Diocese of Columbus

Guidelines for Deacons
Preface

In May 1968, the Roman Catholic Bishops of the United States petitioned the Holy See for permission to restore the Diaconate as a permanent order in our country. On August 30, 1968, the Apostolic Delegate informed our Bishops that Pope Paul VI had acceded to their request. Thus began the unprecedented growth of this new ministry in our Church.

The Bishops stated these reasons for their request:

- To enrich and strengthen the many and various diaconal ministries at work with the sacramental grace of the diaconate.

- To enlist a new group of devout and competent persons in the active ministry of the Church.

- To aid in extending needed liturgical and charitable services to the faithful.

- To provide an official and sacramental presence of the Church in many areas of secular life, as well as communities where few or no priests are available.

- To provide an impetus and source for creative adaptations of diaconal ministries to the rapidly changing needs of our society.

In 1975, Bishop Edward J. Herrmann ordained Deacon Roger Pry and Deacon Jack Rankin as our first permanent deacons for the Roman Catholic Diocese of Columbus. Those now ministering, together with the deacons who have gone before them, have made a tremendous contribution to the life of our Church, both nationally and locally. Over 90% of our deacons ministering are married. Since the deacon’s wife and family share significantly in preparation as well, their contribution is also recognized.

The Guidelines for Deacons in the Diocese of Columbus reflect many hours of prayer, discussion, study and collaboration among many people within the Diaconate Community, especially the current Diaconal Council. This manual was revised to bring into compliance a Diaconate that reflects the Basic Norms for the Formation of Permanent Deacons and The Directory for the Ministry and Life of Permanent Deacons given to the universal Church (1998) by the Congregation for Catholic Education and The Congregation for the Clergy.

With the promulgation of The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States (2004) and the appointment of Bishop Frederick F. Campbell as the 11th Bishop of the Diocese of Columbus, The Guidelines for Deacons in the Diocese of Columbus has been published and revised.
This manual is 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.

I would like to recognize my predecessors as Director of the Office of the Diaconate in the Diocese of Columbus. They are: Msgr. Ralph Huntzinger, Father Thomas Shonebarger, Father Robert Sholosky, Msgr. Joseph Hendricks, Msgr. John Cody and Deacon Joseph Farry.

I would also like to acknowledge The Most Reverend Frederick F. Campbell, Bishop of Columbus, for his continued trust and support for all of his deacons; The Most Reverend James A. Griffin, retired Bishop of Columbus, who showed vision and encouragement in the restoration of the permanent Diaconate for over twenty-one years as our Ordinary; and a special thanks, to Deacon Thomas Johnston, Sr. Joan Harper, CDP, and Mrs. Jean Morris, Secretary for the Office of the Diaconate, for their guidance throughout my tenure as the Director of the Diaconate.

Finally, to you my brother deacons, who have served us throughout the years since the permanent Diaconate has been restored, my congratulations and appreciation for what you have done for us and with us. 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 A. Iannarino
Director, Office of the Diaconate
Catholic Diocese of Columbus, Ohio
Feast of the Assumption of Mary
# GUIDELINES FOR DEACONS IN THE DIOCESE OF COLUMBUS

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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 complete 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

This document, promulgated in December 2004 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.

This new normative document also has an addendum for permanent deacons and deacon directors in the United States. 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 particular 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 pamphlet in order 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 request copies of this pamphlet in order to help interested men begin their initial discernment about the Order of Deacon.

This pamphlet can be reviewed and downloaded by visiting the web site for the Catholic Diocese of Columbus www.colsdioc.org.
BOOKS AND AUDIO VISUAL RESOURCES ABOUT THE DIACONATE


__________ . *Basic Norms for the Foundation of Permanent Deacons/Directory for the Ministry and Life of Permanent Deacons* Congregation for Catholic Education and Congregation for the Clergy (Vatican City, 1998)


**VIDEO:**


Diaconal Community Organizational Chart

Bishop of Columbus

Vicar General

Director
Office of the Diaconate

Associate Director(s) and/or Consultants

Diaconate Council
Candidate Screening Board
Curriculum Advisory Board
Faculty

Diaconate Community

Roman Catholic Church
Diocese of Columbus
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Diaconal Community Organizational Chart

- Bishop of Columbus
- Vicar General
- Director
  - Office of the Diaconate
  - Associate Director(s) and/or Consultors
    - Diaconate Council
      - Candidate Screening Board
      - Curriculum Advisory Board
      - Faculty
- Diaconate Community
- Roman Catholic Church
  - Diocese of Columbus
OFFICE OF DIACONATE

The Office is 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-students in formation studies with their spouses and families.

The Office supports the human, spiritual, intellectual and pastoral growth of the men and women of this Community.

The goals of this Office are:

1) To assist in assessing and meeting the developmental needs of those involved in a diaconal ministry.

2) To offer programs for spiritual growth and enrichment, both for deacons as individuals, and for a deacon’s wife (if he is married).

3) To assist in providing services for the personal development of a deacon and his spouse; and for the sustenance of their marriage and family relationships.

4) 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.

5) To provide for the evaluation and personal review of all deacons ministering within this diocese.

6) To assist individual deacons and staffs in the area of conflict management and arbitration.

7) To assist in the development of structure and personnel for the future development and support of diaconal ministry within this diocese.

8) To foster awareness on every level regarding the potential and achievements of diaconal ministry.

9) To fully implement the Vatican Norms and the U.S. Bishop’s directives on the formation, life and ministry of permanent deacons in the Roman Catholic Church.
DIRECTOR OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO: Bishop of the Diocese of Columbus

BASIC FUNCTION: The Director shall be the administrator of the Diaconate. He shall be responsible for planning and directing all activities and operations of his office. He shall authorize action, after consultation with the Bishop, for the good of the Church of the Diocese of Columbus, led by the Bishop and his successors.

DUTIES AND RESPONSIBILITIES:

- Works with the associate(s), consultors, and staff to coordinate, develop and plan programs that meet the needs and interests of the diaconate community.

- Insure that the Bishop and Vicar General are kept informed of plans, directions and functions of the diaconate and the Office of the Diaconate.

- Prepare budgets and determine allocation of funds for programs, staff, supplies, equipment and other expenses to operate the diaconate office in an efficient and cost-effective manner.

- Works with the associate(s), consultors, and staff to coordinate, plan and develop the curriculum and programs to meet needs and interests of the candidates in formation.

- 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.

- Meet with the 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.

- Work with the Candidate Screening Board to identify potential deacon candidates and (when married) their spouses.

- Work with faculty to evaluate performance of deacon candidates.

- After consultation with the diaconate community and significant faculty and advisors, propose candidates to the Bishop for ordination.

- Collaborate with the Bishop and Vicar General to encourage and promote diaconal programs.

- Ensure proper communication with 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 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.

- Assist in the development and preparation of the statement delineating the initial pastoral Ministry Agreement of the newly ordained deacon.

- Collaborate with associate(s), consultors, diaconate community, and Chancery in formulating policy pertaining to deacons.
ASSOCIATE DIRECTOR(S) AND CONSULTORS OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO: Director of the Office of the Diaconate

BASIC FUNCTION:

The Associate(s) and consultors are members of the Office of the Diaconate. The Associate(s) and consultors aid the Director 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 Director of the Diaconate.

- Collaborate with Director of Diaconate in planning, developing and implementing Formation and Continuing Education programs.

- Coordinate faculties, housing and instructor staffing for Candidate Formation program.

- Participate in candidate screening and evaluation process.

- May serve as ex officio member(s) of Diaconal Council and, when necessary, represent the Director in his absence on all diaconate concerns.

- Work on special projects and assignments as designated by the Director of the Diaconate.

- Along with the Director of the Diaconate and Diaconal Council, regularly review and evaluate the diaconal ministry in the Diocese.

- Along with the Director of the Diaconate and Diaconal Council, review and evaluate the Deacon Formation and Continuing Education programs.

- Collaborate with the Director 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, TV Mass, jubilees, etc.)

- Participate in the process of evaluating candidates for ordination to the diaconate.

