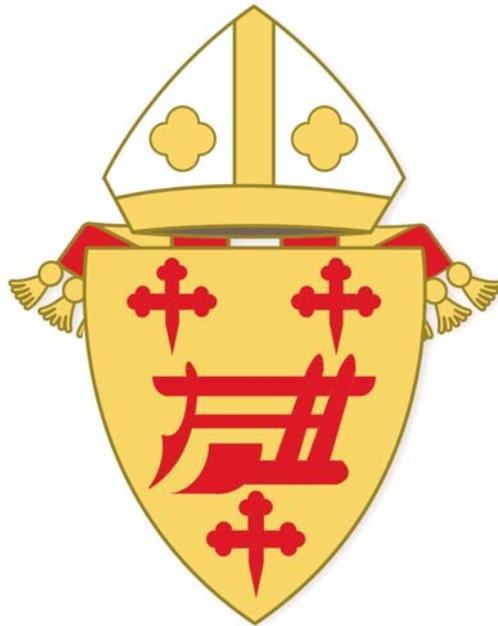
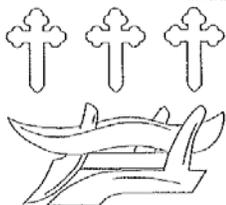


# Permanent Deacon Handbook

Archdiocese of Cincinnati



Archdiocese of Cincinnati



Office of  
The Archbishop  
100 East Eighth Street  
Cincinnati, Ohio 45202  
513-421-3131

August, 2011

Dear Friends,

More than forty-five years ago, the Second Vatican Council called for the restoration of the Permanent Diaconate in the Latin Church. In so doing, the Council Fathers noted, "It would help those men who carry out the ministry of a deacon – preaching the word of God as catechists, governing scattered Christian communities in the name of the bishop or parish priest, or exercising charity in the performance of social or charitable works – if they were to be strengthened by the imposition of hands which has come down from the apostles. They would be more closely bound to the altar and their ministry would be made more fruitful through the sacramental grace of the diaconate." (*Ad gentes*, n.16)

In our Archdiocese, the ministry of the permanent deacons has indeed been fruitful. I am grateful to our permanent deacons for the many ways in which they have assisted and strengthened our faith communities. At the same time, the ministry of the permanent deacon also requires a certain commitment on the part of his family, and I want to take this occasion to acknowledge and thank the families of our permanent deacons for the support and encouragement that they have offered.

Shortly after the Second Vatican Council, Pope Paul VI noted the need for precise norms so that "the ministry of the diaconate will be more advantageously regulated, but the training also of the candidates will be better suited to their different kinds of life, their common obligations and their sacred dignity." (*Sacrum Diaconatus Ordinem*)

It is in that spirit that the *Permanent Deacon Handbook* for the Archdiocese of Cincinnati has been updated. Periodically we want to revise the handbook to reflect the important decisions and suggestions based upon our lived experience in ministry. In so doing, it is our prayer that the ministry of the permanent deacon becomes ever more fruitful.

With renewed expressions of gratitude and prayerful best wishes, I am

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Dennis M. Schnurr". The signature is written in a cursive style and includes a small cross symbol at the beginning.

Most Reverend Dennis M. Schnurr  
Archbishop of Cincinnati

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## FORWARD

In May of 1999 a Handbook committee was formed in response to a need which surfaced through the regional meetings of deacons throughout the Archdiocese of Cincinnati. The need was to understand the procedures and policies of the Archdiocese of Cincinnati pertaining to Permanent Deacons. This committee consisted of the Director of the Office of the Diaconate and four Permanent Deacons.

The committee gathered suggestions from the deacon community concerning what they felt should be included in the handbook. They also reviewed Deacon handbooks from other dioceses, the *Directory for the Ministry and Life of Permanent Deacons* (Congregation for Catholic Education & Congregation for the Clergy, Vatican City, 1998), and the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (Bishops' Committee on the Diaconate, United States Conference of Catholic Bishops, Draft).

After several meetings of the Handbook Committee, a draft was prepared and distributed to the deacon community for review. Changes were made following the recommendations of the deacon community, and the final draft of the handbook was approved in February of 2000. It was then decided to wait to publish this handbook until the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* would be approved by the Vatican in order to incorporate any changes based on the release of the *Directory*. In December of 2005, following a review of the newly released *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, the Director of the Office of the Diaconate released the Permanent Deacon Handbook following approval by Archbishop Pilarczyk.

In 2010, as part of a five year review, a committee of deacons met to review and update the Permanent Deacon Handbook. The current edition contains revisions in the areas of Diaconal Status, Ministry Agreement, Services Outside of the Archdiocese, Deacon Assignment Procedural Guidelines, Continuing Education Guidelines and Resources, The Spiritual Life of a Deacon and additional sections on Assistance Programs, Funeral of a Deacon, Liability Coverage, Senior Status of a Deacon Policy & Procedures, Funeral Planning Form, Pagella of Faculties for Deacons. These were approved by Archbishop Schnurr on July 7, 2011.

This handbook is designed to assist members of the deacon community in becoming familiar with the policies and procedures of the Archdiocese of Cincinnati for Permanent Deacons. It is hoped that this handbook will clearly state and explain the rights and obligations of Permanent Deacons and the procedures to follow when changes in a deacon's ministry may occur. It is always possible that changes will need to be made in this handbook. Any changes will be communicated and explained to the members of the deacon community. Copies of these changes will be provided for insertion into existing handbooks.

Any topics not addressed in this handbook should be referred to the Director of the Office of the Diaconate.

Please take the time to read this revised edition.

# **Diaconate Prayer**

**Lord Jesus, you came to serve, not to be served,  
form within us your generous spirit;**

**Fill us with your love,  
that we may love the Father as you love him.**

**Fill us with your compassion,  
that we may see our brothers and sisters  
as you see them.**

**Fill us with your courage,  
that we may give our lives in service to the Church  
as you gave your life for her.**

**Fill us with that Spirit which will make us  
preachers of your Word,  
ministers of your Sacrifice,  
servants of your Bride,  
friends of the poor,  
and the voice of the forgotten.**

**Transform us through your Holy Spirit  
so that we may transform the world into  
your Kingdom of justice and faith.**

**Amen.**

Fr. Benedict D. O'Cinnsealaigh,  
Director of Diaconate Formation  
2000-2011  
Archdiocese of Cincinnati

# **PRAYER TO THE BLESSED VIRGIN MARY**

**MARY,**

**Who as teacher of faith, by your obedience to the word of God, have co-operated in a remarkable way with the work of redemption, make the ministry of deacons effective by teaching them to hear the Word and to proclaim it faithfully.**

**MARY,**

**Teacher of charity, who by your total openness to God's call, have co-operated in bringing to birth all the Church's faithful, make the ministry and the life of deacons fruitful by teaching them to give themselves totally to the service of the People of God.**

**MARY,**

**Teacher of prayer, who through your maternal intercession have supported and helped the Church from her beginnings, make deacons always attentive to the needs of the faithful by teaching them to come to know the value of prayer.**

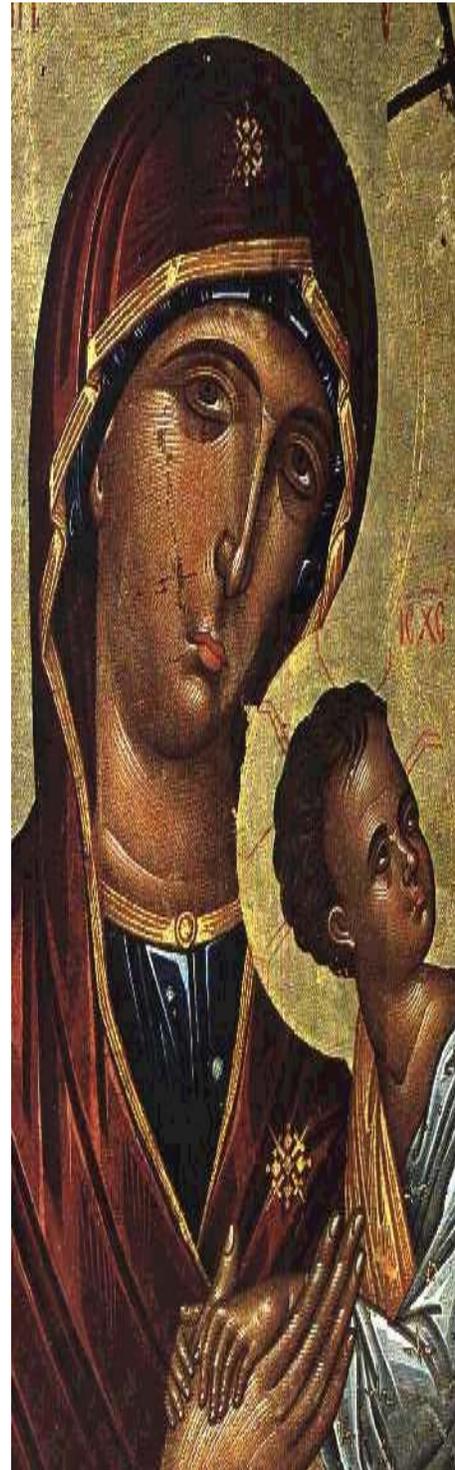
**MARY,**

**Teacher of humility, by constantly knowing yourself to be the servant of the Lord you were filled with the Holy Spirit. Make deacons docile instruments in Christ's work of redemption by teaching them the greatness of being the least of all.**

**MARY,**

**Teacher of that service which is hidden, who by your everyday and ordinary life filled with love, knew how to co-operate with the salvific plan of God in an exemplary fashion, make deacons good and faithful servants, by teaching them the joy of serving the Church with an ardent love.**

*(Directory for the Ministry & Life of Permanent Deacons, 1998)*



## **OFFICE OF THE DIACONATE**

### VISION STATEMENT

The Office of the Diaconate will be seen as providing an environment in which the permanent diaconate can thrive in the Archdiocese of Cincinnati.

### MISSION STATEMENT

The Office of the Diaconate of the Archdiocese of Cincinnati is committed to supporting diaconal ministry by being present to the deacon community and those in formation to the diaconate: to be responsive to their needs and concerns; to provide opportunities for ongoing growth and formation; to maintain the vision of the diaconate.

Some of the ways in which this can be accomplished are:

- 1. Through being available for general information meetings at parishes to answer such questions as: Who is a deacon? What does he do? How do pastors and parishes help in the discernment of men for the diaconate? How does the training take place?**
- 2. By assisting men in the process of formally applying to the Formation Program.**
- 3. By aiding in the discernment throughout the four years of formation.**
- 4. By supporting the deacon community after ordination through:**
  - a. regular regional meetings;**
  - b. personal visits with each deacon (wife) and pastor;**
  - c. regular communication;**
  - d. continuing formation opportunities (retreats and education);**
  - e. being available to respond to the needs of the deacons and pastors.**
- 5. By carrying out archdiocesan administration & management responsibilities (e.g., policy & procedure development and promulgation, staffing recommendations, assignment planning, etc.).**

## **ADVISORY BOARD OF THE PERMANENT DIACONATE**

The Advisory Board of the Permanent Diaconate is a group of men and women who are, in various ways, involved in and supportive of the permanent diaconate in the Archdiocese of Cincinnati. It is a consultative body which assists the Directors of the Office of the Diaconate and Deacon Formation in matters pertaining to the recruitment, acceptance, and formation of those who would become permanent deacons, as well as the ongoing support and formation of permanent deacons.

