals, and studies;

“3. the cleric has declared in writing to the same diocesan bishop that he wishes to be dedicated to the service of the new particular church in accord with the norm of law.”

6.In accordance with the provisions of Canon 269.1, a host diocese accepts a deacon transferring into the diocese from another diocese and will allow him to function in an official capacity provided there is a need for his services. The host bishop makes the final decision concerning the granting of faculties for all the ordained in his diocese.

7. Appendix A discusses special issues pertaining to deacons. For a thorough commentary on Incardination and Excardination refer to Clergy Procedural Handbook published by the Canon Law Society of America in 1992 as edited by Randolph R. Calvo and Nevin J. Klinger.

III. IMPLEMENTATION

A. A deacon transferring from his own diocese to another diocese will do the following:

1. When the decision has been made to move to a new diocese, the deacon will inform his current diocesan director or the vicar for the diaconate, or the diocesan bishop of the impending move. In like manner, the deacon will write to the bishop of the new diocese to inform the bishop of his pending arrival, stating his intention to call on the bishop or his delegate in person after his arrival. (See Appendix B, Sample Letter 1)
2. The deacon will request that the director of or vicar for the diaconate forward to the diaconate director or the bishop of the new diocese a letter from the bishop providing information regarding the new move together with appropriate letters of recommendation and evaluation. (See Appendix B, Sample Letter 2)

B. The diocesan bishop will send or cause to have sent to the receiving bishop and/or his director of the diaconate the following:

1. A letter informing the receiving bishop of the impending move with a statement of the just cause of the deacon’s move (e.g. employment, retirement or health conditions) together with letters of recommendation and evaluation.

2. A resume of the deacon's personal history, which will be the basis for a character reference together with the recently adapted protocol between bishops and religious superiors testifying to the deacon's record of conduct and moral integrity.
3. A written record of the deacon's academic, spiritual and pastoral formation, to include notation of academic degrees awarded or citations earned.
4. An evaluation of the deacon's ministry. (Appendix B, Sample Letter 3)

C. Upon arrival in the host diocese, the deacon will call upon the bishop or his director of the diaconate to make his presence known as well as his desire for diaconal faculties and a diaconal assignment.

D. The bishop or his director of the diaconate will evaluate the deacon's resume and examine the needs of the diocese. After favorable review, the bishop will give the deacon faculties and a temporary assignment. The bishop would appoint a supervisor to the deacon and indicate that evaluations will take place at six and twelve month intervals. (Appendix D, Sample Letter 4)

E. After due and prayerful consideration, the deacon will write to his diocesan bishop to advise him of his intent to seek incardination in the diocese in which he is now resident and excardination from his diocese of incardination. (Appendix B, Sample Letter 5)

F. After the deacon has served in the new diocese for a time, usually for a minimum of two years, and after suitable evaluations, the deacon may petition the bishop for incardination assuming it is his intent to remain permanently within the diocese. (Appendix B, Sample Letter 6)

G. After receiving letters of suitable evaluation and the recommendation of his deacon director and having weighed the relative merits of the deacon's petition and the needs of the diocese, the bishop will respond to the petition and indicate his willingness regarding incardination. (Appendix B, Sample Letter 7)

H. If the bishop expresses willingness to the incardinate the deacon, the deacon will write to his bishop of incardination for a letter of excardination, which will include an explanation of the just cause(s) for the request. (Appendix B, Sample Letter 8)

I. The excardination bishop executes a document to the effect that the deacon is granted a permanent and unconditional excardination. In accord with Canon 267 the letter must be signed by the diocesan bishop and in view of Canon 270 include the declaration that the excardination is being given for just cause. (Appendix B, Sample Letter 9)

J. After receiving the legitimately executed document of excardination, the new diocesan bishop issues a decree of incardination within one month and notifies the diocese of excardination of the incardination of the deacon. Incardination to the receiving diocese is not completed until both documents have been executed and the bishops (*a quo* and *ad quem*) have been duly notified.
(Appendix B, Sample Letter 10)



APPENDIX A SPECIAL ISSUES FOR DEACONS¹

One of the effects of ordination to the diaconate is first incardination. Those who are ordained deacons, married or celibate, are incardinated in a diocese the same as those who are ordained transitionally on the way to ordination as a presbyter. The incardination of permanent deacons is subject to the same norms as the incardination of transitional deacons. It is lost only by death, loss of the clerical state, or a process of excardination and incardination.

Deacons are bound by the obligations and enjoy the rights that come with incardination, the same as any other clergy. They are exempted from some of the obligations (see c. 288), but they are obliged to reverence and obey their ordinary of incardination (c. 273), to accept a duty entrusted to them by their ordinary unless excused by a legitimate impediment (c. 274, §2), not to be absent from their diocese of incardination for a notable period of time without at least the presumed permission of their ordinary (c. 283, §1), etc.

Special issues arise for deacons who have secular employment that may lead to their transfer outside the diocese. The USCCB Guidelines address this situation as follows:

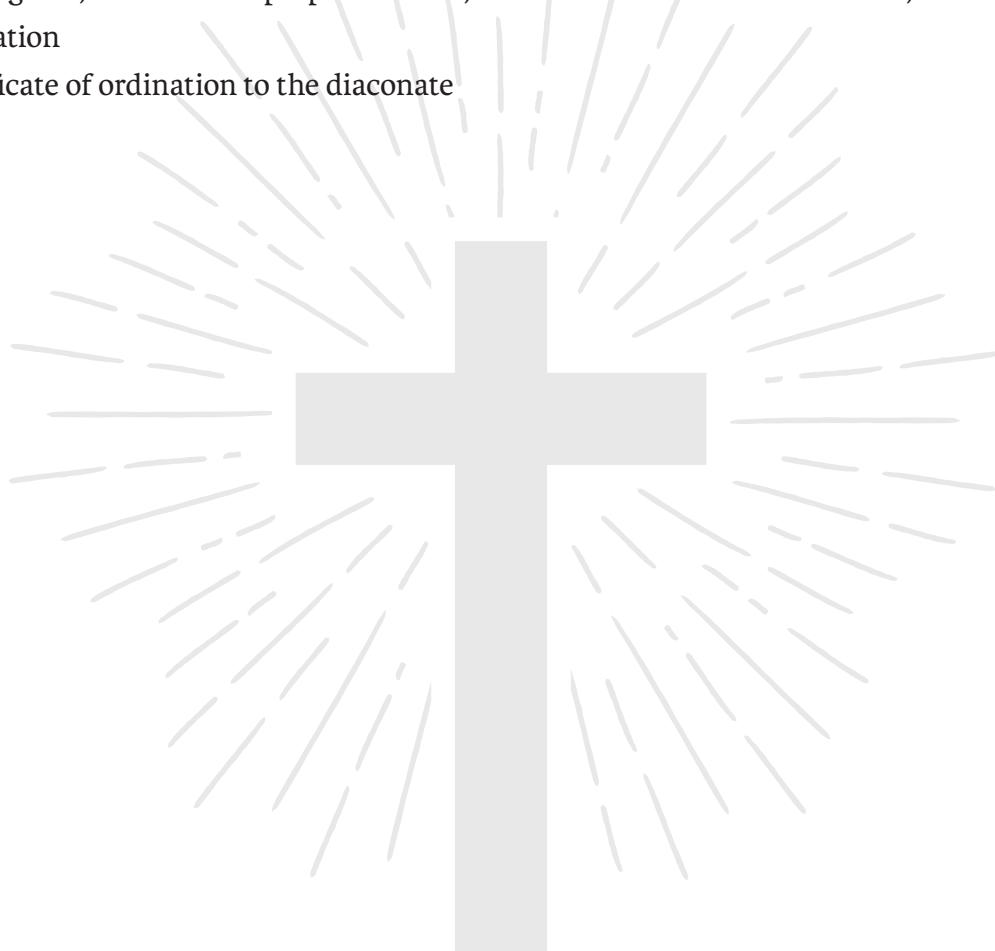
Should a deacon, after his ordination, move to another diocese, the procedures for excardination and incardination are the same as those for priests. A deacon who moves from one diocese to another will ordinarily be admitted by the bishop into the diaconal ministry of his new diocese, at least after a period of time sufficient for the new diocese to become acquainted with the deacon and for him to become acquainted with the new diocese and with the order of deacons already at work there. If the new diocese has not implemented the diaconate, the deacon will not exercise his ministry without the permission of the bishop. (No. 120)

Even though he has moved, the deacon remains incardinated in his diocese of first incardination unless a formal or *ipso iure* process of excardination and incardination has been followed. It is important for dioceses to maintain accurate records of the location of their deacons, even though outside the diocese, and for deacons to maintain communication with the diocese of their incardination.

Clergy Procedural Handbook, R.R. Calvo and N.J. Klinger, Editors, Washington, D.C.: Canon Law Society of America, 1992, pp 74-75. These extracts from the “Process of Incardination” by James H. Provost are reproduced here with permission.

The following documents should be on file in the diocese or other entity for which a deacon is ordained:

1. Certificate of baptism
2. Certificate of confirmation
3. Certificate of freedom from irregularities and impediments
4. Certification that studies have been completed
5. Certificates of installation as lector and as acolyte
6. Certificate of admission as candidate for orders
7. Declaration of freedom in applying for the order
8. Married candidate for diaconate, written consent of his wife and marriage certificate
9. Testimonial from seminary rector or other competent person concerning the candidate's qualities
10. Other testimonials of candidate's suitability, if bishop or superior decided to use them (c. 1051, 2)
11. If a religious, certificate of perpetual vows; if a member of a secular institute, certificate of definitive incorporation
12. Certificate of ordination to the diaconate



APPENDIX B
SAMPLE LETTER 1

LETTER FROM DEACON TO NEW BISHOP OF DIOCESE TO WHICH HE IS MOVING

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

I am a deacon of the Diocese of Oldminster in good standing. By reason of employment (or for reasons of health and on the recommendation of my doctor) I shall be relocating into your diocese after the beginning of September.

Following my arrival in the Diocese of Newminster, I shall call your office to request an appointment to call on you or your designated representative. I have requested of my bishop that a letter of introduction to be sent to you.

Sincerely yours,

Deacon Stephen Diaconos

cc: Vicar for Clergy
Diocesan Directors of Diaconate

**APPENDIX B
SAMPLE LETTER 2**

**LETTER FROM DEACON TO HIS BISHOP
INFORMING OF IMPENDING MOVE FROM DIOCESE**

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

By reason of transfer of employment (or reason of condition of health and recommendation of change in climate by my doctor) it is my intention to leave the Diocese of Oldminster and resettle in the Diocese of Newminster, effective the first day of September.

It is requested that a letter be sent to the Bishop of Newminster providing information of this move with appropriate letters of recommendation and evaluation.

Sincerely yours,

Deacon Stephen Diaconos

cc: Vicar for Clergy
Diocesan Directors of Diaconate

APPENDIX B
SAMPLE LETTER 3

**LETTER OF RECOMMENDATION AND EVALUATION
FROM DEACON'S ORDINARY TO RECEIVING BISHOP**

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

Deacon Stephen Diaconos, a deacon in good standing in this diocese, by reason of transfer in employment (or for reasons of health and on the recommendation of his doctor) will be relocating into your diocese after the beginning of September.

Enclosed is a resume of Deacon Diaconos's personal history, a written record of his academic, spiritual and pastoral formation, and an evaluation of his ministry.

It is requested that favorable consideration be given to providing Deacon Diaconos with a suitable ministerial assignment.

Your assistance in this matter is deeply appreciated.

Sincerely yours,

Christian Romanus
Bishop of Oldminster

APPENDIX B
SAMPLE LETTER 4

**LETTER FROM RECEIVING BISHOP TO DEACON
INFORMING OF TEMPORARY ASSIGNMENT**

Deacon Stephen Diaconos
Newminster

Dear Deacon Diaconos,

In accordance with the request of the Bishop of Oldminster, your own expressed desire for a ministerial assignment, following a review of your resume and appropriate consultation, in response to ministerial needs you are hereby assigned on a temporary basis to the Pastoral Care Team at St. Mary's Hospital and as pastoral minister in Saint Paul Parish, Rocky Hills, of which the Reverend George Smiley is Pastor, effectively immediately.

You are accorded the following faculties of the Diocese of Newminster: (here listed).

These faculties are valid until withdrawn.

Father Smiley will also serve as your supervisor and he will conduct evaluations of your ministry at six month intervals.

Sincerely yours,

Chanute Vicarius
Bishop of Newminster

APPENDIX B
SAMPLE LETTER 5

**DEACON'S LETTER TO HIS DIOCESAN BISHOP
STATING HIS INTENTION TO SEEK INCARDINATION ELSEWHERE**

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

I have been resident in the Diocese of Newminster for ___ years. It appears that I shall be living here indefinitely. During this time I have been given faculties to minister in the Diocese of Newminster.

After prayerful reflection, it is my intention, God willing, to seek incardination in the Diocese of Newminster and excardination from the Diocese of Oldminster.

Sincerely yours,

Deacon Stephen Diaconos

cc: Vicar for Clergy
Diocesan Directors of the Diaconate

APPENDIX B
SAMPLE LETTER 6

**LETTER FROM DEACON TO RECEIVING
BISHOP REQUESTING INCARDINATION**

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

Having served the Diocese of Newminster ___ years with favorable evaluations of my ministry, because of the pastoral needs of the Diocese, my own interest and pastoral formation, I desire to continue to provide pastoral ministry.

I have therefore requested excardination from my diocese of incardination to the Diocese of Oldminster, and the bishop has indicated his willingness to grant this. I now hereby request incardination in the Diocese of Newminster and declare that I wish to be dedicated to the service of the Diocese of Newminster in accord with the norm of law.

Sincerely yours,

Deacon Stephen Diaconos

APPENDIX B
SAMPLE LETTER 7

LETTER OF INCARDINATING BISHOP TO DEACON

Deacon Stephen Diaconos
Newminster

Dear Deacon Diaconos,

After consulting with the personnel board of this diocese, I am pleased to inform you that I am willing to incardinate you in the Diocese of Newminster. Please write to the Bishop of the Diocese of Oldminster requesting a letter of excardination.

After I have received a letter from the Bishop of Oldminster, I will issue a formal incardination into this diocese.

Asking God's continued blessings upon your ministry among us, I am

Sincerely yours in Christ,

Chanute Vicarius
Bishop of Newminster

APPENDIX B
SAMPLE LETTER 8

LETTER FROM DEACON REQUESTING EXCARDINATION

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

Because of the pastoral needs of the Diocese of Newminster and because of my own interest and pastoral formation, I desire to continue to provide pastoral ministry in the Diocese of Newminster.

My relocation to the Diocese of Newminster was occasioned by reason of employment. What appeared to have been a temporary arrangement I have now been assured by my employers will be on a more stable basis. The prospect of long-term residence is now assured and the Bishop of Newminster has expressed a willingness to incardinate me.

In light of the above, I am therefore requesting excardination from the Diocese of Oldminster in order that I might incardinate in the Diocese of Newminster.

Sincerely yours,

Deacon Stephen Diaconos

APPENDIX B
SAMPLE LETTER 9

LETTER OF EXCARDINATING BISHOP TO DEACON

Deacon Stephen Diaconos
Newminster

Dear Deacon Diaconos,

In response to your letter requesting excardination, I am writing to grant you excardination from the Diocese of Newminster. This letter does not take effect until you receive a letter from a bishop who will incardinate you. It is my understanding that the Bishop of Newminster has expressed a willingness to incardinate you. If there should be any changes in your plans, please notify me.

With my prayers and best wishes for your continued ministry, I remain

Sincerely yours in Christ

Christian Romanum
Bishop of Oldminster

APPENDIX B
SAMPLE LETTER 10

**NOTIFICATION OF INCARDINATION TO
DIOCESE OF EXCARDINATION**

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

I am writing to confirm that I have consented to the incardination of Deacon Stephen Diaconos, and have issued today the necessary letters for this purpose. Enclosed is a copy.

Your assistance in this matter has been deeply appreciated.

Sincerely yours in Christ,

Chanute Vicarius
Bishop on Newminster

Enclosure

RETIREMENT OF DEACONS

Consistent with the Diocesan retirement policy for its priests, normal retirement age for deacons is established at 70 years. The Director of Ministry and Life of the Diaconate is to be informed each year after the deacon turns 70 whether the deacon feels he wants/needs to retire from diaconal ministry. The Director will also elicit feedback from the deacon's pastor. The Director will keep the Bishop informed yearly of the deacon's status.

The Bishop of Columbus may request that a deacon retire for whatever reasons he deems necessary. The Director of the Ministry and Life of the Diaconate will inform the deacon of the Bishop's wishes. A deacon may also request retirement from diaconal ministry due to his own health problems or the health problems of his spouse (if married).

As the deacon approaches his retirement from diaconal ministry, his last regular Ministry Agreement will contain a terminal date.

Upon reaching the age of 70, the deacon should consult with the Bishop and The Director of Ministry and Life of the Diaconate to define a subsequent ministerial role and service times consistent with the deacon's vigor, his wishes for continued service and the ministerial needs of the diocese.

The parties shall draft a Ministry Agreement for submission to the Director of the Ministry and Life of the Diaconate for his approval and/or modification.

The new Ministry Agreement between the deacon and the Bishop will have one-year terms, renegotiable each year.

The above conditions could be accelerated for health reasons for deacons in good standing (those who have performed their ministry at or above minimum expectations).

The Director of Ministry and Life of the Diaconate will monitor the yearly renewal for the mutual benefit of the parties involved.

The retired deacon will continue to be privy to all benefits and information accorded to all deacons.

Public recognition in the form equivalent to the retirement notices published in *The Catholic Times* for priests should be prepared by the Director of the Ministry and Life of the Diaconate and submitted through the Chancery and the Diocesan Office of Communication for publication in *The Catholic Times* and submission to other media.

EPISCOPAL - PRESBYTERAL - DIACONAL RELATIONSHIP

The Bishop of Columbus appoints deacons to specific assignments, normally by means of an official letter of appointment. The assignment takes into consideration the pastoral needs of the Diocese of Columbus and the skills and qualifications of the deacon as discerned in his previous experience and the course of his formation. The assignment also takes into consideration the deacon's family and employment responsibilities.

Underlying the restoration and renewal of the diaconate at the Second Vatican Council was the principle that the diaconate is a stable and permanent rank of ordained ministry. Since the history of the order over the last millennium, however, has been centered on the diaconate as a transitory stage leading to the priesthood, actions that may obfuscate the stability and permanence of the order should be minimized. This would include the ordination of celibate or widowed deacons to the priesthood. Ordination of a permanent deacon to the Priesthood must always be a very rare exception, and only for special and grave reasons. Given the exceptional nature of such cases, the diocesan bishop should consult the Congregation for Catholic Education with regard to the intellectual and theological preparation of the candidate, and also the Congregation for the Clergy concerning the program of priestly formation and the aptitude of the candidate to the priestly ministry.

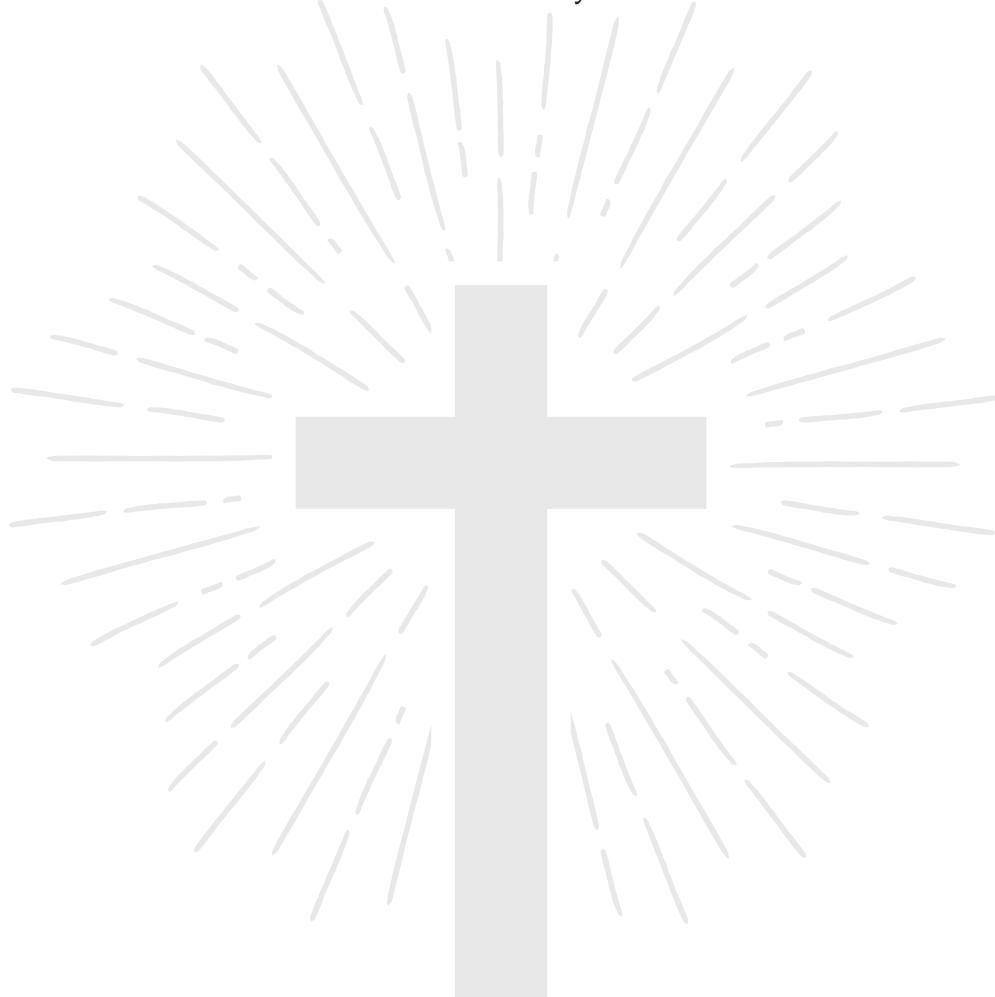
The parish provides an ecclesial context for a Deacon's ministry and serves as a reminder that a Deacon's labors are not carried out in isolation, but in communion with the Bishop, his priests and all those who in varying degrees share in the public ministry of the Church. The Deacon has an obligation to respect his pastor and the office of the Bishop and Priests and to cooperate conscientiously and generously with him and his staff. The Deacon also has a right to be accepted and fully recognized by them and by all, for what he is, an ordained minister of the word, the altar and charity.

In a case where it becomes obvious that a Deacon and a Pastor are not working well together then the Bishop will request the Director of the Ministry and Life of the Diaconate to visit with the Deacon and with the Pastor. The Director of Ministry and Life of the Diaconate will then visit with both to try and determine whether an agreeable solution can be worked out between the two of them. If it is decided that the situation is irreconcilable it will be referred back to the Bishop for further evaluation and action.

DIACONATE ASSISTANCE PROGRAMS

Should any individual or family member within our community need the services of a licensed counselor, they are available to us through the Catholic Social Services.

The assistance is provided to all deacons, their spouses and families at minimal expense as a supportive system in recognition of their contributions to the ministry of the diocese. Should the need arise they need only to identify themselves and their status in our community.



THE DEATH OF A DEACON'S WIFE

The death of a married deacon's wife is a particular moment in life that calls for faith and Christian hope. The death of the wife of a married deacon introduces a new reality into the daily routine of his family and ministry. Charity should be extended to the widowed deacon as he assesses and accepts his new personal circumstances, so he will not neglect his primary duty as father to his children or any new needs his family might have. A widowed deacon should be assisted to seek professional counsel and spiritual direction as he encounters and integrates the bereavement process. Further, the fraternal closeness of his bishop, the priests with whom he ministers, and the diaconal community should offer comfort and reassurance in this moment in his life.

The Church acknowledges the gift of celibacy that God grants to certain of its members who wholeheartedly live it according to its true nature. The essential meaning of celibacy is grounded in Jesus' preaching of the kingdom of God. Its deepest source is love of Christ and dedication to his mission. If the celibate deacon gives up one kind of family, he gains another. In Christ, the people he serves become mother, brother, and sister. In one-way or another, celibacy affects every deacon, married or unmarried. Understanding the nature of celibacy—its value and its practice—are essential to the married deacon. Not only does this understanding strengthen and nurture his own commitment to marital chastity, but it also helps to prepare him for the possibility of living celibate chastity should his wife predecease him. Tragically, some deacons who were married at the time of ordination only begin to face the issues involved with celibacy upon the death of their wives. As difficult as this process is, all deacons need to appreciate the impact celibacy can have on their lives and ministry.

In exceptional cases, the Holy See may grant a dispensation for a new marriage or for a release from the obligations of the clerical state. However, to ensure a mature decision in discerning God's will, effective pastoral care should be provided to maintain that a proper and sufficient period of time has elapsed before either of these dispensations is sought. If a dispensation for a new marriage is petitioned and granted, additional time will be required for the formation of a stable relationship in the new marriage, as well as the enabling of his new wife to obtain sufficient understanding and experience about the diaconate in order to give her written, informed consent and support.

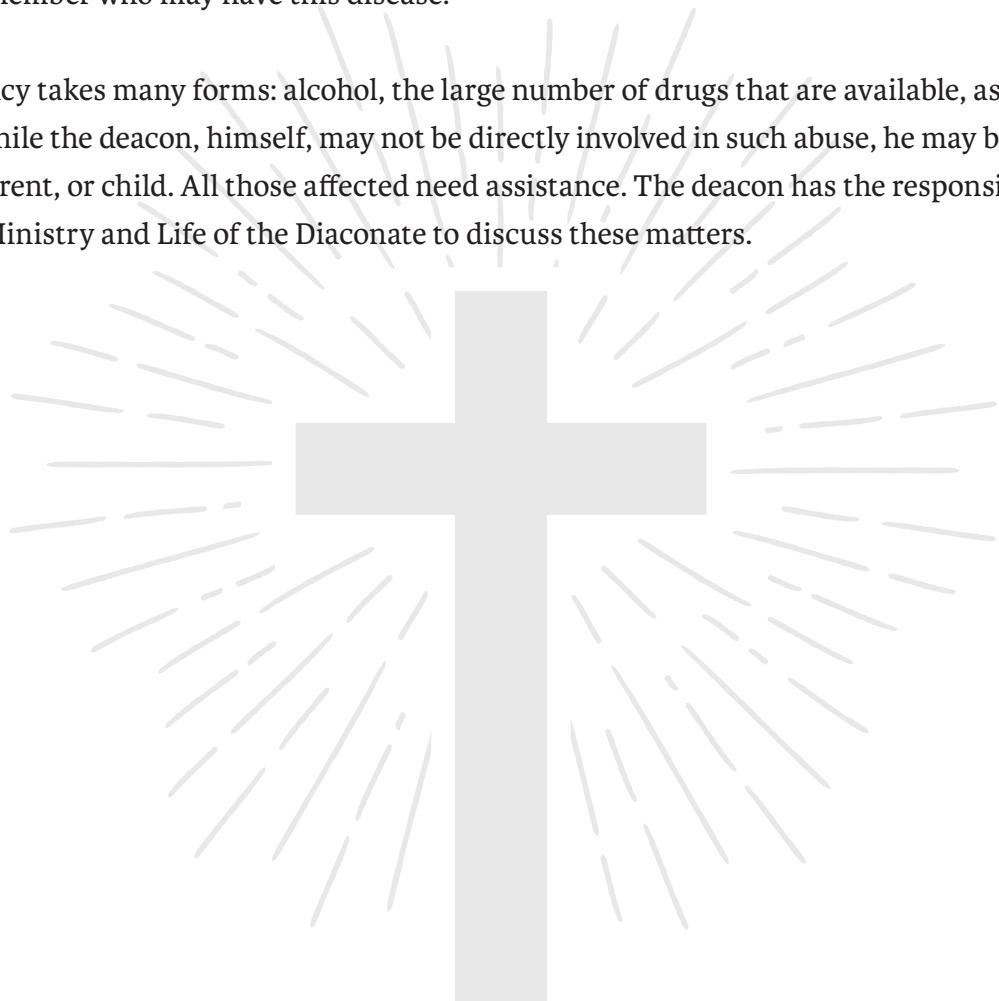
A similar sensitivity also should be given to the widow of a deacon since she shared so intimately in her husband's life and ministerial witness. The bishop and her pastor, as well as the diaconal and parish communities, should extend appropriate and adequate support in her bereavement. Widows of deacons ought to remain connected with the diaconal community, not only because of support and encouragement, but also because of the unique bonds that had been forged by virtue of her husband's ordination.

DEPENDENCY PROBLEMS

Should any individual or family member within our community need the services of a licensed counselor in the field of chemical dependency or pornography addiction, they are available through Catholic Social Services.

The purpose is to provide comfort and aid should any of our people suffer from this disease, or be affected by another family member who may have this disease.