- Collaborate with the Director of Diaconate, diaconate community and chancery in formulating policy pertaining to deacons.
- Consult with director on all deacon assignment openings and procedures.
SECRETARY OF THE DIACONATE

JOB DESCRIPTION

REPORTS TO:  Director of Office of 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 Director’s 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 Director 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.
2004.0

**DIACONAL COUNCIL OF THE ROMAN CATHOLIC CHURCH OF THE DIOCESE OF COLUMBUS**

**STATEMENT OF PURPOSE AND RULES OF ORGANIZATION**

This Diaconal 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 Director 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, the Vicar General, the Chancellor, the Director of the Office of the Diaconate, 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 Director 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 by the Director 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 quarterly 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 Director 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

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.
2004.1

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 four scheduled meeting each year. If, for some reason, he cannot make the meeting he should send a substitute from his deanery. The four meetings are:
   - Winter Meeting (January)
   - Spring Meeting (March)
   - Summer 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 Director of the Office of the Diaconate

6. The representative will be compensated for his travel and meal expense.

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 Formation
   - Continuing Education
   - Convocation (usually held in late Spring or early Summer)
   - Prison Ministry
   - Hospital Ministry
   - Financial Concerns

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 Director of the Diaconate regarding the health, well-being and concerns of the deacon, deacon-candidate, wives and family.
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       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 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.

RETIRRED

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.
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 can share his talents in action.

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 officiating minister
         b. when requested by couple and approved by 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 decease 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-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 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 the Diaconate. After a full review and consultation with the deacon’s former Diocese, the Director 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.
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* (USCCB, 2004):

REGARDING ATTIRE:

The Code of Canon Law does not oblige permanent deacons to wear ecclesiastical attire. Further, because many deacons are prominent and active in secular professions and society, the USCCB specifies that permanent deacons resemble the lay faithful in dress and matters of lifestyle.

The National Directory suggests that each diocesan bishop should, however, determine and promulgate any exceptions to this law, as well as specify the appropriate clerical attire if it is to be worn, (e.g. in prison ministry) where it supports the deacon in his ministry. Deacons must be aware that in some dioceses throughout the country and throughout the world, deacons wear clerical shirt and Roman collar; others wear pectoral crosses, a signet ring, or lapel pin, still others wear a modified dress shirt. The hope is that deacons do not confuse the lay faithful in presenting themselves as a “mini-priest”. Recognizing the geographical and social diversity that exists in our country, the Bishop’s Committee offers this particular law as a practical response to a national concern.

Liturgical books clearly specify the liturgical vestments of a deacon for various rites and liturgical celebration. 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:

In order 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 effected 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 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.
SAMPLE 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’s signature)

Original to Office of the Diaconate
Copy to Deacon
Copy to Parish
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 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.
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 the Diaconate, the Deacon and spouse.

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 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 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 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.
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 for Deacons. 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 Deacons. 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.
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.
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 scrutinies 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
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 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.

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 the diocesan director of 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 or 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 incardinad 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.


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
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 Deacons
Diocesan Director of Diaconate
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 your,  

Deacon Stephen Diaconos  

cc: Vicar for Deacons  
Diocesan Director of Diaconate
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
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
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 Deacons  
Diocesan Director of the Diaconate
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
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
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
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
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 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 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 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 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 Diaconate Director 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 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 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 the Bishop will request the Director to visit with the Deacon and with the Pastor. The Director will then visit with both of them 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.
3011.0

**DIACONATE ASSISTANCE PROGRAMS**

Should any individual or family member within our community need the services of a trained 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.
CHEMICAL OR ALCOHOL DEPENDENCY PROBLEMS

Should any individual or family member within our community need the services of a trained counselor in the field of Chemical Dependency 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 and the large number of drugs that are available. 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.
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 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.

   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 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 casual 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 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.
When a divorce occurs:

1. The deacon must contact the Director 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 Tropes
  4001.4  The Deacon and the Prayers of the Faithful

4002.0  The Sacrament of Marriage
  4002.1  The Deacon assisting at the Sacrament of Marriage within Mass
  4002.2  The Deacon as Presider at the Sacrament of Marriage outside Mass
  4002.3  Marriages in a Non-Catholic Form Celebrated in a Non-Catholic Church or Place
  4002.4  The Deacon and Marriages 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

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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 hierarchal 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 that presider, versus 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 presider, he assists. All liturgical options that are available for the diaconal role during the liturgy are at the option of the presider not the one who assists. (i.e. chanting the penitential tropes or intercession should be discussed with the presider 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 demeanor. 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.
LITURGICAL VESTURE FOR DEACONS

1. Albs worn by deacons are to be white (or cream) in color not wheat colored or gray. The albs 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 may be omitted either out of necessity or for a less solemn liturgy (i.e. it may be omitted during weekday Mass).

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 the Sacrament of Matrimony, Baptism or Benediction, alb, white stole and cope are proper vesture.

6. According to Canon Laws 282 and 288, the Roman Collar is not mandatory attire for deacons.
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. Other times when deacons might function as an order would be at the Mass of Christian Burial of a member of the diaconal order, and at various diocesan or regional celebrations. 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 presider/pastor 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.).

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 Director of the Diaconate.
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.

6. It is the prerogative of the Pastor/Presider to invite the Diaconate to vest as an assembled body at Parish functions.
LITURGICAL PRINCIPLES FOR THE DEACON AS THE PRESIDING MINISTER

The deacon has been ordained to nurture and increase of 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 presider, the deacon’s focus is to the presider and to the assembly only when the assembly is being addressed.

2. Music is an integral part of all liturgies; it helps all who celebrate to enter into the prayer. All music should be natural, pre-recorded should 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. Our liturgies are to be engaging and involve the gathered community in the experience of prayer.
THE CELEBRATION OF THE EUCHARIST

THE DEACON AT MASS

1. Preparing for Mass

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

b. Vestment colors are determined by the *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 whenever possible, yet they should still be distinguishable from the priest's vestments.

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 Eucharist should make all the appropriate invitations and directions. 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 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 should not vest or occupy a specific place in the liturgy. However, there are times when deacons sit as a body of deacons when not all the deacons have liturgical responsibilities:

- Deacons should vest and be 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 (i.e. at Chrism Mass).
2. Introductory Rites

a. The usual order for the procession is incense first, then candles with cross, other servers, lectors and other lay ministers as is the parish practice, deacon with *The Book of the Gospels*, concelebrants, priest celebrant with Deacon of Eucharist on his right. The *Lectionary* is never carried in procession and is always placed on the ambo before the Mass begins.

b. As they approach the altar, all ministers reverence the altar with a bow. If the tabernacle is within the sanctuary, all the ministers genuflect to the tabernacle. 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. If incense is used, the Deacon of the Eucharist assists the priest. A server will usually hold the *Sacramentary* for the presider.

c. In the Penitential Rite form C, there is a preference for the deacon to sing the invocations. Announcing them is acceptable, however, the presider or other suitable minister may do so.

d. If the Rite of Sprinkling Holy Water is used, the deacon assists the presider.

3. The Liturgy of the Word

a. The proclamation of the Gospel is a ministerial function which belongs essentially and specifically to the deacon when the deacon is present.

b. When incense is used, the deacon assists the presider during the singing of the alleluia or other chant. Then he bows before the presider, asks for the blessing and says in a low voice, “Father, give me your blessing.” The presider 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, elevates it, and goes to the ambo, preceded by ministers carrying incense and/or candles. The Deacon greets the people with hands together, announces the Gospel reading, then incenses the book with three sets of two swings (center, left then right) and proclaims the Gospel. All readings are done from the same ambo. 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 *Book of the Gospels* is taken to him to kiss. The *Book of the Gospels* is then taken to a place of honor.
c. The homily should ordinarily be given by the priests celebrant himself. However, he may occasionally entrust it to the deacon.\textsuperscript{18}

d. Following the homily, there is an appropriate time of silent reflection on the readings. The Profession of Faith follows.\textsuperscript{19} During the words “by the power of 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.\textsuperscript{20}

e. The preferred option for the General Intercessions is to sing them. The presider introduces the intercessions.\textsuperscript{21} If the deacon composes the intercessions, he then leads the petitions.\textsuperscript{22} They are to be sung or announced from the ambo or other suitable place by the deacon, or by a cantor, lector or one of the lay faithful.\textsuperscript{23} The presider presents the concluding prayer.