(See Appendix for Guidelines)

## **DIACONAL STATUS**

- ACTIVE:** A deacon who is functioning within the parish/institution/ministry to which he is assigned and is fulfilling liturgical, ministerial, and staff functions.
- FACULTIES:** Faculties are granted 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 assignment in the Archdiocese of Cincinnati, diaconal faculties are granted by the Archbishop. Faculties normally are granted to those who are in “active” ministry or Senior Status. Particular law in the Archdiocese of Cincinnati limits the faculty to preach for all deacons. Each deacon is to apply individually for the faculty to preach within the Archdiocese. (See Appendix for Pagella and Preaching Guidelines.)
- LAICIZED:** A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the Archbishop. The Chancery will notify the deacon of this status.  
(Further discussion of loss of clerical status appears on pages 12 & 13.)
- LEAVES OF ABSENCE**
- TEMPORARY--**A deacon who, at his own request, has been granted authorization by the Archbishop to withdraw from active ministry for a fixed period of time.
- ADMINISTRATIVE** A deacon who has been relieved of all responsibility by the Archbishop or his representative from any ecclesiastical office or function, as well as participation in active diaconal ministry. He may not function or represent himself as a deacon while this status is in effect.  
(Further discussion of leaves of absence appears on pages 11 & 12.)
- SENIOR STATUS:** A deacon who, because of age or infirmity, has withdrawn from active ministry. He may still minister in whatever manner is acceptable to him and his pastor.  
(Further discussion of Senior Status appears on pages 15 & 16.)
- SUSPENDED:** A deacon whose faculties have been suspended by the Archbishop or his representative may not function as a deacon in any parish of the Archdiocese. The Chancery will issue a letter notifying the deacon of the suspension of faculties.
- UNASSIGNED:** A deacon who through his own action/inaction or through mutual agreement is not functioning in an assigned active diaconal role. Faculties as a deacon are revoked or cease when the period of inactivity is undetermined. The Chancery will notify the deacon of this status.

## **ASSIGNMENT POLICY**

1. A Deacon's assignment in the Archdiocese of Cincinnati will be made by the Archbishop in consultation with the pastor of the parish (or the supervisor of the institution) of assignment, the Director of the Office of the Diaconate, the Deacon, and spouse (all concerned parties).
2. All assignments must take into consideration:
  - The needs of the Archdiocese,
  - The pastoral region/deanery,
  - The proximity of the assignment to the Deacon's residence,
  - The physical capabilities or limitations of the Deacon,
  - The Deacon's time, talent, skills, and family situation.

Consideration may need to be given for additional education and training.

3. Prior to any assignment being granted, the Deacon will be required to undergo a criminal background check consistent with the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* and the *Charter for the Protection of Children and Young People* approved by the United States Catholic Conference of Bishops in 2005 and the *Archdiocesan Decree on Child Protection*.
4. In consultation with the Director of the Office of the Diaconate, the Archbishop will make his decision, and an official letter of assignment will be sent to the deacon, pastor/supervisor of the parish/institution of assignment, Chancellor and Director of the Office of the Diaconate.
5. Assignments will be announced in accord with Archdiocesan policy.

(See Appendix for Assignment Guidelines.)

## **ASSISTANCE PROGRAMS**

Should any individual or family member within the deacon community need the services of a trained counselor, they may contact the Director of the Office of the Diaconate for assistance in locating one.

### **DEBT MANAGEMENT ASSISTANCE**

Should a deacon encounter difficulties in personal finances, we encourage him to contact the Office of the Diaconate. While the Archdiocese does not have a specific program for deacons for debt management, a referral can be made to qualified professionals who can provide debt counseling and other help as needed in time of financial hardship.

### **CHEMICAL OR ALCOHOL DEPENDENCY PROBLEMS**

The 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 a child. All of those affected need assistance.

Should any individual or family member within the deacon community need the services of a trained counselor, they may contact the Director of the Office of the Diaconate for assistance.

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

The following procedures are to be followed should a situation involving alcohol or chemical dependency problems arise:

1. The deacon has the responsibility to notify the Director of the Office 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 the Director of the Office of the Diaconate.

The pastor or supervisor where the deacon is assigned should notify the Director of the Office of the Diaconate when they become aware of an alcohol or chemical dependency problem.

In light of the above, the Director of the Office of the Diaconate will initiate discussion with the individual deacon.

2. Following a meeting with the Director of the Office of the Diaconate, a determination will be made whether the deacon should continue in active ministry at this time. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation every sixty (60) days.
4. If the situation cannot be resolved, the Director of the Office of the Diaconate will recommend to the Archbishop a course of action that will allow the deacon 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, the Director of the Office of the Diaconate will recommend appropriate action to be taken.

## MARRIAGE DIFFICULTIES

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 Office 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 the Director of the Office of the Diaconate.

The pastor or supervisor where the deacon is assigned should notify the Director of the Office of the Diaconate when they become aware of a marriage difficulty.

In light of the above, the Director of the Office of the Diaconate will initiate discussion with the individual deacon.

2. Following a meeting with the Director of the Office of the Diaconate, a determination will be made whether the deacon should continue in active ministry at this time. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation every sixty (60) days.
4. If the situation cannot be resolved, the Director of the Office of the Diaconate will recommend to the Archbishop 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 causal 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 of the Office of the Diaconate will recommend appropriate action to be taken.

#### SEPARATION IN A MARRIAGE

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

1. The deacon must notify the Director of the Office of the Diaconate.

The spouse has the right and is encouraged to bring this situation to the attention of the Director of the Office of the Diaconate.

The Director of the Office of the Diaconate, pastor or supervisor will make sure that all responsible parties are informed.

2. The Director of the Office of the Diaconate will initiate a meeting with the deacon. A determination will then be made to what extent the deacon should continue in active ministry. Resources for counseling will be made available to the deacon, spouse and children.
3. Every sixty (60) days a further determination will be made regarding the status of the situation.
4. During this time of separation, the deacon is reminded that behavior appropriate to his marital and diaconal vows is required by Divine Law.
5. In the event that the deacon is adjudged as responsible for severely grave marital problems such as abuse, infidelity, criminality, pathology, etc., the Director of the Office of the Diaconate will recommend to the Archbishop one of the following courses of action: curtailment of pastoral duties, leave of absence, inactive status, suspension or laicization.

## DIVORCE

When a divorce occurs:

1. The deacon must contact the Director of the Office of the Diaconate.

The spouse has the right and is encouraged to notify the Director of the Office of the Diaconate.

The Director of the Office of the Diaconate, pastor or supervisor will make certain that all responsible parties are informed.

2. Resources for counseling will be made available to the deacon, spouse, and children.
3. Ordinarily, a six-month leave of absence will be required.
4. Should the deacon, after consultation with the Director of the Office of the Diaconate, return to ministry, reassignment to a different parish may be expected.
5. In the event that the deacon is adjudged as responsible for severely grave marital difficulties such as abuse, infidelity, criminality, pathology, etc., and/or if scandal has been caused, the Director of the Office of the Diaconate will recommend to the Archbishop an administrative leave of absence or laicization.
6. 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.

## CELIBATE DEACONS

“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 this way, celibacy as a sign and motive of pastoral charity takes flesh. Reciprocity, mutuality, and affection shared with many become channels that mold and shape the celibate deacon’s pastoral love and his sexuality.” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #71).

The celibate deacon needs to find support from his family and members of the church and deacon communities as he serves the needs of others. It is then their role to help him realize his strengths and limitations in ministry and to encourage him to limit his ministerial activity in order not to neglect his own spiritual and physical needs. It is important for the celibate deacon to identify and turn to others and to allow them to provide the support which he needs.

## CHILD PROTECTION POLICY

All clergy are to acknowledge, **in writing**, receipt of the *Decree* and agree to be bound by its terms. All clerics, regular volunteers and employees who have contact with children are to be familiar with the existence of this *Decree* and to be knowledgeable about those provisions which apply to them in the position(s) in which they serve the Archdiocese. They shall be aware specifically of the obligations for reporting known or suspected child abuse to civil and church authorities and the consequences of failure to report. (Policy A.1, Archdiocesan *Decree on Child Protection*)

## **CLERICAL ATTIRE**

Although a deacon is an ordained cleric, the Roman collar is not normally an appropriate dress. His dress should be that of a layman and in good taste.

## **CLERICAL TITLE**

The United States Conference of Catholic Bishops endorses the preference that permanent deacons in the United States assume the title “Deacon.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #88).

## **DISPENSATION TO MARRY**

“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.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #75).

Widowed deacons requesting the dispensation to marry must meet three concurrent conditions:

- a) There must be great pastoral usefulness of the deacon’s ministry.
- b) Attestation by the Archbishop is necessary.
- c) Provisions must be made for the care of minor children/stepchildren of the deacon.

Any questions concerning the procedure for requesting a dispensation to remarry should be directed to the Director of the Office of the Diaconate.

## **DUE PROCESS**

If a problem should arise between a deacon and his pastor (supervisor), the deacon first meets with the pastor (supervisor) in order to discuss the problem and seek some resolution.

If the problem persists and is not resolved at this level, the deacon notifies the Director of the Office of the Diaconate. At the Director’s discretion, the Director meets with one or both parties in an attempt to resolve the problem.

If the problem is not resolved at this level, either the deacon or the pastor (supervisor) may request the assistance of the Office of Mediation following the process of that office.

If the problem is not resolved at this level, the Office of Mediation may recommend, or either the deacon or the pastor (supervisor) may request, a leave of absence for the deacon until the deacon is assigned to another parish (institution).

Please refer to the **Assignment Policy** for a description of the assignment process.

## **FINANCIAL ASSISTANCE**

1. Each deacon is to be supported by the parish/institution to which he is assigned to defray the costs for continuing education and a yearly retreat. (See Appendix for Ongoing Formation Requirements)
2. Beyond this necessary funding, reimbursement should be made for expenses incurred in ministry such as travel, vestments, etc. as agreed upon by the pastor/supervisor.
3. The disbursement of all offerings for baptisms, weddings and funerals celebrated in the parish of assignment is to be determined in consultation with the pastor. Gifts received for services outside the parish may be retained by the deacon.
4. It is the duty of the deacon to provide for his present and future material needs, and those of his wife and family, through employment which he seeks out on his own initiative. A deacon does not have a right to employment from the Archdiocese of Cincinnati, nor is he to look to the Archdiocese for any other material benefits. (*Declaration of Freedom for Candidates for the Diaconate*)

## **FUNERAL OF A DEACON**

One of the greatest acts of love we can offer our loved ones is relieving them of the burden of deciding our funeral arrangements at the time of our death. Survivors often agonize over making the right decisions and fulfilling unstated ‘final wishes.’

It is our hope that this instrument will assist deacons in advising both their loved ones and the Archdiocese of those ‘final wishes’. It is recommended that the deacon fill out this form (See Appendix for Funeral Planning Form) with the assistance of loved ones, that the deacon retains one copy and forwards a copy to the Director of the Office of the Diaconate in the Archdiocese of Cincinnati. It is strongly suggested that this form be reviewed every 5 years with any revisions sent to the Office of the Diaconate as necessary.