This dependency takes many forms: alcohol, the large number of drugs that are available, as well as pornography. While the deacon, himself, may not be directly involved in such abuse, he may be deeply affected by a spouse, a parent, or child. All those affected need assistance. The deacon has the responsibility to inform the Director of Ministry and Life of the Diaconate to discuss these matters.



PROBLEM MARRIAGE

When a deacon or spouse begins to sense that their marriage is experiencing difficulty, or when tensions and problems become such that routine responsibilities to family, occupation and ministry are affected, the following procedures are to be followed:

1. The deacon has the responsibility to notify the Director of Ministry and Life of the Diaconate to discuss the matter.

The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of Director of Ministry and Life of the Diaconate.

The pastor, team or supervisor where the deacon is assigned should notify the Director when they become aware of a marriage problem. In light of the above, the Director will initiate discussion with the individual deacon.

2. Following a meeting with the Director, a determination will be made whether the deacon should continue in active ministry at this time. Counseling will be made available.

3. After approximately 60 days, further determination will be made regarding the situation.

4. If the situation cannot be resolved, the Director of Ministry and Life of the Diaconate will recommend to the Bishop a course of action that will allow the couple to focus exclusively on the resolution of this problem. This may result in a leave of absence, curtailment of major ministerial activities, or inactive status.

5. Should the situation deteriorate to the point of scandal or embarrassment or that caused responsibility on the part of the deacon for the marital difficulties is judged to be severely grave because of abuse, infidelity, criminality, pathology, etc. the Director confer with the Bishop and the Vicar general to recommend appropriate action.

SEPARATION

When a separation occurs, the following procedures will be followed:

1. The deacon must notify the Director of Ministry and Life of the Diaconate. The spouse has the right and is encouraged to bring this situation to the attention of the Director.
2. The Director, pastor, or supervisor will make sure that each is informed.
3. The Director will initiate a meeting with the deacon; a determination will then be made to what extent he should continue in active ministry. Resources for counseling will be made available for husband, spouse and/or children.
4. After approximately sixty days a further determination will be made regarding the status of the situation.
5. During this time of separation, the deacon is reminded that Divine law requires behavior appropriate to his marital and diaconal vows.
6. In the event that the deacon is adjudged as responsible for severely grave marital problems such as abuse, infidelity, criminality, pathology, etc., the Director will recommend to the Bishop one of the following courses of action: curtailment of pastoral duties, leave of absence, inactive status, suspension or laicization.

DIVORCE

When a divorce occurs:

1. The deacon must contact the Director of Ministry and Life of the Diaconate. The spouse has the right and is encouraged to notify the Director.
2. The Director, pastor/supervisor will make certain that all responsible parties are informed.
3. Resources for counseling will be made available to the deacon, spouse and/or children.
4. Ordinarily, a six-month leave of absence will be required.
5. Should the deacon after consultation with the Director return to ministry, reassignment to a different parish or institutional ministry should be expected.
6. In the event that the deacon is adjudged as responsible for severely grave marital difficulties such as abuse, infidelity, pathology, criminality, etc., and/or if scandal has been caused, the Director will recommend to the Bishop inactive status or laicization.
7. The deacon must fulfill all financial and paternal responsibilities as required by the civil court, and must live a life in accordance with his sacramental vows to marriage and the diaconate.

4000 SERIES

4000.0 **Liturgical Ministry of the Deacon**

- 4000.1 Liturgical Presence
- 4000.2 Liturgical Vesture for Deacons
- 4000.3 The Place for Vested Deacons at Liturgical Celebrations
- 4000.4 Liturgical Principles for the Deacon as the presiding minister

4001.0 **The Celebration of the Eucharist**

- 4001.1 The Deacon at Mass
- 4001.2 Multiple Deacons at Mass
- 4001.3 The Deacon and the Penitential Act
- 4001.4 The Deacon and the Universal Prayer

4002.0 **The Sacrament of Matrimony**

- 4002.1 The Deacon assisting at the Sacrament of Matrimony within Mass
- 4002.2 The Deacon as Presider at the Sacrament of Matrimony outside Mass
- 4002.3 Matrimony in a Non-Catholic Form Celebrated in a Non-Catholic Church or Place
- 4002.4 The Deacon and Matrimony in a non-Catholic Church

4003.0 **The Sacrament of Baptism**

- 4003.1 The Deacon assisting at the Sacrament of Baptism within Mass
- 4003.2 The Deacon as Presider at the Sacrament of Baptism outside Mass

4004.0 **The Sacrament of Confirmation**

- 4004.1 The Deacon at the Parish Celebration of the Sacrament

4005.0 **Christian Funerals**

- 4005.1 *The Order of Christian Funerals* and the Deacon
- 4005.2 The Death and Funeral of a Deacon

4006.0 **Celebrations with the Blessed Sacrament**

- 4006.1 The Deacon as Presider at a Communion Service
- 4006.2 The Deacon and Benediction (Exposition and Adoration of the Blessed Sacrament)
- 4006.3 The Deacon as Minister to the Sick (and Viaticum)
- 4006.4 The Deacon as Presider at Sunday *Celebrations in the Absence of a Priest*

4007.0 **Other Community Celebrations**

- 4007.1 The Deacon as Presider at the Liturgy of the Hours
- 4007.2 The Deacon assisting at the Liturgy of the Hours
- 4007.3 The Deacon Leading Ash Wednesday Service
- 4007.4 The Deacon and the Minor RCIA Rituals

4008.0 **Deacons and the Community's Public Devotions**

4009.0 **Deacons Celebrating Blessings Apart from Mass**

LITURGICAL MINISTRY OF THE DEACON

The liturgical role of the Deacon must always be understood within the hierarchy of orders. The Deacon is not a substitute for priests when they are not available; they have a unique liturgical role identified in the introduction to the liturgical rites and in the rubrics within them.

Deacons, in hierachal communion with the bishop and priests, serve in the sanctification of the Christian community. In the Eucharistic Sacrifice, the Deacon does not celebrate the mystery; rather, he effectively represents on the one hand, the people of God and specifically, he helps them to unite their lives to the offering of Christ; while on the other, in the name of Christ himself, he helps the Church to participate in the fruits of that sacrifice. While exercising his liturgical ministries, the Deacon is to observe faithfully the rubrics of the liturgical books without adding, omitting or changing of his own volition what they require. (ND 83)

Deacons shall observe devoutly the liturgical norms proper to the sacred mysteries so as to bring the faithful to a conscious participation in the liturgy, to fortify their faith, give worship to God and sanctify the Church. (DMLPD 29) Therefore, knowledge and adherence to the instructions and rubrics of the Universal Church and the liturgical norms issued by the diocesan Bishop through the diocesan offices are the hallmark of the deacon's liturgical ministry.

LITURGICAL PRESENCE OF THE DEACON

The liturgical presence of the Deacon will be different at celebrations where someone else presides and the Deacon assists the Priest, as opposed to the occasions when the Deacon presides.

Whenever there is a Priest or Bishop present at a liturgical celebration, they preside, and the Deacon always assists. The focus of the assisting deacon is always on the action of the liturgy (Altar, Chair, etc.) unless the Deacon is performing a function for the assembly (proclaiming the gospel, giving liturgical directions, etc.). The Deacon does not share any of the duties or prayers that belong to the Priest, he assists. All liturgical options that are available for the diaconal role during the liturgy are at the option of the Priest not the one who assists. (i.e., chanting the penitential tropes or intercession should be discussed with the Priest before the celebration and not done during the celebration without his knowledge.) Deciding which options to use is a function of presiding.

At those liturgical celebrations where the Deacon is the presider, he takes on a different role. He is no longer one who assists, but the one who leads those assembled in prayer. Now his focus is on those assembled and God when God is addressed in prayer, always keeping in mind that his is a role of service, thus maintaining a humble attitude.

LITURGICAL VESTURE FOR DEACONS

1. An alb worn by deacons are to be white (or cream) in color not wheat colored or gray. The alb should tend to be simple and not ornate nor have excessively full sleeves.
2. A deacon stole is worn over the left shoulder, drawn across the chest, and fastened at the right side.
3. A Dalmatic is worn over the stole (the stole is never omitted). The Dalmatic is the normal vestment of the deacon; it should not be routinely omitted (GIRM 338, RS 125).
4. When the deacon presides at a funeral vigil or committal service, alb and white stole are proper, however local custom may call for regular business attire.
5. When the deacon presides at Benediction or the Sacraments of Matrimony and Baptism, the alb, white stole and cope are proper vesture.
6. At present, clerical attire at *liturgical functions* is not worn by permanent deacons of the Diocese of Columbus so as not to confuse the faithful. However, within a liturgical function, deacons should wear the cassock, collar, and surplice when serving in the role of Master of Ceremonies, or as chaplain with a Bishop who is presiding in choir. Please refer to Guideline #3004.0 regarding the pastoral provisions for attire and title.

PLACE OF VESTED DEACONS AT LITURGICAL CELEBRATIONS

1. The General Instruction of the *Roman Missal* provides guidelines on the manner in which a Deacon exercises his liturgical function at the Eucharist (see GIRM nos. 171-186). As these norms are provided for those deacons who are to exercise the diaconal ministry within the Eucharist, no directives are provided for those cases when other deacons might be present at the Eucharist, but not called upon to function in a ministerial role.

In spite of some historical precedent, it is recommended that normally those deacons who are present, but not called upon to function in the celebration, should not vest or occupy a specific place in the liturgy. This will prevent the development of a practice that might easily appear to be an imitation of concelebrating. It is clear, in any case, that on those given occasions when the Order of Deacons is present and vested at a Eucharist, they remain in their assigned place during the liturgy of the Eucharist and in no way intermingle with the celebrating priests. To do so would evidence a misunderstanding of the diaconal role and a confusion of ministries among the ordained. Such a practice is never to be allowed.

(BCL Newsletter Volume XVII October P. 39 1981)

2. A Clarification in the October 1981 issue of the *Newsletter* (p. 39), it was noted that when deacons are present for, but are not called upon to function in the celebration of the Eucharist, they normally should not vest or occupy a specific place in the liturgy. As a clarification to that recommendation, it should be noted that there are times when the deacons of a diocese stand as an order, in which case they would vest and be seated together in a specific place. The primary instance when this would be true is at the celebration of the ordination of another deacon. Deacons may function as an order at the Mass of Christian Burial of a member of the diaconal order. Even in these cases, however, as was the principal point being made in the earlier note, the deacons should remain in their assigned place during the liturgy of the Eucharist to avoid any confusion of ministries between them and the priests who may be concelebrating the liturgy.

(BCL Newsletter Volume XVIII July P. 79 1982)

3. Out of common courtesy, the Deacon should always call the Pastor/Priest well in advance to inform him of his desire to assist or participate as a vested minister prior to the specific Eucharistic celebration (i.e., funeral, wedding, parish celebration, diocesan function, etc.), and should receive confirmation from the pastor that he may function as a Deacon at the liturgy in order to avoid all confusion.

4. Deacons are not to assume they will vest at invited Eucharistic celebrations unless it is indicated on the invitation, letter of invitation, or notification to vest, participate, and/or assist. When in doubt, Deacons are to receive clarification from the Office of Divine Worship.

5. It is the prerogative of the bishop and/or chancery official in the name of the bishop, to invite the Diaconate to vest as an assembled body at Diocesan functions.

LITURGICAL PRINCIPLES FOR THE DEACON AS THE PRESIDING MINISTER

The Deacon has been ordained to nurture and increase the people of God; it belongs to him to lead the community in prayer when the pastor (or associate pastor) is not available to lead them.

1. When the Deacon leads the assembly at prayer, his focus is the assembly. When the Deacon assists a Priest, the Deacon's focus is to the Priest and to the assembly only when the assembly is being addressed.
2. Music is an integral part of liturgies; it helps all who celebrate to enter into the prayer. All music should be natural; pre-recorded music may never be used.
3. Within the community's worship space, the Deacon has a unique chair from the Priests and other ministers. When the Deacon leads prayer, he is to use his chair and not the presidential chair. This will show the distinction between priests, deacon, and other ministers.
4. Liturgy is participatory. Liturgy is not meant to be entertaining. Actions that create an environment of audience and performance should be avoided.

4001.0

THE CELEBRATION OF THE EUCHARIST

4001.1

THE DEACON AT MASS

1. Preparing for Mass

a. Among the liturgical ministers assisting the Priest, the Deacon, whose order has been held in high honor since the early Church, has first place.¹ When present to exercise his ministry, the deacon processes with *The Book of the Gospels*² or enters and recesses at the Priest's side.³ By custom this is done at the right side.

b. Vestment colors are determined by the *Roman Ordo* and follow traditional usage. It is desirable that the color and design of the deacon's vestments match the vestments of the presiding celebrant, distinguishable from the priest's vestments.⁴ The parish should provide a dalmatic in each liturgical color for the Deacon as that is the proper vestment for a Deacon to wear for the celebration of the Eucharist.

c. The duties of the Deacon may be shared among several deacons who are present and vested. When there are two deacons, the duties are normally split between a Deacon of the Word and a Deacon of the Eucharist.

- The Deacon of the Word should carry *The Book of the Gospels* and proclaim the Gospel, Penitential Rite and Prayers of Petition. The Deacon of the Word should make all the appropriate invitations and directions.
- The Deacon of the Eucharist could make all the appropriate invitations and directions if needed. These duties may be further divided depending on the number of vested deacons.
- If the duties of other deacons in attendance and vested are limited to the distribution of Eucharist, they should remain in places provided and not gather at the altar until the reception of the Eucharist. The appropriate time to come to the altar to help with the distribution of the Eucharist is at the beginning of the *Agnus Dei*.
- The deacons should remain in their assigned place during the Liturgy of the Eucharist to avoid any confusion of ministries between them and the priests who may be concelebrating the liturgy. They should assist in the distribution of Holy Communion as needed.

d. When deacons are present for, but are not called upon to function in the celebration of the Eucharist, they do not normally vest or occupy a specific place in the liturgy.⁵ However, there are times when deacons sit as a body of deacons when not all the deacons have liturgical responsibilities:

- Deacons vest and are seated together for the celebration of the ordination of a deacon and at a Mass of Christian Burial of a deacon.
- They may also vest and sit as a body at the invitation of the bishop (e.g., at Chrism Mass, or the funeral of a permanent deacon).
- Deacons may vest at the invitation of the Bishop, Chancery or Pastor of the parish if they are exercising a liturgical role

Note - when in doubt, check with the Office of Divine Worship

- e. The Deacon should be certain that all is prepared for Mass as in accord with the General Instruction of the *Roman Missal* # 118, 288 - 318.

2. The Introductory Rites

- The usual order for the procession is incense first, then candles with cross, other servers, the Deacon with *The Book of the Gospels*, concelebrants, priest celebrant with Deacon of Eucharist at his right.⁶ If deacons in a liturgical role are assisting the Bishop, they walk abreast two steps behind the Bishop. The *Lectionary* is never carried in procession and is always placed on the ambo before the Mass begins.⁷
- As they approach the altar, all ministers reverence the altar with a bow.⁸ If the tabernacle is within the sanctuary, all the ministers genuflect to the tabernacle.⁹ The deacon(s) and the priest approach the altar. After placing *The Book of the Gospels* on it, the deacon(s) and the priest venerate the altar with a kiss.¹⁰ If incense is used, the Deacon of the Eucharist assists the priest. A server will usually hold the *Roman Missal* for the Priest. If there are two deacon(s), they walk with the bishop during the incensation.
- If the Rite of Sprinkling Holy Water is used, the Deacon assists the Priest.
- The *Roman Missal* indicates that there is to be a brief period of silence after the Priest invites those gathered to acknowledge their sins; deacons are to observe this short period of silence.
- The Deacon is never to begin the Confiteor; only the priest begins the Confiteor.
- The *Kyrie* is always begun unless it has already been part of the Penitential Act.
- If the “trope” are used as part of the as part of the *Kyrie*, only those found in the *Roman Missal* may be used. Under no circumstances may here be any deviation from the prescribed texts found in “The Order of the Mass” as well as Appendix VI of the *Roman Missal*.

3. The Liturgy of the Word

- The proclamation of the Gospel is a ministerial function which typically belongs to the deacon when the deacon is present.¹²
- When incense is used, the Deacon assists the Priest during the singing of the alleluia or other

chant. Then he bows before the Priest, asks for the blessing and says in a low voice, “*Your blessing, Father*”. The Priest blesses him, “*The Lord be in your heart...*”. The Deacon answers, “*Amen.*” If *The Book of the Gospels* is on the altar, the deacon takes it, holds it at the level of his heart, and goes to the ambo, preceded by ministers carrying incense and/or candles.¹³ The Deacon greets the people with hands joined, announces the Gospel reading, then incenses the book with three swings (center, left then right) and proclaims the Gospel.¹⁴ All readings are done from the same ambo.¹⁵ After the Gospel proclamation, the deacon kisses *The Book of the Gospels* saying quietly, “May the Word of the Gospel wipe away our sins.” If the Bishop is the celebrant, the Deacon bows before the Bishop, asks for the blessing and says in a low voice “Your blessing most reverend Father,” and processes to the ambo with *The Book of the Gospels* in the same manner as above. The Deacon does not kiss *The Book of the Gospels* but brings it to the Bishop for him to kiss, and then, at more solemn celebrations, gives it to the Bishop so that he may impart a blessing to the people with it.¹⁶ *The Book of the Gospels* is then taken to the credence table or another suitable place. Under no circumstances is the Deacon ever to impart a blessing with *The Book of the Gospels*.¹⁷

c. The homily should ordinarily be given by the Priest celebrant himself. However, he may occasionally entrust it to the deacon with no expectation on the part of the Deacon to preach.¹⁸

d. Following the homily, there is an appropriate time of silent reflection on the readings. The Profession of Faith follows when directed by the liturgical calendar or *Roman Ordo*.¹⁹ During the words “... and by the Holy Spirit ... and became man” all make a profound bow; but on the solemnities of the Annunciation and of the Nativity of the Lord, all genuflect.²⁰

e. The Priest introduces the Universal Prayer.²¹ The Deacon ordinarily announces the intercessions.²² They may be announced from the ambo or other suitable place by the Deacon, or by a cantor, lector or one of the lay faithful.²³ The Priest offers the concluding prayer. The number of the intercessions should be limited to those specified in the GIRM (#70) and Appendix V. There are normally no more than five intercessions.

4. The Liturgy of the Eucharist

a. At the Presentation of the Gifts, while the Priest remains at the chair, the Deacon prepares the altar, assisted by other ministers with the Missal, corporal, purificator, pall, paten and all the communion chalices.²⁴ The bread and wine to be consecrated may be brought forward in the offertory procession. The Deacon assists the Priest in receiving the gifts of the assembly.²⁵

b. When the gifts are brought to the altar, the offerings are prepared. A sufficient amount of wine is placed in the chalices and a few drops of water are added to the wine.²⁶ The chalices are arranged on the altar in such a way that will not be spilled. The wine may also be placed into

secondary chalices at the credence table well before Mass and brought to the altar at the time of offering.²⁷

c. When incense is used the Deacon assists the Priest in preparing the thurible. After the Priest incenses the gifts, the deacon incenses the Priest, concelebrants, the other ministers, and people with three swings of the thurible.²⁸

d. During the Eucharistic Prayer, the Deacon is at the right side of the Priest.²⁹ This is true even when there are concelebrants. The proper positioning of the deacon is not with the concelebrants. At the epiclesis, the Deacon removes the pall from the chalice and then kneels. He remains kneeling until the completion of “The Mystery of Faith, at which time he stands and replaces the pall on the chalice. The Deacon may assist by turning the pages of the *Roman Missal* for the Priest if the Priest so desires.³¹ For deacons who are infirm and unable to kneel due to physical incapacity, may stand. They should bow profoundly during the entire time of the consecration.

e. As the Final Doxology is sung or spoken only by the Priest and concelebrants, the Deacon holds the chalice as the celebrant raises the plate of consecrated Hosts, until the people have responded “Amen.” As the priest lowers the consecrated Hosts, the Deacon lowers the chalice.

f. At the Sign of Peace, the Priest says the prayer for peace and greets the assembly. The Deacon may invite the assembly to share the sign of peace using only the words printed in the *Roman Missal*. Then the Deacon receives the Sign of Peace from the Priest and may offer it to those other ministers who are nearest to him.³²

g. After the Sign of Peace, the Hosts are apportioned into as many vessels as are needed, during the *Agnus Dei*.³³

h. Before the Priest (and concelebrants) consume the consecrated Host and drink the Precious Blood the Deacon steps back from the altar. After the Priest consumes the Eucharist, the Deacon then comes forward and receives Communion form the Priest. The Deacon does not consume in the same manner as the Priest; he consumes after the Priest from the Priest himself.³⁴ The Deacon makes a profound bow for both the consecrated Host and the Precious Blood before receiving.³⁵ The Priest assisted by the deacon with the chalice then give Holy Communion to the extraordinary ministers of Holy Communion who make the same gesture of reverence before they receive. The Priest and Deacon then give each of the extraordinary ministers a vessel of consecrated Hosts or a chalice with the Precious Blood.³⁶ All go to their stations.

i. The Deacon is always the minister of the Precious Blood when it is offered to the assembly, unless pastoral necessity requires otherwise.³⁷ After each communicant has received the Precious Blood, both sides of the rim of the chalice are wiped with the purificator.³⁸ However, deacons are ordinary ministers of the Eucharist and may also distribute the sacred Hosts.

j. The Deacon or Priest brings reserved Hosts from the tabernacle. Ordinarily, reserved Hosts are used when it becomes apparent that additional Hosts are needed. The deacon is to follow the directions of the Priest on this matter of pastoral discretion.⁴⁰

k. After Communion, any remaining Precious Blood should be consumed at the altar; it must not be taken to the sacristy to be consumed.⁴¹ The Precious Blood cannot be poured into the sacrarium or disposed of in any other fashion.⁴² The consecrated Hosts that remain are taken to the tabernacle.⁴³

l. The vessels may be purified at the altar, credence table or after the Mass.⁴⁴

5. The Concluding Rite

a. The Priest and the Deacon return to the chair for a brief period of quiet prayer.⁴⁵ The Priest then prays the Prayer after Communion.

b. Announcements, following the Prayer after Communion, may be made by the Priest, the Deacon, or another suitable person.⁴⁶

c. When the Solemn Blessing is given, or the Prayer over the People said, after the Priest says “The Lord be with you” and the people respond, the Deacon says “Bow down for the blessing.”⁴⁷

d. Immediately after the blessing, the Deacon, with hands joined dismisses the people with one of the four options given in the *Roman Missal*. The words of these dismissal formulae are not to be altered in any way.⁴⁸ If the Priest chants the Blessing, then the Deacon should chant the dismissal.

e. The presiding priest and the deacon then venerate the altar with a kiss.⁴⁹ They then join the other minister and reverence the altar with a bow. If the tabernacle is within the sanctuary, all the ministers genuflect to the tabernacle.⁵⁰ Then they process out in the usual manner.

f. Neither *The Book of the Gospels* nor the Lectionary is carried out in the procession at the end of Mass.⁵¹

g. The pace of the recessional is not rushed. The deacon walks at the side of the Priest. However,

when the Bishop is present, the deacons walk slightly behind him.

6. Following Mass

a. The Deacon takes time for hospitality with those gathered for the celebration and upon returning to the sacristy oversees the proper purification of vessels, return of vestments to the racks. He assists the Priest as needed in the normal care of the worship space after Mass as needed.

END NOTES:

1. *General Instruction on the Roman Missal* - Third Typical Edition (GIRM) #94.

2. *The Book of the Gospels* is venerated above all the books of readings by the Church. Its binding is worthy, dignified, and beautiful. It is a sign of Christ present in the liturgy. It is revered with the same holy kiss given to the altar. *The Book of the Gospels* is a sign of the presence of Christ in his word and proclaimed with great honor in the Church's liturgy. It is borne by the deacon in solemn procession for the veneration of the entire congregation and accompanied by candles and incense at Mass.

The presentation of *The Book of the Gospels* to the newly ordained Deacon symbolizes the office of the Deacon to proclaim the Gospel in liturgical celebrations and to preach the faith of the Church in word and deed. The enshrinement of *The Book of the Gospels* whenever the Church gathers in a council or synod is a sign of the presence of Christ himself as teacher and guide.

The Church acknowledges the preeminent place of the Gospels by according special marks of honor to their proclamation. The proclamation of the Gospel is reserved to the deacon; only in his absence may a priest proclaim the Gospel. A Gospel procession, which marks the coming of Christ, may be accompanied by marks of reverence, incense and lighted candles, the special minister appointed to read the Gospel (the deacon) prepares himself with a blessing, the faithful stand as they listen to it being proclaimed and acknowledge and confess Christ is present and speaking to them. (*Book of the Gospels* (BG) #7-8; GIRM #60).

3. GIRM #171a, #172.

4. GIRM #119b; *Redemptoris Sacramentum* - On Certain Matters to Be Observed or to Be Avoided Regarding the Holy Eucharist (RS) #125.

5. Bishop's Committee on the Liturgy (BCL) *Newsletter XVIII* 1982.

6. *Cæremoniæ Episcoporum* - Ceremonial of Bishops (CB) #128; BCL Newsletter XXIX, February 1993.

7. GIRM #118b.

8. GIRM #49, #122

9. GIRM #274;

10. GIRM #49, #173.

11. GIRM #59; BG #20.

12. BG #7-8.

13. GIRM #277; BG #18.

15. GIRM #58, #260.

16. GIRM #175.

17. GIRM #175.

18. GIRM #66.

19. GIRM #45.

20. GIRM #137.

21. GIRM #71.

22. GIRM #177.

23. GIRM #71.

24. GIRM #178; RS #105-106.



25. GIRM #73, #178; *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* (Norms) # 37;

26. RS #105-106.

27. RS #105-106.

28. GIRM #277.

29. GIRM #179.

30. BCL *Newsletter* 1990.

31. GIRM #179.

32. GIRM #181.

33. GIRM #83; Norms #37; RS #73.

34. GIRM #182, #244, #246; Norms #39.

35. GIRM #160.

36. GIRM #160; Norms #39.

37. GIRM #182; Norms #26.

38. Norms #45.

39. omitted

40. GIRM #85; Norms #30; RS #89.

41. GIRM #183; Norms #44, #50, #52; RS # 107.

42. Norms #55.

43. Norms #51.

44. GIRM #183; Norms #53; Indult - Prot. 1382,01/L; RS #119.

45. GIRM #43.

46. GIRM #184.

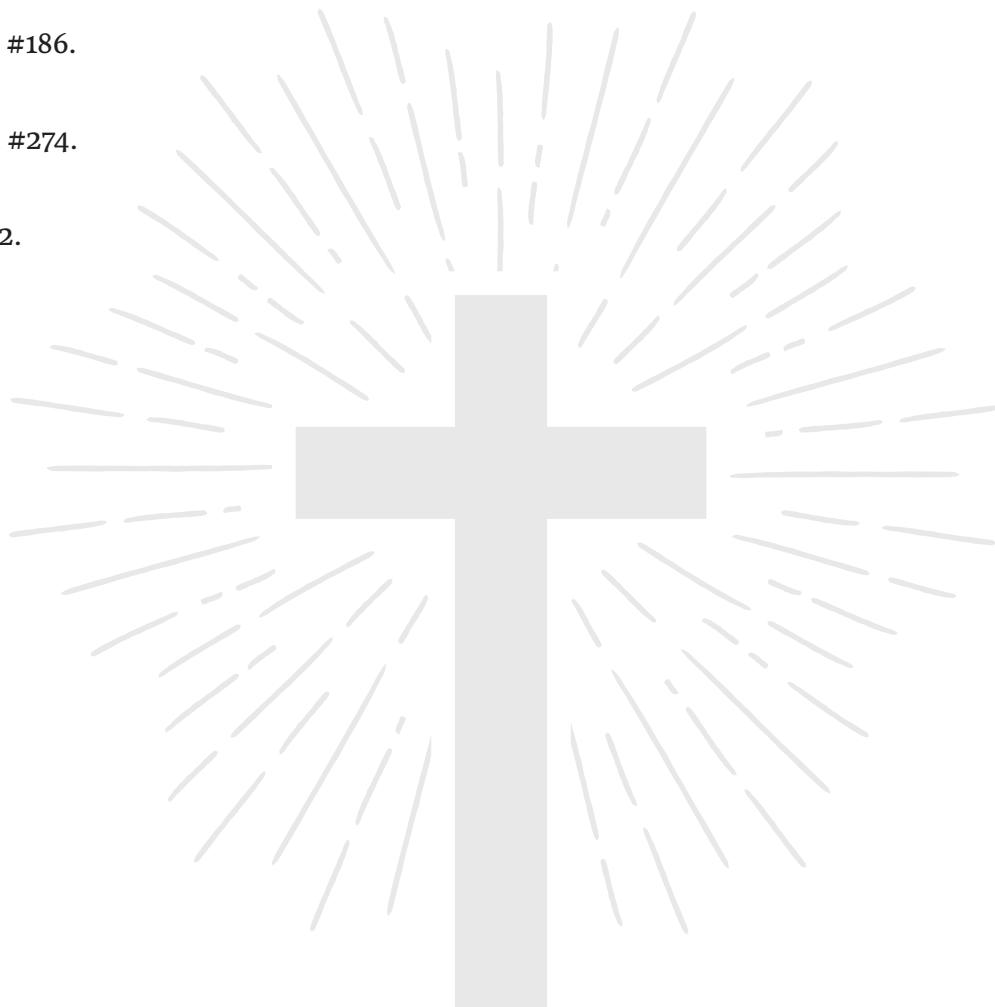
47. GIRM #185.

