

3000 SERIES

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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A deacon who, because of age or infirmity, has withdrawn from active ministry.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.

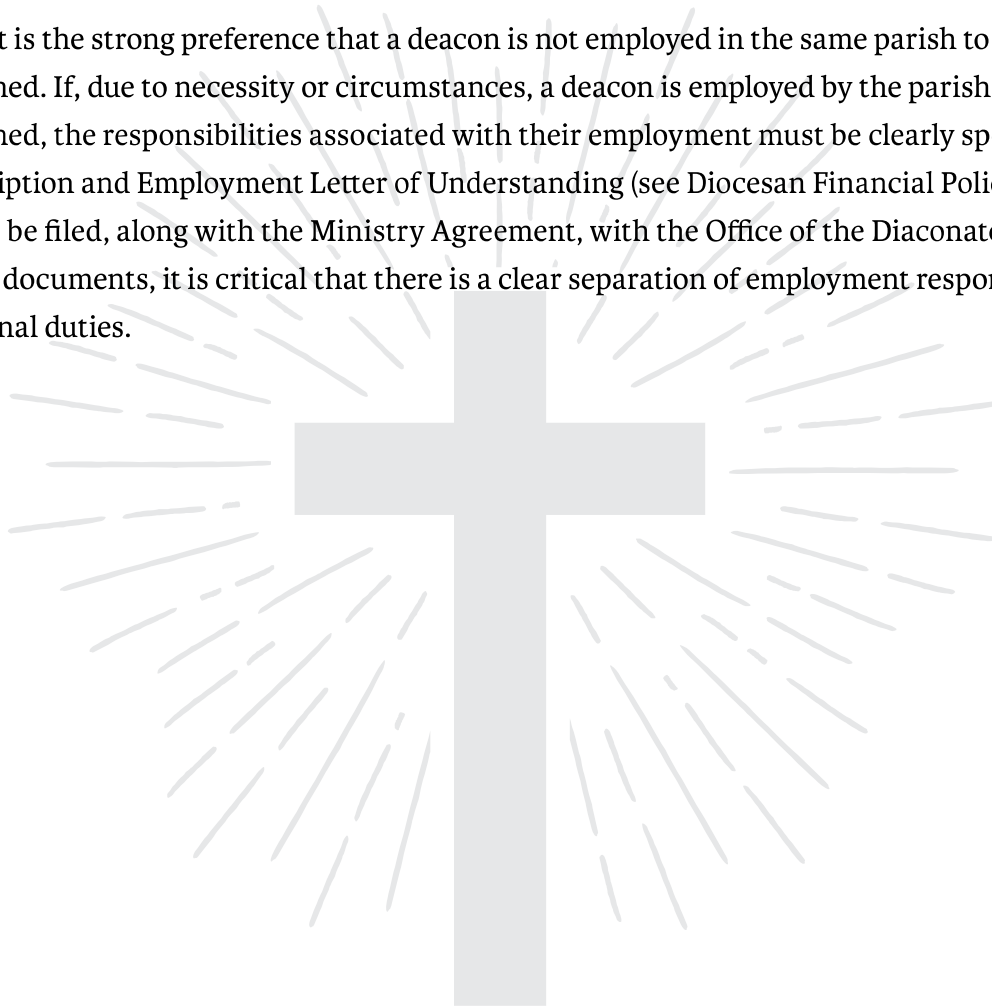
J. To provide for their own upkeep, every deacon is obliged to satisfy the legal requirements for Social Security benefits or a comparable program. The deacon has a duty to provide for his present and future material needs, and those of his wife and family through employment which he seeks out of his 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

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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.)

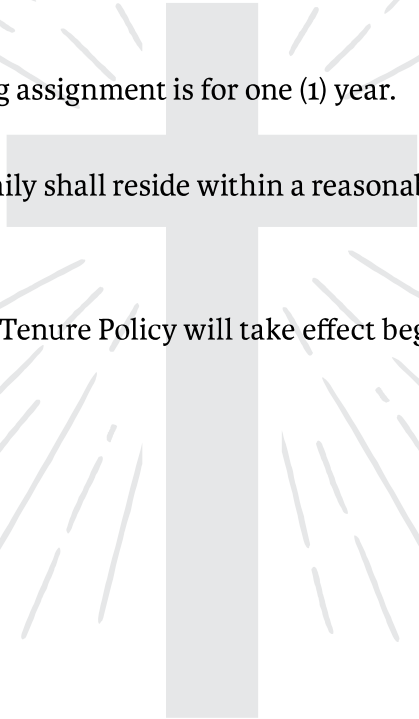
VI. REMUNERATION

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.
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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.