Upon the death of a deacon, his family or family representative should notify the Office of the Diaconate, his parish of assignment and the director of the funeral home of choice. After the funeral arrangements have been established the deacon community and the priests of the archdiocese should be notified through the Office of the Diaconate and the Archbishop’s Office.

The wishes of the family along with the wishes of the deceased deacon should be followed in accord with the Order of Christian Funerals. The body of the deceased deacon should be clothed according to the wishes of the deceased described in the Funeral Planning Form. If liturgical vestments are chosen, a deceased deacon is vested in alb, stole and/or dalmatic. If secular clothes are worn, then the deacon’s stole is placed on or near the casket but is never to be placed over the secular clothing.

There is no prohibition against donating one’s body or organs for research or transplants.

If the remains of the deceased deacon are cremated, the applicable procedures specified in the Order of Christian Burials should be followed.

If the remains of the deceased are not present for the services, a memorial Mass for the Dead should be celebrated using the readings and prayers found in the Lectionary and Sacramentary for the Anniversary of the Deceased.

*(See Appendix for Funeral Planning Form)*

### **INCARDINATION/EXCARDINATION OF DEACONS**

A deacon from outside the Archdiocese must serve in the Archdiocese for a period of two years before he may petition for Incardination.

(A copy of the procedures may be obtained through the Office of the Diaconate.)

### **JURY DUTY**

Priests and deacons, like other registered voters, are sometimes called to jury duty. One could argue that church law prohibits clerics from serving on juries (cf. Canon 285), especially in serious criminal cases. However, in a pluralistic society such as ours, the Church might have difficulty securing support for this position from the civil judiciary. In addition, the clerical exemption provided by state legislation has been eliminated in Ohio and many other states in recent years.

Thus, clergy who are called to jury duty will need to respond according to their own judgment. They may agree to serve, except in cases in which capital punishment is a possibility. In such cases they should ask to be excused on the grounds that they could not vote to impose the death penalty. Likewise, clerics who do not wish to serve at all can seek an exemption on the same basis, such as hardship, as any other citizen.

### **LEAVE OF ABSENCE**

There are two types of leaves presently granted:

- a. Temporary - for a fixed period.
- b. Administrative – for an undefined period, with return to ministry dependent on the determination of the Archbishop, the deacon’s request, his suitability for ministry, and the availability of assignment.

#### **TEMPORARY LEAVE OF ABSENCE**

1. A leave of absence may be granted to a deacon when formally requested in writing to the Director of the Office of the Diaconate. After a personal meeting with the Director, a leave may be granted for reasons of health, study, personal problems, family commitments, change of occupation or parish situation, or a temporary dislocation from the Archdiocese.
2. Such a leave will be granted by the Archbishop for an agreed upon period. The situation will be reviewed upon termination of the set period and may be extended if both parties deem this necessary and suitable. A deacon may request a return to active ministry before the expiration date agreed upon.

3. A deacon on temporary leave still possesses “good standing” within the Archdiocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). In some situations, faculties may cease during this leave and the deacon may not be permitted to function in any ministerial capacity. This is to be determined by the Archbishop in consultation with the Director of the Office of the Diaconate.

#### ADMINISTRATIVE LEAVE

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

#### **LIABILITY COVERAGE**

Clergy in the Archdiocese of Cincinnati are covered by Archdiocesan liability insurance while they are acting within the scope of their position only. (See Appendix for information about the Archdiocesan Liability and Accident Coverage.) It is strongly recommended that deacons obtain a liability rider on their current homeowner’s insurance policy. The Archdiocese covers all clergy if they are sued as a result of an injury which someone incurs during a program they are involved in as part of their ministry in which there is an allegation of negligence.

However, if you are accused of abuse, it is your responsibility to cover the costs of a defense. The Archdiocese will reimburse you if you are found to be without fault. Basically, the Archdiocese is responsible for protecting itself. Therefore, deacons should not be expecting to receive from the Archdiocese, legal assistance or the funds to pay legal fees.

“A deacon, depending on the circumstances, may or may not be aided by the legal counsel for a diocese whose prime responsibility is to protect the interests of the diocese itself. In tortuous or criminal cases involving clerics, the diocese has a duty to protect itself first; the cleric’s fate is often solely his own to rescue, with whatever legal talent he can afford.” (Ministerial Liability of Deacons appeared in *Deacon Digest* in the January/February 2009 issue)

It is important to be careful not to cross the line into counseling when advising people unless one is certified or licensed and has liability insurance.

Deacons, as all clerics, are to be extremely cautious not to engage in conduct that could lead to the injury of another and that if any injury does occur, to document all the circumstances surrounding such injury for one’s own good and that of the Archdiocese.

## **LICENSE TO SOLEMNIZE MARRIAGE**

### WITHIN THE STATE OF OHIO

Following ordination, deacons will receive a copy of the *Ohio Minister Licensing Law* and an application for a Minister's License to Solemnize Marriage. It is then the responsibility of the deacon to complete the form and send it to the Ohio Secretary of State. A copy of the Certificate of Ordination and the license fee must be included.

A copy of the Minister's License to Solemnize Marriage is to be supplied to the Office of the Diaconate to be retained in the deacon's file.

### OUTSIDE OF THE STATE OF OHIO

The deacon must contact the particular state regarding the need to be licensed in that state.

Secretary of State:	Indiana	317-327-4720 or <a href="mailto:marriage@indy.gov">marriage@indy.gov</a> Refer to statute IC31-11-8-1
	Kentucky	<a href="http://www.ky.gov/countyclerks.htm">www.ky.gov/countyclerks.htm</a> Refer to statute KRS 402.050

Permission from the pastor of the parish in which the marriage will take place is necessary. It is recommended that the deacon receive the delegation to witness the marriage from the pastor in writing. All communication should include the deacon's name, the names of both parties (bride and groom), the name of the parish, and the date and time of the ceremony.

(For more information, refer to *Service Outside of the Archdiocese*.)

## **LOSS OF CLERICAL STATE BY A DEACON & DISPENSATION FROM ALL OBLIGATIONS OF ORDINATION**

1. In accord with current canonical legislation and the praxis of this Congregation, the request of a Deacon for the loss of the clerical state and a dispensation from all the obligations of ordination may be granted only "ob graves causas" (Can. 290, S. 3), whether for a transitional or permanent deacon, diocesan or religious. The petition must include the following documents:
  - a. An explicit request by the Deacon for the favor signed in his own hand and addressed to the Holy Father, giving a brief description of the reasons which led to the petition.
  - b. The "Curriculum Vitae" of the petitioner should include an explanation of: the seriousness of the reasons for the request, the development of events which led to the crisis, and where the responsibility for the same lies, i.e., either with the Deacon or due to external factors.
  - c. The "votum" of the Bishop of incardination, Major Superior or Provincial concerning "de rei veritate" and the advisability of granting a return to the lay state and a dispensation from the obligations of Holy Orders.

- d. The testimonies or depositions of Superiors, professors and colleagues from the time of formation and the period of diaconal ministry.
  - e. The acts from the diocesan and provincial archives regarding the period of formation and the scrutinies for his admission to Holy Orders (Canon 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*

### **MARRIED PERMANENT DEACONS**

“A married deacon, with his wife and family, gives witness to the sanctity of marriage. The more they grow in mutual love, conforming their lives to the Church’s teaching on marriage and sexuality, the more they give to the Christian community a model of Christ-like love, compassion, and self-sacrifice.... A deacon and his wife, both as a spiritual man and woman and as a couple, have much to share with the bishop and his priests about the Sacrament of Matrimony. A diaconal family also brings a unique presence and understanding of the domestic family.” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #68).

The relationship between the deacon and his wife is a vital component of a deacon’s life and ministry. As a husband, a deacon must be a living witness of marital love and commitment.

The wife and family of a Permanent Deacon are in a position to offer their support and guidance in several ways. They may be called upon to handle some of the day-to-day activities at home which the deacon may find himself unable to tend to. It may also be necessary for the deacon’s wife and/or family to help him to say “no” to the many requests made of his time and to keep his priorities in balance - Wife and Family, Job, Diaconate.

The role of the wife and family may vary, and there are probably no two roles exactly the same. It is necessary for the wife and family of Permanent Deacons to realize that they need to continue to be themselves and to continue to live their Baptismal call to ministry in their own way.

## **MINISTRY AGREEMENT**

1. Every deacon ministering in the Archdiocese of Cincinnati is to have a current Ministry Agreement in effect to avoid any misunderstanding of duties and roles in the parish. This agreement will be the basis of increased communication between the pastor and deacon and should be reviewed every six months. A copy of this agreement must also be sent to the Office of the Diaconate at the time of inception and also at times of any major changes or addendums to the agreement.
2. This agreement is to be effected with the parish to which the deacon is assigned. This agreement and any future addendums are for the mutual benefit of both the parish and the deacon. The pastor will sign on behalf of the parish and the deacon, and his wife if he is married, will also be required to sign. A copy of this agreement must be maintained in the deacon's file at the parish.
3. When a new pastor is assigned to the parish at which the deacon ministers, this agreement should be reviewed and revised within six months with a copy of the new agreement sent to the Office of the Diaconate.

(See Appendix for Sample)

## **ONGOING FORMATION FOR DEACONS**

### CONTINUING EDUCATION

Deacons as a body of professionals in ministry must constantly update themselves with 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. (See Appendix for Guidelines.)

### RETREATS

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

All deacons of the Archdiocese of Cincinnati are required to make an annual retreat.

Remuneration and funds are provided to the deacon according to the Ministry Agreement and Financial Assistance guidelines.

## **PASTORAL COUNCIL REPRESENTATIVE**

### ARCHDIOCESAN PASTORAL COUNCIL

Deacons may act as members of diocesan bodies, in particular diocesan pastoral councils (*Directory for the Ministry and Life of Permanent Deacons*, Congregation for the Clergy #42). One deacon is elected to serve a three year term, renewable one time, on the Archdiocesan Pastoral Council.

### PARISH PASTORAL COUNCIL

Deacons who share in the pastoral care of the parish in virtue of their office are to be members of these councils (Canon 536). As a member of the parish staff, the deacon is an *ex officio* member of the Parish Pastoral Council.

## **PERFORMANCE APPRAISAL**

1. Performance appraisals should occur at regular intervals, minimally annually and should be conducted by the immediate supervisor.
2. Performance appraisal procedures presume written ministry agreements and clear lines of supervision and accountability.
3. Performance appraisals offer the opportunities to comment on the performance or performance review.
4. Performance appraisals should include self-evaluation, as well as that of the immediate supervisor, and input from appropriate external sources.
5. Feedback from performance appraisals is directed toward the mutual growth of each minister and his immediate supervisor.

(See Appendix for Samples.)

A deacon with the faculty to preach should receive an annual evaluation of his preaching by his pastor.

(See Appendix for Sample.)

In addition to the recommended annual performance appraisal conducted between the pastor and deacon, the Director of the Office of the Diaconate will have contact with each deacon at regular intervals, commencing from the date of ordination.