4. The Liturgy of the Eucharist

a. At the Presentation of the Gifts, while the presider remains at the chair, the deacon prepares the altar, assisted by other ministers with book, corporal, purificator, pall when used, paten and all the communion cups.\textsuperscript{24} The bread and wine to be consecrated are ordinarily brought forward in the offertory procession. The deacon assists the presider in receiving the gifts of the assembly.\textsuperscript{25}

b. When the gifts are brought to the altar there should be one plate and one pitcher or flagon of wine. A small amount of water is added to the wine and then the wine is poured into the chalice and communion cups.\textsuperscript{26} The cups are arranged around the presider's chalice, but not where the presider or deacon tending to the Sacramentary could spill them. The empty pitcher or flagon is then taken to the credence table. The wine may also be placed into the communion cups at the credence table and brought to the altar.\textsuperscript{27}

c. When incense is used at this time, the deacon assists the presider in preparing the censer as a minister presents it. After the presider incenses the gifts, the deacon incenses the presider, concelebrants, the people and ministers with three sets of two swings with the thurible.\textsuperscript{28}

d. During the Eucharistic Prayer, the deacon stands near but slightly behind the presider.\textsuperscript{29} This is true even when there are concelebrants. The proper positioning of the deacon is always slightly behind the celebrant and not with other priests. When the presiding priest genuflects following the words of institution, the deacon bows.\textsuperscript{30} The deacon may assist by turning the pages of the Sacramentary for the presider.\textsuperscript{31}

e. As the Final Doxology is sung or spoken only by the presider and concelebrants, the deacon holds up 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 presider says the prayer for peace and greets the assembly. The deacon invites the assembly to share the sign of peace then he and the other ministers in the sanctuary exchange the sign of peace.\(^{32}\)

g. After the Sign of Peace the bread is broken and apportioned into as many plates as are required while the Lamb of God is sung.\(^{33}\)

h. Before the presider (and concelebrants) consume the consecrated host and drink the Precious Blood from the chalice the deacon steps back from the altar. After the presider (and concelebrants) consume, the deacon(s) then comes forward and receives Communion form the presider. The deacon does not consume in the same manner as the presider; he consumes after the presider from the priest himself.\(^{34}\) The deacon makes a gesture of reverence by bowing his head for both the consecrated host and the Precious Blood before reception.\(^{35}\) The presider assisted by the deacon with the chalice then offers Communion to the extraordinary ministers of communion who make the same gesture of reverence before they receive. The priest and deacon then hand each of the extraordinary ministers a communion plate of consecrated hosts or communion cup with the Precious Blood.\(^{36}\) All go to their stations.

i. The deacon is always the minister of the chalice unless the Precious Blood is not offered to the assembly.\(^{37}\) After each communicant has received the Precious Blood, both sides of the rim of the communion cup are wiped with the purificator.\(^{38}\)

j. Another minister may bring reserved hosts from the tabernacle after the priest(s) deacon(s) and extraordinary ministers of communion have moved to their stations.\(^{39}\) These reserved hosts should only be used when it becomes apparent that addition hosts are needed. The reserved hosts should not be placed in the vessels used by the ministers before distribution begins.\(^{40}\)

k. After Communion, any remaining Precious Blood must be consumed either at the altar or the credence table, it should 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 cleansed at this time or after the liturgy.\(^{44}\)

5. **The Concluding Rite**

   a. The presider and the deacon return to the chair for a brief period of quiet prayer and meditation.\(^{45}\) The prayer after communion is then presented.

   b. Announcements, following the prayer after communion, may be made by the presider, the deacon, or other suitable person.\(^{46}\)
c. When the Solemn Blessing is given, or the Prayer over the People said, the deacon says “Bow your heads and pray for God’s blessing.”47

d. Immediately after the blessing, the Dismissal is given. The deacon dismisses the people with the appropriate words.48 Singing the dismissal is preferred.

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, but is at a slightly quicker pace than the processional.

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 presider as needed in the normal care of the worship space after Mass as needed.

END NOTES:


2. The Book of the Gospels is venerated above all the books of readings by the Church. It’s binding is worthy, dignified, and beautiful. It is a sign of Christ present in the liturgy. It is reverenced 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 particular 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.


7. GIRM #118b.


9. GIRM #274; DD #9.

10. GIRM #49, #173.

11. GIRM #52.

12. GIRM #59; BG #20; DD #15, (also see Endnote 2 above).

13. BG #7-8.

14. GIRM #277; BG #18.

15. GIRM #58, #260; DD #15.

16. GIRM #175.

17. BG #21.

18. GIRM #66.

19. GIRM #45; DD #2.

20. GIRM #137.

21. GIRM #71; DD #19.

22. GIRM #177.

23. GIRM #71.

24. GIRM #178; RS #105-106; DD #20-21.

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; DD #20.

26. RS #105-106; DD #21.
27. RS #105-106 DD #21.
28. GIRM #277.
29. GIRM #179; DD #26.
30. BCL Newsletter 1990.
31. GIRM #179.
32. GIRM #181; DD #28.
33. GIRM #83; Norms #37; RS #73; DD #33.
34. GIRM #182, #244, #246; Norms #39; DD #33.
35. GIRM #160.
36. GIRM #160; Norms #39.
37. GIRM #182; Norms #26; DD #34.
38. Norms #45.
39. DD #30.
40. GIRM #85; Norms #30; RS #89; DD #30.
41. GIRM #183; Norms #44, #50, #52; RS #107; DD #41.
42. Norms #55.
43. Norms #51.
44. GIRM #183; Norms #53; Indult - Prot. 1382,01/L; RS #119; DD #42.
45. GIRM #43; DD #43.
46. GIRM #184.
47. GIRM #185.
48. GIRM #185.
49. GIRM #186; DD #45.
50. GIRM #274; DD #9.
51. BG #22; DD #44.
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, maintaining the Sacramentary, and performing all the speaking parts. The other deacon would be the Deacon of the Service, assisting the presider at the chair and altar. The Deacon of the Service 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 presider 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.
There are several options for the penitential rite at Mass, *option C* calls for the deacon (or other suitable minister) to make three invocations, divine praises or tropes. The first and third are concluded with Lord have mercy while the second is concluded with Christ have mercy. These are short, simple praises not long theological statements.

1. The current *Sacramentary* list eight examples of these divine praises. The deacon has the option to compose his own set of divine praises, which praise the wonders God has done for his people. These tropes should never be about our failings.

2. These tropes can be sung (or chanted) by the deacon or other minister(s) (i.e. the cantor or choir). If the tropes are chanted, they are chanted with the prior understanding of the presider.
THE DEACON AND THE PRAYERS OF THE FAITHFUL

The deacon normally leads the petitions of the General Intercessions. His knowledge of the needs of the community is expressed in prayer. However, if the deacon does not compose the petitions, then the one who composed them should be the one who leads the community in these prayers. Taking these petitions from books hardly realizes the true needs of the community.

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)

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. Nor should the petitions be used to identify the priest’s intention for the Mass.

3. The petitions may be sung or chanted. Singing or chanting the petitions is at the option of the liturgical planners with the prior knowledge of the presider.
4002.0

THE SACRAMENT OF MARRIAGE

4002.1

THE DEACON ASSISTING AT THE SACRAMENT OF MARRIAGE 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 General Intercessions, preparing the altar and gifts for the Eucharist, giving directions to the assembly, assisting with the cup, dismissing the assembly at the end of Mass, and assisting the priest in various other ways. The deacon may preach the homily.

Within a Mass, the deacon does not preside over the Rite of Marriage 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 Rite of Marriage 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 General Intercessions (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 MARRIAGE 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 Rite of Marriage also provides a “Rite 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 uses a copy of the Diocesan Policy on Marriage as a guide in preparing the couple for marriage. FOCCUS or PMI may be used in assessing marriage readiness.

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 Rite, a suggested aid is Rev. J. F. Champlin’s Together for Life, Special Edition for Marriage Outside Mass

g. Rehearse the wedding party in preparation for the wedding liturgy.

h. Process the civil marriage license and notification of proper civil offices.

i. Process the notification of the church(s) of Baptism of the marriage of the Catholic parties.
j. Process the proper entries of the marriage into the sacramental records of the parish in which the marriage took place.