48. GIRM #185.

49. GIRM #186.

50. GIRM #274.

51. BG #22.



MULTIPLE DEACONS AT A MASS

1. If there are several [deacons present], nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. (GIRM 109)
2. When there are two deacons, it is common that one would be the Deacon of the Word, thus proclaiming the gospel, praying the petitions of the prayers of the faithful, assisting with the *Roman Missal*, and performing all the speaking parts. The other deacon would be the Deacon of the Eucharist, assisting the Priest at the chair and altar. The Deacon of the Eucharist does not have to have any of the speaking parts unless it is decided before Mass with the other deacon. This is only one of many ways the diaconal role may be divided at Mass.
3. Other than the Passion, the proclaiming of the gospel is one duty that cannot be shared between multiple deacons.
4. The Ceremonial of Bishops states that at celebrations presided over by the Bishop there should be at least three deacons, one to proclaim the gospel reading and to minister at the altar, and two to assist the bishop. (CB 26)
5. When larger numbers of deacons are present, several could be assigned to distribute the precious blood at communion and not assist with the other diaconal duties. The deacons assisting the Priest and proclaiming the gospel should always help with the distribution of communion.
6. There are times when there may be more deacons than assignable diaconal duties when the deacons are asked by the bishop to vest and sit as a body of deacons (see 4000.3). At these celebrations, not all deacons will have liturgical duties and will remain together as a body of deacons.

THE DEACON AND THE PENITENTIAL TROPES

There are several options for the Penitential Act at Mass. One option allows for the Deacon to make three invocations. The first and third are concluded with Lord have mercy while the second is concluded with Christ have mercy. These are short, simple invocations, not long theological statements. The options in the *Roman Missal* are to be used without fail. No one may compose his own tropes.



THE DEACON AND THE UNIVERSAL PRAYER

The Deacon normally leads the petitions of the General Intercessions. In composing the intercessions, the deacon should take into account the needs of the community. The use of the Intercessions found in the appendix of the *Roman Missal* serves as an example for composition and may be used rather than forming other petitions.

1. As a rule the sequence of intentions is: a) for the needs of the Church, b) for public authorities and the salvation of the world, c) for those oppressed by any need, d) and for the local community, e) for the faithful departed (GIRM, 70). Normally, there should be no more than five (5) intercessions.
2. The petitions are not limited to these five areas to be addressed. However, the petitions should be descriptive, short and never be used to inform the community.
 - a. They should be descriptive in that the gathered community should be able to clearly visualize the need for which the petition addresses.
 - b. They should not be so long that the community loses the point of the petition when asked to confirm the petition with their response.
 - c. These petitions should be needs that the community is aware of and not a process of informing the community of those who are sick or have died over the past week.
3. Apart from Good Friday, the intercessions are normally read, not chanted.

4002.0

THE SACRAMENT OF MATRIMONY

4002.1

THE DEACON ASSISTING AT THE SACRAMENT OF MATRIMONY WITHIN MASS

When a Deacon is present for the celebration of Marriage during Mass, he assists as Deacon for the Mass in the usual way: at the penitential rite, reading the gospel, the Universal Prayer, preparing the altar and gifts for the Eucharist, giving directions to the assembly, assisting with the Chalice, dismissing the assembly at the end of Mass, and assisting the Priest in various other ways. The deacon may preach the homily with the permission of the Priest.

Within a Mass, the Deacon does not preside over the Order of Matrimony or give any blessings including the Nuptial Blessing since it is the role of the deacon to assist a Bishop or Priest as they preside.

Exceptions:

1. On special occasions, the Deacon may, by exception and with the explicit permission of the bishop, preside over the reception of consent. The Deacon must receive proper delegation to witness the marriage.
2. In a situation where the Deacon is the father of the bride (or groom), the deacon may, with explicit permission of the bishop, preside over the Order of Matrimony from the questioning through the Exchange of Rings. The Deacon must receive proper delegation to witness the marriage.

The Deacon resumes his usual role at the Universal Prayer (i.e., the Priest introduces the prayer, the Deacon announces the intentions, and the Priest says the concluding prayer).

During the Liturgy of the Eucharist, the Priest presides as usual and gives the Nuptial Blessing, and the Final Blessing.

(from the Bishop's Committee on the Liturgy, October 24, 1994)

DEACON AS PRESIDER AT THE SACRAMENT OF MATRIMONY OUTSIDE MASS

1. Marriage may be witnessed by a Deacon who has received proper faculties from the Bishop, proper delegation from the Pastor, in accordance with the Code of Canon Law and in keeping with the provisions of Canons 1055 through 1165. The ritual, *The Order of Celebrating Matrimony* also provides a “Order for celebrating marriage between a Catholic and an unbaptized person”.

2. BEFORE THE WEDDING CEREMONY

In order to be the official for the Church at the sacrament of Marriage, the Deacon has the following responsibilities:

- a. Obtains a valid civil authorization from the Ohio Secretary of State to officially witness at marriages.
- b. Determines that the couple is free to marry according to church and civil law.
- c. Is prepared to help the couple through the preparation and the sacrament in keeping with the provisions of Canons 1055 through 1165 of the Code.
- d. Possesses and follows all Diocesan policies in preparing the couple for marriage.
- e. Petitions the Chancery Office for appropriate dispensations such as:
Impediment of Disparity of Cult
Permission for a mixed (interfaith) marriage
From Canonical Form of Marriage
- f. Assists the couple in planning the Marriage Liturgy.
- g. Rehearses the wedding party in preparation for the wedding liturgy.
- h. Processes the civil marriage license and notification of proper civil offices.
- i. Processes the notification of the church(s) of Baptism of the marriage of the Catholic parties.
- j. Processes the proper entries of the marriage into the sacramental records of the parish in which the marriage took place.

3. THE CELEBRATION OF THE MARRIAGE LITURGY

In all marriage celebrations and at marriages of interfaith couples, the ministry of hospitality is of great importance. The presiding deacon, as leader of the community gathered in prayer, is ever aware of the ministry of hospitality extended to and shared by all present.

4. VESTMENTS - see 4000.2

5. THE SANCTUARY

- a. The altar is not used for a wedding outside Mass. A suitable small table may be placed near at hand but without obscuring the altar, ambo, and Priest's chair to hold various items used in the liturgy such as the Ritual book, a dish to hold the rings, holy water, and aspergillum. It is commendable that servers assist which would render the use of this table unnecessary.
- b. Chairs, and if needed, kneelers, in sufficient number are arranged facing the altar. Altar candles are lit, and floral arrangements may be used in keeping with the liturgical season.
- c. The deacon moves from his chair to the couple, to the ambo as needed during the rite.

6. THE ORDER OF MATRIMONY

The Deacon follows strictly the instructions given in the *Order of Celebrating Matrimony*.

**MARRIAGES IN A NON-CATHOLIC FORM
CELEBRATED IN A NON-CATHOLIC CHURCH OR PLACE**

1. The deacon who represents the Catholic Church at a marriage of this type between a Catholic and non-Catholic must be thoroughly familiar with and observe the *Code of Canon Law*. Canons 1055 – 1129.
2. Guidelines 4002.1 are to be observed as they apply to this marriage.
3. In this type of marriage, when the application to the chancery for dispensation from canonical form has been granted, the minister of the church or place receives the vows. However, a deacon (or a priest) representing the Catholic Church at a marriage of this type may read from Sacred Scriptures, assist with the exchange of rings, or give a blessing.
4. The marriage file must be kept at the Catholic church of the parish in whose boundaries the marriage took place.
5. Marriages of this type must be recorded in the marriage register of the parish of the Catholic party, and in the official records of the Chancery. Notification of the marriage is to be sent to the parish of baptism of the Catholic party.
6. It is unlawful for the deacon to receive the vows in full or in part in this type of marriage. If the deacon receives the vows, the marriage must be sanated.
7. Alb and stole are suitable vesture for marriages of this type.

**MARRIAGES IN THE CATHOLIC FORM
CELEBRATED IN A NON-CATHOLIC CHURCH OR PLACE**

1. The presiding deacon at a marriage of this type between Catholics or a Catholic and a non-Catholic must be thoroughly familiar with and observe The Code of Canon Law. Canons 1055 - 1129
2. Guidelines 4002.1 are to be observed as they apply to this marriage. In addition, an appropriate dispensation must be obtained from the Chancery that explains in an adequate way the pastoral reasons that a Catholic rite of marriage would take place outside of Catholic Church or chapel. Delegation from the local pastor of the parish, in which the wedding site is located, must be obtained.
3. The file for such a marriage must be kept at the Catholic church of the parish in which the marriage took place.
4. Marriages of this type must be recorded in the marriage register of the parish of the Catholic party, and in the official records of the Chancery. Notices of the marriage are to be sent to parish(es) of baptism of the Catholic parties.
5. Alb and stole with a white cope, if available are suitable vesture for marriages of this type

4003.0

THE SACRAMENT OF BAPTISM

4003.1

DEACON AS PRESIDER AT THE SACRAMENT OF BAPTISM OUTSIDE MASS

I. THE ORDINARY MINISTER OF BAPTISM is a bishop, priest, or deacon, without prejudice to the provision of Canon 530 n.1 (Canon 861). Ideally, baptism is celebrated in the company of relatives, friends, neighbors and the faithful.

Canon 866 requires anyone over the age of discretion also be immediately confirmed unless prevented by a grave reason. Therefore, the deacon is only to baptize children under the age of discretion (age 7).

II. BEFORE BAPTIZING A CHILD, THE DEACON MUST:

- A. Receive the permission of the proper pastor.
- B. Have the information for the baptismal register data written on paper to be recorded after the baptism.
- C. Be certain that the parents have been properly prepared for the reception of the sacrament by their child.
- D. Verify the suitability of the ones selected as God-parents: i.e. fully initiated Catholics living a life consistent with the Catholic faith.
- E. "A baptized and believing Christian from a separated church or community may act as godparent or Christian witness along with a Catholic godparent..." See "General Introduction" *Order of Baptism of Children*.

III. VESTMENTS - SEE 4000.2.

IV. THE RITUAL IS FOUND IN: ORDER OF BAPTISM OF CHILDREN.

DEACON ASSISTING AT THE SACRAMENT OF BAPTISM WITHIN MASS

I. IT IS RECOMMENDED that baptism be celebrated at the Easter Vigil or on Sunday to bring out the Paschal character of baptism. Baptism may be celebrated within Mass so that the entire community may be present and the necessary relationship between baptism and Eucharist may be more clearly seen. But this should not be done so often as to weary the community.

- A. Except on the Sundays of Lent, Advent, and Easter, Solemnities, Ash Wednesday, and the weekdays of Holy Week the Ritual Mass of Baptism may be used.
- B. The readings of the Mass are of that Sunday or, if permitted for that Sunday or weekday, the readings may also be taken from those provided for the baptismal rite. On some occasions one reading may be chosen from those provided for the baptismal rite.
- C. see “Introduction” to *Order of Baptism of Children*

II. THE CELEBRATION OF BAPTISM WITHIN MASS

The celebration of baptism within Mass belongs to the Priest. “At the celebration of the Holy Eucharist, the deacon assists those who preside at the assembly . . .” National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States.

A. The Introductory Rites

1. As the liturgy begins, the priest and deacon with the assisting ministers go to the doors of the church where those to be baptized with the parents and godparents await. Meanwhile all may sing a suitable hymn.
2. The priest leads the rite of receiving the children. The penitential rite is omitted.
3. The processions reforms and those to be baptized with the parents and godparents are led into the church to their places. Meanwhile all may sing a suitable song.
4. The Gloria if prescribed is sung.
5. The opening prayer of the Mass is sung or said.

B. The Liturgy of the Word

1. Takes place in the usual way with the deacon proclaiming the gospel
2. The deacon may give the homily based on the sacred texts and considering the baptism which is to take place
3. The Creed is not said because the profession of faith by the entire community before baptism takes its place
4. The Universal Prayers are introduced by the Priest, announced by the deacon using those in the rite of baptism and adding before the Litany of Saints petitions for the universal church and the needs of the world.

C. The Celebration of Baptism continues with the prayer of exorcism, anointing, and other ceremonies described in the rite with the deacon assisting the Priest who baptizes.

D. The Liturgy of the Eucharist

1. Begins after the celebration of baptism in the usual way with the preparation of the altar and gifts.
2. It is suitable that parents and godparents may bring up the gifts.
3. The Eucharistic prayer should include the intercessions (interpolations) for the newly baptized and their godparents (Ritual Masses, Christian Initiation, 3. Baptism)

E. The Concluding Rites of the Mass

1. For the blessing at the end of Mass, the priest may use one of the formulas provided in the Order of Baptism for Children. The priest begins it in the usual way by saying "*The Lord be with you.*" and the deacon saying, "*Bow down for the blessing.*"
2. The deacon dismisses the assembly.

4004.0

THE SACRAMENT OF CONFIRMATION

4004.1

DEACON AT THE PARISH CELEBRATION OF THE SACRAMENT

According to the Roman Pontifical:

“...Strengthened by the gift of the Holy Spirit, deacons assist the bishop and his presbyterate in the ministry of the word, the altar, and of charity. As ministers of the altar they proclaim the Gospel reading, help at the celebration of the sacrifice, and serve as Eucharistic ministers.

“Deacons should therefore look on the bishop as father and assist him as they would the Lord Jesus Christ himself, who is the eternal High Priest, present in the midst of his people.

“In liturgical celebrations, it belongs to the deacon to assist the celebrant, to minister at the altar with the book and the cup, to guide the assembly of the faithful with suitable directions, to announce the intentions of the general intercessions...

“At a liturgical celebration presided over by the bishop there should be at least three deacons, one to proclaim the gospel reading and to minister at the altar, and two to assist the bishop. If more than three deacons are present, they should divide the ministries accordingly and at least one of them should be charged with assisting the active participation of the assembly.”

1. The bishop has asked that a deacon, assigned to the parish, assist at the parish celebration of confirmation when possible. The Diocese is fully aware that not every parish has an assigned Deacon.
2. The Deacon(s) already assigned to the specific parish should automatically be called upon to assist at all Episcopal liturgies
3. Deacons are to respond directly to the Master of Ceremony regarding their liturgical presence and responsibilities. Ideally, this communication should take place several days prior to the Mass.
4. In the Sacrament of Confirmation within Mass the Deacon:
 - a. assists in all diaconal roles prescribed in the General Instructions of the *Roman Missal*.

- b. may help present candidates for confirmation at the direction of the Pastor.
 - c. the deacon brings the vessel or vessels of chrism to the bishop. When there are presbyters to assist the bishop in giving the anointing, the deacon brings all the vessels of Holy Chrism to the bishop.
- d. the deacon continues to assist in the usual manner for the Liturgy of the Eucharist.
5. A deacon cannot sponsor a candidate for confirmation and serve as deacon at the celebration of confirmation.
6. Deacons visiting from other dioceses must obtain a letter of good standing and have the permission of the Bishop in order to serve.



4005.0

CHRISTIAN FUNERALS

4005.1

ORDER OF CHRISTIAN FUNERALS AND THE DEACON

I. GUIDELINES FOR DEACONS ARE TAKEN FROM:

Order of Christian Funerals including Appendix 2: Cremation (2019)

II. EXCERPTS FROM THE GENERAL INTRODUCTION OF THE ORDER OF CHRISTIAN FUNERALS

A. “In the face of death, the Church proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity.”

B. “At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the Eucharist.”

C. “The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God’s mercy and judgment and meet the human need to turn always to God in times of crisis.”

D. “Members of the community should console the mourners with words of faith, support and with acts of kindness ... its active participation in the celebration of the funeral rites, particularly the vigil for the deceased, the funeral liturgy, and the rite of committal.”

E. “When no priest is available, deacons, as ministers of the word, of the altar, and of charity, preside at funeral rites.”

III. VIGIL AND RELATED RITES AND PRAYERS

A. Prayers After Death

1. This rite provides a model of prayer used by the minister with the family following death. It may take place in the home, hospital or hospice to comfort and calm the mourners as they begin to face their loss.
2. This rite provides an initial pastoral visit and point of contact for support and assessment for the pastoral needs of a family he may not know. The minister may also be able to form some preliminary judgments to help the family in preparing for the funeral rites and if possibly some first steps in planning.

B. Gathering in the Presence of the Body

1. This rite provides a model of prayer to be used when the family first gathers in the presence of the body when the body is to be prepared for burial or after it has been prepared (perhaps prior to calling hours at the funeral home when family and friends first gather)
2. In this rite, the minister and community seek to be with the mourners in their need with sensitivity and confident faith
3. The minister begins the rite at an opportune moment in an atmosphere of calm and recollection. The use of silent prayer after the scripture can be especially helpful.

C. Vigil for the Deceased

1. the vigil is the principal rite celebrated in the time following death and before the funeral liturgy.
2. usually takes place in the funeral home where the body has been laid out
3. at the vigil the Christian community keeps watch with the family in prayer to the God of mercy and finding prayer in Christ's presence.
4. the vigil may take the form of a liturgy of the word or be taken from the office for the dead. It is not to be taken from a popular devotion. The family should be encouraged to pray the rosary, for example, together either after or before the vigil takes place.
5. Structure of the Vigil

- a. Introductory Rites form the people into a community by a greeting, song, and prayer.
- b. Liturgy of the Word
 - i. The highpoint of this service is the proclamation of the word of God
 - ii. The psalm should be sung
 - iii. If a priest presides, a deacon reads the gospel. Otherwise the presiding minister reads the gospel
 - iv. a homily, not a eulogy, based on the readings is given
- c. Universal Prayer
 - i. in which God is asked to comfort the mourners and to show mercy to the deceased. It takes the form of a litany, the Lord's Prayer, and a concluding prayer. A priest presiding may be assisted by a deacon and deacon presiding may be assisted by an assisting minister
 - ii. after the Prayer of Intercession may speak in remembrance of the dead (eulogy)
- d. It is the policy of the Diocese of Columbus that the preferred time for a eulogy is during the vigil service. However, if the family is not gathered at the vigil, one person, (who is accomplished in speaking and who has submitted the text to the Priest before the funeral) may speak in remembrance of the dead after the Prayer After Communion at Mass.
- e. Concluding Rite - consists of a blessing followed by song, silence, or both.

IV. FUNERAL PLANNING

- A. It is policy to consult with the family as much as is possible and prudent, providing necessary guidance in the choices of texts, rites, music, and liturgical ministers
- B. A funeral Mass may not be scheduled on solemnities that are days of obligation, the day of Holy Thursday, the Easter Triduum and the Sunday of Advent, Lent, and the Easter Season as well as on Holy Trinity and Christ the King Sundays. If a funeral must take place on one of these days it would be for a Funeral Liturgy outside Mass.
- C. There is a wealth of prayers in the *Order of Christian Funerals* (nos. 398 and 399) for the dead and mourners that may be used in the various rites that suit a number of different situations.

V. SYMBOLS

- A. Only Christian symbols may be used in funeral liturgies. Other symbols are to be removed from the casket at the entrance of the church.

B. The Easter Candle, Holy Water and the Pall are used at every funeral.

C. Additional symbols that are recommended are incense, fresh flowers, The Book of the Gospels, a Bible, or a cross may be placed on the pall covered casket

VI. THE FUNERAL MASS

A. Introductory Rites

1. If the body is to be received at the beginning of the liturgy, the Introductory Rites are as found in the Order of Funerals. It is proper for the deacon to help the family place the pall over the casket. The deacon may also process in carrying the cremated remains and placing them on an appropriate stand or table.
2. If the body has already been received in the church, a Mass would begin in the usual way including a penitential rite.

B. The Liturgy of the Word

1. The family may be consulted regarding the selection of biblical readings. Non-biblical readings are not permitted within the context of the Liturgy of the Word.
2. There may be one or two readings before the Gospel. The deacon proclaims the gospel.
3. The deacon may also preach the homily with the permission of the Priest. The homily is to be brief and never any kind of eulogy but to dwell on God's compassionate love and on the paschal mystery of the Lord as proclaimed in the Scripture.
4. The Universal Prayer take the usual form, and the petitions may be announced by the deacon. If the funeral liturgy is outside of Mass, the deacon may introduce and conclude with an assisting minister announcing the petitions. The petitions are for the deceased and all the dead, the bereaved and all who mourn, and for the assembly. The petitions in the *Order of Christian Funerals* are to be used.

C. Within Mass - the Liturgy of the Eucharist

1. The presiding Priest is assisted in the usual way by the deacon
2. A procession made up of the bereaved may bring forward the bread and wine.

D. Final Commendation and Farewell

1. After the Prayer after Communion, it is permissible that one person speaks in remembrance of the deceased at the discretion of the Priest.
2. The Final Commendation and Farewell is the final farewell by the members of the community, an act of respect, a realization of separation tempered with a hope that all will share in the resurrection on the last day

E. Procession to the Place of Committal

Follow the directions given in the *Order of Christian Funerals*.

F. Vesture

1. if the funeral liturgy is a Mass, priest and deacon would wear the usual vestments used at Mass.
2. if the funeral rite is outside of Mass, the vesture for priest or deacon is alb and stole with a cope, if desired.
3. if a deacon is assisting a priest at a funeral liturgy outside of Mass, and the priest is wearing a cope, the deacon may wear a suitable dalmatic if one is available.

VII. RITE OF COMMITTAL

- A. Two forms are found in the *Order of Christian Funerals*. The longer form may be used if there was not a funeral liturgy.
- B. The vesture should be according to local custom.

VIII. FUNERAL RITES FOR CHILDREN

- A. Follow the directions given in the *Order of Christian Funerals*.

IX. CREMATION

- A. Diocesan policy encourages the burying the body of the deceased. Although cremation is permitted by the Church, it does not enjoy the same value as burial of the body.

B. Cremation and Committal

1. Are to follow the funeral liturgy.
2. The cremated remains are to be buried in the same manner as the human body. The practice of scattering ashes or keeping them in the home are not permitted.
3. If the body is cremated before the funeral liturgy
 - a. Permission is granted to priests and deacons of the Columbus Diocese without recourse to the bishop to celebrate funeral rites (including Mass) in the presence of cremated remains.
 - b. The cremated remains are to be treated with the same respect given to the human body. They should be placed in a worthy vessel.
 - c. Choose prayers that don't refer to the honoring or burial of a body
 - e. During the introductory rites of the funeral liturgy, the vessel containing the cremated remains may be placed on a small stand or table at the entrance of the church. They may not be covered with the pall. The cremated remains may be sprinkled with Holy Water and then placed on a small table or stand in front of the altar normally occupied by the casket.

THE DEATH AND FUNERAL OF A DEACON

1. Immediately upon the death of a deacon, the Director of Ministry and Life of Deacons is to be notified. It is the Director's responsibility to notify the Bishop and the Vicar General. The Director of Ministry and Life of Deacons is responsible for providing the Chancery Office with the pertinent details of the funeral of a deacon. The Diaconate Office will send the appropriate notice to all clergy of the diocese.
2. From the beginning, the bishop and the family of the deacon has the key role in planning for the funeral of the deacon with the pastor/associate pastor. The role of the Diaconate Office and of the diaconal community is to be one of support and assistance.
3. It is required that deacons and their families have advance directives in place regarding funeral plans. The Office of the Diaconate will provide a Funeral Planning form periodically to be updated and kept on file at the Chancery. Deacons are to also contact the Office of the Diaconate for a form.
4. It is recommended that the Director of the Office of Divine Worship or some other well-qualified persons be requested to serve as the master of ceremonies for the funeral Mass.
5. Available in the Diaconate Office is a funeral pall.
6. The principal reference for planning and celebrating all the rites of the funeral of a deacon is the *Order of Christian Funerals*.
7. The *Order of Christian Funerals* provides several short prayers that may be used in different places including two written especially for a deacon.

4006.0

CELEBRATIONS WITH THE BLESSED SACRAMENT

4006.1

PRESIDER AT LITURGY OF THE WORD AND HOLY COMMUNION

The ritual for *Sunday Celebrations in the Absence of a Priest* may not be used for a weekday communion service. It is reserved for Sundays when an emergency arises, and a priest cannot be present for the Community's Sunday celebration of the Eucharist.

The Ritual for a Communion Service can be found in the ritual book: *Holy Communion and Worship of the Eucharistic outside Mass*, Chapter 1.

All that is directed by *Holy Communion and Worship of the Eucharist Outside Mass* is to be observed. A communion service cannot be celebrated on Holy Thursday, and during Holy Saturday (other than Viaticum). The following is an outline of the elements of the celebration:

Introductory Rites: The purpose of these is to form the gathered faithful into a community and for them to dispose themselves for the celebration.

Liturgy of the Word: Here God speaks to his people, to disclose to them the mystery of redemption and salvation; the people respond through the profession of faith and the general intercessions.

Before the Lord's Prayer, the deacon goes to the tabernacle or other place where the Eucharist is reserved and, after making a reverence, places the ciborium with the Holy Eucharist on the altar. The sign of peace may be exchanged.

After Communion, "a period of silence may be observed, or a psalm or song of praise may be sung."

Concluding Rites: this points to the connection existing between the liturgy and the Christian life.

**THE DEACON AND BENEDICTION
(EXPOSITION AND ADORATION OF THE BLESSED SACRAMENT)**

The Ritual books that govern this liturgical celebration is *The Order for the Solemn Exposition of the Holy Eucharist*.

THE DEACON AND MINISTRY TO THE SICK (AND VIATICUM)

Source: *Pastoral Care of the Sick: Rites of Anointing and Viaticum*; Catholic Book Publishing; 1983

Excerpts from *Pastoral Care of the Sick: Rites of Anointing and Viaticum*

The concern that Christ showed for the bodily and spiritual welfare of those who are ill is continued by the Church to comfort the sick in time anxiety, to encourage them to fight against illness, and perhaps to restore them to health. This ministry is the common responsibility of all Christians, who should visit the sick, remember them in prayer, and celebrate the sacrament with them.

Priests have the special task of preparing the sick to the celebrate the sacrament of penance, to receive the Eucharist frequently, and to celebrate the sacrament of anointing at the appropriate time. The priest should provide leadership to those who assist him in the care of the sick, especially deacons and other ministers of the Eucharist.

Continued with a clarification that in those rites where priest or deacon is used, in the absence of a priest a deacon may do. Where the word minister is used in the rubric a lay minister, a priest, or deacon may do. When the word priest is used such as in the sacrament of penance or anointing of the sick, only a priest may preside a particular rite.

VISITS TO THE SICK

Deacons and others who visit the sick should help them to pray, read scripture, and share with them the word of God proclaimed at the assembly from which they are separated because of illness

The minister may encourage the sick to offer their sufferings in union with Christ and to join their prayers with that of the Church and the world. They can be encouraged to remember particular intentions.

Section 57 of *Pastoral Care of the Sick* provides an outline and model for the visit.

The sick may be prepared to receive the Eucharist at a future visit. It might be such a thing, that the sick person has been estranged from the Church and been away from the sacraments. In this situation, it would be advisable for the deacon to arrange for the pastor or an associate pastor to visit the sick person and celebrate the sacrament of reconciliation.

VISITS TO A SICK CHILD

1. The readings, prayers, and blessings may be adapted and simplified focusing on that the sick are very special in the eyes of God because they suffer as Christ suffered and they can offer their sufferings for the salvation of the world.
2. The deacon should follow all diocesan guidelines with respect to *Protecting God's Children*.
3. The inclusion of family and friends in these celebrations is important.

COMMUNION OF THE SICK

Because the sick person can no longer be part of the assembly for the Eucharist, the most important visits are those in which they receive Holy Communion. In this communion they are united sacramentally with the Lord and are reunited with the community.

The sick should have opportunities to receive communion frequently, particularly on Sundays and even daily especially during the Easter season.

The Eucharist is to be carried in a pyx and burse. A table is to be prepared covered with a corporal (or white cloth) and lit candles (unless prohibited) on which to place the Blessed Sacrament. A glass of water should be at hand to aid the sick person in swallowing the Host.