## **PREACHING**

“Deacons, with at least the presumed consent of the pastor of the church, have the faculty in canon law to preach everywhere, unless this faculty has been restricted or removed by the competent Ordinary, or unless particular law requires express permission. Particular law in the Archdiocese of Cincinnati limits this faculty for all deacons. Each deacon is to apply individually for the faculty to preach within the Archdiocese. Having received the faculty to preach, a deacon must obtain the permission of the local pastor, chaplain, etc., when preaching outside the parish of assignment. (Pagella of Faculties for Deacons, 2007)

With ordination, Permanent Deacons are permitted to preach outside of Mass at Baptisms, Weddings and Funerals, as well as at Masses with children in which only a few adults participate (day school or Sunday/evening school of religion masses). In order to preach at regular Celebration of the Eucharist (Sunday and/or weekday masses), a Permanent Deacon must fulfill the criteria for obtaining preaching faculties. (See Appendix for Criteria.)

## **RESIDENCE**

Deacons are bound by law to reside in the diocese. (Canon 102)

## **SENIOR STATUS FOR DEACONS**

A deacon who, because of age or infirmity, has withdrawn from active ministry is considered to be in Senior Status. He may still minister in whatever manner is acceptable to him and his pastor/supervisor.

1. A deacon may request Senior Status if he becomes unable to fulfill his office due to ill health or another serious reason. The deacon will have discussed this with his wife, if married and his pastor/supervisor.
2. A deacon may be asked to accept Senior Status at any time if his physical or mental condition precludes performing normal diaconal duties.
3. Every deacon is encouraged to remain active in his diaconal ministry to the extent that he is willing and able. However, once a deacon reaches age 75 he must make his request for Senior Status in writing to the Director of the Office of the Diaconate.
4. The Director will then contact the deacon and his pastor/supervisor to discuss this request.
5. In consultation with the Director of the Office of the Diaconate, the Archbishop will make his decision and an official letter accepting or deferring the Senior Status request will be sent to all concerned parties.
6. The deacon's commencement of Senior Status will be announced in *The Catholic Telegraph* and in *Clergy Communications*.
7. A deacon who has reached Senior Status retains all faculties and the title *deacon* and may continue to provide diaconal service as his age and health permit. He is no longer expected to meet the ongoing formation requirements (continuing education and retreat), but he is encouraged to participate as he is able. A deacon who has reached Senior Status is entitled to all of the benefits and information accorded to deacons.
8. The obligation to pray Morning and Evening Prayer continues for a deacon who has been granted Senior Status.

(See Appendix for *Senior Status Procedure*)

## **SERVICE OUTSIDE OF THE ARCHDIOCESE**

“... since a permanent deacon is an ordained cleric, the bishop may not ordinarily forbid a visiting permanent deacon the exercise of his order provided that the deacon is not under censure” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops' Committee on the Diaconate, United States Conference of Catholic Bishops, #102).

There may be occasions when a permanent deacon is outside of the Archdiocese of Cincinnati on vacation or as the result of an invitation to witness a Marriage or to preside at a Baptism, Funeral or another approved service. The deacon should check with the (arch)diocese in which faculties will be requested as to their requirements well in advance.

In such a case the deacon should contact the Office of the Diaconate as early as possible to obtain the necessary Letter of Good Standing. The deacon should provide to the office the name of the (arch)diocese and the parish at which the service is being conducted, the name and address of the person to whom the letter should be addressed, the purpose of his request and the duration of his stay in the outside diocese. In the case of baptisms, weddings or funerals also needed are the date and time of the service, the name of the party to be baptized and his/her parents, the complete names of the bride and groom, or the name of the deceased.

The return of the Ongoing Formation Form on an annual basis is necessary in order for a deacon to receive a Letter of Good Standing for service outside of the Archdiocese of Cincinnati.

## **SOCIAL MEDIA**

The Archdiocese of Cincinnati and its Affiliates recognize that in today's environment, with the increasing prevalence of the internet, employees, clerics and volunteers will use the internet to conduct ministry work and to communicate with associates and friends. The internet provides various ways for individuals to interact and has changed the way we communicate and share information. The Archdiocese of Cincinnati views the internet as an important educational and evangelizing tool to promote school and ministerial programs. The Archdiocese encourages administrators, pastors and principals to support internet use and to give employees, clerics and volunteers the necessary training and tools to interact safely and responsibly online. However, those using the internet should bear in mind that certain comments and information may have a harmful effect on the Archdiocese of Cincinnati, its reputation and its employees. In light of this possibility, employees, clerics and volunteers are required to adhere to the following policy regarding the use of Personal and Ministry Websites including social networks and blogs.

(See Appendix for *Social Media Policy*)

## **THE SPIRITUAL LIFE OF A DEACON**

### **ANNUAL RETREAT AND DAYS OF REFLECTION**

Everyone needs time to refresh and renew mind, body and spirit in order to stay fresh and be effective in their ministry as a Deacon. It is required that all deacons make an annual retreat to grow spiritually and rededicate their lives of service to all members of God's family. Both Retreats and Days of Reflection are spiritually rewarding and nourishing to the soul and allow us to keep our focus as spiritual leaders and servants in our world.

### **LITURGY OF THE HOURS**

There is an obligation to prayer. "Permanent 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." (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops' Committee on the Diaconate, United States Conference of Catholic Bishops, #90). The Liturgy of the hours is the official prayer of the Church, and this prayer will give direction to a deacon's life as a minister.

## SPIRITUAL DIRECTION

To continue to grow in their faith and ministry it is recommended that a deacon have a Spiritual Director to accompany deacons on their personal spiritual journey. Spiritual direction exists in a context that emphasizes growing closer to God and explores a deeper relationship with the spiritual aspect of being human. Spiritual direction is the contemplative practice of helping another person or group awaken to the mystery called God in their life. It is not counseling, therapy or financial advice.

Spiritual Directors must be certified by a qualified program recognized and approved by the Archdiocese of Cincinnati and Office of the Diaconate. Speak to a Spiritual Director beforehand about any possible fees which might be involved.

## SUPPORT GROUPS

“By virtue of their ordination, a sacramental fraternity unites deacons. They form a community that witnesses to Christ, the Deacon-Servant. Each deacon should have a sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to their bishops, ministerial zeal and collaboration” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #54).

It is highly encouraged that small groups of deacons gather to offer prayer and support. These groups may be based on geography, age, marital status, ordination class, etc., and, where appropriate, might include the wives and widows of deacons.

# ***APPENDIX***

**GUIDELINES  
FOR THE  
ADVISORY BOARD OF THE PERMANENT DIACONATE  
ARCHDIOCESE OF CINCINNATI**

**SECTION I  
NAME**

The name of this body, hereafter referred to as “the Board”, shall be the Advisory Board of the Permanent Diaconate of the Archdiocese of Cincinnati.

**SECTION II  
PURPOSE AND FUNCTION**

The Board is a group of men and women who are, in various ways, involved in and supportive of the permanent diaconate in the Archdiocese of Cincinnati. It is a consultative body which assists the Archbishop and the Directors of the Office of the Diaconate and Deacon Formation in matters pertaining to the recruitment, acceptance, and formation of those who would become permanent deacons, as well as the ongoing support and formation of permanent deacons.

**SECTION III  
SPECIFIC FUNCTIONS**

The following are typical functions of the Board. They should not, however, be considered exclusive or restrictive in any way:

1. To be involved in setting standards and assist in the admission processes to The Deacon Formation Program (both Aspirancy and Candidacy) and to nominate candidates for institution into the ministries of Lector and Acolyte.
2. To be informed of the Formation Program in sufficient depth to recommend changes, as appropriate, that will enhance its effectiveness.
3. To be involved, on a special committee basis, in the evaluation of those who have completed the course of formation and have applied for ordination.
4. To be continually aware of the functioning of the diaconate in the archdiocese to include the support and ongoing formation of the permanent deacon community.

**SECTION IV  
MEMBERSHIP**

The Board will include the Director of the Office of the Diaconate (ex officio), the Director of Deacon Formation (ex officio), six permanent deacons (two from each region - Cincinnati, Dayton, Northern), three permanent deacon wives (one from each region), three pastors and one member of the Seminary staff. Representation will be based on consideration of such factors as a positive attitude toward the diaconate, knowledge of diocesan needs (both temporal and spiritual), geographical representation, and cultural needs. Members of the Board will serve without remuneration and at the pleasure of the Archbishop.

SECTION V  
TERM OF OFFICE

The term of office for each member of the Board shall be three years, beginning at the October meeting. Each member may serve no more than two consecutive terms. One-third of the members shall be elected each year and will serve until their successors take office. If vacancies occur before the term expires, they will be filled regionally at the next regular election of members and the newly elected person will serve for the remainder of the vacant term.

SECTION VI  
OFFICERS

Officers of the Board will be a Chairperson and a Vice Chairperson. They are to be chosen at the May meeting of the Board each year, through a discernment process, and will take office at the October meeting. The Director of the Office of the Diaconate will serve as the Executive Secretary to implement the decisions of the Board and serve as the liaison with the Archbishop.

If the position of Chairperson becomes vacant during his/her term of office, the Vice Chairperson will assume the chair for the remainder of the term. A new Vice Chairperson will be discerned from the remaining voting members of the Board. Similar action will be taken in the event of a vacancy in the post of Vice Chairperson.

SECTION VII  
NOMINATING COMMITTEE

Each year at the January meeting the Chairperson of the Board will appoint a nominating committee of four members (one permanent deacon or permanent deacon wife from each region and 1 pastor). The nominating committee will develop a slate of nominees to fill the Board vacancies. The committee will strive to recommend two names for each position to be filled. The nominating committee will also prepare a recommended slate of officers (Chairperson, Vice Chairperson) each year.

The persons to be recommended for the member slate will be contacted by the nominating committee to secure their agreement to serve if elected. The new members' slate will be presented by the nominating committee to the Board by its May meeting. Election and discernment will take place at the same meeting.

SECTION VIII  
MEETINGS

The Board will meet three times a year: January, May, and October. The Chairperson may convene the Board at other times to address a major matter or at the request of the Archbishop. The Executive Committee (Directors of the Office of the Diaconate and Deacon Formation and the Chairperson of the Board) will specify the meeting place and time for each meeting, as well as the agenda for each meeting.

A quorum will be seven members of the Board (excluding ex officio members). If possible, the consensus process will be used in addressing whatever matters come before the Board. If the Chairperson deems it necessary to have a vote on any issue, the majority view of those present and voting prevails. The Chairperson will vote only in the event of a tie.

Meeting minutes will be prepared and mailed to all members of the Board. The Executive Committee will also see that the agenda for the next meeting of the Board is mailed to all members immediately following the Executive Committee meeting at which the agenda is developed. The permanent deacon community at large will be kept informed of the work of the Board through the use of regular communication (Deacon Memo, e-mail, postal mail).