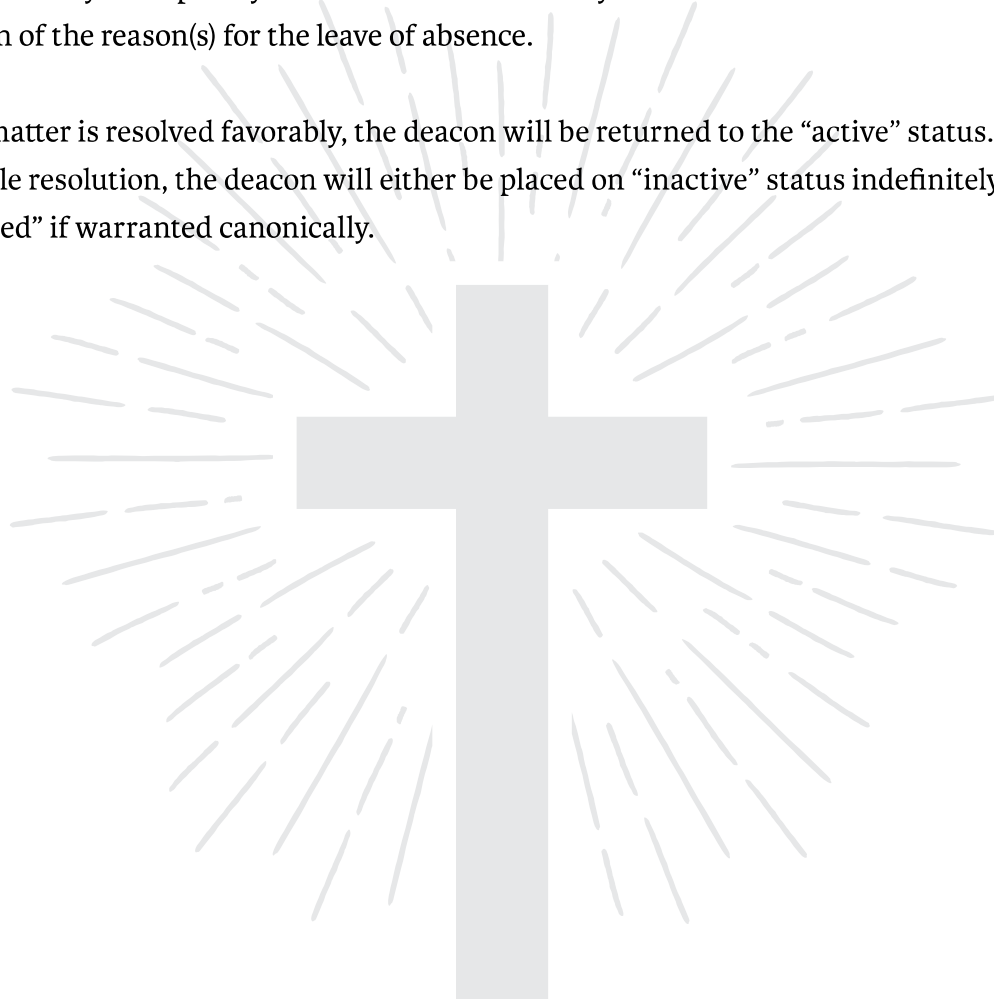
LEAVE OF ABSENCE

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 excommunicated 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 excommunication 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. Excommunication 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 for 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 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:

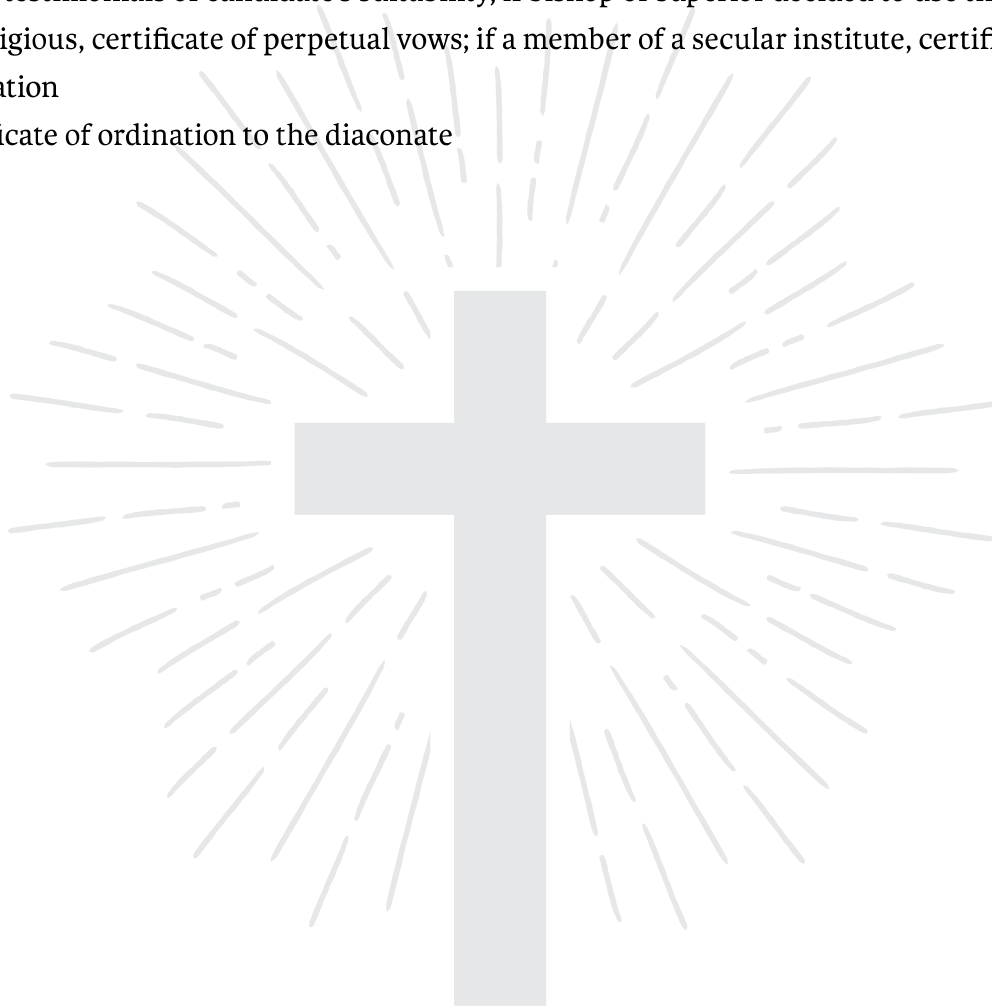
Should a deacon, after his ordination, move to another diocese, the procedures for excardination and incardination are the same as those for priests. A deacon who moves from one diocese to another will ordinarily be admitted by the bishop into the diaconal ministry of his new diocese, at least after 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.