When necessary, Communion may be administered under the form of the Precious Blood. The Precious Blood should be carried in a tightly closed container to remove all danger of spillage. After communion the minister should consume any of the precious blood left over and make sure the container is properly purified.

ANOINTING OF THE SICK

Pastoral Care of the Sick contains three rites for this sacrament for varying situations:

1. Anointing outside Mass = the deacon would assist with the readings, penitential rite, the homily, the litany, assisting in the anointing as needed and with the blessing in the usual manner.
2. Anointing within Mass - the deacon would assist in the usual manner as at Mass. The Litany takes the place of the General Intercessions. Mass may be said in the home or at the bedside of the sick person.
3. Anointing in a Hospital or Institution - although the sacrament should be celebrated as fully as possible some situations may make it impossible to do so. This rite is intended for when only a priest and the sick person is present.

PASTORAL CARE OF THE DYING

The rites in this section are used by the Church to comfort and strengthen a dying Christian in the passage from this life. They place an emphasis on trust in the Lord's promise of eternal life rather than on the struggle with illness.

There are rites for those situations in which time is not pressing and rites for emergencies (nos. 232-296).

The Christian community has a responsibility to pray for and with the dying person.

The deacon may also have to respond to the difficult circumstances of a dying child.

1. The parents are often hurt and bewildered to learn their child is dying. The Church's ministry will need to also be directed to the parents and families as they come to terms with this death. This time will continue after death and the Church should continue its ministry as long as necessary.
2. The Christian community, especially those who have lost a child, may come to support the dying child and family. Priests and deacons should invite and oversee members of the community in their support.
3. By conversation, prayers, and readings, the deacon may help the parents and family to see that their child is being called ahead to the joy of the Lord.
4. It is appropriate, after discussion with the parents, that the dying child be prepared and then celebrate the sacraments of initiation.

THE CELEBRATION OF VIATICUM

5. Viaticum whether inside or outside of Mass is a celebration of the Eucharist as food for the passage through death to eternal life. It is the sacrament proper to the dying Christian. It signifies that the dying Christian follows the Lord into eternal glory and banquet of the heavenly kingdom.

6. A distinctive feature of the celebration of viaticum is the renewal of baptismal profession of the dying person.

7. The sign of peace, which may be included, may be a sense of leave-taking, which need not be concealed or denied, but in the joy of Christian hope.

8. THE CELEBRATION OF VIATICUM WITHIN MASS

- a. The ritual Mass for Viaticum or the Mass of the Holy Eucharist may be celebrated.
- b. The rites of the Mass may be simplified. The dying person and family are encouraged to assist in the choice of readings and songs.
- c. The deacon assists in the usual way as at Mass. The litany replaces the general intercessions.

9. THE CELEBRATION OF VIATICUM OUTSIDE MASS

- a. Viaticum outside Mass may be led by a priest, deacon, or lay minister with the following exceptions:
 - i. A priest or deacon may sprinkle the sick person with holy water.
 - ii. A priest gives the Apostolic Pardon.
 - iii. A priest or deacon blesses the sick person and those present. If any of the Blessed Sacrament remains may bless the sick person with it by making the sign of the cross in silence.

COMMENDATION OF THE DYING

10. In viaticum the dying person is united with Christ in his passage out of this world to the Father. Through the prayers of the commendation of the dying, the Church sustains this union until it is brought to fulfillment after death.

11. The presence of a priest or deacon shows more clearly that the person dies in the communion of the Church however other members of the community may be prepared to assist with these prayers.

12. The texts are intended to help the dying person to face the anxiety about death by imitating Christ. Even if the dying person is seemingly unconscious and unable to hear, the attending family and friends will find comfort in the prayers and scripture to give voice to the paschal character of Christian death. It is inappropriate to discuss funeral plans around a dying person who is unable to participate in the discussion.

13. Just as the dying person was signed by the cross at baptism, this sign may be repeated as they near death.

14. Immediately after death, those present may kneel if opportune while the prayers (no. 221-222) are said. The body may be sprinkled with holy water.

PRAYERS FOR THE DEAD

15. These prayers are for the times to be used by a minister who has been called to attend a person who has already died.

16. Since the person is already dead, the deacon would not summon a priest to celebrate the sacraments of penance or anointing. It might be necessary to explain to the family that the sacraments are for the living and not for the dead. Furthermore, the dead are helped by the prayers of the living.

17. To conclude these prayers may be a simple blessing or a symbolic gesture as signing the cross on the forehead or sprinkling the body with holy water.

PASTORAL CARE OF THE SICK READINGS, RESPONSES, AND VERSES FROM SACRED SCRIPTURE

These readings may be used in the Mass for the sick, while visiting the sick or when praying for the sick. Pastoral need may help to determine the selection and special attention given to the physical or spiritual need of the sick person.

The sense of hearing often continues despite appearances. There is a value to the reading of the scriptures even if there is no discernable response.

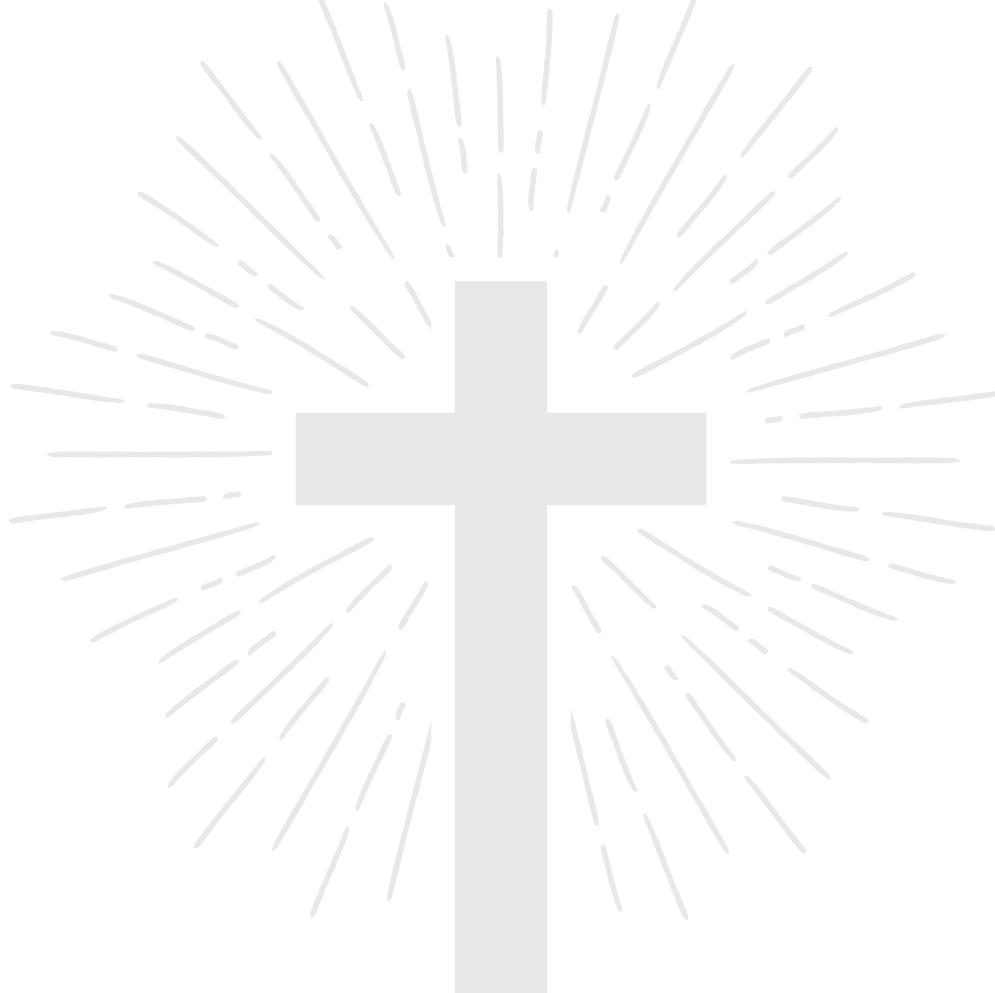
CHRISTIAN INITIATION FOR THE DYING

Usually, Christian initiation is celebrated over a period of time to allow the dying person, the family and friends to benefit fully from their celebration using the Rite of Christian Initiation of Adults.

In danger of death but able to hear and answer questions, anyone catechumen or not, may be baptized using the short rite in nos. 281-296 by a deacon. Holy communion may also be given at this time. A priest may confirm.

If the death of the person is imminent and the time is pressing, the minister who may be anyone of the faithful, may baptize by pouring natural water on the head of the sick person saying the usual sacramental form.

If the one, baptized in danger of death, recovers their health, they should be given a suitable formation, be received at the church at a fitting time, and be given the rest of the sacraments of initiation.



PRESIDING AT A SUNDAY CELEBRATION IN THE ABSENCE OF A PRIEST

It is the hope that priests will make themselves available to preside at the weekend Eucharistic Liturgy whenever and wherever necessary for the people of the diocese.

However, there are occasional emergencies where a priest will not be available for the scheduled Eucharistic Liturgy. When these true emergencies occur, the Ritual states “... *a deacon may celebrate Sunday Celebrations in the Absence of a Priest...*” The gathered community should be given the opportunity to attend Mass at a neighboring parish. For those who remain, (and if there is no possibility to attend Mass within the area) the Ritual may be celebrated. The preference is to celebrate the morning or evening prayer options of the ritual without the distribution of communion.



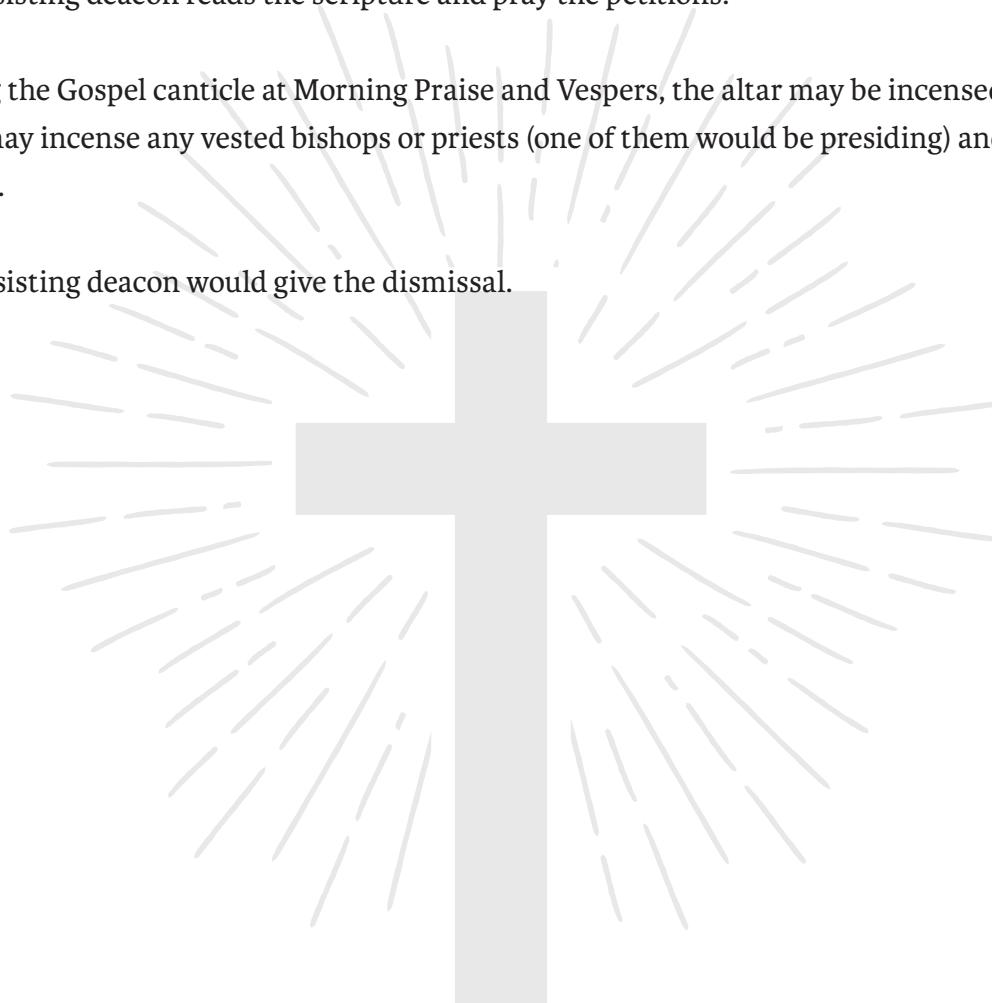
OTHER COMMUNITY CELEBRATIONS

THE DEACON AS PRESIDER AT THE LITURGY OF THE HOURS

1. The deacon who presides at the celebration may wear a stole over his alb. On greater solemnities, the cope may be worn. The role of the presiding deacon makes no great demand upon his singing talent and should not be beyond the ability of any deacon.
2. Presiding at his chair, the deacon begins the Office with the introductory verse, to begin the Lord's Prayer, to say the concluding oration, and to greet, bless, and dismiss the assembly.
3. Either the deacon or a minister may pray the petitions. Those who function in the role of lector stand in a suitable place (within the community's worship space, the appropriate place is the ambo) to proclaim the reading, whether the readings are long or short.
4. The psalms are prayed or sung). Alternate verses or strophes which may be sung by two choirs or two parts of the group, or responsorial, according to different traditions or practices.
5. At the beginning of each psalm its own antiphon is recited. At the end of the entire psalm, the custom is maintained of concluding with the doxology, for these traditional ending offers an appropriate laudatory, Christological and Trinitarian meaning to the prayers of the Old Testament. After the psalm the antiphon may be repeated.
6. During the Gospel canticle at Lauds and Vespers, the altar may be incensed.
7. All in the assembly stand: while the introduction to the Office and the introductory verse of each Hour is being said; while the hymn is being sung; while the Gospel canticle is being proclaimed; while the petitions, the Lord's Prayer, and the concluding oration are being prayed.
8. Everyone makes the Sign of the Cross at the beginning of the Hours when the, "God, come to my assistance," is prayed; and at the beginning of each of the Gospel Canticles, and at the final blessing.
9. At the first hours prayed during the day, everyone makes the Sign of the Cross on the lips at the beginning of the invitatory at the words, "*Lord, open my lips*".

THE DEACON ASSISTING AT THE LITURGY OF THE HOURS

1. A deacon may assist a bishop, priest, or another deacon who presides at the Liturgy of the Hours. The assisting deacon is to wear a stole over his alb.
2. The deacon takes the chair to the right of the Priest and assists the Priest whenever necessary.
3. The assisting deacon reads the scripture and pray the petitions.
4. During the Gospel canticle at Morning Praise and Vespers, the altar may be incensed. The assisting deacon may incense any vested bishops or priests (one of them would be presiding) and then the assembly.
5. The assisting deacon would give the dismissal.



THE DEACON LEADING THE ASH WEDNESDAY SERVICE

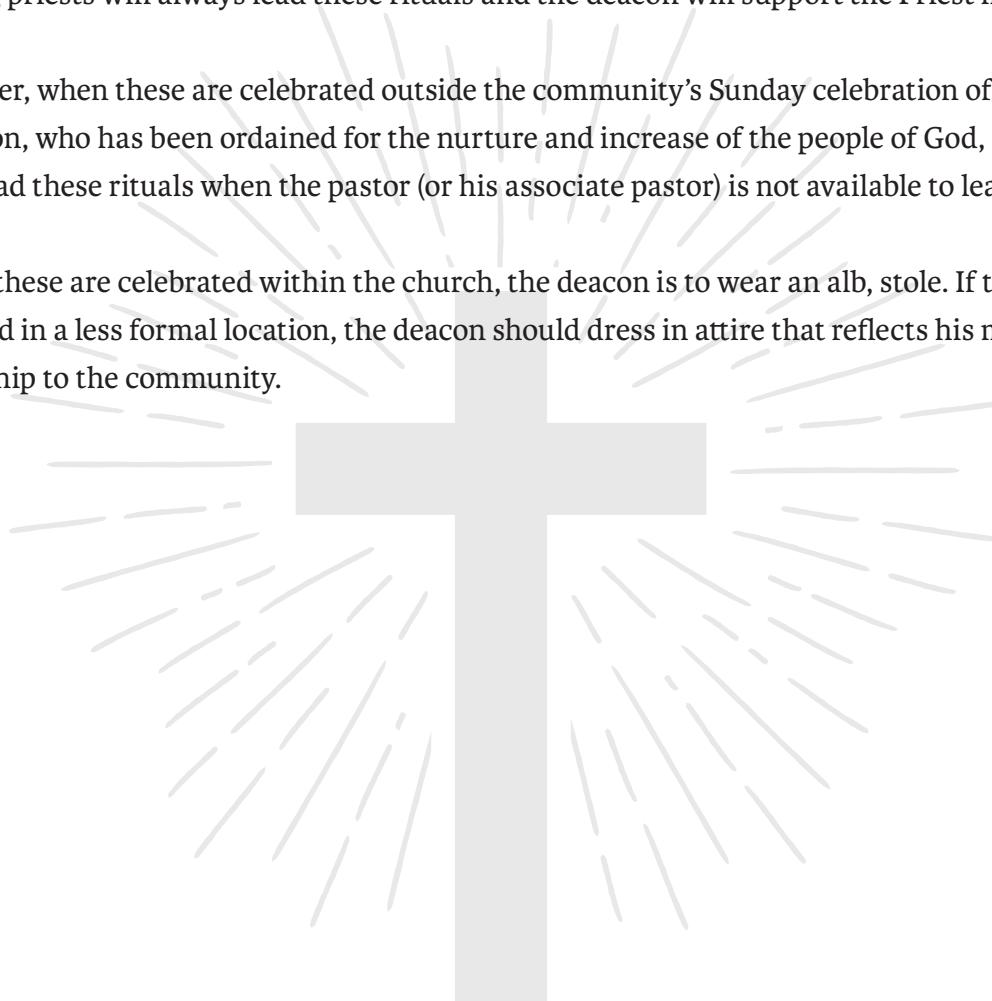
The blessing and giving of ashes may be done outside Mass. In this case the entire liturgy of the word should be celebrated: entrance song, opening prayer, readings and chants, homily, blessing and giving of ashes, general intercessions. (GIRM rubrics for Ash Wednesday)

1. The above option allows the distribution of ashes outside Mass. Because it is outside Mass, deacons can lead this abbreviated service when priests are not available.
2. The deacon vests in alb, stole
3. A simple entrance procession greeting and reminder that the celebration is not a Mass.
4. The entire Liturgy of the Word should be celebrated: readings for Ash Wednesday and homily.
5. The blessing and distribution of ashes follow the homily.
6. There is not to be the distribution of communion at these celebrations.
7. The celebration concludes with the Universal Prayers concluded with The Lord's Prayer, closing prayer from the *Roman Missal*

THE DEACON AND THE MINOR RITES OF THE OCIA

There are several minor rites to mark the journey of discovery and their growth in faith for those who enter the Catholic Church through the OCIA. The entire community is involved in this journey and should be included in the celebration of these rituals of exorcism, blessing and anointing whenever possible.

1. When these rituals are celebrated within the community's Sunday celebration of the Eucharist, the presiding priests will always lead these rituals and the deacon will support the Priest in them.
2. However, when these are celebrated outside the community's Sunday celebration of the Eucharist, the deacon, who has been ordained for the nurture and increase of the people of God, should be the first to lead these rituals when the pastor (or his associate pastor) is not available to lead them.
3. When these are celebrated within the church, the deacon is to wear an alb, stole. If they are celebrated in a less formal location, the deacon should dress in attire that reflects his ministerial relationship to the community.



DEACONS AND THE COMMUNITY'S PUBLIC DEVOTIONS

1. Devotions

There are several devotions in the life of the Church. The Rosary of the Blessed Virgin Mary, the Stations of the Cross, the Chaplet of Divine Mercy are some of the well-known in contemporary times. However, there are many other forms of praying the rosary and numerous novenas that have had a long history in the prayer life of Christians.

2. Popular devotions of the Christian people are to be highly endorsed, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so fashioned they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead people to it, since in fact, the liturgy, by its very nature far surpasses any of them.

3. Deacons may act as leaders in devotions. There are many different Church approved worship aids that can be used. Deacons should be duly cautious about devotions that could become superstitious or have not received the proper ecclesial approval.

DEACONS CELEBRATING BLESSINGS APART FROM MASS

1. The deacon should have a *Book of Blessings* (published by the Congregation for Divine Worship) and be familiar with it.

2. "The celebration of blessings holds a privileged place among all the Sacramentals created by the Church for the pastoral benefit of the people of God. As a liturgical action, the celebration leads the faithful to praise God and prepares them for the principal effect of the sacraments. By celebrating a blessing the faithful can also sanctify various situations and events in their lives." *Book of Blessings*, "decree", May 31, 1984

3. "It belongs to the ministry of a deacon to preside at those blessings that are so indicated in place in this book because, as the minister of the altar, of the word, and of charity, the deacon is the assistant of the bishop and college of presbyters.

But whenever a priest is present, it is more fitting that the office of presiding be assigned to him and that the deacon assist by carrying out those functions proper to the diaconate." *Book of Blessings*, "General Introduction", 18 c

4. CELEBRATION OF A BLESSING

a. A typical celebration of a blessing consists of two parts: first, the proclamation of the word of God, and second, the praise of God's goodness and the petition of his help.

In addition, there are usually rituals for the beginning and conclusion that are proper to each celebration.

In the adaptations of celebrations, careful distinctions must be made between matters of lesser and greater importance. The proclamation of the word of God and the Church's prayer of blessing are not to be omitted even when the shorter form of the rite is used.

Outward signs such as outstretching, of hands, the laying on of hands, the sign of the cross, the use of holy water, and incensation, accompany the prayer recalling God's saving acts so that the faith of those present is nurtured and encourage them to take part. To ensure participation and to guard against superstition it is generally not permissible to impart the blessing of any article or place merely through a sign of blessing without either scripture or any spoken prayer. Vesture in communal celebrations is an alb with white stole with a cope on more solemn occasions.

b. In most cases a communal celebration is preferred especially in the context of blessing places and things. Servers, lectors, psalmists, and choir may all fulfill their proper functions.

c. The outward signs of blessing, in particular the sign of the cross, are in themselves forms of preaching the Gospel and expressing. To ensure participation and guard against superstition it is generally not permissive to make the sign of the cross without scripture or prayer.

A deacon may give the following blessings contained in the Book of Blessings, when the blessing takes place apart from Mass.

1. Blessing of a Family

Annual Blessing in Homes
Blessing of Spouses (outside Mass) - for Anniversaries
Blessing of Baptized Children
Blessing of Unbaptized Children
Blessing of Sons and Daughters
Blessing of an Engaged Couple
Blessing of a Woman before or after Childbirth
Blessing of the Aged (outside Mass)
Blessing of Sick Adults
Blessing of Sick Children
Blessing of Catechists
Blessing of a Catechetical Meeting
Blessing of Organizations concerned with Public Safety
Blessing of Pilgrims
Blessing of Travelers

2. Blessing of a New Building

Blessing of a New Home
Blessing of a New School or University
Blessing of a New Library
Blessing of a Nursing Home or Hospital
Blessing of an Office, Shop or Factory
Blessing of a Gymnasium or Athletic Field
Blessing of Communications Media
Blessing of Various Means of Transportation
Blessing of Mechanical Equipment
Blessing of Tools
Blessing of Animals



Blessing of Fields and Flocks

Blessing of the Harvest

Blessing Before and After Meals

3. Blessing of a Cross

Blessing of Images for Public Veneration

Blessing of Bells

Blessing of Organs

Blessing of New Church Doors

Blessing of Stations of the Cross

4. Blessing of Religious Articles

Blessing of a Rosary

Blessing of Scapulars

5. Blessing in Thanksgiving for Favors Received

Blessing or Various Situations

6. In addition, the deacons may bless throats on the Feast of St. Blase; bless rings during the Marriage ceremony; and bless baptismal water during the Rite of Baptism.

5000 SERIES

5000.0 **Continuing Education Guidelines**

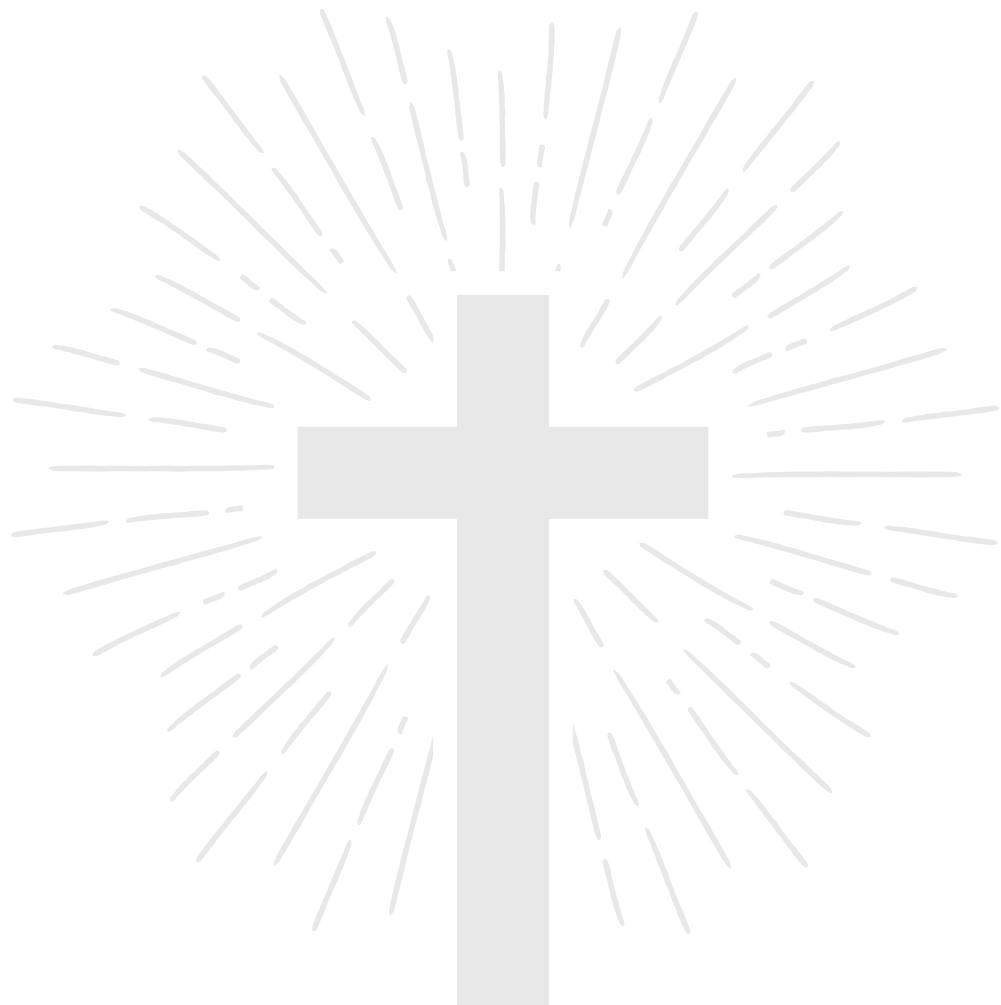
5000.1 Master Catechist Requirements for Deacons

5001.0 **Notification and Reporting Procedures**

5002.0 **Retreats**

5003.0 **Post Ordination Formation**

5004.0 **Spiritual Direction**



CONTINUING EDUCATION GUIDELINES FOR ORDAINED DEACONS

I. PURPOSE: The Second Edition of *The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (refer to ND #251-269) requires that each diocese establish a minimum number of continuing education hours to be completed and reported annually by all active deacons. This does not include, but is in addition to, the requisite annual deacon retreat. This guideline provides deacons of the Diocese a standardized method of evaluating their continuing education. It describes the basic requirements, how to record credit hours, and when to submit reports for inclusion into their personal files at The Office of the Diaconate. It is intended to be a self evaluation guide.

II. REQUIREMENTS: That all active deacons given faculties to function within the Diocese of Columbus successfully complete a minimum of 12 hours of continuing education each year.

Deacons as a body of professionals in ministry must constantly update themselves with practical continuing education to ensure a feeling of self confidence and adequacy in their ministry, as well as demonstrate to the church they serve that they are professionally accountable.

This program relies upon the member's willingness to not only continue their growth but to document it for all to see. It is not a required program in the sense of a mandatory obligation to maintain membership. Rather it is a program based upon self-motivation and self-direction.

III. GENERAL CRITERIA: To ensure these educational requirements are achieved, certain criteria are established and stated here to assist each deacon in determining the number of credit hours achieved through various modes of instruction. Basic considerations:

A. The scope and nature of instruction should encompass the three general dimensions of a deacon's ministry: spiritual, intellectual, and pastoral. The continuous updating of these three dimensions is necessary to maintain the deacon's ability to properly minister to the People of God in both sacrament and charity. The application is to both present and future ministry.