3. **THE CELEBRATION OF THE WEDDING LITURGY**

In all wedding celebrations and in particular at weddings 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 presider’s chair to hold various items used in the liturgy such as the Ritual, a dish to hold the rings, holy water and aspergelum. It is commendable that servers assist which would render the use of this table unnecessary.

   b. *Prie-dieu* and chairs, if needed, in sufficient number are arranged facing the presiding deacon. 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 INTRODUCTORY RITE**

a. Suggested forms for the procession are:

   The deacon leads the groom’s party into the sanctuary after which the bride’s procession begins. The bride, groom, and party are welcomed and received into the sanctuary.

   The presiding deacon processing from the narthex up the center aisle, and then the groom’s and bride’s parties come in as rehearsed. The deacon welcomes and receives the parties into the sanctuary for the rite.

   In smaller weddings, all (including guests) may gather in the narthex or outside the church. As music begins, the assembly enters into the church to their designated places.
b. The deacon welcomes all with the sign of the cross, a liturgical greeting, and a few words of welcome followed by the opening prayer.

7. THE LITURGY OF THE WORD

a. The liturgy of the word takes place in the usual manner using readings solely from the sacred scriptures. The couple in collaboration may select them with the deacon.

b. The reading of the scriptures takes place from the ambo using a Lectionary and the Book of the Gospels may used as well. Missalettes and sheets of paper pulled from a pocket are not considered appropriate for the liturgy of the word.

c. The readers and psalmist/cantor should be well rehearsed. It is preferable that there be one reader assigned to each reading with the gospel reserved to the deacon. There may be a gospel procession with candles and incense.

d. Before reading the gospel, the deacon bows low before the altar and says quietly “May the Lord be in my heart and on my lips that I may worthily proclaim his Gospel. Amen.” The deacon then makes the sign of the cross and moves to the ambo.

e. The deacon indicates that the assembly should stand. Greets the people, signs the gospel in the usual way. If incense is used, the gospel is now honored with incense. He then proclaims the gospel. At the end of the gospel, the deacon reverences the gospel with a kiss and says quietly “May the words of the gospel wipe away our sins.”

g. The deacon invites the assembly to be seated for the homily drawn from the sacred scriptures. A short period of sacred silence is to be observed after the homily.

8. THE RITE OF MARRIAGE

a. The presiding deacon moves to the center of the sanctuary and invites the bride and groom with their attendants to come forward. The assembly should be able to hear and see the rite take place.

b. The deacon faces the couple for the “Introductory Address” and “Consent”.

9. THE BLESSING AND EXCHANGE OF RINGS
a. The designated member of the bridal party then hands over the rings placing them on a plate or in the joined and cupped hands of the bride and groom.

b. The deacon blesses the rings using the selected prayer from the rite and may sprinkle the rings with holy water. The deacon may assist the couple if needed with the “N., take this ring...” as they place the ring on the finger.

10. THE GENERAL INTERCESSIONS

a. The deacon instructs the assembly to stand and says the invitatory for the General Intercessions in the usual way. The General Intercessions may be prepared in collaboration with the couple.

b. A reader or assisting minister sings (or says) the intentions allowing time for the people’s response.

c. Omitting a final concluding prayer, the deacon extends his hands over the couple and blesses them. The blessing may be as found in the Rite of Marriage:
   no. 33 “Father, by your power...”
   no. 120 “Holy Father, you created mankind...”
   no. 121 “Holy Father, creator of the universe...”
In the case of a marriage between a Catholic and an unbaptized person no. 65 in the Rite of Marriage is used.

11. CONCLUSION OF THE CELEBRATION

a. The Lord’s Prayer is said or sung by all.

b. In celebrating Marriage outside Mass, Holy Communion is not to be offered.

c. The ritual “Rite of Marriage Outside of Mass” does not include a sign of peace. However, pastoral need may suggest its inclusion after the Lord’s Prayer. If the sign of peace is observed, the deacon invites all to share a sign of peace allowing adequate time for it to take place with the wedding attendants and the family.

d. Local custom and personal devotion may indicate that the bride (and groom) visit a shrine of the Blessed of the Virgin Mary for prayer and a votive offering. While this is a long-standing practice in the Church, it is not part of the Marriage ritual. The couple would best do this personal devotion at the wedding rehearsal.
e. The couple returns to the sanctuary and may kneel for the final blessing which may be the simple blessing or one of the solemn blessings chosen by the couple.

f. The deacon then dismisses the assembly as at Mass.

g. The couple may lead the recessional followed by the wedding party and the deacon with assisting servers.
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 4021 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 (or priest) to receive the vows in full or in part in this type of marriage. If the deacon (or priest) 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 or without a cope) are suitable vesture for marriages of this type.
THE SACRAMENT OF BAPTISM

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. (Diocesan yellow form #36)
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...” No. 10,3 “General Introduction” Rite of Baptism for Children

III. Vestments - see 4000.2

IV. The ritual is found in:

A. Rite of Baptism for Children, Catholic Book Publishing Co., 1970

V. A full and rich celebration of the sacrament includes the use of the various ministries of music, lectors, and servers.
VI. THE RITE

A. Reception of the Children (Rite of Baptism for Children, [RBC] No. 32-43)

1. The people may sing a psalm or suitable hymn as the vested deacon accompanied by assisting ministers to the doors of the church where the parents and godparents are waiting with the ones to be baptized.

2. The deacon with a liturgical greeting and with additional words of welcome briefly reminds all present of the “. . . children as gifts from God, the source of life, who wishes to bestow his own life on these little ones.”

3. The deacon then questions the parents (37 - 40) and then signs the ones to be baptized with a cross on the forehead inviting parents and godparents to do the same.

4. Then the deacon invites those participating to take part in the liturgy and led by deacon in procession to enter the body of the church during which a psalm or song is sung.

B. Celebration of God’s Word

1. (RBC, n. 44-46) additional scriptures may be read selected from nos. 186-194, 204-215 for the Liturgy of the Word.

2. A short homily is given after which there is a period of silence which may then be followed with a suitable song.

3. Intercessions (Prayer of the Faithful) (RBC, nos. 47-48)

   a. If the children had been taken out during the Liturgy of the Word since they will now be prayed for.

   b. Additional intercessions may be included which were may have been composed during the parents baptismal preparation. The names of the children’s patron saints may be added as well as the parish’s patron(s) be added to the Litany of the Saints which may be sung.

4. Prayer of Exorcism and Anointing before Baptism (RBC, nos. 49-52)
a. In this rite, God is asked to watch over these children that they may be freed from the slavery of sin and strengthened by God’s goodness and power.

b. The anointing before baptism with the Oil of Catechumen may be omitted if the minister of baptism judges it to be pastorally necessary or desirable.

c. If the Baptistry is at a distance, all may go to the font in procession with song. If nearby, the parents, godparents, and children accompany the deacon to the font.

C. Celebration of the Sacrament

1. Blessing and Invocation of God over Baptismal Water (RBC, nos. 54-55)

a. In readiness at the font should be the lit Paschal candle, plenty of water in the font, towels, baptismal candle(s), and perhaps a pouring vessel. Participation aids might be a distraction.

b. There are a number of optional prayers including situations when the baptism occurs during the Easter season and if the water is already blessed.

c. The touching of water with the right hand may be more expressive by holding a handful of water and allowing it to flow back into the font.

2. Renunciation of Sins and Profession of Faith (RBC, nos. 56-59)

3. Baptism (RBC 60-61)

a. If the child is baptized by the pouring of water, one parent may hold the child while the other parent may place their hand on the baby. Godparents may place their hands on the parents.

b. If immersing the baby, grasp the baby firmly before placing it up to the neck in water. (Warm water is a thoughtful gesture!) A padded table and fluffy towels should at hand to dry and clothe the baby.

c. If the baby is undressed, a towel or diaper over the genital area is advisable.
d. The triple immersion and/or pouring is absolutely essential to the rite.

4. Anointing with Chrism (RBC, No. 62)

   a. In the anointing after baptism, with a generous amount of Sacred Chrism (SC on the oil container) anoint the crown of the head, not the forehead. Be careful not to press on the baby’s soft spot and allow the chrism to remain on the head.

   b. Say the words with the action.

5. Clothing with White Garment

   a. Those baptized are preferably now dressed in their white garments. If the baptized were already dressed in their white garments, the deacon gestures toward it and may alter the words slightly to “See in the new white garment you are wearing this day the outward sign of your Christian dignity.”

   b. Say the words with the action.