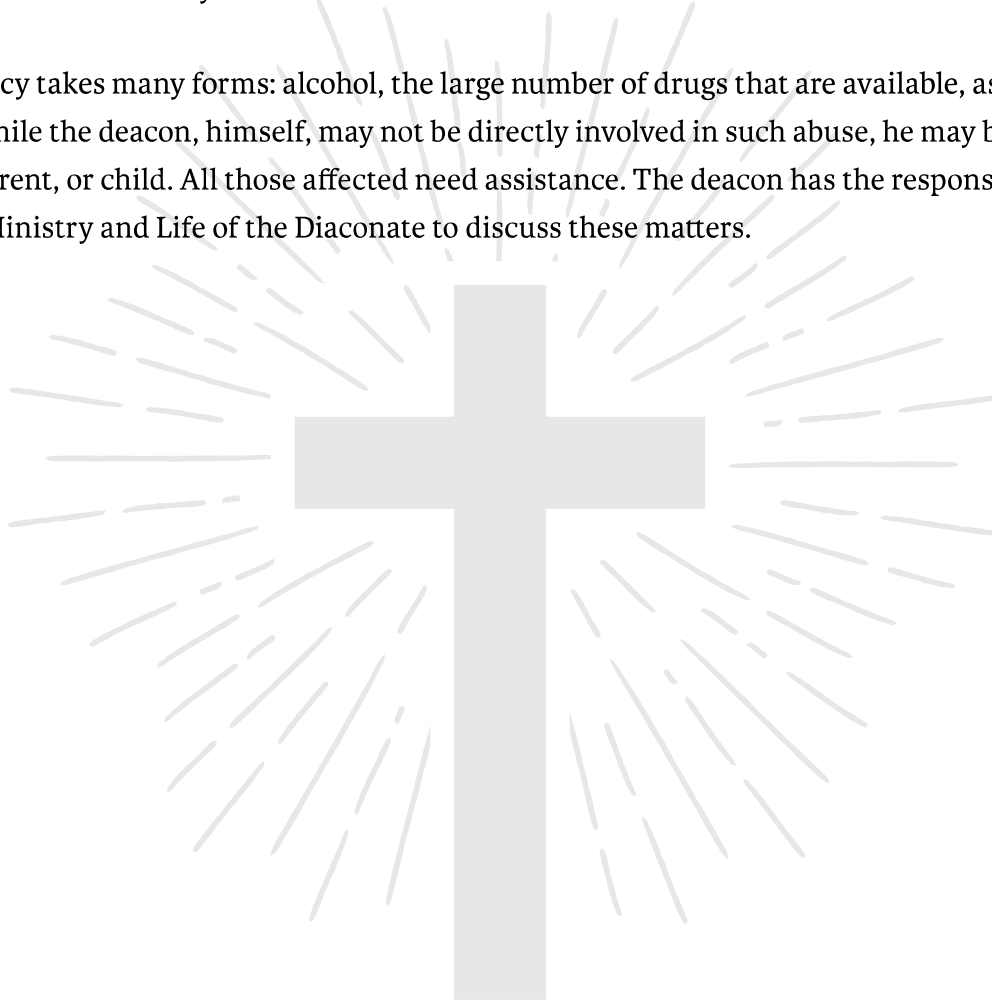
A similar sensitivity also should be given to the widow of a deacon since she shared so intimately in her husband's life and ministerial witness. The bishop and her pastor, as well as the diaconal and parish communities, should extend appropriate and adequate support in her bereavement. Widows of deacons 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.