B. Because continuing education is part of the ongoing formation of the deacon, consideration should be given to the general path of the process. Specifically, in the first five years of ordination, the focus should be on deepening the deacon's understanding and skills involved in the basic ministries of word, liturgy, and charity. In succeeding years, the deacon should approach a more in-depth study of all the components of diaconal ministry, including, as applicable and practicable, any second languages used in the diocese. This should be a part of a broader focus on mission.

C. Credit may be recorded in whole or in part using the following areas defined in the ND. All must comply with the general guidelines stated in Par. A., above, and must have the approval of the Office of the Diaconate.

1. Conferences at the diocesan, regional, or national level (e.g., the Clergy Conference).
2. Workshops and seminars.
3. Retreats and days of reflection that provide educational and/or developmental themes **in addition to the spiritual renewal theme.**
4. Self-guided study. This allows a self-paced manner of learning involving a variety of techniques. No more than 50% or 6 credit hours of self-study per year may be applied to the 12-hour annual requirement. Self-study includes, but is not limited to:
 - a. Individual reading other than for leisure.
 - b. Library research.
 - c. Audio or video media.
 - d. Attending interfaith liturgies for the purpose of learning about other faiths.
 - e. Any other forms of study as approved by the Office of the Diaconate
5. Distance learning (e.g., using the internet or correspondence to access an approved course of study)
6. Ministry reflection groups
7. Mentoring groups in which deacons discuss their ministries, experiences, and continuing formation, as well as encourage each other in being faithful to their diaconal calling.
8. In addition, the following as authorized by the Office of the Diaconate may apply as continuing education:
 - a. Certificate courses. All credit hours shown in the certificate may be credited. (Note: many national, regional, and local courses issue a certificate at the end of an instructional seminar or conference – see Nos. 1 & 2, above.)
 - b. Credit courses announced and provided through the Office of the Diaconate, as well as some programs provided by other diocesan offices.
 - c. College courses. Because of the variety of methods used to denote college credits, it is not possible to automatically convert college credits to credit hours in our program. Instead, count one hour for each class hour (contact hour) attended.
 - d. Any adult enrichment courses at parishes or local high school programs. Count one credit hour for each class or lecture hour (contact hour) attended.

D. Credit hours are to be distinguished from total hours. The 12-hour requirement is credit hours. The following activities are **not** normally considered credit hours.

1. Travel to and from the place where instruction is given.
2. Informal meetings and conferences.
3. Prayer services and liturgies.
4. Spiritual direction sessions.
5. Parish council or committee meetings.
6. Social gatherings.
7. Diocesan boards and committee meetings.
8. Administration and business meetings.
9. Diaconate assembly or council meetings.
10. Support group functions.
11. Courses not related to ministerial service.

E. While it is not necessary to submit more than 12 credit hours, members are encouraged to submit all their activities, especially those included in Paragraph C 1 through C 5 above.

**DIOCESE OF COLUMBUS
RELIGIOUS EDUCATION CERTIFICATION
MASTER CATECHIST REQUIREMENTS
DEACONS**

To be a **master catechist** for the Diocese of Columbus one must:

- Have a bachelor's degree with a major (30 semester hours or 45 quarter hours in theology, religious education or religious studies or a bachelor's degree with another major but with course work totaling 30 semester hours or 45 quarter hours in theology, religious education, or religious studies). The coursework must include hours in each of the following areas: scripture, systematics, historical, moral, and liturgical theology.
- Demonstrate a good understanding and skill of the catechetical process
- Receive the recommendation from the Vicar for Clergy, Director of Ministry and Life of Deacons, and the Director of Diaconal Formation
- Meet with appropriate consultants in the Department of Education and Department of Evangelization to receive and review the current materials for teaching the certification courses
- Use the objectives and notes developed by the Department of Education and Department of Evangelization
- Be willing to work with the Director of Ministry and Life of Deacons, Director of Diaconal Formation, the Department of Education and Department of Evangelization on the continuous improvement of the certification process and the improvement of personal skills in this area.
- Have a transcript on file with the Office of the Diaconate, Department of Education and Department of Evangelization documenting appropriate background for teaching.

To **facilitate** the certification courses, one must have advanced certification and facilitator's training from the Department of Education and department of Evangelization.

NOTIFICATION AND REPORTING PROCEDURES

1. Prior to ordination, each candidate in their final year will receive this policy statement and a continuing education record. (Hopefully, during their pre-ordination retreat.)
2. Each year, deacons who have been ordained 5 years earlier will be requested by letter to submit the continuing education record for review by the Diocesan Director of Ministry and Life of Deacons. Each 5-year anniversary thereafter a report will also be requested.
3. Each deacon should make a copy of his own record before submission to the Director of Ministry and Life of Deacons. The submitted record will become part of the deacon's records.
4. The deacon will have access to his file upon verbal request. The members of the Continuing Education Committee (if one is ever established) and the members of the Council, including secretarial employees, will have access to the file only in the performance of their official functions. The file shall be duplicated and released only to the deacon upon written request, the copies of which will be for his use, e.g., for review by the Personnel Board, or a current or prospective pastor or supervisor, etc.
5. Waiver of minimum credit or extension of time to complete the education may be granted by the Director of Ministry and Life of Deacons in exceptional cases. Such waiver may be considered upon receipt of a written request by the deacon. Waiver may be considered but is not limited to age, health, employment, family or ministry demands. Waivers or granting extensions will be announced in writing. A failure to submit the continuing education form shall be referred to the ordinary for his action.
6. RECORDING: The form approved for use in recording credit hours is provided in the attachment. As a general rule, always show title of course or project - dates of attendance - location - total hours attended - number of credit hours. Other helpful information may be included, such as name of instructor, a brief line of what it covered, etc. You may also attach certificates, however these should be copies. The attachment shows sample entries of various courses.

5002.0

RETREATS

According to Canon 276, Deacons, as clerics are “...bound to make a retreat according to the prescriptions of particular law...”

Remuneration and funds are provided the deacon according to the Ministry Agreement Guidelines (3005.0) and Financial Assistance Recommendations (3005.3).

5003.0

POST ORDINATION FORMATION

Under the directives from the 2nd edition of *The National Directory for the Formation, Ministry, and Life of Permanent Deacons*, newly ordained deacons are to complete five years of post-ordination formation. There are matters relevant to the newly ordained. It is important, therefore, that the newly ordained begin their diaconate ministry in a positive and supportive manner. In the early phase of their ministry, ongoing formation will largely reinforce the basic training and its application in ministerial practice. Later formation will entail a more in-depth study of the various components proposed in the dimensions in diaconal formation. Consideration also should be given to introducing the newly ordained to a conversational study of a second language used within the diocese and the study of its cultural environment. Deacons, as ministers of Christ the Servant, should be prepared to link people of diverse languages and cultures into the local faith community of the diocese and parish. Deacons in their initial pastoral assignments should be carefully supervised by an exemplary pastor especially appointed to this task by the bishop.

POST-ORDINATION FORMATION PLAN FOR THE NEWLY ORDAINED DEACON:

The on-going formation plan for the newly ordained deacon shall include attendance at the Annual Diaconate Convocation and special workshops and on-line classes planned for the newly ordained on topics that incorporate continual formation in the dimensions of human, intellectual, spiritual, and pastoral over a five-year period.

The newly ordained deacon will complete a minimum of 100+ clock hours of post-ordination formation which shall include the convocation, formation sessions and the option of completing various online courses from the Pontifical College Josephinum Diaconate Institute. The coordinator of post-ordination formation,

along with the Director of Diaconal Formation, and Director of Ministry and Life of Deacons will serve as advisors to the newly ordained.

PARTICIPATION:

Attendance is mandatory once the Deacon contacts the post-ordination coordinator informing him of his option. Should an emergency arise or a conflict, please notify the Director of Life and Ministry of Deacons in writing asking permission to be excused. The newly ordained deacon must plan with his pastor to be free from parish duties and responsibilities when involved in post ordination formation. Post-ordination Formation takes precedent over parish assignment and ministerial duties.

The National Directory of the Formation, Ministry and Life of Permanent Deacons in the United States (2nd edition) explains these four pillars of Post-ordination Formation:

HUMAN DIMENSION:

Developing “Human Qualities as Valuable Instruments for Ministry”

“To effectively carry out his diaconal ministry, the deacon must extend himself generously in various forms of human relations without discrimination so that he is perceived by others as a credible witness to the sanctity and preciousness of human life. Post-ordination formation should enable the deacon to pursue this witness to the faith with greater effectiveness. Cultural sensitivity is an important trait for the deacon, as he may be called upon to minister to others who do not share his culture or his native language. It is also important for the pastor who is assigned a deacon to be sensitive in identifying and helping to address any cultural challenges that the deacon may face in his assignment (ND #257).”

SPIRITUAL DIMENSION:

“Diaconal Spirituality”

“In Baptism, each disciple receives the universal call to holiness. In the reception of the Sacrament of Holy Orders, the deacon receives a “new consecration to God” through which he is configured to Christ the Servant and sent to serve God’s people. Growth into holiness, therefore, is “a duty binding all the faithful.” But “for the deacon it has a further basis in the special consecration received. It includes the practice of the Christian virtues and the various evangelical precepts and counsels according to [his] own state of life.” The celibate deacon should, therefore, “be especially careful to give witness to [his] brothers and sisters by [his] fidelity to the celibate life the better to move them to seek those values consonant with man’s transcendent vocation.” He also must be “faithful to the spiritual life and duties of [his] ministry in a spirit of prudence and vigilance, remembering that ‘the spirit is willing, but the flesh is weak.’” For the married deacon, the Sacrament of Matrimony is a gift from God and should be a source of nourishment for [his] spiritual life. . . it will be necessary to integrate these various elements [i.e., family life and professional responsibilities] in a unitary fashion, especially by means of shared prayer. In marriage, love becomes an interpersonal giving of self, a mutual fidelity, a source of new life, a support in times of joy and sorrow: in short, love becomes service. When

lived in faith, this family service is for the rest of the faithful an example of the love of Christ. The married deacon must use it as a stimulus of his diaconia in the Church. To foster and nurture his diaconal ministry and lifestyle according to his state in life, each deacon must be rooted in a spirit of service that verifies “a genuine personal encounter with Jesus, a trusting dialogue with the Father, and a deep experience of the Spirit (National Directory paragraph 258).”

“Some recommended spiritual exercises to assist the deacon in developing and promoting his spiritual life include the following: (ND #259)

- a. Daily or frequent participation in the Eucharist, the source and summit of the Christian life, as well as daily or frequent Eucharistic adoration, as often as his secular employment and family requirements permits.
- b. Regular reception of the Sacrament of Reconciliation
- c. Daily celebration of the Liturgy of the Hours, especially morning and evening prayer
- d. Shared prayer with his family
- e. Meditative prayer on the Holy Scriptures—*lectio divina*
- f. Devotion to Mary, the Mother God
- g. Prayerful preparation of oneself prior to the celebration of the sacraments, preaching, or beginning one’s ministry of charity
- h. Theological reflection
- i. Regular spiritual direction
- j. Participation in an annual retreat
- k. Authentic living of one’s state of life
- l. Time for personal and familial growth”

INTELLECTUAL DIMENSION:

Theological Renewal

“The intellectual dimension of diaconate formation does not end with ordination but is an ongoing requirement of the vocation. The theological demands of their call to a singular ministry of ecclesial service and pastoral servant-leadership require of deacons a growing love for the Church—for God’s Holy People—shown by their faithful and competent carrying out of their proper functions and responsibilities. The intellectual dimension of post-ordination formation must be systematic and substantive, deepening the intellectual content initially studied during the candidate path of formation. Study days, renewal courses and participation in academic institutes are appropriate formats to achieve this goal. In particular, it is of the greatest use and relevance to study, appropriate and diffuses the social doctrine of the Church. A good knowledge of that teaching will permit many deacons to mediate it in their different professions, at work and in their families. [It may also be useful to] the diocesan bishop [to] invite those who are capable to specialize in a theological discipline and obtain the necessary academic qualifications at those pontifical academies

or institutes recognized by the Apostolic See which guarantee doctrinally correct information. . . Ongoing formation cannot be confined simply to updating but should seek to facilitate a practical configuration of the deacon's entire life to Christ who loves all and serves all (ND #260)."

PASTORAL DIMENSION:

"Pastoral Methodology for an Effective Ministry"

"Pastoral formation constantly encourages the deacon "to perfect the effectiveness of his ministry of making the love and service of Christ present in the Church and in society without distinction, especially to the poor and to those most in need. Indeed, it is from the pastoral love of Christ that the ministry of deacons draws its model and inspiration." "For an adequate pastoral formation, it is necessary to organize encounters in which the principal objective is the reflection upon the pastoral plan of the Diocese." When the diaconate is conceived from the start as an integral part of an overall pastoral plan, deacons will have a richer and firmer sense of their own identity and purpose. Thus, an ongoing pastoral formation program responds to the concerns and issues pertinent to the deacon's life and ministry, in keeping with the pastoral plan of the diocesan Church and in loyal and firm communion with the Supreme Pontiff and with his own bishop (ND #261)."

Option #1 for Five Year Post Ordination Process

Year One – Meet Quarterly at various parishes of the newly Ordained.

Winter - Introduction to the Process

Spring – topic to be determined.

Summer- Annual Deacon Convocation

Fall - topic to be determined.

Year Two – Josephinum Diaconate Institute

Winter / Spring – One JDI Course or module—topic to be determined.

Summer – Annual Deacon Convocation

Fall – One JDI Course or module—topic to be determined.

Year Three – Meet Quarterly at various parishes of the newly Ordained.

Winter - topic to be determined.

Spring - topic to be determined.

Summer – Annual Deacon Convocation

Fall - topic to be determined.

Year Four – Josephinum Diaconate Institute

Winter / Spring – One JDI Course or module—topic to be determined.

Summer – Annual Deacon Convocation

Fall – One JDI Course or module—topic to be determined.

Year Five – Combination of Course Work for JDI and Meet at various parishes of the newly Ordained.

Winter / Spring – One JDI Course or module—topic to be determined.

Summer - Annual Deacon Convocation

Fall – Presentations and Evaluation of Process

Option #2 for Five Year Post Ordination Process

Year One – Combination of Course Work for JDI and Meet at various parishes of the newly Ordained.

Winter – Introduction to the Process

Spring – One JDI Course or module—topic to be determined.

Summer – Annual Deacon Convocation

Fall – Meet at Parish for Presentations

Year Two – Josephinum Diaconate Institute

Winter / Spring – One JDI Course or module—topic to be determined.

Summer – Annual Deacon Convocation

Fall – One JDI Course or module—topic to be determined.

Year Three – Combination of Course Work for JDI and Meet at various parishes of the newly Ordained.

Winter / Spring – One JDI Course or module—topic to be determined.

Summer – Annual Deacon Convocation

Fall - Meet at Parish for Presentations

Year Four – Josephinum Diaconate Institute

Winter / Spring – One JDI Course or module—topic to be determined.

Summer /- Annual Deacon Convocation

Fall – One JDI Course or module—topic to be determined.

Year Five – Combination of Course Work for JDI and Meet at various parishes of the newly Ordained.

Winter / Spring – One JDI Course or module—topic to be determined.

Summer - Annual Deacon Convocation

Fall – Presentations and Evaluation of Process

JDI POST-ORDINATION CURRICULUM

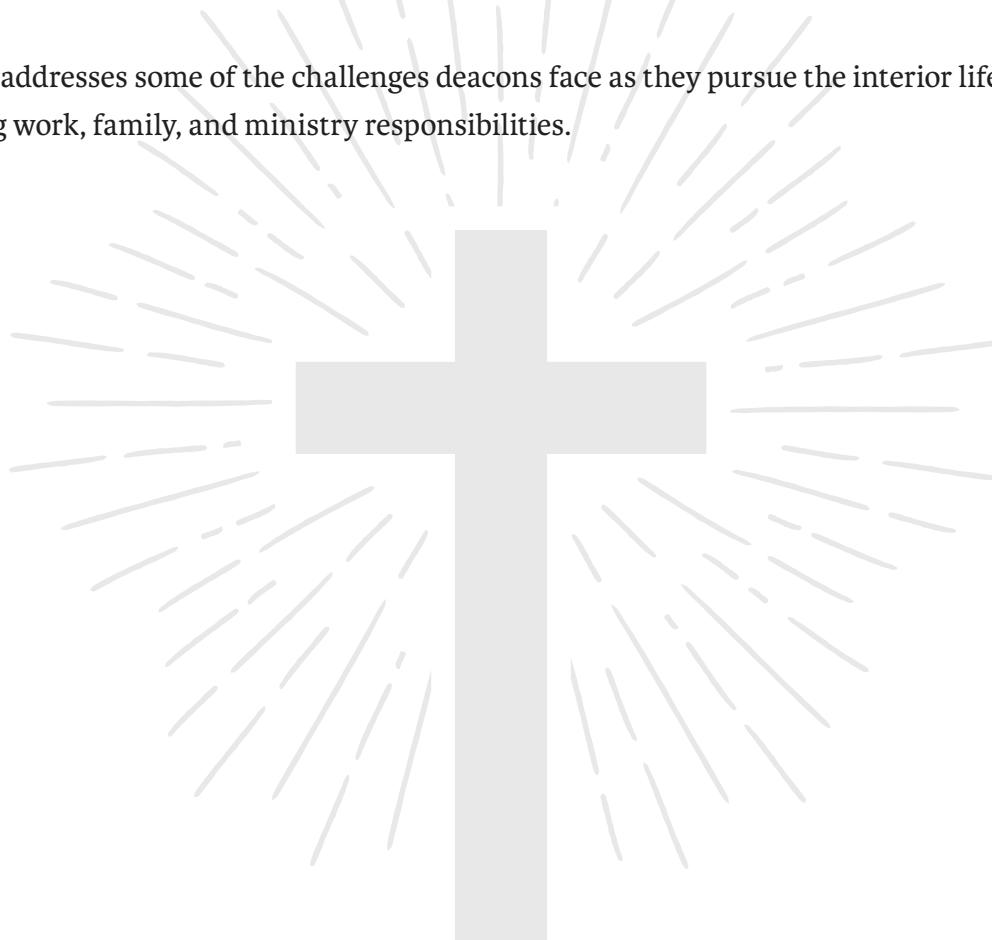
To be determined

SPIRITUAL DIRECTION

Regular spiritual direction is a vital part of the life of a cleric, be he a bishop, priest, or deacon. All clerics are called to put Christ first in their lives by giving priority to their spiritual life and living their vocation with charity and generosity. Quality spiritual direction is an essential part of a cleric's pursuit of holiness.

Today's deacons need a rich interior life of prayer. They are called to be icons of Christ the servant. Therefore, their primary and most fundamental relationship must be centered and lived in Christ. Only from a place of deep interiority will deacons be able to live out their vocation as servants and heralds of the Gospel.

This guideline addresses some of the challenges deacons face as they pursue the interior life of the spirit while integrating work, family, and ministry responsibilities.



THE SPIRITUAL DIRECTOR AND THE DEACON

Spiritual direction is an essential element in helping deacons to focus on their spiritual lives and to grow into this interior spiritual maturity. This guideline also provides encouragement and guidance to the deacons and future deacons as they respond to this call to spiritual maturity. Just as there are many schools of spirituality within the Catholic Church, there are also many possible approaches to spiritual direction. Given the fact that other approaches are possible, it is nonetheless recommended that a contemplative approach be taken. With such an approach, the spiritual director is primarily concerned with helping to foster the deacon's personal relationship with God.

Since the conversation between God and the deacons is the focal point of contemplative spiritual direction, it is important that the deacon's bring to spiritual direction the content of his conversation with God.

The permanent deacon is somewhat unique from the perspective of his ordination and simultaneous connection with the secular world. He is a member of the clergy, but he typically has a wife and family. He has a job (unless he is retired), a mortgage, and the same day-to-day responsibilities of the lay faithful, but he is not a layman. He is called to a life of service, to the pursuit of holiness, and to be an example or icon of Christ the servant.

The spiritual director should consider that the deacon is called to integrate the responsibilities and dynamics of family life, secular employment, ministry needs, recreation, and parish relationships. To do this well, a deacon must have a spiritual life that permeates and informs these varied, and sometimes competing, facets of his life.

This understanding of the deacon will certainly be of utmost importance in the spiritual director's conversation with the deacon. A review of the deacon's prayer life is essential in helping him see the direction his life is taking. Is he regularly availing himself of the Sacrament of Penance? Is he faithful to the mandate to pray at least morning and evening prayer from the Liturgy of the Hours? Is he reading scripture regularly? Is he reading other good spiritual books? Is he keeping Christ at the center? Is he in relationship with Mary and the saints? Is his spiritual life a priority or is it getting lost in the multitude of other responsibilities?

The married deacon should recognize the importance of his responsibility to his sacramental union with his wife. In doing so, he needs to be open to the needs of his family, which consists of wife, children, and possibly grandchildren. Time spent with his family is important to maintaining a healthy family life. One of the most valuable services a deacon can offer the Church is a healthy, stable family.

It is extremely easy for a deacon to become too involved in his ministry and to accept the many invitations by

parishioners to lead various meetings or prayer activities. Saying “no” is not easy for a deacon, especially when he knows that there is a need to be of service in his community. The deacon should maintain an open and honest conversation with his wife about his time commitments. She can be invaluable in preventing him from over-committing himself. This relationship must never be compromised or neglected for the sake of ministry and should be fostered in a loving, prayerful home. From time to time the deacon may need the assistance of his spiritual director to remind him of this priority.

Parish life presents its own unique set of challenges. Is the deacon having any communication difficulties in his relationships with his pastor, other priests and deacons in the parish, and/or the parish staff? Spiritual guidance here is most valuable to help him assess the impact of his parish activities and relationships on his overall life balance.

Another area to consider for discussion might be focused on the deacon’s secular work schedule. Does he travel for work, and if so, how often? Does he work weekends and/or long hours? His job, of course, is important to the welfare of his family, but it must be considered in the overall integration of his life and the impact it has on him and his family. The spiritual director’s assistance to the deacon, under the guidance of the Holy Spirit, in frequently assessing his activities and priorities, will greatly aid the deacon as he attempts to integrate his busy life and give glory to God.

For a deacon to remain healthy and effective he must give priority to his spiritual life. For clerics, both priests and deacons, the public nature of their sacramental identity adds another layer to that call. Good spiritual direction will encourage the deacon to deepen his interior life, foster intimacy with the Lord, and learn to discern the movements of the spirit in his heart.

PRACTICAL APPLICATION

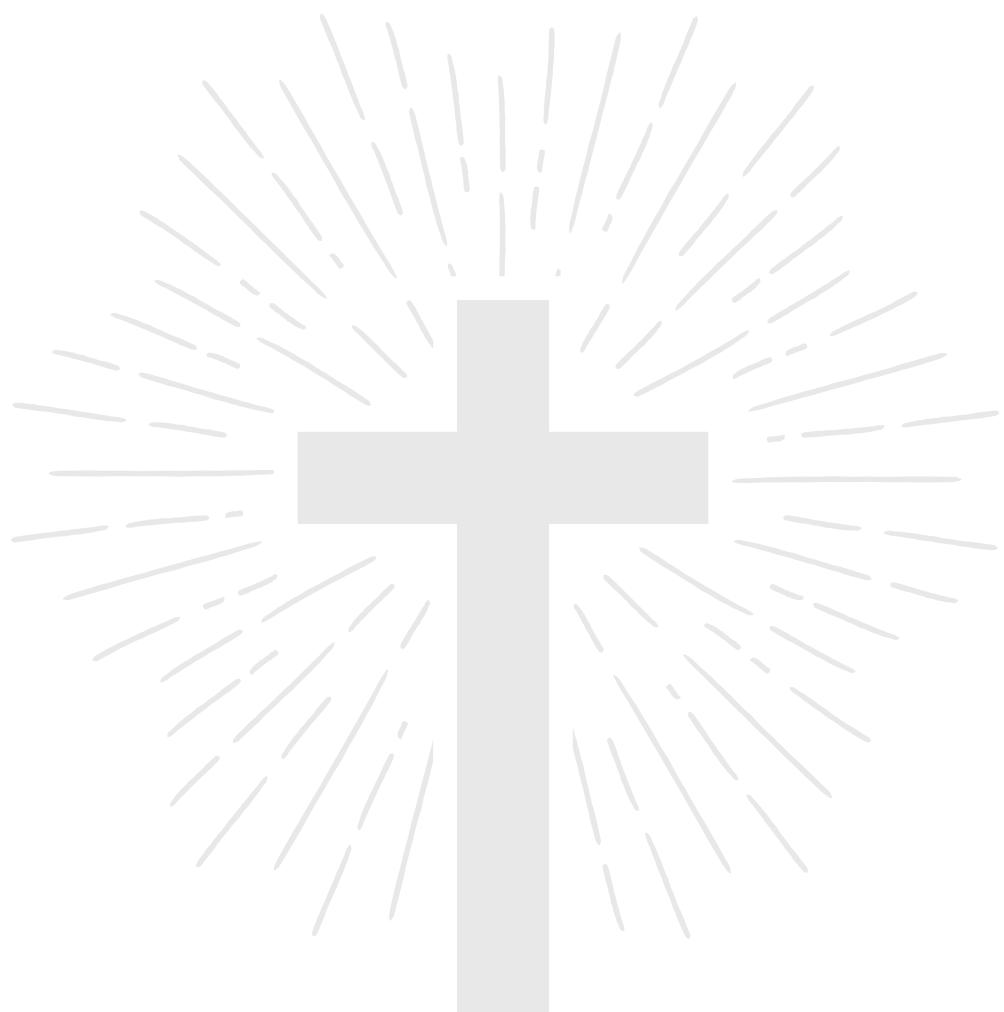
On a practical level, the following elements will help guide the spiritual direction process:

- 1.) Frequency and length of spiritual direction sessions:** It is recommended that a deacon receive spiritual direction about once per month, or every six weeks at the most. Spiritual direction sessions would normally be about one hour in length.
- 2.) Scheduling appointments:** In order to ensure that spiritual direction is a real priority for the deacon, the deacon and his spiritual director should be intentional about scheduling appointments ahead of time. One way to do this would be to schedule the next appointment at the end of each session. Alternatively, the deacon and his spiritual director could, at one time, schedule several appointments to cover a period of several months.
- 3.) Location of spiritual direction sessions:** To preserve the serious and confidential nature of the spiritual direction relationship, sessions should take place in a private setting such as the spiritual director's office or other suitable place rather than in a more public and social environment such as a restaurant or café.
- 4.) Personal prayer:** In addition to praying the Liturgy of the Hours every day, as promised at ordination, it is strongly recommended that the deacon spend at least half an hour of personal prayer each day with the sacred Scriptures. There are various expressions of personal prayer as referenced in the *Catechism of the Catholic Church*: vocal prayer, meditation, and contemplative prayer (paragraph 2700-2719). The deacon's prayer may gravitate toward any of these forms, but what is most important is that his prayer be focused on growing in his intimate, personal relationship with the Lord. This time of personal prayer is the basis for the conversation that the deacon will have with his spiritual director. If the deacon is not taking this time for daily personal prayer, there will not be much for him to talk about in spiritual direction.
- 5.) Journaling:** It is recommended that the deacon keep a personal prayer journal. In this journal the deacon can regularly record key aspects of his ongoing conversation with the Lord. Some key data to include would be the scripture passage that was prayed with; the graces the deacon was asking for; the key movements of the deacon's heart (i.e., thoughts, feelings, desires, etc.); what the Lord did or did not seem to be doing in the deacon's heart, etc. The deacon can then review his journal entries from the past month and let this review be the basis for his conversation with his spiritual director.
- 6.) Sacrament of Penance:** It is recommended that a deacon go to confession on a regular basis. The

church clearly calls us to "...hold in high esteem the frequent use of this sacrament. It is a practice which increases true knowledge of oneself, favors Christian humility, and offers the occasion for salutary spiritual direction and the increase of grace (Decree on Confession for Religious par. 3)."

Finally, *The National Directory on the Formation, Ministry and Life of Permanent Deacons in the United States* (2nd edition #67-71) indicates that regular spiritual direction is truly of the greatest assistance to deacons. Experience clearly shows how much can be gained in sincere and humble dialogue with the wise spiritual director, not only in the resolution of doubts and problems which inevitably arise throughout life but also in employing the necessary discernment to arrive at better self-knowledge and to grow in faithful fellowship of Christ.