## AGREEMENT FOR THE SERVICES OF A DEACON OF THE ARCHDIOCESE OF CINCINNATI

In view of the fact that the Archbishop of Cincinnati assigns Deacon \_\_\_\_\_  
to \_\_\_\_\_ Parish in \_\_\_\_\_, Ohio, the following are agreed upon:

1. This assignment, made by the Archbishop, is normally for an indefinite period of time. It can be changed at any time by the Archbishop.
2. The Deacon:
  - A. Agrees to give \_\_\_\_\_ hours per week, of which \_\_\_\_\_ hours will be on the weekend (Saturday or Sunday).
  - B. Agrees that he will not engage in ministry in another Parish or Institution without the permission of his Pastor.
  - C. Pledges he will make an annual retreat and follow, at least, the minimal Continuing Formation Program prescribed by the Office of the Diaconate.
  - D. Pledges his cooperation to the Pastor, who is the leader of the Parish to which he is assigned, in such a way as to produce a responsible ministry.
  - E. Agrees that his service to the Parish is voluntary and that he does not expect any remuneration. Reimbursement for expenses incurred in connection with his ministry to the Parish, however, are expected. This might be for such things as mileage (according to Archdiocesan scale), long distance phone calls, postage, etc. Details of this and how it will be handled should be spelled out by the Pastor in advance.
3. The Pastor agrees:
  - A. That he will not request of the Deacon services that would interfere or cause difficulty with the Deacon's obligations to his family or his job. (These have priority.)
  - B. That he will work in a collegial manner with the Deacon as a fellow ordained minister, keeping him appropriately informed of activities of the Parish.
  - C. That he will provide Parish funds for the Deacon's Continuing Formation (recommended amount \$300 per year) and for his annual retreat (recommended \$200).
4. The Pastor and the Deacon agree jointly to the following duties and obligations of the Deacon:
  - A. Sacramental  
(Below spell out in detail what Sacramental functions will be expected of the Deacon and when. This should include when he will be expected to serve as a deacon liturgically at Sunday Mass and at other Masses if desirable. It is recommended that deacons function at least once a month so that the people of the parish might recognize them as ordained ministers. In larger parishes it may be desirable that it be more than once a month.)

B. Non-Sacramental

(In this area include such items as leading prayer services, benediction, attending wakes, funeral services outside of Mass, R.C.I.A., visiting nursing homes, social outreach ministry, etc. In all of these areas again include frequency, responsibility, amount of time, etc.)

C. Special Ministries

(If the Deacon has specialized skill such as Marriage Counseling, ability to work with chemically dependent persons, divorced or separated ministry, prison ministry, etc., spell out here how he will use these skills, with whatever limitations seem appropriate.)

5. The Pastor and the Deacon agree to periodically meet (not less than twice a year) to formally review the performance of the Deacon and to make any adjustments in the above agreement under number 4 (duties and obligations).

\_\_\_\_\_

Pastor

\_\_\_\_\_

Deacon

\_\_\_\_\_

Date

\_\_\_\_\_

Date

I support my husband in his Diaconal Ministry and concur with the arrangements set forth in this agreement.

\_\_\_\_\_

Wife of Deacon

\_\_\_\_\_

Date

## **DEACON ASSIGNMENT PROCEDURAL GUIDELINES**

1. Ordinarily, a newly ordained Deacon will be assigned to his parish of registration for a period of three years.
2. The assignment process will be reviewed and evaluated every five years through the Office of the Diaconate and a representative body of the Deacon community.
3. All changes in diaconal ministry assignments will be processed in consultation with the Archbishop, the pastor of the parish or the supervisor of the deacon's current assignment, the pastor of the parish or the supervisor of institution of the deacon's proposed assignment, the Director of the Office of the Diaconate, deacon, and spouse (all concerned parties). The initiative for transfer can also come from the Archbishop, the pastor or supervisor of the deacon's current assignment or the potential pastor or supervisor.
4. A Deacon may request reassignment at any time in his term. Prior to such time, the Deacon will have discussed this request with his current pastor or supervisor. The Director of the Office of the Diaconate will advise the Deacon of any assignments that are available. The Deacon may also take the initiative to explore a possible assignment.
5. Once a new potential assignment is identified, the Deacon must make his request in writing to the Director of the Office of the Diaconate. Similarly, the pastor of the new parish or the supervisor of the institution of the proposed new assignment must submit his request to the Archbishop with a copy sent to the Director of the Office of the Diaconate. Both requests are to include a copy of the detailed description of the areas in which the Deacon will be expected to minister in his new assignment as described below.
6. Prior to the assignment, an *Agreement for the Services of a Deacon in the Archdiocese of Cincinnati* is to be completed by the Pastor/Supervisor and the Deacon. The Deacon's spouse, who is always to be aware of her husband's ministry, is to sign the agreement as an acknowledgment of her involvement the process.
7. Prior to any assignment being granted, the Deacon will be required to undergo a criminal background check consistent with the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* and the *Charter for the Protection of Children and Young People* approved by the United States Catholic Conference of Bishops in 2005 and the *Archdiocesan Decree on Child Protection (2008)*.
8. Upon receiving both letters of request, the *Agreement for the Services of a Deacon in the Archdiocese of Cincinnati*, and verification of the background check, the Director of the Office of the Diaconate will make a recommendation to the Archbishop.

## **CONTINUING EDUCATION GUIDELINES**

Deacons as a body of professionals in ministry must constantly update themselves with 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.

- I. **PURPOSE:** These guidelines provide deacons of the Archdiocese with a standard method of evaluating their continuing education. They describe the basic requirements, how to record clock hours, and when to submit reports for inclusion into their personal files at the Office of the Diaconate. They are intended to be a self evaluation guide.
- II. **REQUIREMENTS:** That all deacons given faculties to function within the Archdiocese of Cincinnati successfully complete a minimum of 10 clock hours of continuing education each year.
- III. **GENERAL CRITERIA:** To ensure that these educational requirements are achieved, certain criteria are established and stated here to assist each deacon in determining the number of clock hours achieved through various modes of learning. Basic considerations are:
  - A. The scope and nature of instruction should pertain to preparation for the ministries of Word, Worship and Justice/Charity. Background for or updating of your current ministry or the preparation for a future ministry should all be included. Likewise, other courses which aid you in ministry or prepare you to better serve the people of God should be included.
  - B. The following activities are not normally considered toward continuing education:
    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. Pastoral Council or committee meetings.
    6. Social gatherings.
    7. Diocesan boards and committee meetings.
    8. Administration and business meetings.
    9. Diaconate assembly or council meetings.
    10. Courses not related to ministerial service.

C. Credit may be recorded in whole or in part using the following guidelines:

1. Certificate courses - many national, regional and local courses issue a certificate at the end of an instructional seminar or conference. All credit hours shown on the certificate may be credited.
2. Announced credit courses provided through the Office of the Diaconate, continuing education programs and conferences provided by other diocesan offices may be counted.
3. College courses - because of the wide variety of methods used in college credit systems, it is not possible to convert college credits to clock hours. Instead, count one hour for each classroom hour attended.
4. Adult enrichment courses at parishes or local high school programs - count one clock hour for each classroom or lecture hour attended.
5. Other courses, conferences, seminars, workshops - this includes any course offered within the guidelines stated in paragraph A above - count one clock hour for each classroom or lecture hour attended.
6. Regional deacon meetings - one clock hour may be claimed for each regional meeting attended (maximum of 2 clock hours each year towards continuing education).
7. Deacon support group meetings - ½ clock hour per meeting (maximum of 3 clock hours each year towards continuing education).
8. Self study projects - individual reading of books, periodicals, etc. (other than leisure). Library research, listening to tapes, viewing video cassettes, and other forms of self-learning may be considered credit hours under this self study method. This allows a self paced style of learning involving a variety of learning techniques. Not more than three (3) clock hours per year can be used to fulfill the yearly requirements.

D. While it is not necessary to submit more than 10 clock hours, deacons are encouraged to submit all of their activities.

## NOTIFICATION AND REPORTING PROCEDURES

1. Prior to ordination, each candidate in their final year of diaconate formation will receive this policy statement and a continuing formation annual report form.
2. During December of each year, deacons will be required to submit the continuing formation annual report form for review by the Director of the Office of the Diaconate.
3. Each deacon should make a copy of his own record before submission to the Director of the Office of the Diaconate. The submitted record will become part of the deacon's records.
4. Waiver of minimum credit or extension of time to complete the education may be granted by the Director of the Office of the Diaconate 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, based on age, health, employment, or family demands. Waivers or extensions will be granted in writing by the Director of the Office of the Diaconate.
5. Recording: The form approved for use in reporting clock hours is provided by the Office of the Diaconate. As a general rule, always show the title of the course or project, dates of attendance, location, and number of clock hours. You may also attach copies of certificates received for participation/attendance.
6. The return of this form on an annual basis is necessary in order for a deacon to receive a Letter of Good Standing for service outside of the Archdiocese of Cincinnati.

# FUNERAL PLANNING FORM

TO: OFFICE OF THE DIACONATE, ARCHDIOCESE OF CINCINNATI

FROM: Deacon: \_\_\_\_\_ Date: \_\_\_\_\_

In accordance with the approved Guidelines for the Burial of a Deacon in the Archdiocese of Cincinnati, the following information concerning my personal requests/preferences relative to funeral arrangements in the event of my death is voluntarily submitted. These requests are to be considered valid upon receipt and until they are modified or rescinded by me by sending written notification to the Director of Office of the Diaconate for the Archdiocese of Cincinnati. If I am married, I represent that: (i) I have discussed these requests with my wife; and (ii) she acknowledges my requests by signing below. I understand that these requests are not to be considered as my last will and testament, rather an informal document intended to assist the Archbishop of the Archdiocese of Cincinnati and the Office of the Diaconate in carrying out their responsibilities pertinent to my funeral arrangements. I understand that it is my responsibility to review this form at least every five years.

\_\_\_\_\_  
Last Name                      First                      Middle Initial                      Wife's First Name

\_\_\_\_\_  
Home Address                      City                      State      Zip                      Home Phone

I request the following deacon/priest to serve as coordinator to assist my family in supervising the burial arrangements:

\_\_\_\_\_  
Deacon/Priest Name                      Address                      Telephone

If the above cannot perform duties as coordinator I request the following alternates:

\_\_\_\_\_  
Deacon/Priest Name                      Address                      Telephone

\_\_\_\_\_  
Deacon/Priest Name                      Address                      Telephone

I (am) (am not) a veteran.  
I (do) (do not) wish an American flag.  
I (do) (do not) wish a military honor guard at the graveside.

I wish the following person to lead **the vigil service**.

First Preference:

\_\_\_\_\_  
Deacon/Priest/Other Name

\_\_\_\_\_  
Address

\_\_\_\_\_  
Telephone

Second Preference:

\_\_\_\_\_  
Deacon/Priest/Other Name

\_\_\_\_\_  
Address

\_\_\_\_\_  
Telephone

**I would like to be vested in:**

\_\_\_\_ alb, stole, and dalmatic

\_\_\_\_ alb and stole

\_\_\_\_ I do not wish to be vested in liturgical clothes

Note: If you choose not to be vested in liturgical clothes, you will be dressed in appropriate attire chosen by your family. In such a case, your stole may be placed on or near the casket but not over secular attire.

It (is) (is not) my intention to be cremated.