6. Ephphetha or Prayer over Ears and Mouth - is an optional rite

D. Conclusion of the Rite

1. The Lord’s Prayer

   a. All return to the altar where the child will one day receive the Eucharist. The child’s baptismal candle remains lit.

   b. The deacon introduces the Lord’s Prayer which is sung or said by all

2. Blessing and Dismissal

   a. The deacon blesses the mother first, who is holding the child in her arms, then the father, and lastly the assembly.

   b. Other forms of the blessing are found in nos. 247-249

   c. The assembly is then dismissed and all may sing a hymn which expresses thanksgiving and Easter joy or the “Magnificat.”
d. Where it is the custom the baptized child may be brought to the altar/shrine of the Blessed Virgin Mary.

VII. “Rite of Baptism for One Child” Rite of Baptism for Children nos. 72 – 106

VIII. “Rite of Baptism for a Large Number of Children” Rite of Baptism for Children nos. 107 – 131

IX. “Rite of Bringing A Baptized Child to the Church” Rite of Baptism for Children nos. 165 – 185

X. “Various Texts for Use in the Celebration of Baptism for Children” Rite of Baptism for Children no. 186

- These sections include various scriptures from the Old Testament, Psalms, New Testaments, and Gospels as well as additional texts for various prayers that may be used in celebrating baptism with 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 29-30 of the “Introduction” to Rite of Baptism for Children

II. The Celebration of Baptism Within Mass

The celebration of baptism within Mass belongs to the presider. “At the celebration of the Holy Eucharist, the deacon assists those who preside at the assembly . . .” (Directory for the Ministry and Life of Permanent Deacons No. 32).

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 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 taking into account 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 General Intercessions are introduced by the presider, 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 presider 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 rite of baptism. The priest begins it in the usual way by saying “The Lord be with you.” and the deacon saying, “Bow your heads and pray for God’s blessing.”
   2. The deacon dismisses the assembly.
THE SACRAMENT OF CONFIRMATION

DEACON AT THE PARISH CELEBRATION OF THE SACRAMENT

According to the Ceremonial of Bishops:

“...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 assemble 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.” (paragraph 25-26)

1. The bishop has asked that a deacon assist at the parish celebration of confirmation. The diocese is fully aware that not every parish has an assigned Deacon; therefore, the planning committee for the parish’s celebration of the Sacrament of Confirmation can call upon the Diocesan Office of Liturgy to arrange for a deacon to be scheduled.

2. The Deacon(s) already assigned to the specific parish should automatically be called upon to assist at all Episcopal liturgies. If due to some personal conflict in the deacon’s schedule, the parish deacon(s) cannot be present to assist the bishop, the Office of Liturgy should be notified so that another deacon may be assigned.

3. The Deacon(s) are to respond directly to the Master of Ceremony and liturgy planning committee regarding his liturgical presence and responsibilities.
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 (Ceremonial par 461).

   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...(Ceremonial par 465)

   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 be a deacon at the celebration of confirmation. It is preferred that he be the deacon of the service and thus represent all those being confirmed through his unique role and relationship to the community as deacon.
I. Guidelines for deacons are taken from:
A. Order of Christian Funerals (1989);
B. Appendix: Cremation (1997);
C. Order of Christian Funerals including Appendix 2: Cremation (1998);
D. “Order of Christian Funerals - Directives of the Diocese of Columbus”

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 (nos. 101 - 108)
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 (nos. 118)

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. Prayer of Intercession
   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)
   iii. 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 presider before the funeral) may speak in remembrance of the dead after the Prayer After Communion at Mass.

d. 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 Liturgy (Mass nos. 128-176; Outside Mass nos. 177-203)

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
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 should 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, a different reader for each. The deacon reads the gospel
3. The deacon may also give the homily. 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 scriptures readings.
4. The intercessions take the usual form and the petitions are announced by the deacon. If the funeral liturgy is outside of Mass, the presiding deacon may introduce and conclude with an assisting minister announcing the petitions. The intercessions are for the deceased and all the dead, the bereaved and all who mourn, and for the assembly. The intercessions in the Order of Christian Funerals may be used or new intercessions may be composed.

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. Other gifts brought up may be for the poor and the church. No other items (symbolic or not) may be brought forward.

D. Final Commendation and Farewell

1. After the Prayer after Communion, it is permissible that one person speak in remembrance of the deceased. As mentioned elsewhere, the person should be an accomplished speaker and submit the text prior to the funeral liturgy

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
   at the conclusion, the presiding (or assisting) deacon says “In peace, let us take our brother/sister to his/her place of rest.”

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 (a cope may be used, 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 (nos. 204 - 223)

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 (General Guidelines nos. 224-233)
A. Vigil for a Deceased Child (nos. 247-263)

B. The rites of “Prayers After Death” (nos. 101-108) and “Gathering in the Presence of the Body” (nos. 109-118) from the Order of Christian Funerals are readily adapted to the circumstances of a deceased child.

C. The Funeral Liturgy (nos. 264-315)

1. Funeral Mass for a Deceased Child (nos. 277-294)

2. Funeral Liturgy for a Deceased Child Outside of Mass (nos. 296-315)

D. Rite of Committal for a Deceased Child (nos. 316-335)

E. Rite of Committal with Final Commendation for a Deceased Child (nos. 327-336)

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 cremains 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 the reverent disposition that the Church requires.

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 cremains.

   b. The cremains 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 make reference to the honoring or burial of a body.
d. Since only Christian symbols are to be used, all other symbols, memorabilia or photographs of the deceased are not to be used in the church.

e. During the introductory rites of the funeral liturgy, the vessel containing the cremains may be placed on a small stand or table at the entrance of the church. They may not be covered with the pall. The cremains 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 or Associate Director(s) of the Diaconate Office is to be notified. It is the office’s responsibility to notify the Bishop and the Vicar General. The Director or Associate(s) 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 recommended 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 Liturgy, or some other well-qualified person be requested to serve as the master of ceremonies for the funeral Mass.

5. Available in the Diaconate Office for the funeral of a deacon 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. No. 398 in the Order of Christian Funerals provides a number of short prayers that may be used in different places including two written especially for a deacon.
CELEBRATIONS WITH THE BLESSED SACRAMENT

PRESIDER AT LITURGY OF THE WORD AND HOLY COMMUNION

1. The order to be followed in a celebration that does not include Mass consists of two parts, the celebration of the word of God and the giving of Holy Communion. Nothing that is proper to Mass, and particularly the presentation of the gifts and the Eucharistic prayer, is to be inserted into the celebration. The order of celebration is to be arranged in such a way that it is truly conducive to prayer and conveys the image not of a simple meeting but of a genuine liturgical assembly.

2. As a rule the texts for the prayers and readings for each celebration are to be taken from The Roman Missal (Sacramentary) and the Lectionary. The prayers taken from the Roman Missal may need to be changed so that any reference to sacrifice is eliminated. Using the prayers from the Roman Missal will follow the cycle of the liturgical year and will pray and listen to the word of God in communion with the other communities of the Church.

3. The deacon presides in accord with his ministry in regard to the greetings, the prayers, the gospel reading and homily, the giving of communion, and the dismissal and blessing. He wears the vestments proper to his ministry, that is, the alb with stole, and, as circumstances suggest, the dalmatic. He may use the Presidential chair. However, there is a greater sign value highlighting the difference between Mass and a communion service is the presider’s chair is empty.

4. Preparation of the celebration should include careful attention to a suitable distribution of offices, for example, for the readings, the singing, etc. and also to the arrangement and decoration of the place of celebration.

5. 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. (See 4065)

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

7. 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, Good Friday (only at
the celebration of the Passion of the Lord), 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: These point 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 are:


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 on 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 (nos. 62-70)
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, especially if unknown to the child will need to take the time to establish a friendly and easy relationship and so the rite may be somewhat informal.

3. The inclusion of family and friends in these celebrations is important as well as their input in the choices of prayers and scripture.

**Communion of the Sick (nos. 71 - 96)**

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. A table may be prepared covered with a white cloth and lit candles on which to place the Blessed Sacrament. A glass of water should be at hand to aid the sick person in swallowing the host.

If the sick person cannot receive communion under the form of bread they may receive under the form of wine. 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.