6000 SERIES

6000.0 **Formal Application and Inquiry**

6000.1 Informational Guide for Inquirers and Pastors

6000.2 Two-year Aspirancy Period

6001.0 **Age and Marriage Requirements**

6002.0 **Admission Screening Procedures**

6003.0 **Inquirer Assessment Form**

6004.0 **Waiver and Release Statement of Purpose**

6004.1 Waiver and Release Form Letter

6005.0 **Completion of Confidential Data Form Letter**

6005.1 Confidential Data Form

6006.0 **Diaconal Student Mentoring Process**

6007.0 **Institution of Ministries of Reader and Acolyte**

6007.1 Petition for Ministry of Reader

6007.2 Petition for Ministry of Acolyte

6008.0 **Admission to Candidacy for Ordination as a Deacon**

6008.1 **Petition for Admission to Candidacy**

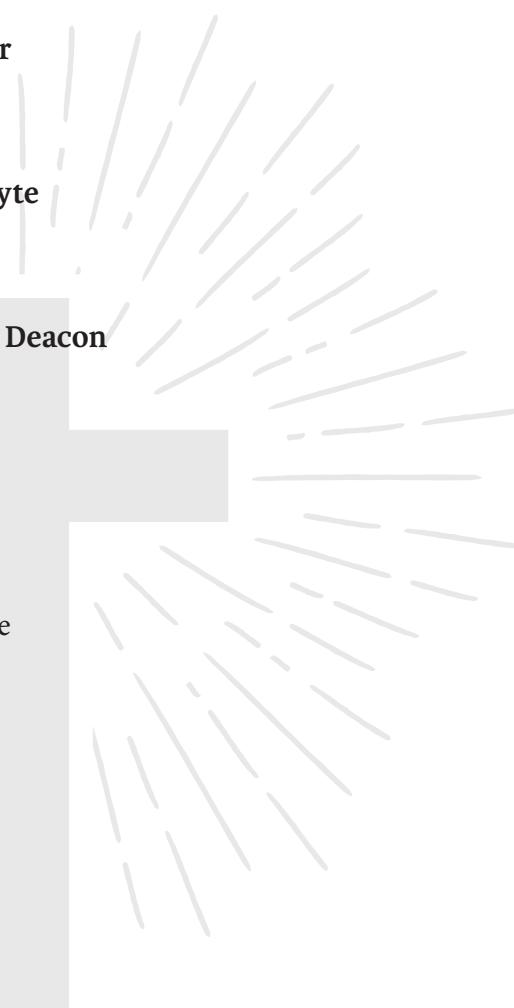
6008.11 Wife's letter to Bishop for Candidacy

6008.2 Profession of Faith

6008.3 Oath of Freedom

6008.4 Statement of Spousal Consent

6008.5 Petition for Ordination to the Diaconate

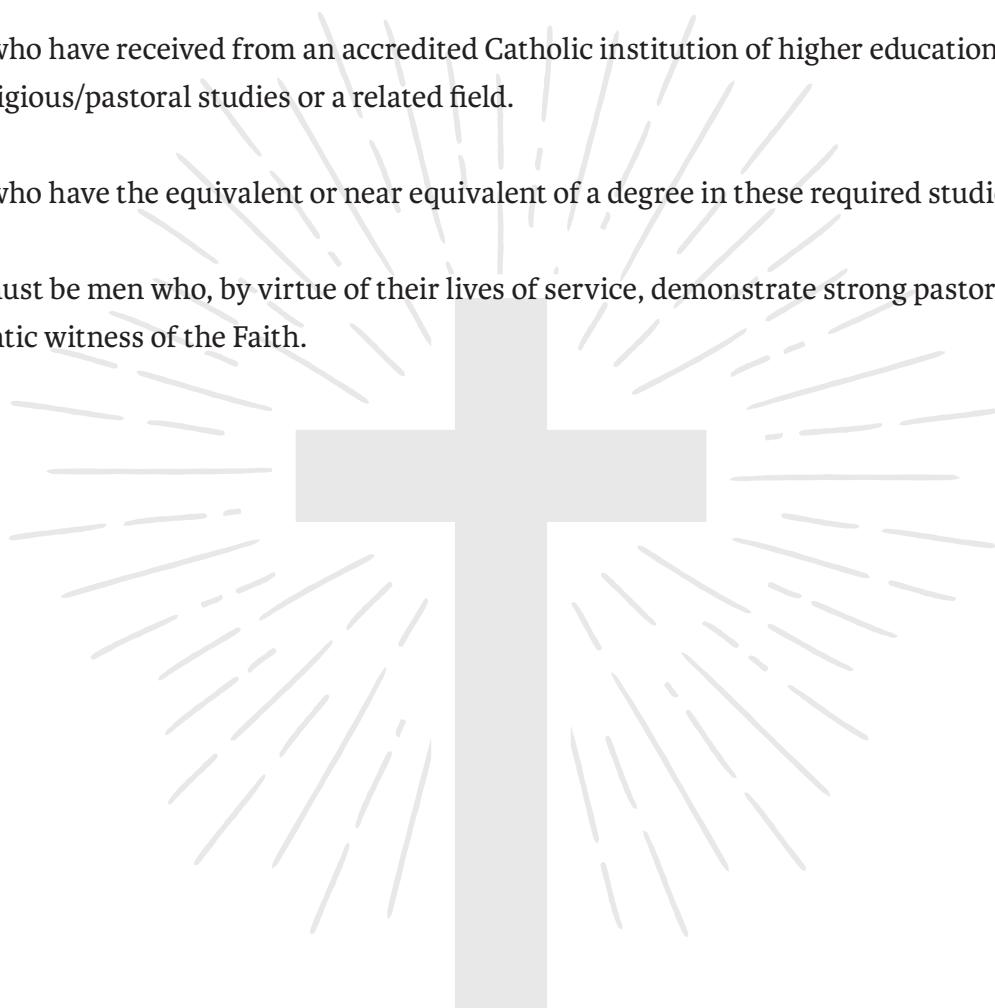


FORMAL APPLICATION AND INQUIRY

The Deacon School of Theology accepts one of the following as a prerequisite for potential invitation and application:

- Men who have completed the diocesan pre-requisite classes and who are recommended by their pastor. The Inquirer and his wife (if married) have met with the Director of Diaconal Formation.
- Men who have received from an accredited Catholic institution of higher education a degree in theology, religious/pastoral studies or a related field.
- Men who have the equivalent or near equivalent of a degree in these required studies.

All inquirers must be men who, by virtue of their lives of service, demonstrate strong pastoral leadership skills and authentic witness of the Faith.



AN INFORMATIONAL GUIDE FOR PASTORS

What is a Deacon?

Deacons are best described by who they are rather than by what they do. Men who are ordained to the Diaconate promise to live out the charism of service to God's people through the Word, Sacrament and Charity for the rest of their lives. The role of the deacon is to be a helper of the bishops and priests and to proclaim by his life the Church's call to serve the needs of others. The deacon is the animator and promoter of what the community of faith must be: a community of service.

What qualities should a pastor look for in a man who he considers to be a potential deacon candidate?

- emotional maturity
- personal integrity/appropriate self-knowledge
- Christian holiness/an active prayer life
- generosity for service **already being demonstrated**
- good physical and psychological health (both candidate and spouse, if married)
- ability to work in a team/works well with people
- good communication skills (both as a speaker and as a listener)
- need in the community for his service and leadership
- acceptance by the Christian community as evidenced by his ministry in the parish

Who can apply for admittance to the Diaconate School of Theology?

Requirements include:

- A man must be a Catholic in good standing in the Church and fully initiated in the faith for at least 5 years
- He must be between the ages of 32 and 60 years old.
- If married, there must be evidence of a stable and growing marriage relationship. His spouse must be willing to support her husband actively through formation and in his ministry. His wife must also be a practicing Roman Catholic for a period of at least 5 years.
- He will have completed the requirements of a diocesan Catholic Lay Ministry Program (if available) and prerequisite classes as required by the Bishop of Columbus and The Office of the Diaconate taken

at a catholic college, university, or seminary They are:

- The Theology of the Diaconate
 - Introduction to Old Testament
 - Introduction to New Testament
 - Introduction to Philosophy (or its equivalent)
 - Fundamental Theology or Basic Catholic Doctrine
 - The History of the Catholic Church
- Equivalent education is evaluated on an individual case basis.
- He will have demonstrated his ability to respond to needs for service himself and to empower others to do so.
- He is free from irregularities for receiving Holy Orders (see Canon 1041)
- The present pastor, parish staff and parish council endorse him.

How often are new formation classes begun?

The formation classes are on a three-year cycle corresponding to the length of the program and the need to give adequate attention to the men in formation and their families. A cohort of candidates began in 2022. Therefore, another class will begin screening in 2023, 2026, 2029 and so forth. Applications for the program are accepted at least two-year preceding the beginning of a new class of candidates which is known as the Aspirancy Period. The screening process is a minimum of a two-year Aspirancy Period. (Keep in mind that applicants will have finished the Lay Ministry Program or its equivalent prior to starting deacon formation.) The Lay Ministry Program or a degree in Theology is not a guarantee to being accepted into the Diaconate School of Theology.

What are the components of the selection process?

Selection includes the receipt of all forms, certificates, transcripts, criminal background check, completing *Protecting God's Children*, etc. as required. Each man also takes a battery of psychological inventories and participates in an interview with a counseling professional. The aspirant (and his spouse, if needed) must take a series of specified classes and extended interviews conducted by the Office of the Diaconate. A team of both clergy and laypersons evaluates the Aspirant. The Bishop of Columbus ultimately makes the decision on whether a man is accepted as a candidate for ordination to the Diaconate.

If, in a pastor's estimation, a parish is calling a man to the Diaconate, why can the Office of the Diaconate prevent him from participating in the Diaconate Formation Program?

A deacon is called by the Bishop, not the local parish community. Though a man is normally assigned to his home parish by the Bishop, at the Bishop's discretion he may also be asked to serve somewhere else in the diocese where there is need for his ministry. Therefore, the question in the selection process is whether the diocese, in the person of the Bishop, is calling a man to the Order of Deacon.

The Bishop entrusts the Office of the Diaconate with the responsibility of discerning whether a man has the appropriate **motives, abilities, attitude and personality traits** which are called for by *The Code of Canon Law* and *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

Once a man is accepted into aspirancy or candidacy, can he be relatively sure that he will be ordained a deacon?

No. Like the Seminary Formation Program, the Diaconate Formation Program involves multiple periods of discernment. The candidate may find, as he learns more about himself and the Diaconate, that ordained ministry is not his calling. The Church too, may find that the man called to serve other than as a deacon. Periodic evaluation of each man by his pastor and formators in addition to regular self-evaluation allow the formation staff to assist each individual in his discernment. These may result in either the student or the formation team suggesting that the formation relationship be terminated.

How long is the formation program for deacons?

The formation process must be a minimum of five years. Once a man is accepted into the Diaconate School of Theology (after completion of a two-year Aspirancy period which includes prerequisites and recommendation of the Candidate Screening Board) there are **three additional years of preparation** for ordination. The formation for Diaconate is not only academic but also spiritual and ministerial. A man in Diaconate formation meets regularly with a **spiritual director**. He (and his spouse) also develops a **mentoring relationship** with members of the Diaconate Community. Diaconal Students are installed as reader and acolyte in due time following his being accepted as a Candidate for the order of deacon by the Bishop. For each installation the students carry out ministerial projects in their parish correlating the Word, Liturgy and Charity/Justice.

Are there ways a pastor and parish staff can support a man who has been accepted into the Diaconate School of Theology?

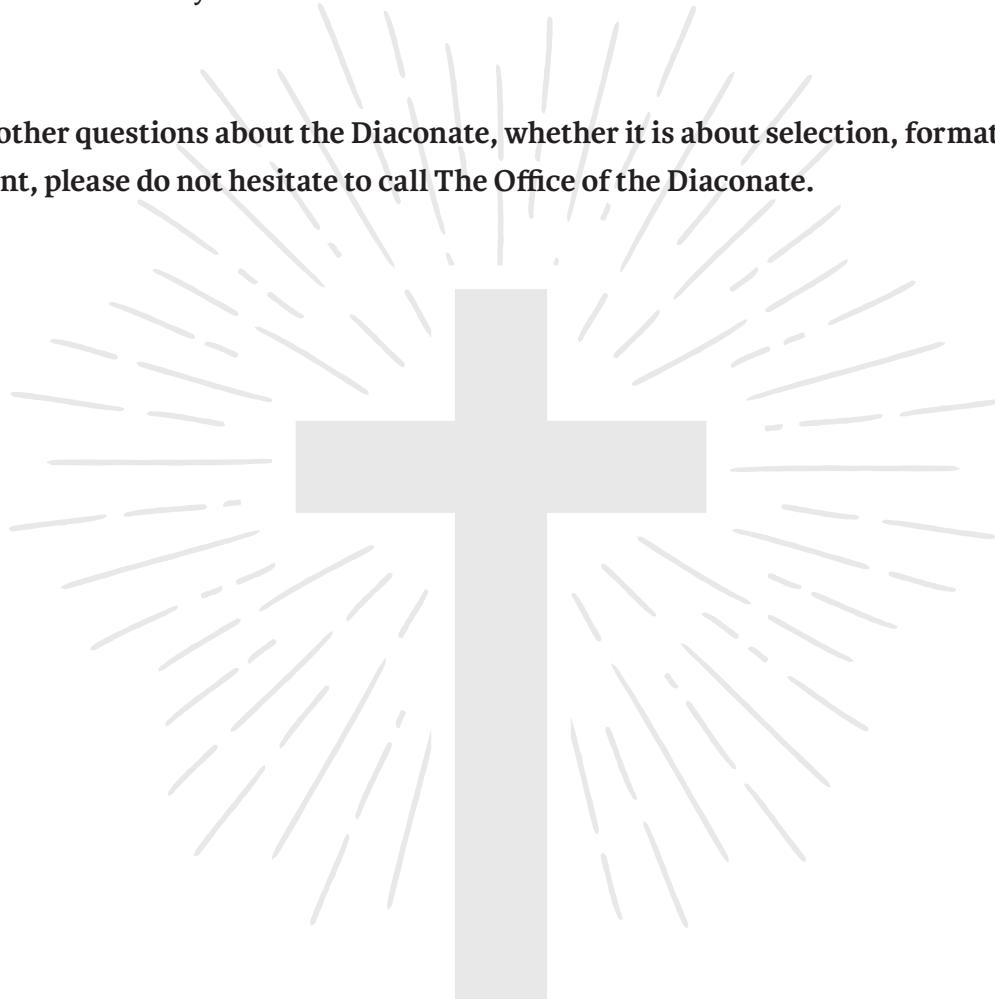
The most important thing a pastor and parish staff can do is to **keep in conversation** with the Diaconal Student and his family. The man needs to have **honest feedback on his ministry**. He needs to be challenged

to grow, to become accustomed to doing both self-evaluation and engaging in evaluation in the context of a ministry team or parish staff. Because he is geographically close to his parish, this is the best arena for the Diaconal Student to try out different ministries, to continue to empower other parishioners to respond to needs for service in the community and to sharpen his team ministry skills.

Do all deacons have the faculty to preach after they are ordained?

Yes. In the Diocese of Columbus, a Deacon is granted faculties to preach by reason of ordination. Some deacons are called on to give a homily when they are the principal Presiders at Baptisms, Marriages or Funerals. They also may preach when they assist at the Eucharist.

If you have any other questions about the Diaconate, whether it is about selection, formation, ministry or any other element, please do not hesitate to call The Office of the Diaconate.



ASPIRANCY PERIOD

The National Directory on the Formation, Ministry and Life of the Permanent Deacon in the United States (ND) says that upon completion of the initial process, the Bishop may accept some inquirers into Aspirancy. This Aspirancy path corresponds to the Propaedeutic period required by the *Basic Norms for Formation of Permanent Deacons/Directory for the Ministry and Life of Permanent Deacons*.

This aspirant path is primarily a time of formal application, psychological screening, further theological education, prayer and spiritual direction. Those involved in the aspirant path should begin to become thoroughly familiar with the doctrinal understanding of the Diaconate formation process in the Diocese of Columbus.

The Aspirant path is two years in duration and is included in the five-year formation process. The aspirant level of formation includes an introduction and evaluation of the human dimension, spiritual dimension, intellectual dimension and pastoral dimension as described in the National Directory.

Assessment takes place by the Director of Diaconal Formation and a Candidate Screening Board made up of clergy, consecrated religious, and laity. The Director of Diaconal Formation develops the Board, in collaboration with the Vicar for Clergy.

Following initial assessment and guidance by the Office of the Diaconate, a recommendation is made to the Bishop of Columbus.

The conclusion of the aspirant path of formation is determined through a formal assessment conducted by the Diocesan Office of the Diaconate. This occurs when the aspirant with the consent of his wife, if married and with the permission of those responsible for his formation, makes a written petition to the Bishop for admission to candidacy. The Bishop makes the final decision regarding the aspirant's acceptance into candidacy.

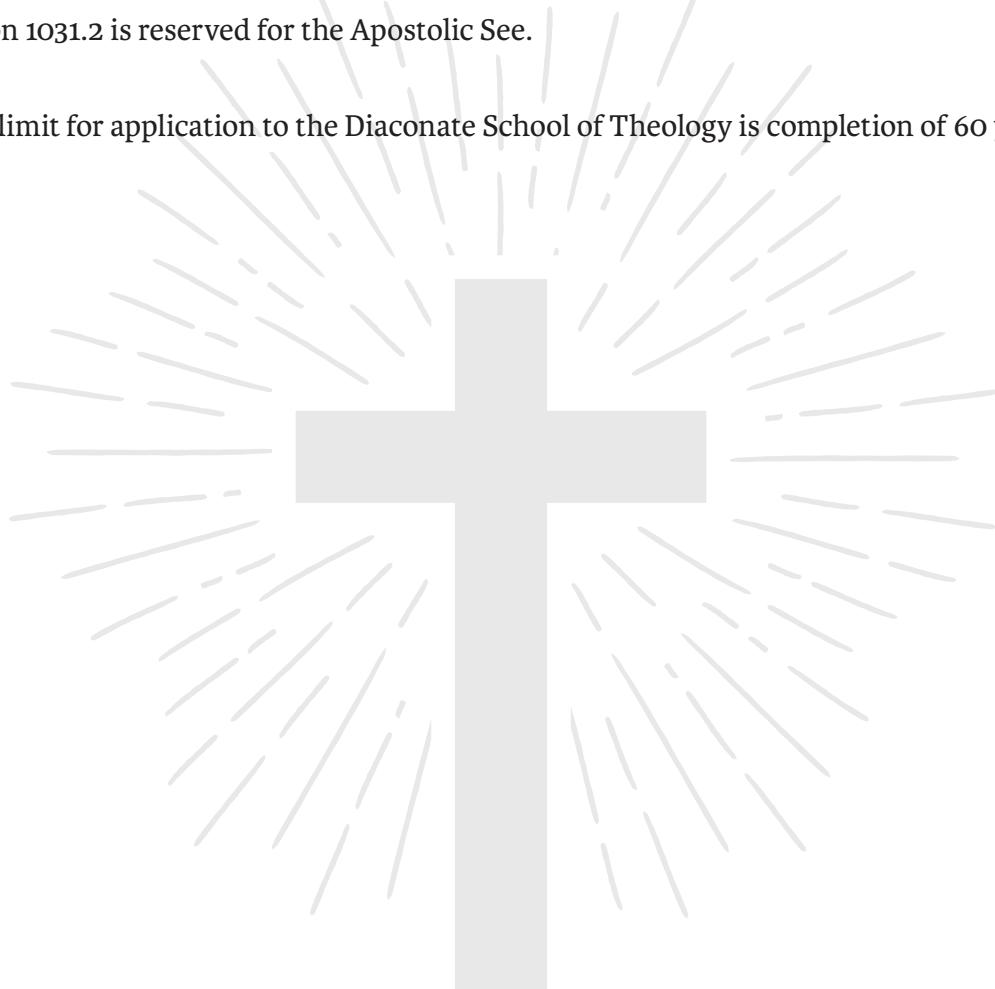
A review of Guideline 6000.2 and The National Directory (paragraphs 167-209) give a detailed description of the importance of this period and the procedures taken by the Bishop and The Office of the Diaconate.

AGE AND MARRIAGE REQUIREMENTS

In accordance with Canon Law 1031.2, 1031.3; an applicant who is not married may be ordained upon completing at least his 25th year, i.e., age 26. Married, he may be ordained upon completing his 35th year, i.e., age 36, and then with the consent of his spouse.

In accordance with Canon Law 1031.4 and 1031.5, the Episcopal Conference may issue a regulation requiring a later age for applying. The Canon states also that a dispensation of more than a year from the stated age required in Canon 1031.2 is reserved for the Apostolic See.

The upper age limit for application to the Diaconate School of Theology is completion of 60 years of age.



ADMISSION SCREENING PROCEDURES

Propadeutic Period

If invited, Inquirers will be asked to complete the Inquirer Assessment Form (see 6003.0).

Men who complete this form will be evaluated by the Office of the Diaconate, the Candidate Screening Board, the Vicar for Clergy, and the Bishop of Columbus. Men who are not selected to go forward will either a) exit Inquiry or b) remain Inquirers with the *possibility* of being invited to reapply at a later time.

For those men invited to go forward into Aspirancy, the following procedures will apply:

- Completion of a Waiver and Release form (see 2004.1).
- Completion of the Confidential Personal Data Form (see 6005.1).
- Completion of a new background check and additional safe environment training as directed by the Office of the Diaconate.
- Completion of a psychological evaluation and follow-up conference for applicant (and his wife, if married) with an accredited clinical psychologist approved by the director of diaconal formation. The psychological evaluation becomes part of the applicant's personnel file, which is to be maintained by the Diaconate Office.
- Attending formation sessions and completing written reflections focused on the Human, Intellectual, Spiritual, and Pastoral dimensions of formation.
- Assurance of ministry opportunities for an applicant by his Pastor.
- Assurance of support from the applicant's Pastor.
- Review of application and screening data by Candidate Screening Board.
- Interview with the Director of Diaconal Formation and a portion of the Candidate Screening Board
- Recommendation to the Bishop of Columbus for his approval.
- Notification of the applicant by the Director of the Office of the Diaconate of acceptance or non-acceptance into the Diaconate School of Theology

INQUIRER ASSESSMENT FORM

**Office of the Diaconate
Diocese of Columbus**

Print Full Baptismal Name (Please attach photo)		
Street Address		
City		
State		
Zip		
Cell Phone		
Home phone (if applicable)		
Email		
Date of Birth (MM/DD/ YYYY)		
Present Occupation		
Present Parish Registered		
Present Pastor		

I am still interested in the Diaconate but do not wish to be considered in
this next Aspirancy Class (circle one)

YES NO

Please remove my name from your Inquiry list (circle one)

YES NO

IF YOU WISH TO BE CONSIDERED FOR ASPIRANCY, PLEASE COMPLETE THE FOLLOWING

Sacramental Assessment

Sacrament	Date Received	Parish Name, City, State
Baptism		
First Communion		
Confirmation		
Matrimony		

Are you single?

YES NO

Are you married?

YES NO

If not currently married, have you ever been married?

YES NO

Are you a widower?

YES NO

Have you been married more than once?

YES NO

If married, has your wife been married more than once?

YES NO

Please give details of your marriage history and your wife's marriage history (e.g., Are you a widower; are either of you divorced; have either of you had a marriage annulled, etc.). Attach paper if further explanation is needed.

Are you willing to make a promise of celibacy if you have never been married
or if your wife precedes you in death?

YES NO

Have you ever had a Vasectomy?

YES NO

If married, has your wife ever had a Tubal Ligation?

YES NO

Have you ever left the Roman Catholic Church or participated regularly

in the rites and/or activities of another faith?	YES	NO
Have you ever procured or helped another person procure an effective abortion?	YES	NO
Have you ever attempted suicide?	YES	NO
Have you ever been a seminarian or ordained a deacon?	YES	NO
Have you ever been a member of or a candidate for a religious congregation?	YES	NO
Have you ever been charged, indicted, or convicted of a crime (other than a minor traffic violation)?	YES	NO
Are you currently a party to a lawsuit or other court action?	YES	NO

PREREQUISITE ASSESSMENT

The Diocese of Columbus requires the following classes to be completed BEFORE an Inquirer or Aspirant is selected to become a deacon-candidate. Indicate the prerequisites you have taken and where they were offered (e.g. the Catholic College, University, Seminary or Diocesan Summer Institute that awarded you credit). If you have an BA, MA, or PhD in Theology, please attach photocopies of any transcripts or diplomas.

Pre-requisite Course or Equivalent	Completed	Year Completed	Where Taken
Theology of the Diaconate	YES NO		
Intro to Sacred Scripture	YES NO		
Intro to Old Testament	YES NO		
Intro to New Testament	YES NO		
Fundamental Theology	YES NO		
Philosophy	YES NO		
Church History	YES NO		

APPLICANT REFLECTION QUESTIONS

Please type your answers to the following questions, each on a separate page.

1. Write about your childhood and your years of living at home with your family, focusing on the value of the Catholic faith as it developed during that time in your life.
2. Write about your formal education, elementary school through college and the effect your education has had on your life.
3. Write about your current relationship with God. Be specific.
4. Write about your present family, their faith life and commitment to the Church.
5. Describe your involvement in your parish. Have you served as a lector and eucharistic minister in your parish? Are you involved in charity? What leadership experiences you have had within your parish.
6. Write about civic and employment leadership experiences you have had.
7. What are your long-term plans for living in the Diocese of Columbus?
8. What languages do you speak/read and how proficient are you in these languages?
19. Write a brief paragraph about your understanding of each of the seven sacraments.
10. Write about what you would say to a significant person in your life who asked, "Why do you want to be a deacon?"

APPLICANT'S AGREEMENT

I affirm my interest in discerning the Sacrament of Holy Orders to the permanent diaconate. I have been a fully initiated practicing Roman Catholic for at least five years.

Print name _____

Signature _____ Date: _____

WIFE'S AGREEMENT

(if applicable)

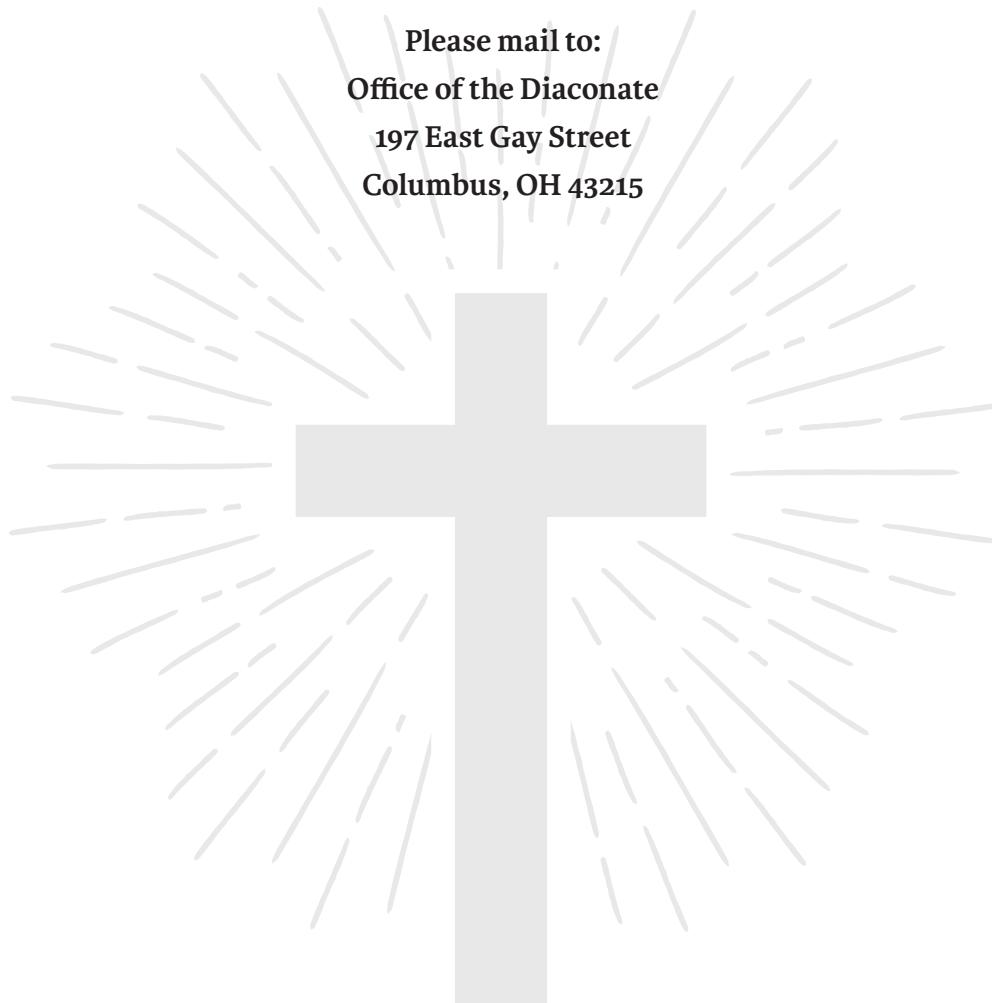
I affirm my husband's interest in discerning the Sacrament of Holy Orders to the permanent diaconate. I have been a fully initiated practicing Roman Catholic for at least five years.