I understand that the preference is for remains to be cremated after the funeral mass and that the body is to be in a casket during the funeral mass and vigil service. (See Order of Christian Funerals)

I would like the following priests to concelebrate **the Mass of Christian Burial** as well as any other priests attending who wish to do so (list in order of preference for celebrant):

(1) Rev: \_\_\_\_\_ (2) Rev: \_\_\_\_\_

(3) Rev: \_\_\_\_\_ (4) Rev: \_\_\_\_\_

I would like the following deacon(s) to assist at the mass:

Deacon: \_\_\_\_\_ Deacon: \_\_\_\_\_

I would like Deacon or Rev. \_\_\_\_\_ to be the homilist.

**Liturgy requests for vigil service:**

Readings: \_\_\_\_\_

\_\_\_\_\_

Music: \_\_\_\_\_

\_\_\_\_\_

I (wish) (do not wish) to invite comments near the end of the **vigil service** to be made by a friend or a family member.

If so, by whom? \_\_\_\_\_

**Liturgy requests for mass:**

Prayers: \_\_\_\_\_

\_\_\_\_\_

Readings: \_\_\_\_\_

\_\_\_\_\_

Music (processional, recessional, presentation of gifts, communion, etc.): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Other special requests:**

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Other information that may be of assistance to those planning the liturgy and burial:

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**The foregoing are my requests as of the date signed.**

Deacon's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

I acknowledge that I have read this form and understand my husband's requests  
(If married).

Wife's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**RECOMMENDATIONS:**

It is best for those whom you wish to participate in your vigil service and funeral mass to be aware of your preferences. You are encouraged to let them know that you have designated them on this form and request that they be willing to participate.

You are encouraged to provide a copy of this form to the person(s) who will be responsible for organizing your funeral arrangements (spouse, children, or others).

Update this form from time to time as you may feel necessary.

## Liability Coverage

All controlled operations of the Archdiocese including parishes, institutions, cemeteries and agencies are included for the legal liability imposed by law or assumed under contract due to bodily injury, property damage, and personal injury to persons other than employees of these operations.

Personal injury means injury other than bodily injury or property damage such as libel, slander, false arrest, defamation of character, invasion of privacy, false conviction, discrimination, shock and mental anguish, errors and omissions, humiliation and infringement or misappropriation of artificial intelligence.

Included are the following:

- Certain events sponsored by church organizations such as festivals, bazaars, picnics or outings which are by or controlled by the Named Insured.
- Members of pastoral councils and finance councils and other individuals serving their Parish and/or Archdiocese in an agency capacity and as long as those members are within the course and scope of their duties as such.
- Contractual Liability.
- Errors and Omissions Liability including Directors' and Officers' Liability, Cemetery Malpractice/E&O, School Board Legal Liability.
- Employees and volunteers while acting within the scope of their employment.
- Host Liquor Liability: Liquor Liability is covered as defined by the State of Ohio statutes. This coverage applies only to Archdiocese sponsored events. Any parish selling beer or intoxicating liquor must be in compliance with county and state laws. Each county has its own rules and regulations with respect to the sale of beer or intoxicating liquor. A listing of those rules and regulations should be available where the liquor permit is obtained. All sales and consumption of beer should be in a confined area. No one under the age of twenty-one (21) should be permitted in this area. Signs should be posted indicating that the parish reserves the right to verify the age of anyone wishing to purchase beer. Purchases of multiple cups of beer should be discouraged. If the parish wishes to allow adults to take beer into the area in which gambling is taking place, efforts should be made to control the possibility of children obtaining access to the beer.

## What Is Not Covered

- Privately owned property of employees and other third parties.
- Unexplained loss of money, securities or property. Checks made out to the location will not be considered part of a monetary loss.
- Property losses of a degenerative nature such as: deterioration, coercion, mechanical or electrical breakdowns and loss due to termites, vermin.
- War risk and nuclear damage.
- Personally owned or long term leased vehicles.
- Medical payments resulting from student accidents.
- Liability for accidents arising from the use of trampolines.
- Asbestos or any asbestos related injury or damage and losses from detrimental effects of hazardous pollutants, etc.
- Any fungal pathogen (mold, mildew, spores, etc.) related to injury, damage, cost, claim or remediation expense.
- Sexual misconduct, subject to retention.
- All deductibles as specified apply.
- Intentional or criminal acts causing injury or damage.

A more detailed wording of the exclusions is on file at the Archdiocesan Finance Office.

## **BLANKET ACCIDENT INSURANCE**

### Description of Coverage

This Description of Coverage describes blanket accident insurance coverage provided to eligible persons of the policyholder Named above (Archdiocese of Cincinnati) while those persons are participating in Covered Activities.

### **Who Is Eligible**

The persons eligible for coverage under the above referenced blanket accident insurance policy (herein called the Policy) issued to the Policyholder are:

<u>Class</u>	<u>Description of Class</u>
I	All volunteers of participating organizations.
II	All participants of sponsored activities of participating organizations.

### Covered Activities

Class I	While Volunteers are participating in an assignment for your organization; traveling directly to and from the Assignment for your organization in the United States, its territories or Canada.
Class II	While participating in activities sponsored by the organization including sponsored sporting events.

## **PAGELLA OF FACULTIES FOR DEACONS**

Those deacons having been granted the faculties of the Archdiocese of Cincinnati have received the following:

### **PREACHING**

1. Deacons, with at least the presumed consent of the pastor of the church, have the faculty in The Code of Canon Law to preach everywhere, unless this faculty has been restricted or removed by the competent ordinary, or unless particular law requires express permission. Particular law in the Archdiocese of Cincinnati limits this faculty for all deacons. Each deacon is to apply individually for the faculty to preach within the archdiocese. Having received the faculty to preach, a deacon must obtain the permission of the local pastor, chaplain, etc., when preaching outside the parish of his assignment (canon 764).

### **BAPTISM**

2. The permission is granted to all deacons in the archdiocese to baptize an adult (one who has completed the fourteenth year) without previously referring the matter to the archbishop (canon 863), but only in emergencies; (NB: Ordinarily, baptism, confirmation and Eucharist are given at the same time, and Confirmation is reserved to a bishop or mandated priests; canon 851, 1° and canon 883, 2°).

### **MARRIAGE**

3. Permission is granted to all deacons having delegation for marriage to assist without the permission of the archbishop at a marriage involving a person who has natural obligations toward a former consort or children from a previous union. If these obligations are not being fulfilled, permission must be sought from the assistant chancellor (canon 1071, 3°).
4. General delegation is given to each and every deacon incardinated or canonically appointed to a parish in the archdiocese to assist at marriages within the confines of the archdiocese when at least one of the parties is of the Latin rite (canon 1109). However, permission to exercise this faculty must be obtained from the proper pastor of the Catholic party or parties (canon 1114). Permission must be sought from the archbishop to witness a marriage in a church of another denomination, ecclesial body, high school chapel or other suitable place (canon 1118). The faculty is also given to subdelegate a specific priest or deacon for a specific marriage (canon 1111). Permission of the proper pastor should be obtained for marriages outside the parish or institution to which the deacon is assigned. *Sacrum Diaconatus Ordinem* and the Rite of Marriage both indicate the deacon is to be the official witness at a marriage "when a priest cannot be present."
5. The faculty is granted to all deacons having delegation for marriage to permit the marriage of one who has been baptized in the Catholic Church or has been received into it after baptism and has not defected from it by a formal act and a baptized non-Catholic, providing the usual conditions are fulfilled. This takes the place of the dispensation from mixed religion (canon 1125). If there is some question about the validity of the baptism because of lack of proof or manner of baptism, a dispensation from disparity of worship must be obtained (canon 1124).

### **CHRISTIAN BURIAL**

6. Permission is granted to all deacons in the archdiocese to lead, without recourse to the archbishop, The Rite of Christian Burial for a child not yet baptized but whose parents had intended to have the child baptized (canon 1183, §2).
7. Permission is granted to all deacons in the archdiocese to lead without recourse to the archbishop, ecclesiastical funeral rites, in the presence of the cremated remains of the body of a deceased person, (Indult, Congregation for Divine Worship and the Discipline of the Sacraments, Prot. N. 1589/96/L) with due respect for canon 1184.

## MISCELLANEOUS

8. The provisions of The Code of Canon Law state that deacons are:
  - a) ordinary ministers of the Sacrament of Baptism (canon 861, §1);
  - b) ordinary ministers for the distribution of Holy Communion (canon 910, §1);
  - c) ordinary ministers for exposition of the Blessed Sacrament and the Eucharistic blessing (canon 943);
  - d) administrators of only those blessings which are expressly permitted to them by law (canon 1169, §3).
  
9. As noted in the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (USCCB, 2005), "The deacon can preside at the liturgies of the word and communion services in the absence of a priest. He may officiate at celebrations of the Liturgy of the Hours and at exposition and benediction of the Blessed Sacrament. He can conduct public rites of blessing, offer prayer services for the sick and dying, and administer the Church's sacramentals, as designated in the *Book of Blessings*." These blessings would include, but are not limited to, blessings of a married couple, the parents after a miscarriage, those gathered at a meeting, a new home, an office, animals, seeds at planting time, religious articles, an Advent wreath, or a Nativity scene.
  
10. In accord with the provisions of the Rite of Ordination, deacons in the archdiocese have the permission of the archbishop to preside over public prayers, to give viaticum (Holy Communion) to the dying, and to lead the Rites of Christian Burial, all in accord with the appropriate liturgical norms and canons of the church.

July 2007

**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form A**

**Deacon's Name:** \_\_\_\_\_ **Pastor's Name:** \_\_\_\_\_

**Parish Name:** \_\_\_\_\_ **Date:** \_\_\_\_\_

*This form is to be completed by the Deacon*

**Ministry Issues:**

		Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know
1.	I recognize needs for service in the parish and take initiative in responding to them.	1	2	3	4	DK
2.	I am able to formulate, execute and carry plans through to completion.	1	2	3	4	DK
3.	I participate in collaborative ministry and value teamwork.	1	2	3	4	DK
4.	I demonstrate leadership ability.	1	2	3	4	DK
5.	I demonstrate good communication skills (both as a speaker and as a listener).	1	2	3	4	DK
6.	I do not involve myself in ministry for which I am not prepared (academically or professionally) but seek out expert advice and assistance when needed.	1	2	3	4	DK
7.	I have the ability to judge when I am overextended and react in an appropriate manner.	1	2	3	4	DK
8.	I not only give service myself but empower others to be of service.	1	2	3	4	DK
9.	My ministry of service is relatively well balanced in Word, Liturgy and Justice/Charity.	1	2	3	4	DK
10.	I participate in Continuing Education to improve my ministry.	1	2	3	4	DK

**Personal and Professional Qualities:**

		Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know
11.	I am a person of prayer.	1	2	3	4	DK
12.	I make an annual retreat.	1	2	3	4	DK
13.	I demonstrate the importance of my family life.	1	2	3	4	DK
14.	I am compassionate/caring.	1	2	3	4	DK
15.	I respond to the feelings and needs of others.	1	2	3	4	DK
16.	I relate well with fellow ministers and parishioners.	1	2	3	4	DK
17.	I am open to constructive criticism.	1	2	3	4	DK
18.	I am able to perform under stress and conflict.	1	2	3	4	DK
19.	I maintain reasonable balance and control under the most difficult circumstances.	1	2	3	4	DK
20.	I am dependable, trustworthy & maintain appropriate confidentiality.	1	2	3	4	DK
21.	List the duties which you perform regularly in your diaconal ministry.					