Pastoral Care of the Sick provides a number of models in which to give communion to the sick. Depending on the situation, the place or the capabilities of the sick person adaptations may need to be made

**Anointing of the Sick (nos. 97-160)**

A. The Sacrament of Anointing is the proper sacrament for those Christians whose health is seriously impaired by sickness or old age. The reception of the sacrament should not be delayed but while the sick person is capable of active participation. The deacon, as a collaborator in ministry, will often be the one to prepare the sick for the sacrament as well as notify and assist the priest who administers this sacrament.
B. Since the illness of one member affects the entire Body of Christ, it is desirable that the community of at least family, friends and neighbors gather with the sick person for the anointing.

C. If the sick person desires the sacrament of penance, it is preferable that this be done at a previous visit. But in the case of necessity, the sacrament of penance may be celebrated in the context of the visit.

D. The anointing of the sick may be repeated when the sick person has recovered and then fall sick again or if during the same illness the condition becomes more serious.

E. Upon recovery, the sick person who has recovered should be encouraged to give thanks, especially by participating in Mass.

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

1. Anointing outside Mass (nos. 111-130) 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 (nos. 131-153) 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 (149-160) 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** (nos. 161-296)

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. Nos. 169-174 are notes that help bring focus to the various aspects of this ministry.

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** (nos. 175-211)

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** (nos. 189-151)
   a. The ritual Mass for Viaticum or the Mass of the Holy Eucharist may be celebrated. See no. 184 for those days when another Mass is to be used.
   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** (nos. 197-211)
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** (nos. 212-222)

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** (nos. 223-230)

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_ (no. 297-298)

These readings may 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 in spite of appearances. There is a value to the reading of the scriptures even if there is no discernable response.

No. 298 contains the readings from scripture for the Mass of Viaticum.

_Rite of Reconciliation of Individual Penitents_ (nos. 299 305)

It is the form used by a priest to celebrate the Sacrament of Penance when it is necessary during communion of the sick, anointing of the sick, or the celebration of Viaticum.

_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.
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 dalmatic or 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 deliver the readings, whether the readings are long or short.

4. The psalms are prayed or sung in one movement (or “directly”). Alternate verses or strophes which may be sung by two choirs or two parts of the group, or responsorially, 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 this 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 Morning Praise 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, “Lord, 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.”
REFERENCE:

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 presider and assist the presider when ever necessary.

3. The assisting deacon would read 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.

REFERENCE:

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 would be vested in alb and stole.

3. The music ministry should be a part of this community’s celebration.

4. A simple entrance procession greeting and reminder that the celebration is not a Mass.

5. The entire liturgy of the word should be celebrated: readings for Ash Wednesday and homily.

6. The blessing and distribution of ashes follow the homily.

7. There should not be distribution of communion at these celebrations.

8. The celebration concludes with the general intercessions concluded with The Lord’s Prayer, closing prayer from the sacramentary (Prayer after communion with the word communion replaced with the words: reception of ashes), simple blessing and dismissal.
THE DEACON AND THE MINOR RITES OF THE RCIA

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 RCIA. The entire community is involved in this journey and should be included in the celebration of these rituals of exorcism, blessing and anointing when ever possible.

1. When these rites 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 presider 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 community’s worship space, the deacon is to wear an alb and stole. If they are celebrated in a less formal location, the deacon should dress in attire that reflects his ministerial relationship to the community (i.e. business suit).

Reference: Rite of Christian Initiation of Adults, various publishers.
DEACONS AND THE COMMUNITY’S PUBLIC DEVOTIONS

1. Devotions
There are a number of 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 best 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 particular 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.” (CSL13)

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.

4. Assisting ministers such as lectors, psalmists/cantors, servers, and music ministry have a place in devotions.
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

“... laymen and laywomen, in virtue of the universal priesthood, ... may celebrate certain blessings, ... But whenever a priest or deacon is present, the office of presiding should be left to him.” Book of Blessings, “General Introduction”, 18 d

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 rites 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 bringing to mind 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.

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 in 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
CONTINUING EDUCATION GUIDELINES FOR ORDAINED DEACONS

I. PURPOSE: The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States (forthwith, ND) 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. (ND No. 254) This publication 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 197 East Gay Street. It is intended to be a self evaluation guide.

II. REQUIREMENTS: That all deacons given faculties to function within the Diocese of Columbus successfully complete a minimum of 12 hours of continuing education each year or 36 hours every three years.

Deacons as a body of professionals in ministry must constantly update themselves with practical continuing education to insure 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 in order 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. (ND Nos. 246-249)

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 three 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. (ND Nos. 251-252) 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. (ND No. 251) this should be a part of a broader focus on mission. (ND No.252)

C. Credit may be recorded in whole or in part using the following areas defined in ND No.256. All must comply with the general guidelines stated in Par. A., above, and must have the approval of the Office of the Permanent 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. Other forms of study as approved by the Office of the Permanent Diaconate

5. Distance learning (e.g., using the internet or correspondence to access an approved course of study)

6. Ministry reflection groups [NOTE: This needs to be defined. The ND simply mentions it.]

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 Permanent 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 Permanent Diaconate Office, 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. Adult enrichment courses at parished 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.


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.
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 of the Diaconate Office

- Meet with appropriate consultants in the Department of Religious Education to receive and review the current materials for teaching the certification courses

- Use the objectives and notes developed by the Department of Religious Education

- Be willing to work with the Diaconate Office and the Department of Religious Education on the continuous improvement of the certification process and the improvement of personal skills in this area.

- Have a transcript on file with the Department of Religious Education documenting appropriate background for teaching.

To facilitate the certification courses one must have advanced certification and facilitator’s training from the Department of Religious Education.

-Established in cooperation with the Office of the Diaconate and the Diocesan Department of Religious Education Fall, 2003
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. During July and August of each year, deacons who have been ordained 3 years earlier will be requested by letter to submit the continuing education record for review by the Director or Associate Director of the Diaconate Office. Each 3 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 the Diaconate. 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 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.
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).
POST ORDINATION FORMATION

Under the directives of the *National Directory for the Formation, Ministry, and Life of Permanent Deacons*, “newly ordained deacons are to complete three years of post-ordination formation. There are particular 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 (*National Directory* paragraph 251).”

**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 Diaconal Convocation and special workshops planned for the newly ordained on topics that incorporate continual formation in the dimensions of human, intellectual, spiritual and pastoral over a three year period. The newly ordained deacon will complete approximately 72 clock hours of post-ordination formation which shall include the convocation, formation sessions and the option of completing an online (one) course from the Pontifical College Josephinum Distance Learning Program for the Diaconate each year.

**Mandatory Formation:**
For the following events, attendance is mandatory unless the Deacon contacts the Post-Ordination Director informing him of his option of taking an online course from the Pontifical College Josephinum Distance Learning Program for the Diaconate. (Evaluation and certificate of completion is required)
Should an emergency arise or a conflict, please notify the Director of Diaconate in writing asking permission to be excused. Please make arrangements with your pastor to be free from parish duties and responsibilities.

**Newly-Ordained Post-Ordination Formation**
Three Year Calendar

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<thead>
<tr>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
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<tr>
<td>March - Human</td>
<td>March - Intellectual</td>
<td>March - Pastoral</td>
</tr>
<tr>
<td>May – Intellectual</td>
<td>May – Human</td>
<td>May – Spiritual</td>
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<tr>
<td>July – Spiritual</td>
<td>July - Pastoral</td>
<td>July – Human</td>
</tr>
<tr>
<td>October – Pastoral</td>
<td>October - Spiritual</td>
<td>October - Intellectual</td>
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</tbody>
</table>
**Option** – One area can be covered with a course from Pontifical College Josephinum Distance Learning Program for the Diaconate each year. The newly ordained deacon must show verification of his registration and/or course work completion in order to be excused from a session devoted to the dimension he is covering in the distance learning course.

**Location of Quarterly Sessions:** to be determined

**Time:** 9:30 am to 3:00 pm

**Outline of the Day:** The outline of the day consists of Morning Prayer, Seminar Part 1, Mass (optional) Lunch, Seminar Part 2, and Evening Prayer.

**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 ([National Directory](https://example.com) paragraph 245).”

**Possible Topics:**
The Persona of the Newly Ordained Deacon
Relationships: The wife and children of the deacon
Time Management with Family, Job, and Ministry
Handling Stress within Ministry
Pastor and Deacon Relationship
When to say “Yes” and when to say “No”
Deacon as Servant Leader

**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 ([National Directory](https://example.com) paragraph 248).”
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 is 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 diakonia 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 246).”