Print name _____
(with Maiden name)

Signature _____ Date: _____

Please mail to:

**Office of the Diaconate
197 East Gay Street
Columbus, OH 43215**



WAIVER AND RELEASE

PURPOSE: The confidential nature of the process of applying to the Deacon School of Theology is stressed in the material the applicant receives. Throughout the screening process, candid letters of reference are requested of persons whose names have been given to the screening committee by the applicant. The committee may also decide to contact other references independently. The candor and forthrightness of these letters of reference can be assured only when the guarantee of confidentiality is firmly given.

Therefore, we ask all applicants to sign a waiver to this effect.

6004.1

WAIVER AND RELEASE

Dear

You are now in the process of applying to the Deacon School of Theology of the Diocese of Columbus as a possible candidate for formation and eventual ordination to service as a Deacon.

The confidential nature of this process is stressed in the material you have or will receive. As we continue the screening process, candid letters of reference will be requested of persons whose names you give us, and of persons we decide to contact independently. The candor and forthrightness of these letters of reference can be assured only when the guarantee of their confidentiality is firmly given. Thus, the purpose of this letter to you is to clarify this understanding and constitutes an agreement between you and the Office of the Diaconate, as follows:

WAIVER OF ACCESS TO INFORMATION AND RECORDS AND RELEASE

In regards to our consideration of your application to the Deacon School of Theology of the Diocese of Columbus and in further consideration of our keeping all application materials received by us as confidential, you expressly and voluntarily agree to forego and waive in full any and all right of access to any information regarding you which we receive in the application, self-review, and the evaluation processes. Further, in consideration of your application, and our agreement to keep all such material confidential, you also agree to voluntarily waive in full any and all right of access to information concerning the reflections and deliberations of the staff of the Diocese of Columbus, their consultants, and those concerned with personnel affairs of

the Diocese of Columbus for the limited purpose of reviewing your application, and, if you are accepted into the program, for your continuing evaluation and for judgments regarding your reception of Ministries and Ordination, and if ordained, for your diaconate assignment and ministry. Further, I hereby release, covenant not to sue, discharge and hold harmless the Office of the Diaconate and the Catholic Diocese of Columbus, their employees, volunteers, agents, and representatives of and from any and all claims of any kind arising out of or relating thereto, including claims involving access to any information that is a part of the application process or its evaluation. I understand and agree that this release includes any claims based on the actions, omissions, or negligence of any of the foregoing persons or entities, its employees, volunteers, agents, and representatives, at any time relating to the information, records, and deliberations of the Deacon School of Theology application or the evaluation process.

We agree that confidential information received by us about you (or your wife, if applicable) will be shared only among the staff of the Office of the Diaconate, its consultants, and those concerned with personnel affairs of the Diocese of Columbus for the limited purpose of reviewing your application, and, if you are accepted into the program, for your continuing evaluation and for judgments regarding your reception of Ministries and Ordination, and if ordained for your diaconate assignment and ministry.

Please sign and date the back of this letter and return it to our office with your completed Formal Application and supporting materials. We thank you for your cooperation in meeting this and all requirements of the application process for the Deacon School of Theology.

Sincerely in Christ,

Director of Diaconal Formation

I have read this letter agreement, retained a copy for myself and by my signature, indicate that I am in full agreement with its terms, and hereby voluntarily waive my right of access to any and all application process information or evaluation and release any right to make a claim or sue to gain access to any such information or evaluation involved with the application process as compiled by the Office of the Diaconate of the Diocese of Columbus.

Applicant _____ Date: _____

Applicant's Spouse _____ Date: _____
(If applicable)

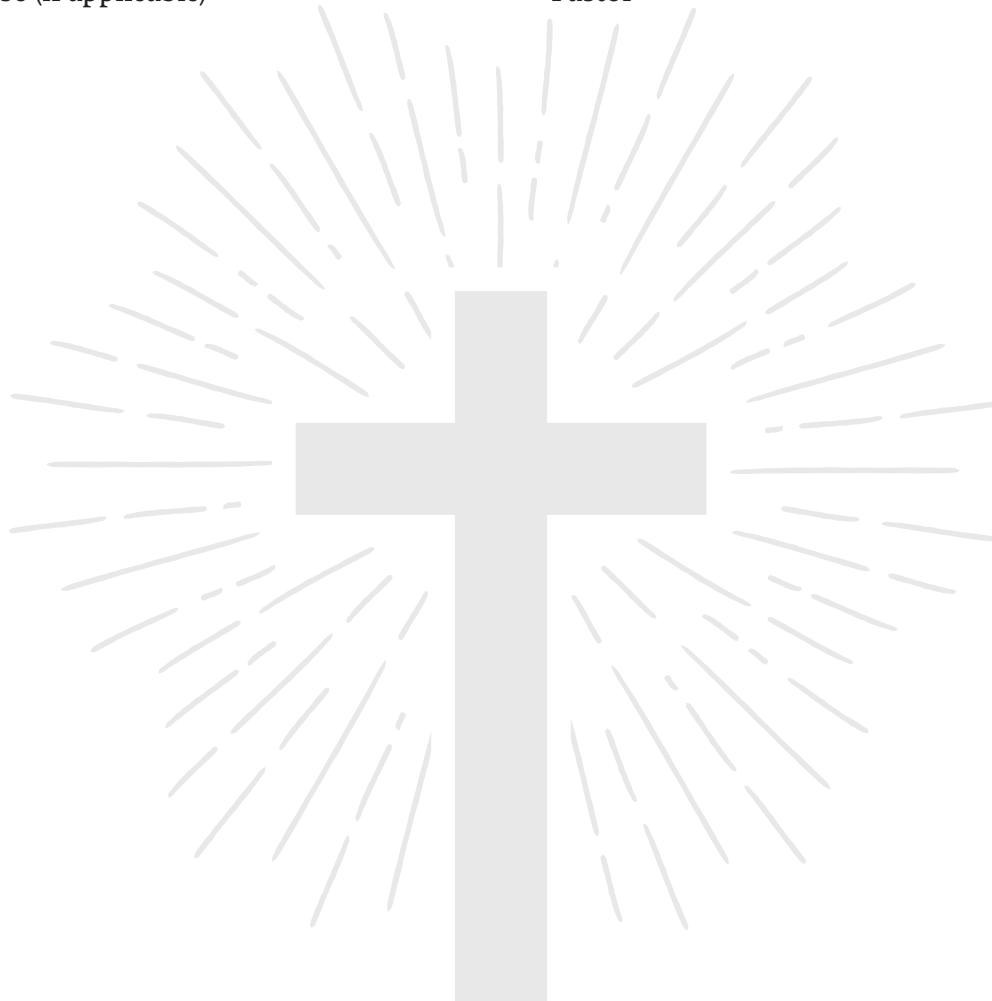
The Diocese of Columbus requires that all applicants for the Diaconate must attest that, if the applicant is married, the applicant and his spouse are both Roman Catholics. Therefore, you and your wife along with your pastor, attest below that both of you are members of the Roman Catholic Church and both are registered members of a Roman Catholic parish in the Diocese of Columbus.

Applicant

Parish

Applicant's Spouse (if applicable)

Pastor



Parish Seal

COMPLETION OF THE CONFIDENTIAL DATA – FORM LETTER

To:

From:

Subject: Completion of the Confidential Personal Data Form

Date:

The material included in this mailing is to be completed and returned to the Office of the Diaconate with a copy of Section 6002.0 of the *Guidelines for Deacons of the Diocese of Columbus* is included so you will have a sense of the scope of the application and screening process.

It is necessary for you to provide the Office with all necessary documents and forms by a determined date.

**CONFIDENTIAL PERSONAL DATA
FOR
DIACONAL FORMATION
CATHOLIC DIOCESE OF COLUMBUS**

Date: _____ Soc. Sec.#: _____

I. FAMILY BACKGROUND

Email address _____

Applicant: _____

Name: _____

Last

First

Middle

Current Address: _____

Phone: _____ Parish: _____

Marital Status: Married _____ Single _____ Widower _____ Divorced _____

Were you previously married? _____

If "yes", has the marriage been annulled? _____

Date of Birth: _____ Place of Birth: _____

City

State (Country)

Spouse:

Name: _____

Last

First

Middle

Date of Birth: _____ Place of Birth: _____

City

State (Country)

Religion: _____

Children:

Date of Birth	Name	Occupation	Marital Status
---------------	------	------------	----------------

Applicant's Father:

Name: _____

Last	First	Middle
------	-------	--------

Living: _____ Deceased: _____

Age	Cause	Age at Death
-----	-------	--------------

Occupation: _____ Religion: _____

Address: _____

Street	City	Zip
--------	------	-----

Education Completed: _____

Applicant's Mother:

Name: _____

Last	First	Middle
------	-------	--------

Living: _____ Deceased: _____

Age	Cause	Age at Death
-----	-------	--------------

Occupation: _____ Religion: _____

Address: _____

Street	City	Zip
--------	------	-----

Education Completed: _____

Parent's Marital Status: _____

Year Married	Year Divorced
--------------	---------------

Applicant's Brothers and Sisters:

Date of Birth	Name	Occupation	Marital Status
---------------	------	------------	----------------

II. OCCUPATIONAL STATUS:**Applicant:**

Present Employer: _____ How Long: _____

Occupation/Title: _____

Address: _____

Street Address	City	State	Zip
----------------	------	-------	-----

Prospects for Continued Employment: Good Fair Poor

Phone: _____ Ext: _____

Previous Employers:

Name	Job Title	From Month/Yr	To Month/Yr

Spouse:

Present Employer: _____ Job Title: _____ How Long: _____
Phone: _____ Ext: _____

III. EDUCATIONAL STATUS:

Applicant:

List all high schools attended (indicate Public, Catholic, Private)

School	City and State	Dates of Attendance

Did you graduate? _____

If you did not attend Catholic school, please indicate the extent of your religious education (for instance: Confraternity of Christian Doctrine):

List all colleges attended (indicate Public, Catholic, Private, Seminary) and post graduate work:

College/University	City/State	Dates Attended	Major	Degrees or Years Completed

Please indicate the extent of your religious education at this level:

Extra curricular activities, social and athletic:

Foreign language ability (specify languages and whether you read, speak and/or write them):

In what skills or areas of education do you have special training or qualifications?

Have you ever been dismissed or expelled from any school or college? _____

If so, give a full explanation on a separate sheet.

Spouse:

List all high schools attended:

School

City and State

Dates of Attendance

List all colleges attended (indicate Public, Catholic, Private, Seminary) and post graduate work:

College/University	City/State	Dates Attended	Major	Degrees or Years Completed
--------------------	------------	----------------	-------	----------------------------

List any health conditions that would potentially affect your ability to serve as a deacon:

I approve of my husband's desire to make application to the Deacon School of Theology.

Spouse's Signature

IV. MILITARY STATUS:

If you have served in the Armed Forces, give:

Branch of Service: _____ Date of Enlistment: _____

Rank of Discharge: _____ Date of Discharge: _____

Type of Discharge: _____ Combat: _____

Duties (mode of service): _____ Reserve Status: _____

What did you like about the service? _____

What did you like least? _____

V. DOCUMENTS NECESSARY FOR APPLICATION:

Official Certificate of Baptism, dated within six months of date of application

Official Certificate of Confirmation

Official Certificate of Marriage (where relevant)

Decree of Annulment (where relevant)

Decree of Divorce (where relevant)

Health Evaluation (letter from your physician stating whether you are healthy enough for ordained ministry)

Official High School and College Transcripts

VI. REFERENCES: Please list the name, address, phone, and email of at least five qualified references on a separate sheet. At least two must be from your parish (other than clergy), two from your personal life, and one from a current or former employer or coworker.

Please mail completed forms and documents by DATE to:

Office of the Diaconate

197 East Gay Street

Columbus, OH 43215-3229

LATE APPLICATIONS WILL NOT BE ACCEPTED

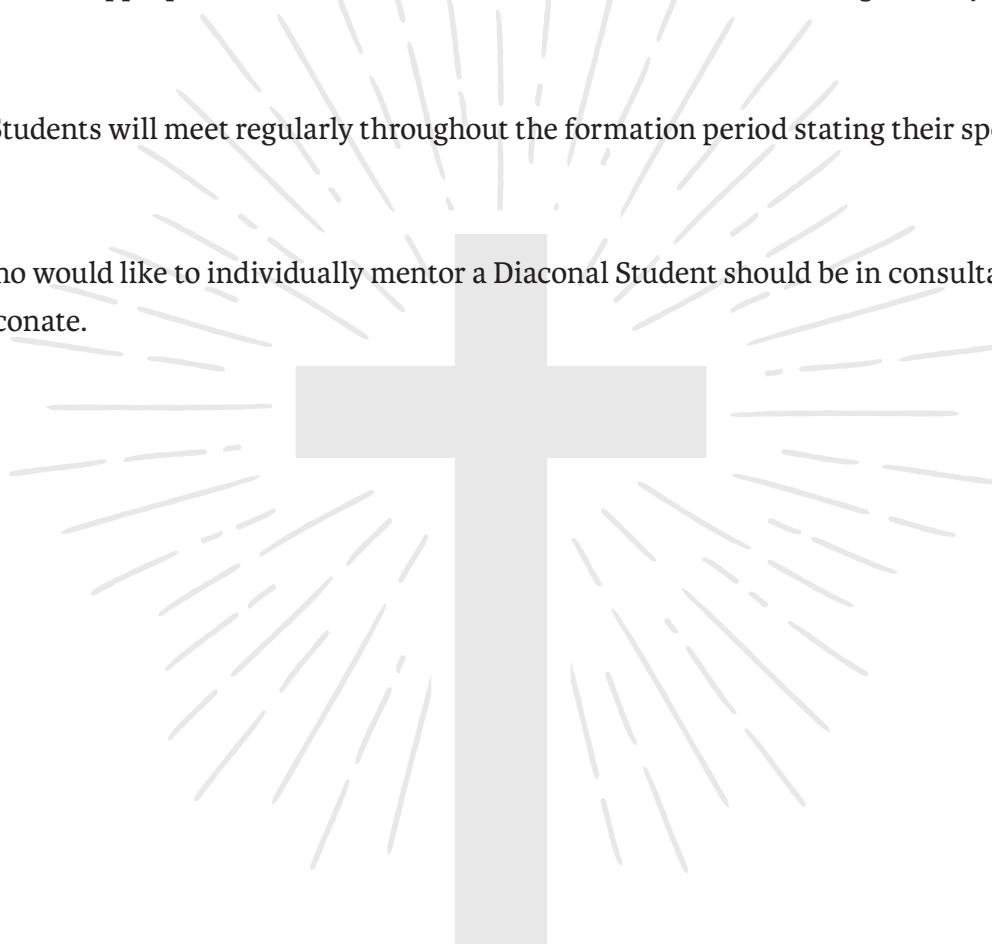
DIACONAL STUDENT MENTORING PROCESS

Each candidate is to have a community of mentors whose main responsibility will be to assist the Diaconal Student in his developing formation and spiritual growth. The Office of the Diaconate will call upon the members of the Diaconate Community to serve as mentors to the Diaconal Student. It is understood that the applicant and the mentor(s) will meet on a regular basis.

The Director of Diaconal Formation will work closely with the Diaconal Council and the Formation Policy Board to determine the appropriate format on how the Diaconal Student should be guided by the Diaconate Community.

The Diaconal Students will meet regularly throughout the formation period stating their specific mentoring needs.

Any Deacon who would like to individually mentor a Diaconal Student should be in consultation with the Office of the Diaconate.



INSTITUTION OF MINISTRIES OF LECTOR AND ACOLYTE

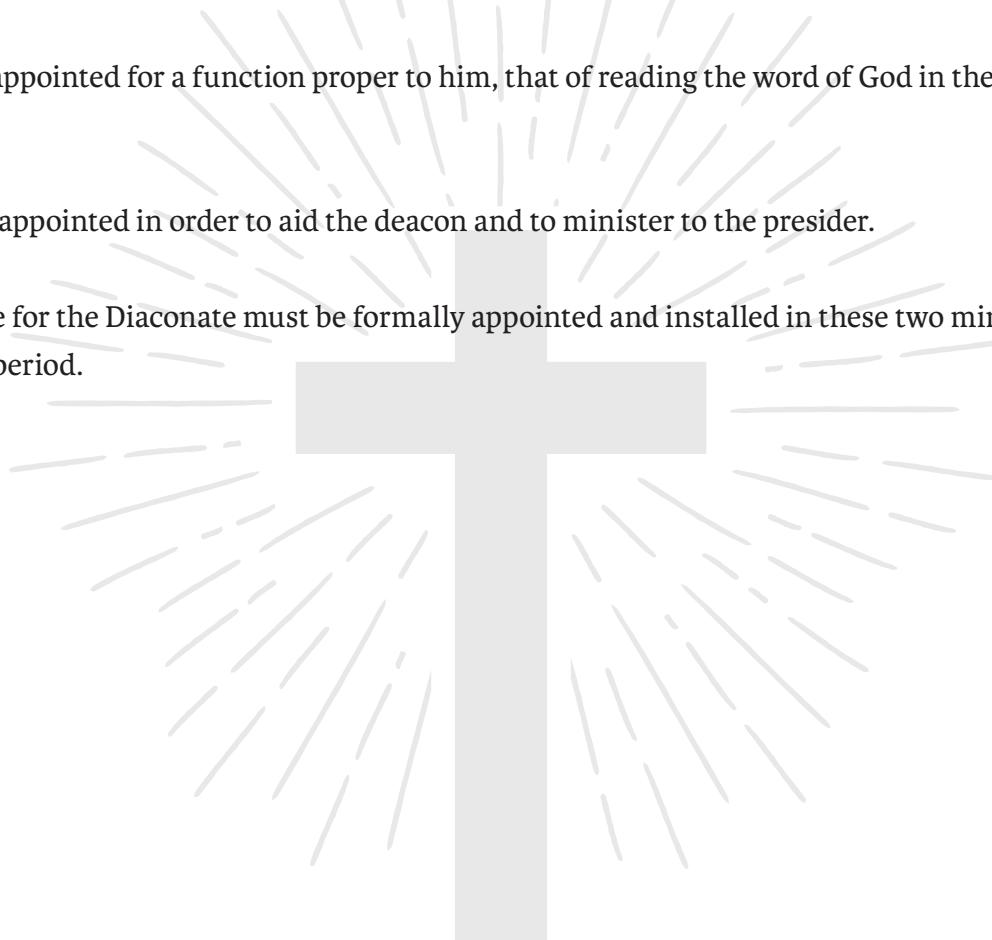
The Church established certain ministries even in the most ancient times for the purpose of suitably giving worship to God and for offering service to the people of God, according to their needs. The conferring of these functions often took place by a special rite and were entrusted to the faithful.

Among the functions to be preserved and adapted to contemporary needs by the Second Vatican Council are those that are in a special way more closely connected with the ministries of the word and of the altar and that in the Latin Church are called the offices of Reader and Acolyte.

The Reader is appointed for a function proper to him, that of reading the word of God in the liturgical assembly.

The Acolyte is appointed in order to aid the deacon and to minister to the presider.

Each candidate for the Diaconate must be formally appointed and installed in these two ministries during their formation period.



PETITION FOR MINISTRY OF LECTOR

(To be written in own handwriting)

Your Address
City, State, Zip

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Current Date

Your Excellency,

I am a candidate for the Diaconate from (Parish) in (City). I have reached the point in my formation that I am now prepared for the Ministry of Reader. My instructors, my pastor and the Director of the Diaconate have encouraged me to receive this ministry. I am under no force or coercion and am writing to you freely about my desire to be of service for the Roman Catholic Church.

I now formally present my request that you call me to the Ministry of Reader. I am looking forward to this new ministry as opening new possibilities to my overall intention to be of service to Christ's people.

(Any personal comment)

Sincerely in Christ,

(Signature of Petitioner)

PETITION FOR MINISTRY OF ACOLYTE

(To be written in own handwriting)

Your Address
City, State, Zip

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Your Excellency,

I am a candidate for the Diaconate from (Parish) in (City). I have reached the point in my formation that I am now prepared for the Ministry of Acolyte. My instructors, my pastor and the Director of the Diaconate have encouraged me to receive this ministry. I am writing to you under no coercion or force and I freely offer myself in service to the Roman Catholic Church.

I now formally present my request that you call me to the Ministry of Acolyte. I am looking forward to this new ministry as opening new possibilities to my overall intention to be of service to Christ's people.

(Any personal comment)

Sincerely in Christ,

(Signature of Petitioner)

ADMISSION TO CANDIDACY FOR ORDINATION AS A DEACON

A Rite of Candidacy is introduced for the admission of candidates for ordination as deacons. In order that this admission be properly made, the free petition, drawn up and signed by the petitioners own hand, is required, as well as the acceptance by the Director of Diaconal Formation, through which the election by the Church is brought about. In accord with *The Basic Norms for the Formation of Permanent Deacons* (Congregation of Catholic Education) an aspirant is to be conferred candidacy before he can formally continue in the Diaconate School of Theology. He receives this Rite of Candidacy prior to his receiving the Ministry of Reader and The Ministry of Acolyte.

Before ordination candidates for the Diaconate shall give to the Ordinary (the Bishop) a declaration drawn up and signed in their own hand, by which they testify that they are about to receive the order freely and of their own accord.

The vow of Celibacy observed for the sake of the kingdom of heaven and its obligation for unmarried candidates to the Diaconate is in truth connected with the Diaconate. The public commitment to Celibacy by an unmarried candidate is made at his ordination to the Diaconate.

Obviously, a married candidate is not required to make a vow of celibacy but in accordance with the traditional discipline of the Church, a married deacon whose spouse has died cannot enter a new marriage unless given proper dispensation from the Holy See.

Prior to ordination the candidate must sign an Oath of Freedom, a Profession of Faith and make a formal petition for Ordination to the Diaconate. A married candidate's spouse must sign a Statement of Consent.

FORMAL PETITION FOR CANDIDACY

(To be handwritten)

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Current Date

Your Excellency,

I am an aspirant for the Diaconate from (Parish) in (City). I have completed the minimum of a one-year Aspirancy period, and the screening procedures required to continue formation as a permanent deacon according to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

I have received the encouragement of my Pastor, (name) and the Director of the Diaconate (name). I respectively accept all that the Roman Catholic Church teaches and professes to be true, and I am under no force or coercion to make this petition. Therefore, I now petition that I be granted admission to candidacy for the Diaconate.

Respectfully yours in Christ,

(Signature of Petitioner)

WIFE'S LETTER OF CONSENT FOR CANDIDACY

(Written in wife's own handwriting)

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Current date

Your Excellency (N),

Recently, my husband, (Full Name), was selected to continue his preparation to become a permanent deacon and receive The Sacrament of Holy Orders. He has completed the Aspirancy Period and has been recommended by the Candidate Screening Board and approved by you to have The Rite of Candidacy conferred upon him on (Date) at Saint Joseph Cathedral.

As his wife, I hereby give my written consent for (First Name of husband) to receive the Rite of Candidacy and continue his formation for the Order of Deacon in the Roman Catholic Church. I give this consent freely without any force or coercion. I will support my husband during this time of discernment and study.

Respectfully yours in Christ,

(Signature of Wife)

Witness: _____

PROFESSION OF FAITH

I _____, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith.

That is:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; Through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets .I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

Amen.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary Magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.

Signature: _____

Date: _____

Witness: _____

OATH OF FREEDOM

I, _____, the undersigned having presented to the Bishop my petition for the reception of the Diaconate, now at the approach of Sacred Ordination, having diligently weighed the matter before God, do hereby testify under oath, first that I am not compelled to the reception of this Sacred Order by any coercion or force, or by any fear, but do spontaneously desire it and of my own full and free will wish to receive it, as I am convinced and feel that I am really called by God.

I profess that I know fully all the obligations and other consequences which this Sacred Order entails, which of my own will I desire and propose to receive, and I resolve to observe them all, with the help of God, most diligently during the entire course of my life.

Finally, in all sincerity, I promise that I will most obediently observe, according to the Sacred Canons, all that my superiors command me and ecclesiastical discipline requires, and that I am prepared to set a good example both in word and deed, in order that I may be rewarded by God for the undertaking of so great an office.

So I promise, vow, and swear, so help me God and these His Holy Gospels, which I touch with my hands.

Signature: _____

Given at Columbus, Ohio, this (date) day of (month), _____

In the Year of our Lord (year) _____

Sworn before and witnessed by: _____

WIFE'S LETTER OF CONSENT FOR ORDINATION

(Written in wife's own handwriting)

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Your Excellency,

Recently, my husband, (Full Name), has completed his canonical preparation to become a permanent deacon and receive The Sacrament of Holy Orders. He has completed the Candidacy Period and has been recommended by the Faculty & Candidate Screening Board to be ordained to this Order of Deacon.

As his wife, I hereby give my written consent for (First Name of husband) to receive the Sacrament for Holy Orders in the Roman Catholic Church. I give this consent freely without any force or coercion. I will support my husband fully and to the best of my ability in his diaconal ministry.

Respectfully yours in Christ,

(Signature of Wife)

Witness: _____

PETITION FOR ORDINATION TO THE DIACONATE

(Written in candidate's own handwriting)

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Your Excellency,

In compliance with Canon 1036 of the Code of Canon Law, I respectfully petition that I be advanced to the Sacred Order of Deacon at the ordination on (DATE) at Columbus, Ohio. I have been admitted to Candidacy and have received the Ministries of Lector and Acolyte. I have diligently considered the matter before God, and I declare that I am impelled by no compulsion or force or fear to receive this Order. I voluntarily desire it and wish to receive it of my own free will, since I believe that I am truly called by God.

I am fully aware of all the obligations that I shall undertake in the reception of this Order, which I freely wish to receive, and I earnestly and sincerely intend to observe them diligently throughout the whole course of my life.

I sincerely promise that I shall obey willingly to all commands of my supervisors and whatever ecclesiastical discipline requires of me, according to the norms of the Canon, and I am fully prepared to give example of virtue both in word and in deed, so that from the reception of so great an office I may merit to be regarded by God.

Respectfully,

Witness _____

Date _____

7000 SERIES

7000.0 **Mission Statement**

7000.1 In-Person and Virtual Learning

7001.0 **Human and Intellectual Development**

7001.1 Course of Study for Human and Intellectual Development

7002.0 **Pastoral Development**

7002.1 Course of Study for Pastoral Development

7003.0 **Spiritual Development**

7003.1 Course of Study for Spiritual Development

7004.0 **Biblical Theology**

7005.0 **Systematic/Dogmatic Theology**

7006.0 **Moral Theology**

7007.0 **Pastoral Studies**

7008.0 **History of the Church**

7009.0 **Liturgical Practice**

7010.0 **Academic Requirements and Policies**

7010.1 Attendance

7010.2 Grading System

7010.3 Candidate Evaluation and Academic Status

7010.4 Waiver of Academic/Theology Class

7010.5 Scheduling of Classes

7010.6 Academic Advising, Formation Advising, and Spiritual Direction

7011.0 **Academic Policies**

7011.1 Explanation of Policies and Guidelines

7011.2 Clarification of Study and Direction for Deacon School of Theology

7011.3 Annual Review

7011.4 Cost Sharing

7012.0 **Scope and Sequence**

MISSION STATEMENT

The Diaconate School of Theology of the Diocese of Columbus has as its principal objective to provide quality human, intellectual, spiritual, pastoral, and personal education that will prepare the candidate to undertake diaconal ministry. This ministry and education is outlined in the United States Conference of Catholic Bishops (USCCB) 2021 document, *National Directory for the Formation, Ministry and Life of the Permanent Deacons in the United States, Second Edition*.

A formation program that assists the candidate to develop diaconal identity, spiritual growth, family support, and the capacity for leadership in the contemporary church integrates the academic and pastoral preparation.

Therefore, the Diaconate School of Theology for the Diocese of Columbus is:

- Theologically, pastorally, spiritually, and academically sound and well-integrated
- Adapted to meet specific needs and local resources.
- Respectful of the deacon candidate's personal life, whether married or single.
- Respectful of the spouse and family involvement in the overall development of the Deacon candidate.
- Designed to prepare candidates for receiving the Sacrament of Holy Orders and for functioning as deacons in the Roman Catholic Church.