Choose two duties from the list above which you perceive to be primary in your ministry and indicate the strengths you feel you exhibit in performing the duties as well as ways in which you could improve in your performance.

**Ministerial Duty:** \_\_\_\_\_

**Strengths:**

**Area for improvement:**

**Ministerial Duty:** \_\_\_\_\_

**Strengths:**

**Areas for improvement:**

**OTHER COMMENTS REGARDING YOUR PERFORMANCE:**



**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form A**

**Deacon's Name:** \_\_\_\_\_ **Pastor's Name:** \_\_\_\_\_

**Parish Name:** \_\_\_\_\_ **Date:** \_\_\_\_\_

*This form is completed by:* \_\_\_\_\_ *Pastor* \_\_\_\_\_ *Other* \_\_\_\_\_  
(Name)

**Ministry Issues:**

		Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know
1.	The Deacon recognizes needs for service in the parish and takes initiative in responding to them.	1	2	3	4	DK
2.	The Deacon is able to formulate, initiate and carry plans through to their completion.	1	2	3	4	DK
3.	The Deacon participates in collaborative ministry; values teamwork.	1	2	3	4	DK
4.	The Deacon demonstrates leadership ability.	1	2	3	4	DK
5.	The Deacon demonstrates good communication skills (both as a speaker and as a listener).	1	2	3	4	DK
6.	The Deacon does not involve himself in ministry for which he is not prepared (academically or professionally) but seeks out expert advice and assistance when needed.	1	2	3	4	DK
7.	The Deacon has the ability to judge when he is overextended and reacts in an appropriate manner.	1	2	3	4	DK
8.	The Deacon not only gives service himself but empowers others to be of service.	1	2	3	4	DK
9.	The Deacon's ministry of service is relatively well balanced in Word, Liturgy and Justice/Charity.	1	2	3	4	DK
10.	The Deacon participates in Continuing Education to improve his ministry.	1	2	3	4	DK

**Personal and Professional Qualities:**

		Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know
11.	The Deacon is a person of prayer.	1	2	3	4	DK
12.	The Deacon makes an annual retreat.	1	2	3	4	DK
13.	The Deacon demonstrates the importance of his family life.	1	2	3	4	DK
14.	The Deacon is compassionate/caring.	1	2	3	4	DK
15.	The Deacon responds to the feelings and needs of others.	1	2	3	4	DK
16.	The Deacon relates well with fellow ministers and parishioners.	1	2	3	4	DK
17.	The Deacon is open to constructive criticism.	1	2	3	4	DK
18.	The Deacon is able to perform in situations of stress and conflict.	1	2	3	4	DK
19.	The Deacon maintains reasonable balance and control under the most difficult circumstances.	1	2	3	4	DK
20.	The Deacon is dependable, trustworthy & maintains appropriate confidentiality.	1	2	3	4	DK
21.	List the duties which the Deacon regularly performs in his diaconal ministry.					

Choose two duties from the list above which you perceive to be primary and indicate the strengths you perceive the Deacon has in performing the duties as well as ways in which the Deacon could improve in his performance.

Ministerial Duty: \_\_\_\_\_

Strengths:

Area for improvement:

Ministerial Duty: \_\_\_\_\_

Strengths:

Areas for improvement:

**OTHER COMMENTS REGARDING THE DEACON'S PERFORMANCE:**



**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form A**

**Deacon's Name:** \_\_\_\_\_ **Pastor's Name:** \_\_\_\_\_

**Parish Name:** \_\_\_\_\_

*This report form is to be completed by the Pastor and signed by the Deacon after they have discussed the information on the Performance Appraisal Forms.*

**This report is a result of the meeting of the Pastor and Deacon held on:** \_\_\_\_\_.

**Some of the Deacon's STRENGTHS in ministry which we agreed upon:**

**Some AREAS OF IMPROVEMENT which we agreed upon:**

**We agreed that the Deacon's current ministerial duties for the coming year will:**

- Remain the Same**                       **Change (Describe the changes below)**

**The MINISTERIAL GOALS which we agreed that the Deacon would pursue in the coming year:**

**OTHER COMMENTS (or areas of disagreement):**

**Pastor's Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Deacon's Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form B**

Deacon's Name: \_\_\_\_\_ Pastor's Name: \_\_\_\_\_

Parish Name: \_\_\_\_\_

*Please complete this form and return it to your pastor prior to your performance appraisal.*

*These were the stated goals in my last performance appraisal:*

*To what extent was I able to achieve these goals? If any goal was not achieved, what factors may have played some part?*

*Can you recommend any changes which would help you do your job better?*

**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form B**

***Which particular area of responsibility do you feel is critical for you to focus on this coming year? Why?***

***In the area of professional growth, what would be best for you to focus on this coming year?***

***State a goal for each of the areas above and list specific actions you plan to take to achieve each goal.***

**Archdiocese of Cincinnati  
Diaconate**

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**Performance Appraisal for Deacons-Form B**

*This report form is to be completed by the Pastor and signed by the Deacon after they have discussed the information on the Performance Appraisal Forms.*

*We have met and agreed upon the following:*

**Goals**

**Actions**

**Other**

---

Deacon

---

Pastor

---

Date

---

Date

**PASTOR'S EVALUATION  
PERMANENT DEACON'S HOMILY**

Please complete this evaluation form for Deacon \_\_\_\_\_ and return it to the Permanent Diaconate Office.

**PLEASE RECORD YOUR OPINION OF THE PREACHING ABILITY DEMONSTRATED BY THE PERMANENT DEACON IN YOUR PARISH BELOW.**

<b>I.</b>	<b>Scriptural Concerns</b>	Nearly Always	Frequently	Sometimes	Infrequently	Almost Never
<b>a.</b>	The homilies are scripturally based.	1	2	3	4	5
<b>b.</b>	The homilies are exegetically sound.	1	2	3	4	5
<b>c.</b>	The Deacon shows how the words of scripture can be integrated into daily living.	1	2	3	4	5
<b>d.</b>	The spiritual value for the hearer is the focus of the use of scripture.	1	2	3	4	5
<b>e.</b>	The use of scripture in his homilies is pastorally oriented.	1	2	3	4	5
<b>II.</b>	<b>Theological Concerns</b>					
<b>a.</b>	The homilies are theologically sound.	1	2	3	4	5
<b>b.</b>	The sense of ecclesiology in the homilies is in keeping with Vatican II images of Church.	1	2	3	4	5
<b>c.</b>	Images of God, people and the world reflect current theological principles.	1	2	3	4	5
<b>d.</b>	Theology is not used as an end in itself but for the spiritual value of the hearer.	1	2	3	4	5
<b>e.</b>	The theology presented is pastorally oriented.	1	2	3	4	5
<b>f.</b>	The homilies reflect a liturgical orientation (public worship).	1	2	3	4	5
<b>g.</b>	A sense of the liturgical year is evident in the homilies.	1	2	3	4	5
<b>h.</b>	The homilies effectively connect Word and Eucharist; they make reference to not only the word but the table.	1	2	3	4	5
<b>III.</b>	<b>Communication Concerns</b>					
<b>a.</b>	The Deacon is sensitive to the circumstances of the audience (not above or below their heads).	1	2	3	4	5
<b>b.</b>	The Deacon stands as a personal witness (believable and genuine) to the words and message of his homily.	1	2	3	4	5
<b>c.</b>	The homilies show a creative use of language/images/examples/illustrations that capture the hearers.	1	2	3	4	5
<b>d.</b>	The homilies have a unified construction (a definite beginning and ending and the progression from point to point was clear).	1	2	3	4	5
<b>e.</b>	The style of presentation of the homilies fits the message which was to be communicated.	1	2	3	4	5
<b>f.</b>	The Deacon makes effective use of his voice; he varies inflection, volume, tone and pace.	1	2	3	4	5
<b>g.</b>	The Deacon makes effective use of non-verbals; he employs body language and gestures appropriate to the message of his homily.	1	2	3	4	5

**What strengths have you recognized in your Deacon's preaching?**

**What suggestions have you made to your Deacon to help him improve his preaching?**

**Please send this form to:**

**Office of the Diaconate  
100 East Eighth Street  
Cincinnati, Ohio 45202**

## **PREACHING: CRITERIA FOR OBTAINING FACULTIES**

July 1, 1998

### **A. BEFORE FACULTIES ARE GRANTED:**

1. The deacon will have been ordained for at least one year and must be actively serving in the parish to which he is assigned.
2. The deacon will have had some successful college studies in Education, English, or Interpersonal Communication before beginning the final training for preaching. At the discretion of the homiletics professor, in consultation with the Director of the Office of the Diaconate, exceptions may be permitted in the case of a person who demonstrates above average talent in his speaking ability and in his academic studies during the diaconate formation program.
3. The deacon must have the approval/support of his pastor, and this approval/support will take the following form:
  - a. A letter from the pastor expressing support at the time the deacon begins his post-ordination training for preaching.
  - b. A letter of request from the pastor to accompany the deacon's request for permanent faculties at the successful completion of his homiletic training.
4. The deacon will have completed his formation program with a grade average of 85% (B average) and shall maintain this grade average during his homiletic training courses and exercises. At least a B average is required in the theological component of Homiletics I, as well as in the practicum component.
5. The deacon will have taken at least two (2) courses in critical exegesis of Scripture - preferably one in Old Testament and one in New Testament.
6. The deacon will take the Homiletics II course. This course must be presented by an instructor approved by the Director of the Office of the Diaconate and will follow the outline for Homiletics II offered by the seminary. At least a B average is to be maintained in the course in order for a deacon to continue his preaching internship.
7. The deacon will receive permission to preach in his parish during an internship year while participating in the Homiletics II course. He will preach at least nine (9) different Sundays, followed by a time of homiletic reflection with parishioners.

8. The pastor/supervisor as well as members of the parish and parish staff will evaluate the deacon's preaching ability during this internship year. These evaluations, along with a video tape of the deacon's homily, will be submitted to the Director of the Office of the Diaconate.
9. Presuming the successful completion of the course work and preaching and that the individual continues to have the support of the pastor, the deacon will make a formal written request for permanent faculties to preach. All of the material will be evaluated and a recommendation will be made to the Archbishop.

**B. AFTER FACULTIES ARE GRANTED**

This faculty will remain effective until revoked or the deacon takes up permanent residence outside the Archdiocese of Cincinnati.

## SENIOR STATUS PROCEDURE

Deacons are called to serve the Church as ministers of the Word, Worship and Justice/Charity. This ministry never ends, but it may take on a different appearance as the result of life changes. A deacon who, because of age or infirmity, has reached Senior Status may continue to minister in whatever manner is acceptable to him and his pastor/supervisor. It is important for deacons to review their effectiveness in ministry, to possibly limit their active service or to even accept Senior Status.

The policy concerning the Senior Status of Deacons was instituted in order to better serve the Archbishop, deacons, pastors and people of the Archdiocese of Cincinnati.

The following includes the procedures for the implementation of this policy:

Once a deacon reaches age 75 he must make his request for Senior Status in writing to the Director of the Office of the Diaconate. In the letter requesting Senior Status, the deacon may state that he would like to continue in active service. The Director will then contact the deacon and his pastor/supervisor to discuss this request. In consultation with the Director of the Office of the Diaconate, the Archbishop will make his decision and an official letter accepting or deferring the Senior Status request will be sent to all concerned parties.