“Some recommended spiritual exercises to assist the deacon in developing and promoting his spiritual life include the following: (National Directory paragraph 247)

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”

Possible Topics:
The Prayer Life of the Deacon
An Icon of the Servant Christ
Leading a Virtuous Life
Family Spirituality
Relationship between the Deacon and his Spiritual Director
Brief Marriage Encounter for the Deacon and His Wife

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 (National Directory par 249).”

Possible Topics:
Deacons within the Pastoral Plan of the Diocese
Ministry to the Sick, Homebound and Hospitalized
Prison Ministry
The Ministry of Listening
Preparing Couples for Marriage
Ministry to Struggling Marriages
Bereavement Ministry
Member of an RCIA Team
Referrals and Shared Ministries within a Pastoral Team
6000 SERIES

6000.0  Formal Application and Inquiry
  6000.1 Informational Guide for Pastors
  6000.2 Aspirancy Period

6001.0  Age and Marriage Requirements

6002.0  Admission Screening Procedures

6003.0  Waiver of Right to Access of Information
  Statement of Purpose
  6003.1 Waiver of Right to Access of Information
          Form Letter

6004.0  Completion of Confidential Data
  Form Letter
  6004.1 Confidential Data Form

6005.0  Instruction Letter - Applicant Personal Narrative
  6005.1 Applicant Personal Narrative

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 application:

- Men who have completed the diocesan lay ministry formation program and who are recommended by the director.

- 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.
AN INFORMATIONAL GUIDE FOR CLERGY

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.
- 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
- He will have completed the requirements of the Lay Ministry Program (Component I) and classes as required by the Office of the Diaconate.
- 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.
- The present pastor, parish staff and parish council endorse him.
How often are new formation classes begun?

The formation classes are on a **four-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 class began in 2001. Therefore, another class will begin screening in 2005, 2009 and so forth. Applications for the program are accepted at least one-year preceding the beginning of a new class. The screening process is a minimum of a one 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 (an 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 or not 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 the Diaconate School of Theology, can he be relatively sure that he will be ordained a deacon?

No. Like the Seminary Formation Program, the Diaconate Formation Program constitutes **one more period of discernment**. The candidate may find, as he learns more about himself and the Diaconate that ordained ministry is not his calling. Periodic evaluation of each man by his pastor and teachers in addition to regular self-evaluation allow the formation staff to assist each individual in his vocation journey. These may result in either the student or the formation faculty suggesting that the formation relationship be terminated.
How long is the formation program for deacons?

The Formation process must be a minimum of four years. Once a man is accepted into the Diaconate School of Theology (after completion of a one-year Aspirancy period which includes prerequisites and recommendation of the Candidates 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.
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.

Ordinarily, the Aspirant path is one year in duration and is included in the four-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 the Diaconate and a Candidate Screening Board made up of clergy and laity. The Director of the Office of the Diaconate develops the Board.

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 6002.0 and The National Directory (paragraphs 182-203) 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, 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
Propaedeutic Period

The Screening Procedure for the Diaconate School of Theology consists of:

- Completion of Confidential Personal Data Form.
- Completion of Applicant Personal Narrative in which the applicant describes his faith journey in considerable detail. The finished copy is to be typewritten.
- Review by the Diaconate School of Theology Candidate Screening Board with possibility of a personal interview.
- 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. The psychological evaluation becomes part of the applicant’s personnel file, which is to be maintained by the Diaconate Office.
- Assurance of ministry opportunities for an applicant by his Pastor.
- Assurance of cooperation from the applicant’s Pastor.
- Final review of application and screening data by 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 and preparation for Year II.
WAIVER OF RIGHT TO ACCESS OF INFORMATION

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.
Dear

You are now in the process of applying to the Diaconate 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 to set forth the following agreement:

In regards to our considering 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 agree to waive any 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 waive any right of access to information concerning the reflections and deliberations of the staff of the Deacon School of Theology, 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.

We agree that confidential information received by us about you will be shared only among the staff of the Deacon School of Theology, 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 this letter and return it to our office within two weeks. A copy is enclosed for your reference.

We thank you for your cooperation in meeting this and all requirements of the application process for the Deacon School of Theology.

Sincerely,

Director, Office of the Diaconate

I have read this letter, retained a copy for myself and by my signature, indicate that I am in full agreement with its terms, and hereby waive my right of access to information about me compiled by the Deacon School of Theology of the Diocese of Columbus.
Applicant’s signature
Applicant’s spouse’s signature (if married) ________
Pastor’s signature attesting that the applicant and his wife, if married, are both registered and active members of a Roman Catholic parish
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 6003.0 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.

Enclosures: Confidential Personal Data Form
Waiver of Right to Access of Information Form
CONFIDENTIAL PERSONAL DATA
FOR
DIACONAL FORMATION
DIOCESE OF COLUMBUS

Date: ___________________________ Soc. Sec.#: ___________________________

I. FAMILY BACKGROUND

**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: ___________________________

**Spouse:**

Name:

Last  First  Middle

Date of Birth: ___________________________ Place of Birth: ___________________________

City  State (Country)

Religion: ___________________________

**Children:**

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**Applicant’s Father:**

Name:

Last  First  Middle

Living: ______  ______  Deceased: ___________________________
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**Occupation:**

**Religion:**

**Address:**

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**Education Completed:**

**Applicant’s Mother:**

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**Living:**

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**Address:**

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**Parent’s Marital Status:**

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**Applicant’s Brothers and Sisters:**

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<th>Job Title</th>
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<th>To Month/Yr</th>
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**II. Occupational Status:**

**Applicant:**

**Present Employer:**

**Occupation/Title:**

**Address:**

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**Prospects for Continued Employment:**

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<th>Good</th>
<th>Fair</th>
<th>Poor</th>
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**Phone:**

**Ext:**

**Previous Employers:**

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<th>Job Title</th>
<th>From Month/Yr</th>
<th>To Month/Yr</th>
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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 full explanation on a separate sheet.

**Spouse:**
List all high schools attended:

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<th>School</th>
<th>City and State</th>
<th>Dates of Attendance</th>
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List all colleges attended (indicate Public, Catholic, Private, Seminary) and post graduate work:

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<th>College/University</th>
<th>City/State</th>
<th>Dates Attended</th>
<th>Major</th>
<th>Degrees or Years Completed</th>
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List any health conditions:

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:

<table>
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<tr>
<th>Branch of Service</th>
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<th>Type of Discharge</th>
<th>Combat</th>
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Duties (mode of service): Reserve Status:

What did you like about the service?
V. **DOCUMENT COPIES NECESSARY FOR APPLICATION:**
- Certificate of Baptism, dated within six months of date of application
- Certificate of Confirmation
- Certificate of Marriage (where relevant)
- Decree of Annulment (where relevant)
- Decree of Divorce (where relevant)
- Health Evaluation
- High School and College Transcripts
- *Protecting God’s Children* Certificate
- BCI Report/Finger Printing

VI. **References:** Please list the names and addresses of five qualified references on a separate sheet.
Please mail completed forms and documents to:

Office of the Diaconate
197 East Gay Street
Columbus, OH 43215-3229
FORMAL APPLICATION PERSONAL NARRATIVE LETTER

As part of the application process to the Diaconate School of Theology, an applicant requested to complete a personal narrative based on the eight “Write About” statements accompanying this letter. We ask that you use a separate sheet of paper for each response, that you type the responses and that you include your name on each response sheet.

This part of the application process must be completed in a thoughtful and forthright manner.

APPLICANT PERSONAL NARRATIVE

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. Write about leadership experiences you have had within your parish.

6. Write about civic and employment leadership experiences you have had.

7. Write a brief paragraph about your understanding of each of the seven sacraments.

8. Write about what you would say to a significant person in your life who asked, “Why do you want to be a deacon?”
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 Diaconal Council will work closely with the Director of the Diaconate and the consultors 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 particular 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 LEITOR

(To be written in own handwriting)

Your Address
City, State, Zip
Current date

Most Reverend
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Dear Bishop (N),

I am a candidate for the Diaconate from (Parish) in (City). I have reached the point in my formation that I am qualified 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
Current Date

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Dear Bishop (N),

I am a candidate for the Diaconate from (Parish) in (City). I have reached the point in my formation that I am qualified 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 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 petitioner's own hand, is required, as well as the acceptance by the Director of the Office of the Diaconate, 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 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

Dear Bishop (N),

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

Dear Bishop (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)
PROFESSION OF FAITH

I (N), with firm faith, believe and profess all and everything that is contained in the Symbol of Faith.