IN-PERSON AND VIRTUAL LEARNING

Formation will be directed by the Office of the Diaconate. Individual courses and other learning opportunities (e.g., Formation Weekends) will involve a combination of in-person and virtual formats. In-person opportunities will be led by priests, deacons, consecrated religious, and laity of the Diocese of Columbus. Virtual learning will be offered in partnership with the Josephinum Diaconate Institute at the Pontifical College Josephinum.

HUMAN AND INTELLECTUAL DEVELOPMENT

Several general criteria govern the Human and Intellectual Development of Deacons:

- The school is designed to prepare candidates to exercise the Order of Deacon. The theological studies component is therefore oriented toward ministry, providing the candidate with the knowledge and appreciation of the faith that he needs in order to carry out his ministry of Word, Altar, and Charity. An increasingly educated society demands that the deacon be a knowledgeable and reliable witness of the faith and spokesperson for the Church's teaching. It promotes the deacon's lifelong effort to reflect on his ministry in the light of faith.
- Theological formation takes into account the need for diaconal service in the communities for which one is to be ordained. The candidate should be helped to evaluate society and culture in light of the Gospel and to understand the Gospel in light of the particular features of the society and culture in which he will be serving. This requires a certain amount of latitude in the construction of theological programs and in the evaluation of a candidate's performance.
- Since a candidate enters the program as a mature individual and since he is usually married and engaged in secular occupations, the theological formation makes use of the methods and processes of adult education. The candidate should draw and reflect upon his adult life and faith experience. This is taken into account in determining the types of courses offered and the types of educational experiences employed.
- The School of Theology is designed to communicate knowledge of the faith and church traditions so deacons will be able to carry out this vital ministry.

COURSE OF STUDY FOR THE HUMAN AND INTELLECTUAL DEVELOPMENT

A. BIBLICAL THEOLOGY:

1. The ongoing study, critical interpretation, and exegesis of the Old and New Testaments, (especially the Gospels and Epistles)
2. The relationship between Scripture and Tradition
3. Homiletics
4. Preaching the Lectionary
5. How to use the Scriptures in preaching, catechesis, prayer, and counseling.

B. SYSTEMATIC/DOGMATIC THEOLOGY:

1. The sources, themes, and methods of theology
2. Revelation, faith, and reason
3. The mystery of God the Creator and Redeemer
4. Christology
5. Ecclesiology
6. The Blessed Virgin Mary
7. Christian anthropology
8. Sacramental Theology
9. Theology of Diaconate and Ordained Ministry

C. MORAL THEOLOGY:

1. Christian morality in both its personal and social dimensions
2. Social teachings and documents of Roman Catholic Church
3. The Roman Catholic approach to thinking about Moral questions

D. PASTORAL THEOLOGY:

1. Overview of Canon Law
2. Marriage Preparation and Annulment Procedures
3. Pastoral care of the Sick; Ministry in Hospitals and Prisons
4. Parish Internships, Mentoring Program and Methods
5. Catechetical Techniques and Sacramental Preparation

E. HISTORY OF THE CHURCH:

1. Early History of the Church
2. Middle Ages to Trent
3. Trent to Present (with emphasis on the American Catholic Experience)

F. SPIRITUAL THEOLOGY:

1. Spirituality of the deacon
2. Spirituality of the deacon's family

G. LITURGICAL PRACTICES:

1. Presiding Techniques
2. Leading and/or Assisting at Liturgies
3. Ministry of Lector
4. Ministry of Acolyte

7002.0

PASTORAL DEVELOPMENT

The entire formation program has the following pastoral focus:

- To provide the necessary knowledge, sensitivities, and skills for those who will be ordained to the Order of Deacon, and who will be officially and publicly recognized for this by the Church.
- To build upon the previous experience and talents, which have made them likely candidates.
- To give the candidate a greater awareness of the needs and mission of the local parish and diocese and assist in the discernment and development of his own particular talents and gifts.
- To make the candidate aware, as part of pastoral development, that the needs of the Church remain central in his future ministry.
- To provide the opportunity for theological reflection as well as occasions to translate theory into practice.

COURSE OF STUDY FOR PASTORAL DEVELOPMENT

1. LITURGICAL SKILLS:

- Bringing out the meaning of liturgy and symbol
- The proper administration of liturgical rites, sacraments, sacramentals and devotions
- Proper and effective proclamation of the Word
- The deacon's role in assisting at the Eucharistic liturgy
- Practical exercises on effective preaching.

2. IMPLEMENTING CATHOLIC SOCIAL TEACHINGS:

- Parish social ministry
- Providing direct assistance to the needy in a respectful manner.
- The deacon in the workplace

3. PASTORAL CARE:

- Methods of pastoral care for individuals and groups
- Recognition of the need for referral for professional attention and particular attention to the local parish and diocesan situation.

4. PARISH INTERNSHIP:

The candidate will satisfactorily complete a two-year period of a Parish Internship supervised by the pastor and published, as such, to the parish community. Therefore, the Parish Internship should:

- Provide training in the necessary canonical, administrative and pastoral skills for parishes and other communities.
- Provide knowledge about social service agencies, such as Catholic Charities and Family Life Bureaus, as a point of referral and a source of training, as well as a potential field for active ministry.
- Demonstrate pastoral skills by the candidate (a crucial element in the evaluation of his fitness for ordination).

SPIRITUAL DEVELOPMENT

The deacon is prepared in such a way that his life as an ordained minister forms an integrated whole of professional skills and personal commitment and devotion to Christ and the Church. As with all other Christians, the deacon's spiritual life, founded on his baptism, is centered in the Paschal Mystery of Christ. Reading and meditating on the Scriptures constantly nourish his faith. His activity is enlivened and strengthened by regular participation in the sacraments, especially the Eucharist and the Sacrament of Reconciliation. His personal Christian life has a strong ecclesial and communal dimension. Since he is an ordained minister, the deacon's spiritual life has a powerful ministerial dimension.

Therefore, the program of spiritual development:

- Builds upon the candidate's previous adult Christian experiences and commitments in the case of married deacons, especially their commitments to spouse and families. The varying qualities and depths of these experiences are taken into account in helping candidates grow in self-knowledge, in their commitment to Christ and his Church, and in their dedication to service.
- Assists the candidate in achieving a spiritual integration of his life and ministry. Most candidates are married men who also have secular occupations. The ministry they undertake has to be carried out in a way that draws upon the riches of their family life and respects their duties at home and at work, and for this, they need a spiritual life in which ministry, family, and occupation enrich and confirm one another. For this reason, the spouse and family of candidates are encouraged to be involved in activities for spiritual development. This common participation in the program strengthens and enriches their marriages.
- Offers candidates a variety of prayer and retreat experiences. These will be helpful, not only in giving them opportunities to test the various traditional and contemporary approaches to the spiritual life, but also in enriching the spiritual ministry they will be able to offer others.
- Introduces the candidates to praying the Liturgy of the Hours as the official prayer of the Church and the source of a firm liturgical direction for their prayer. Although they are not bound by the universal church law to say the whole of this prayer every day, deacons do not hold themselves lightly excused from the obligation they have to pray morning and evening prayer. They are expected to know the nature and structure of the Liturgy of the Hours and to develop the capacity to lead it publicly.
- Provides, with the help of the Diaconal Community, a mentor(s) to give the candidate spiritual and educational support as he pursues his life as an ordained deacon.

COURSE OF STUDY FOR SPIRITUAL DEVELOPMENT

The objectives of the spiritual development component are:

- To assist the candidate, with the help of his spiritual director and those responsible for the program, in discerning whether or not he has a vocation to the diaconate.
- To deepen and cultivate the candidate's commitment to Christ and the Church.
- To help the candidate integrate his new ministerial commitment with his continuing commitments to family and to work.
- To strengthen the personal and ministerial charisms the candidate has already demonstrated in his life.
- To develop the personal qualities and abilities that will be needed in the candidate's ministry.
- To help the candidate grow in self-knowledge and to develop the habit of repentance and self-criticism in light of the Gospel and of his ministerial responsibilities.
- To deepen the candidate's prayer-life: personal, familial, communal, and liturgical.
- To strengthen the candidate's knowledge of the Catholic spiritual tradition, especially as reflected in classic spiritual writings and in the examples of the saints.
- To strengthen the candidate for the challenges of spiritual leadership that his ministry will entail.
- To provide the candidate with a mentor who is an ordained deacon in our diocese to help the candidate meet the components in spiritual and theological development.
- To promote a healthy and transparent relationship with the candidate's spiritual director
- To develop a strong diaconal spirituality that persists after ordination.

BIBLICAL THEOLOGY

Bi 7004.1	Pentateuch and Historical Writings
A methodological introduction to Hebrew Scripture study and a survey of the Priestly History (Genesis to Numbers) and the Deuteronomistic History (Deuteronomy to Kings).	
Bi 7004.2	Wisdom and Prophetic Literature
An examination of the books, ideas and methods of the Wisdom Tradition, their place in the Old Testament and their importance for Biblical thought. A study of the origin, character, and development of Israelite prophecy, with special emphasis on major theological themes in the literature.	
Bi 7004.3	Synoptic Gospels
Introduction to the gospel tradition and to pastoral exegetical method, with particular attention to the distinct theologies of Matthew, Mark, and Luke-Acts.	
Bi 7004.4	Johannine Writings
The themes, structure, and theology of the Gospel according to St. John. Current themes on authorship, background, and structure. Special attention to the theological content of the letters.	
Bi 7004.5	Pauline Corpus
Examination of the letters which have been attributed to St. Paul. Current views concerning authorship, background, and structure. Special attention to the theological content of the letters.	
Bi 7004.6	Homiletics: Theory and Practicum
History, theology, and practice of preaching. Nature and function of the homily in the liturgical assembly. Principles of effective communication. Methods of homily preparation and delivery. Audiovisual recording will be used.	
Bi 7004.7	Preaching the Lectionary
Effective proclamation of scriptural texts and the preaching of liturgical homilies. Supportive evaluation of reading and preaching. The preparation and preaching of homilies for special occasions such as weddings, baptisms, and funerals. Audiovisual recording will be used.	

SYSTEMATIC/DOGMATIC THEOLOGY

Do	7005.1	Theology of the Diaconate and Ordained Ministry
The theology of the Diaconate as seen in Scripture, the Fathers of the Church and later theological development. The Life and Ministry of the Deacon in the contemporary Church. The relationship of the Deacon with the Bishop and Priest in the Sacrament of Holy Orders.		
Do	7005.2	Foundations of Systematic Theology
Systematic Theology studies the mysteries of faith in their biblical sources and as they are further illumined by the writings of the Fathers, the liturgy of the Church, teachings of the magisterium, contributions of theologians and contemporary experience. This course is an overview of Christian theology.		
Do	7005.3	Ecclesiology
The Church in the New Testament. The developing ecclesiology through the patristic, medieval, reformation and modern periods. Systematic study of the nature, attributes, structure, and mission of the Church. Ecumenical perspectives. Selected questions in Mariology.		
Do	7005.4	Christology
Origin of faith in the full humanity and divinity of Christ. Early heresies and the developments of Christological dogma through the centuries. Survey and critique of some modern Christology.		
Do	7005.5	Sacramental Theology
Sacramental principles and the sacramental nature of the Church. Origin and institution of sacraments. Biblical, historical, and systematic questions concerning Baptism and Confirmation. The Eucharist in Scripture and the early Church. History of Eucharistic theology. Selected questions concerning the Sacrament of Reconciliation, Anointing of the Sick, Matrimony and Holy Orders. Ecumenical perspectives.		
Do	7005.6	Patristics: An Introduction to the Church Fathers
The early Church Fathers addressed fundamental questions about the Church in their writings. Included are texts on Christology, the Trinity, the sacraments, and other topics. Writings from the Eastern and Western Fathers will be read to understand better how the Church currently “breathes with both lungs.”		

7006.0

MORAL THEOLOGY

Mo 7006.1

Fundamental Moral Theology

Moral Theology shows how faith casts a light on how we are to conduct our Christian life in the world. This course gives an overview of the contribution of faith to moral thinking. Morality and happiness. Human acts and freedom. Eternal and Natural Law. The object, ends, and circumstances of action.

Mo 7006.2

Personal Moral Theology

Moral theology encompasses the whole life to which God calls His people from the first steps on the path of virtue to final union with God. This course deals with the theological virtues and contemporary challenges that a Deacon must confront pastorally. It is a focus on faith and vocational commitment. Hope and possibilities of social and personal change. The gifts of the Spirit and the call to holiness.

Mo 7006.3

Specific Moral Issues and Catholic Social Teaching

This course presents and studies documents embodying the Church's social teaching from Pope Leo XIII to the present. Applies this teaching to the contemporary scene.

7007.0

PASTORAL STUDIES

Pt 7007.1

Spirituality of the Diaconate

Principles of the spiritual life; the process of spiritual growth; goals in spiritual growth; means of spiritual growth in the ascetical tradition; prayer - personal and communal; spiritual reading (as differentiated from the study of scripture and usual modes of reading); the value of personal spiritual direction.

Pt 7007.2

Diaconal Life: Family, Job, and Ministry

This course focuses on the lifestyle of the Deacon in the United States. It will provide the Deacon Candidate, his spouse, and family with an opportunity to discuss and evaluate the challenges of blending family life with diaconal ministry.

Pt 7007.3

Canon Law I: Principles and Development

Introduction to canon law in the Latin rite. Ecclesiastical laws, customs, general decrees and instructions, individual administrative acts, physical and juridic persons, the power of governance and hierarchical constitution of the Church, in canons 1-203 and 330-494.

Pt 7007.4

Canon Law II: Sacramental Requirements

Introduction to liturgical law. Canons pertinent to the Sacraments with an emphasis on the pastoral-canonical approaches for reconciliation of persons in failed marriages. Defect of form and ligamen, Privilege of the Faith, grounds for formal nullity, the internal forum solution and questions concerning administration of sacraments to those in irregular unions.

Pt 7007.5

Deacon Internship

To be determined at a later time during the third year of diaconal formation. Internship is developed on an individual basis with the full cooperation of the candidate's pastor and parish staff.

Pt 7007.6

Principles of Catechesis

A study of the pastoral role of the Church as educator through the analysis of the various learning methods helpful in communicating the Faith message; familiarization with catechetical documents, educative trends, catechetical materials, aids, and resources, especially those relating to adult learning.

Pt 7007.7

Pastoral Care of the Sick I: Theory and Practicum

An introduction to the qualities, understandings, and skills helpful to the ordained deacon so that he might respond to the needs of the people for support, healing, reconciliation, and growth in situations of stress. This course is in collaboration with Pt 7007.8 in which the candidate is provided with practical guidelines to promote growth through interpersonal interaction; comparison and contrast with other kinds of helping; procedures and resources; specific counseling/helping skills; attending and listening skills; helpful ways to respond to the needs of the sick and dying, family crisis situations, prison ministry, the depressed, the aged, those in personal crisis, and those in need of more professional assistance and referral.

Pt 7007.8

Pastoral Care of the Sick II: Verbatim and Review

A continuation of Pt 7007.7 where the candidates meet in seminar setting to discuss, critique and offer helpful suggestions on pastoral care practicum situations.

Pt 7007.9

Introduction to Latino Ministry

This aspect of formation is designed to help the deacon candidate begin to understand and appreciate the Hispanic culture. It serves as an introduction to the Spanish language, heritage, and culture in order to help the deacon candidate minister the various sacraments as well as assist at a Mass in Spanish. This class will be continued after ordination and become part of the requirement for post-ordination formation.

HISTORY OF THE CHURCH

Ht **7008.1**

The Early Church: Pentecost to Middle Ages

The life, structures, and self-understanding of the Church from Apostolic times to the end of the Patristic period, including a brief introduction to some of the principal writers and theological developments.

Ht **7008.2**

The Medieval Church: Middle Ages to Trent

Significant spiritual, intellectual, and institutional developments in the Church throughout the Middle Ages, with special emphasis on the medieval synthesis and the causes of division within Christendom.

Ht **7008.3**

The Modern and Contemporary Church: Trent to Present

Various religious/spiritual movements of the 16th-18th centuries, as well as the impact of the Enlightenment, French Revolution, and World Wars on the Church; ecumenism, and development of a European Church into a world-wide Church. This class will have a specific focus on The American Catholic Experience.

Note – *The History of the Catholic Church* is a prerequisite course prior to candidacy. It will help with various classes that require a historical perspective.

Ht **7008.4**

The American Catholic Experience

This course will introduce the deacon student to the history of American Catholicism from the period of Mission and Colonial Catholicism to the present. It will focus on the central questions raised by the encounter of Catholicism with American constitutional values, the American political system and a predominantly Protestant religious pluralism.

LITURGICAL PRACTICE

Lt	7009.1	Ministry of Reader: Deacon as Minister of the Word
Lt	7009.2	Ministry of Acolyte: Deacon as Minister of the Altar
Lt	7009.3	Liturgical Practicum: Presiding and Assisting Techniques with an emphasis on Rites of Initiation
Lt	7009.4	Liturgical Practicum: Preparing and Presiding at Marriages
Lt	7009.5	Liturgical Practicum: Vigil, Funeral, and Burial Rites
Lt	7009.6	Liturgical Practicum: Exposition, Adoration, and Benediction.
Lt	7009.7	Ordination Rehearsal and Preparation: The Theology of the Ordination Rite for Deacons
Lt	7009.8	Liturgical Practicum: Rites of Initiation, Holy Week
Lt	7009.9	Liturgical Practicum: The Deacon at Episcopal Liturgies

All courses have a practical study of liturgy from historical, anthropological, and theological viewpoints. All practicums should have an audio-video recording component, as well as a seminar setting to discuss various styles of presiding, liturgical movement and protocol.

ACADEMIC REQUIREMENTS

- 7010.1 Attendance
- 7010.2 Grading Scale
- 7010.3 Candidate Evaluation and Academic Status
- 7010.4 Waiver of Academic/Theology Class
- 7010.5 Scheduling of Classes
- 7010.6 Academic Advisor

7010.1

ATTENDANCE

All academic courses and formation weekends require mandatory attendance. Please notify the Director of Diaconal Formation in case of a problem or emergency.

Housing and meals related to in-person formation activities can be provided for all candidates at no cost to the candidate. Deacon candidates will receive a course syllabus prior to the start of the academic class and an agenda prior to the formation weekend.

All academic classes will have a syllabus with Course description, textbook list, skill objectives, methods and calendar for assignments and tests.

Wives are always invited but not required to attend all academic classes and formation weekends. Arrangements will be made for wives to be in residence with their candidate spouse for scheduled weekends. There is no charge for lodging and food for formation weekends. Charges for food and lodging for wives attending academic study weekends at times may be shared by the deacon and his parish.

GRADING SYSTEM

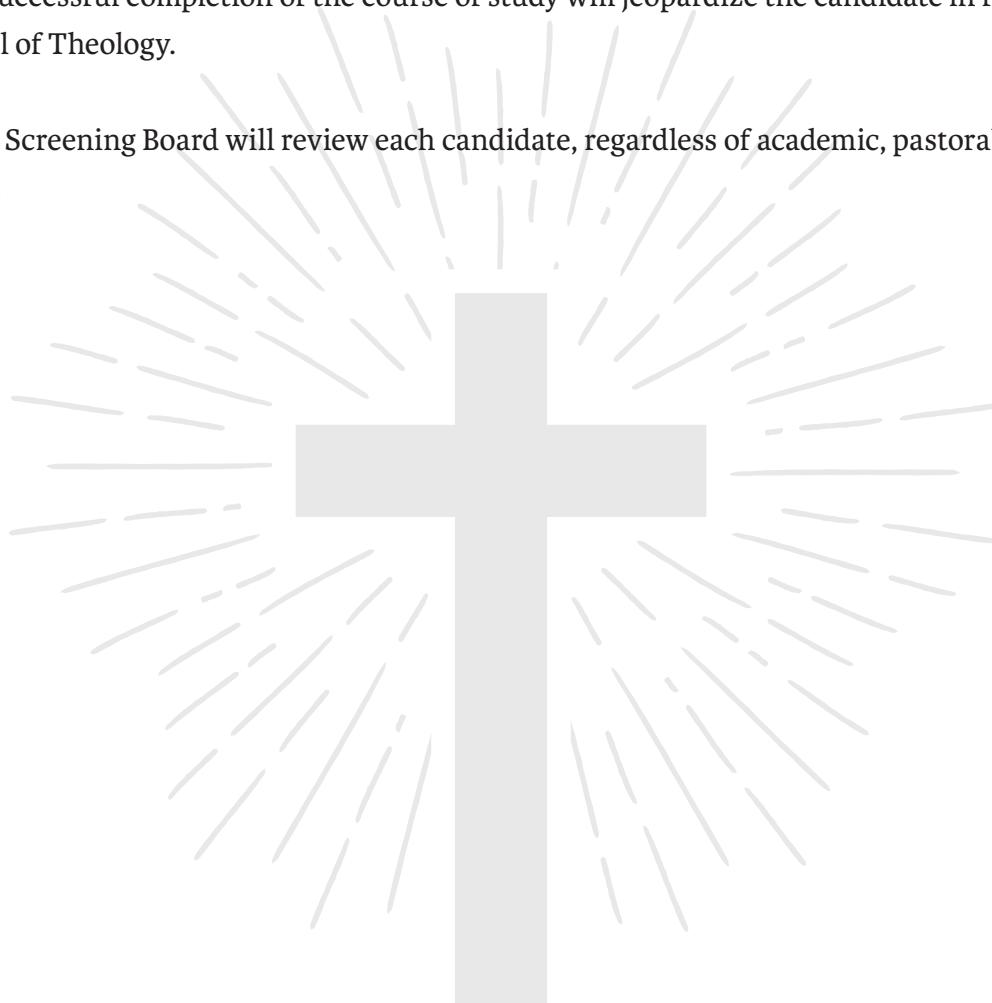
A	= Superior	93-100
	4.0 quality points per quarter hour	
B+	= Excellent	90-92
	3.5 quality points per quarter hour	
B	= Above Average	85-89
	3.0 quality points per quarter hour	
C+	= Upper Average	82-84
	2.5 quality points per quarter hour	
C	= Average	77-81
	2.0 quality points per quarter hour	
D	= Below Average.....	70-76
	1.0 quality points per quarter hour	
F	= Failure	0-69
	0.0 quality points per quarter hour	
P	= Successful completion of Formation Weekend	
U	= Unsuccessful completion of Formation Weekend	
I	= Incomplete	
*	= Audit or Independent Study	

CANDIDATE EVALUATION AND ACADEMIC STATUS

Each faculty member makes a formal report and evaluation of the candidate's academic achievement at the end of the quarter. The report is sent to the candidate, the candidate's pastor and kept on file at the Office of the Diaconate for review by the Director of Diaconal Formation and the Candidate Screening Board.

Candidates must maintain a cumulative grade point average of 2.0 to maintain favorable academic status. Below 2.0 or unsuccessful completion of the course of study will jeopardize the candidate in remaining in the Diaconate School of Theology.

The Candidate Screening Board will review each candidate, regardless of academic, pastoral, or spiritual ability each year.



7010.4

WAIVER OF ACADEMIC/THEOLOGY CLASS

Since the Diaconate School of Theology is not certified, at this time, to grant degrees or diplomas, it will accept completion of a graduate-level theology course taken at a Roman Catholic College or University. The candidate must provide a file with course description and syllabus; list of text(s); notes, papers, assignments, and tests completed; and a certified transcript with grade.

All candidates, regardless of their advanced theological background, will have a formation program developed to meet the specific skills necessary to function as an ordained deacon and will be a minimum of a four-year period.

7010.5

SCHEDULING OF CLASSES

In-person academic classes are scheduled six times a quarter for a total of 18 in-class clock hours. Each class will have built in the necessary assignments, readings, and research to maintain a quality educational experience. Virtual classes at the Josephinum Diaconate Institute offer a combination of synchronous and asynchronous learning opportunities within the same timeframe and difficulty.

Formation weekends are scheduled from Friday evening through Saturday afternoon. These will occur during the same weekend as an in-person class if at all possible. The instructor determines academic class assignments. The Office of the Diaconate determines formation weekend agendas.

Mandatory group candidate retreats will be held during the summer term of Year 1 and Year 2 of the candidacy sequence. The candidate will take an individual 5-day canonical retreat during the Spring or Summer of Year 3.

Mass and the Liturgy of the Hours and are central to in-person classes/weekends/retreats. Candidates will have the opportunity to learn through observation, and, as formation progresses, preside and participate in a manner appropriate to their stage of formation.

7010.6

ADVISING, FORMATION ADVISING, AND SPRITUAL DIRECTION

Each candidate will meet regularly with the Director of Diaconal Formation, the Associate Director(s), their assigned mentor(s), or the specific consultants assigned by the Director of Diaconal Formation. They will serve as academic advisors and formation candidate leaders. The candidate is also expected to meet regularly with their Spiritual Director.

7011.0

ACADEMIC POLICIES

7011.1

EXPLANATION OF POLICIES AND GUIDELINES

In order to meet the basic standards in quality education, the Office of the Diaconate and Faculty have established some general policies and guidelines.

7011.2

CLARIFICATION OF STUDY AND DIRECTION

These policies and guidelines are meant to help administrate, facilitate, and clarify the course of study and future direction for the Diaconate School of Theology.

7011.3

ANNUAL REVIEW

The Bishop of Columbus, the Vicar for Clergy, the Director of Diaconal Formation and Associate(s) of the Office of the Diaconate, the Formation Policy Board and a sub-committee of the Diaconate Council review the program of study annually.

7011.4

COST SHARING

The Diocese of Columbus hopes that parishes that sponsor a Deacon Candidate will help defray the costs of books, travel, and/or specific academic needs that may develop on a case-by-case basis.

The Diocese of Columbus will provide all program costs, (e.g., housing, classroom rental and meals) for Deacon Candidate on academic weekends and for the Deacon Candidate and his wife on formation weekends.

CANDIDACY SCOPE AND SEQUENCE CHART

	ACADEMICS	FORMATION SEMINARS AND RETREATS	OTHER FORMATION ACTIVITIES & RITES
YEAR 1 Spring	Second Vatican Council/ Ecclesiology (Virtual/JDI)	Formation Weekend 1: Introduction to Candidacy Formation/Liturgy of the Hours	Mentorship Program
	Theology of the Diaconate and Ordained Ministry (In-Person)	Formation Weekend 2: Balancing Family Life, Job, and Ministry	
Summer	Synoptic Gospels (Virtual/JDI)	Formation Weekend 3: Presiding and Assisting Techniques	Mentorship Program
	Ecclesiology (Virtual/JDI)	Formation Weekend 4: Candidate Group Retreat: Mary and the Church	
Fall	Pentateuch and Historical Books (Virtual/JDI)	Formation Weekend 5: Introduction to Hispanic & Latino Ministry I	Mentorship Program
	Homiletics: Theory and Practicum (In-Person)	Formation Weekend 6: Ministry of Lector/Deacon of the Word	Ministry of Lector
YEAR 2 Spring	Johannine Writing (Virtual/JDI)	Formation Weekend 7: Introduction to Parish Internship (with Spouses and Pastors)	Mentorship Program
	Pastoral Care (In-Person)	Formation Weekend 8: Charity in the Diocese of Columbus	Parish Internship
Summer	Moral Theology (Virtual/JDI)	Formation Weekend 9: Introduction to Hispanic & Latino Ministry II	Mentorship Program Internship
	Christology (Virtual/JDI)	Formation Weekend 10: Candidate Group Retreat: Homiletics and the Lectionary	Conference with Director of Formation, Spouse and Pastor
Fall	Canon Law I: Principles and Development (Virtual/JDI)	Formation Weekend 11: Deacon of Charity and Justice II (Catholic Medical Morality)	Mentorship Program Internship
	Social Teachings of the Roman Catholic Church (In-Person)	Formation Weekend 12: Ministry of Acolyte/ Deacon of The Altar	Ministry of Acolyte
YEAR 3 Winter	Sacramental Theology (Virtual/ JDI)	Formation Weekend 13: Sacrament of Matrimony; Pre- Marital Preparation and Assessment	Mentorship Program Internship
	Canon Law II: Marriage, Annulment, and the Diocesan Tribunal (In-Person)	Individual Canonical Retreat Formation Weekend 14: Baptism Preparation and Sacrament of Baptism	Personal Interview with the Bishop of the Diocese of Columbus
Summer	Pauline Corpus (Virtual/JDI)	Formation Weekend 15: Order of Christian Funerals	Mentorship Program Internship
	The Prophetic Writings (Virtual/JDI)	Individual Canonical Retreat Formation Weekend 16: Theology of Ordination Rite	Diaconal Student's Wife Retreat (optional) Ordination
Fall (Post- Ordination)	Wisdom Literature (Virtual/JDI)	Formation Weekend 17: Exposition, Adoration, and Benediction.	Mentorship Program
	Patristics (In-Person)	Formation Weekend 18: Rites of Initiation, Holy Week	