That is:

\[ \text{I believe in one God,} \]
\[ \text{the Father Almighty, maker of heaven and earth, and of all things visible and invisible.} \]

\[ \text{I believe in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages.} \]
\[ \text{God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the} \]
\[ \text{Father. Who made all things. Who for us men and for our salvation came down from heaven. And} \]
\[ \text{he became flesh by the Holy Spirit of the Virgin Mary; and was made man. He was also crucified for} \]
\[ \text{us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to} \]
\[ \text{the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again} \]
\[ \text{in glory to judge the living and the dead and of his kingdom there will be no end.} \]

\[ \text{I believe in the Holy Spirit, the Lord and Giver of Life, who proceed from the Father and the Son.} \]
\[ \text{Who together with the Father and the Son is adored and glorified, and who spoke through the} \]
\[ \text{prophets.} \]
\[ \text{I believe in One, Holy, Catholic, and Apostolic Church.} \]
\[ \text{I confess one baptism for the forgiveness of sins.} \]
\[ \text{I await the resurrection of the dead.} \]
\[ \text{I believe in the life of the world to come.} \]
\[ \text{Amen.} \]

\[ \text{I firmly embrace and accept all and everything which has been either defined by the Church’s solemn} \]
\[ \text{deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith} \]
\[ \text{and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of} \]
\[ \text{the Holy Church of Christ, its sacraments and the sacrifice of the Mass,} \]
\[ \text{and the primacy of the Roman Pontiff.} \]

Signature: 

Date:
OATH OF FREEDOM

I, (N), 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 convicted 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:
STATEMENT OF SPOUSAL CONSENT

(sample)

I, (N), spouse of deacon candidate do hereby consent to his ordination to the Diaconate. I will support him in his ministry.

Signature:

Date:
PETITION FOR ORDINATION TO THE DIACONATE

(Handwritten)

Date

Most Reverend (N)
Bishop of Columbus
198 East Broad Street
Columbus, Ohio 43215

Dear Bishop (N),

I, (N), a candidate for orders for the Diocese of Columbus, do hereby petition that I may be advanced to the order of Diaconate. I make this request freely, motivated by no consideration other than the Glory of God, the service of the Church of Columbus and my personal salvation.

I am fully aware of the specific obligation attached to this order, and swear in God’s sight and with the Holy Gospels at hand. I hereby renew my profession of Faith in all that the Holy Roman Catholic Church believes and teaches; having reviewed the Symbol of Faith, I subscribe to it with open mind and heart; I declare my intention of remaining in the Diocese of Columbus.

Respectfully yours in Christ,

Signature

Sworn before and Witnessed by:

Date:
7000 SERIES

7000.0  Mission Statement

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
        7010.5  Scheduling of Classes
        7010.6  Academic Advisor

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
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) 2004 document, *National Directory for the Formation, Ministry and Life of the Permanent Deacons in the United States* and the *Basic Norms for the Formation of Permanent Deacons* (Congregation for Catholic Education, 1998).

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.
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 role of 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
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 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 work place

3. PASTORAL CARE:
   - Methods of counseling individuals and groups
   - Recognition of the need for referral for professional attention and particular attention to the local parish 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 the 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 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.
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


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. Video-taping will be used.
7005.0

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


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

MORAL THEOLOGY

Mo 7006.1 General 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. Contemporary debates on moral norms.

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 Social Teachings of the Roman Catholic Church

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.
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 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.
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.
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 Ordination Rehearsal and Preparation: The Theology of the Ordination Rite for Deacons

A practical study of liturgy from historical, anthropological, and theological viewpoints. All practicums will have a video-taping component, as well as a seminar setting to discuss various styles of presiding, liturgical movement and protocol.
7010.0

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
ATTENDANCE

All academic courses and formation weekends require mandatory attendance. Please notify the Office of the Diaconate in case of a problem or emergency.

Housing and meals at the Pontifical College Josephinum 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, formation weekends and diaconal functions. 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

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<thead>
<tr>
<th>Grade</th>
<th>Description</th>
<th>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>Superior</td>
<td>93-100</td>
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<tr>
<td>B+</td>
<td>Excellent</td>
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<td>B</td>
<td>Above Average</td>
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<td>C+</td>
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<td>C</td>
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<td>P</td>
<td>Successful completion of Formation Weekend</td>
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<td>U</td>
<td>Unsuccessful completion of Formation Weekend</td>
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<td>Audit or Independent Study</td>
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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 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.
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.
SCHEDULING OF CLASSES

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.

Formation classes are scheduled once a quarter from Friday evening until Sunday afternoon. The instructor determines academic class assignments. The Office of the Diaconate determines formation weekend agendas.
ACADEMIC ADVISOR

Each candidate will meet regularly with the Director of the Diaconate, the Associate Director(s) or the specific consultants assigned by the Director. They will serve as academic advisors and formation candidate leaders.
ACADEMIC POLICIES

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.

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.

ANNUAL REVIEW

The Bishop of Columbus, the Director and Associate(s) of the Office of the Diaconate, the Curriculum Advisory Board and a sub-committee of the Diaconate Council review each issue annually.

COST SHARING

The Diocese of Columbus hopes that parishes who sponsor a Deacon Candidate will help defray the costs of books, travel, and/or specific academic needs that may develop.

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.
SCOPE AND SEQUENCE CHART

YEAR I: Propaedeutic Period and Aspirancy
(Full year of assessment, spiritual direction, recommendation and review)
(see Guideline 6000.2)
<table>
<thead>
<tr>
<th>QUARTER</th>
<th>ACADEMIC CLASS</th>
<th>SEMINAR</th>
<th>WEEKEND FORMATION TOPIC</th>
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<tr>
<td>Winter II</td>
<td>Systematic Theology</td>
<td>Intro. To Deacon School of Theology</td>
<td>Guidelines for Deacons in Diocese of Columbus</td>
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<td>Theology of the Diaconate and Ordained Ministry</td>
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<td>Diaconate Spirituality I: Development of Class Mission Prayer</td>
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<td>Spring II</td>
<td>Synoptic Gospels</td>
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<td>Liturgical Practicum I: Rites of Initiation</td>
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<td>Homiletics: Theory and Practicum</td>
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<td>Presiding Techniques</td>
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<td>Summer II</td>
<td>Individual Retreat</td>
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<td>Diaconate Spirituality II:</td>
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<td>Evaluation</td>
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<td>Balancing Family Life, your Job, and your Parish/Assignment</td>
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<td>Individual Assessment and Conference</td>
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<td>Fall II</td>
<td>Pentateuch and Historical Books</td>
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<td>Liturgical Practicum II: Ministry of Lector/</td>
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<td>Ecclesiology</td>
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<td>Johannine Writing</td>
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<td>Pastoral Care I: Theory and Practicum</td>
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<td>Spring III</td>
<td>Pauline Corpus</td>
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<td>Pastoral Care II: Verbatim and Analysis</td>
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<td>Church History I: A Concise History of the Catholic Church</td>
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<td>Summer III</td>
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<td>Individual Assessment and Conference with Pastor</td>
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<td>Fall III</td>
<td>Sacramental Theology</td>
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<td>Liturgical Practicum III: Ministry of Acolyte/</td>
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<td>Canon Law I: Principles and Development</td>
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<td>Deacon of The Altar</td>
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<td>Winter IV</td>
<td>Church History II: The American Catholic Experience</td>
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<td>Liturgical Practicum IV: Sacrament of Matrimony</td>
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<td>Spring IV</td>
<td>Wisdom Literature</td>
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<td>Diaconal Student’s Wife Retreat (optional)</td>
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<td>The Prophetic Writings</td>
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<td>Diaconate Spirituality IV: Preparing for Holy Orders</td>
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<td>Moral Theology</td>
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<td>Liturgical Practicum VI: Theology of Ordination Rite</td>
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Post-Ordination Period