If the Archbishop decides to defer Senior Status for a deacon, the deacon must resubmit a letter of request at ages 78, 80 and annually thereafter.

If the letter requesting Senior Status is not received within two weeks following the deacon's 75<sup>th</sup> birthday, he will be contacted by the Director of the Office of the Diaconate. If it is not received within one month following the deacon's 75<sup>th</sup> birthday, he will automatically be granted Senior Status.

The deacon's commencement of Senior Status will be announced in *The Catholic Telegraph* and in *Clergy Communications*.

A deacon who has reached Senior Status is thereafter supervised by the Director of the Office of the Diaconate and can be available and free to lend assistance where needed.

This policy will become effective on August 1, 2011.

If already 75 or older when this policy is implemented, the deacon must submit a letter requesting Senior Status on his next birthday.

## ARCHDIOCESE OF CINCINNATI SOCIAL MEDIA POLICY

### DEFINITIONS FOR THE PURPOSE OF THIS POLICY:

**Ministry Website:** a social network page, blog or any internet website/tool created by employees, clerics and volunteers for the sole purpose of conducting Archdiocesan/Affiliate ministry.

**Personal Website:** a social network page, blog or any internet website/tool created by employees, clerics, and volunteers primarily to share personal communication with friends and associates.

**Blog:** a type of website, usually maintained by an individual, whose primary purpose is to offer commentary or news on events, or subjects, (e.g., Church teaching, theology, morals, etc.).

**Supervisor:** the hiring and/or supervising agent: for parish staff, the pastor; for parish volunteers, the appropriate administrator (e.g., Director of Religious Education or Director of Youth Ministry); for school personnel, the principal.

**Employee:** any person who is employed by the Archdiocese of Cincinnati or an Affiliate. An employee may be a cleric or a lay person who may also be a member of a religious institute.

**Cleric:** an ordained priest or an ordained deacon who is incardinated in the Archdiocese of Cincinnati, as well as a religious priest or deacon, or a priest or deacon incardinated in another diocese, who is engaged in a ministry under the control or auspices of the Archdiocese of Cincinnati or an Affiliate.

**Adult:** an individual who is eighteen years of age or older.

**Child:** a person under 18 years of age or a physically or mentally disabled person under 21 years of age.

**Volunteer:** an adult who works without financial or material gain on behalf of the Archdiocese of Cincinnati or its Affiliates who is not an employee or a cleric (for example, an intern, catechist, scout leader, coach, student teacher and others in similar capacities).

## **PROCEDURE**

### **Ministry Websites**

The Archdiocese of Cincinnati and its Affiliates support the creation of Ministry Websites as a means to conduct Archdiocesan/Affiliate ministry. The use of Ministry Websites is encouraged when conducting Archdiocesan/Affiliate educational and evangelizing programs. Supervisors who approve individuals to create a Ministry Website for dispersal of information are responsible for monitoring the Ministry Website.

### **Personal Websites**

The Archdiocese of Cincinnati and its Affiliates recognize that employees, clerics and volunteers may create Personal Websites as a medium of self-expression. Employees, clerics and volunteers must recognize that anything published on a Personal Website is no different from making such information available in any public forum. Any information that causes or has the potential to cause embarrassment to the Archdiocese of Cincinnati or its Affiliates should be avoided. Note: if employees, clerics and volunteers elect to use Personal Websites to conduct Archdiocesan/Affiliate ministry, the Personal Websites must be approved, and are subject to monitoring, by their supervisor or designee.

### **Password-Protected Sites**

Both Ministry Websites and Personal Websites may involve the use of a username/password or other such means to access all or portions of the site. In the event that a cleric, employee or volunteer, subject to approval by the Archdiocese of Cincinnati or its Affiliate, gives a child access to a Website that is not otherwise openly accessible to the public, that same access must also be provided to the child's parent/guardian, if the parent/guardian so desires.

### **Ministry Blogs**

The Archdiocese of Cincinnati and its Affiliates support the use of **blogging** as a ministry communication tool. It is an excellent platform for creating and distributing information. Although blogging is a powerful communication tool, Ministry Blogs may not be used for: 1) conducting outside business 2) defaming the character of any individual or institution 3) causing embarrassment to the Archdiocese of Cincinnati or its Affiliates or 4) divulging any personal information about children that would jeopardize their safety or well-being in any way.

### **Personal Blogs**

In the event an employee or cleric identifies himself/herself as, or is manifestly understood to be, an employee or cleric of the Archdiocese of Cincinnati or its Affiliates on a Personal Blog (or other website with a similar purpose), to help reduce the potential for confusion, the employee is required to put the following notice in a reasonably prominent place on the website:

**“The views expressed on this website are mine alone and do not necessarily reflect the views of my employer.”**

Even with this notice, any information that causes or has the potential to cause embarrassment to the Archdiocese of Cincinnati or its Affiliates should be avoided.

### **Confidential and Proprietary Information**

Employees, clerics and volunteers are prohibited from disclosing via the internet information that is understood to be held in confidence by the Archdiocese of Cincinnati or its Affiliates.

Employees, clerics and volunteers are prohibited from disclosing via the internet any information that is proprietary to the Archdiocese of Cincinnati or its Affiliates, except by explicit permission of the appropriate authority.

### **Trademarks and Logos**

Employees, clerics and volunteers may use Archdiocesan or Affiliate trademarks or logos on Personal Websites only in ways that clearly promote or call positive attention to Archdiocesan events, websites or organizations associated with the trademark or logo. Employees, clerics, and volunteers may not use Archdiocesan or Affiliate trademarks or logos on their Personal Websites in any way that could reasonably suggest Archdiocesan or Affiliate sponsorship or agreement with any views expressed.

### **Inappropriate Language and Images**

The Archdiocese of Cincinnati and its Affiliates will not tolerate employees, clerics or volunteers posting obscene, harassing, offensive, derogatory, defamatory or otherwise potentially scandalous comments, links and/or images which reflect, discredit or cause embarrassment to the Archdiocese of Cincinnati or its Affiliates, employees, vendors, partners, agencies, schools and others.

### **Right to Review**

The Archdiocese of Cincinnati and its Affiliates reserve the right to review an employee's, cleric's and volunteer's Personal Website, if there are reasonable grounds for believing that policy is being violated.

### **Protection of Children**

Employees, clerics and volunteers of the Archdiocese of Cincinnati and its Affiliates will comply with all aspects of the *Children's Online Privacy Protection Act* (<http://www.ftc.gov/ogc/coppa1.htm>) and the *Decree on Child Protection* of the Archdiocese of Cincinnati (<http://www.catholiccincinnati.org/files/childprotection/pdf/Decree.pdf>). Employees, clerics and volunteers are forbidden to post or distribute personal identifiable information including pictures of any child under the age of eighteen without verifiable consent of a parent or guardian. Personal identifiable information includes full name, photos, home address, email address, telephone number or any information that would allow someone to identify or contact a child. Verifiable consent can take the form of a release/permission form that includes use of photographs, an email from a parent or guardian, or spoken permission by a parent or guardian in the presence of another adult. The Archdiocese of Cincinnati and its Affiliates will review alleged violations of the *Children's Online Privacy Protection Act*, or the *Decree on Child Protection* of the Archdiocese of Cincinnati, on a case-by-case basis. In the event that a provision of this Social Media Policy cannot be reconciled with the *Decree on Child Protection* of the Archdiocese of Cincinnati, the provisions of the *Decree on Child Protection* of the Archdiocese of Cincinnati will be in force.

**Enforcement**

The Archdiocese of Cincinnati, its Affiliates and their respective administrators intend to enforce the policy set forth here and expect all employees, clerics and volunteers to comply. Failure to comply with any of the provisions of the Social Media Policy will be grounds for discipline, up to and including termination, if an employee or cleric, or removal from position, if a volunteer.

The Archdiocese of Cincinnati and its Affiliates reserve the right to make changes to this policy at any time and at its sole discretion, and interpret and administer the policy in light of changing circumstances and events.

The Archdiocese of Cincinnati gratefully acknowledges the generosity of the Archdiocese of Baltimore in granting the use of its social networking policies and guidelines as a resource in the development of this policy.

# Resources--Permanent Diaconate

*Basic Norms for the Formation of Permanent Deacons*, Congregation for Catholic Education, Congregation for the Clergy, United States Catholic Conference, Washington, D.C., 1998.

*Deacons and the Church*, Owen F. Cummings, Paulist Press, 2004.

*The Deacon in Church Ministry*, Rev. Msgr. Joseph R. Roth, D.D., Alt Publishing Co., 1997.

*The Deacon in the Church*, Lynn C. Sherman, Alba House, 1983.

*Deacons: Ministers of Justice and Charity*, (DVD), United States Catholic Conference of Bishops, Washington, D.C., 2010.

*Directory for the Ministry and Life of Permanent Deacons*, Congregation for Catholic Education, Congregation for the Clergy, United States Catholic Conference, Washington, D.C., 1998.

*Diaconate: A Legacy of Vatican II*, Rev. Msgr. Theodore W. Kraus, National Association of Deacon Directors, Rockford, IL, 1999.

*The Diaconate: A Full and Equal Order*, James M. Barnett, Trinity International, 1995.

*The Diaconate in the Christian Church: Its History and Theology*, Kenan B. Osborne, O.F.M., National Association of Deacon Directors, Rockford, IL, 1996.

*Finding Mutuality in Ministry: Life Blood of Diaconal and Other Ministry*, Rev. William T. Donovan, National Association of Deacon Directors, Rockford, IL, 2001.

*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops' Committee on the Diaconate, USCCB, Washington, D.C., 2003.

*101 Questions & Answers on Deacons*, William T. Ditewig, Paulist Press, 2004.

*Partners in the Process: The Formation of Deacons' Wives*, Karen A. Harmeyer & Maria Thompson MacLaughlin, Ligouri, 2005.

*Sacrament of Service*, Patrick McCaslin and Michael Lawler, Paulist Press, 1986.

*The Sacrament of Service: Understanding Diaconal Spirituality*, Rev. William T. Donovan, Alt Publishing Co., 2000.

*Theology of Ministry*, Thomas O'Meara, O.P., Paulist Press, 1983.

*Theology of the Diaconate: The State of the Question*, Owen F. Cummings, William T. Ditewig, Richard R. Gaillardetz, Paulist Press, 2005

Vatican II, *Lumen Gentium*, Nov. 21, 1964. \*

“Apostolic Letter Containing Norms for the Order of the Diaconate” Paul VI, *Ad Pascendum*, August 15, 1972. \*

- (Both can be found in *Vatican Council II: The Conciliar and Post Conciliar Documents*, 1981 edition, Austin Flannery, O.P., editor, Costello Publishing Company, 1981.)

*Wives of Deacons: Ordinary Women, Extraordinary Lives*, (DVD) United States Catholic Conference of Bishops, Washington, D.C., 2010

# Web Sites

Archdiocese of Cincinnati	<a href="http://www.catholiccincinnati.org">www.catholiccincinnati.org</a>
Archdiocese of Cincinnati Office of the Diaconate	<a href="http://www.catholiccincinnati.org/diaconate">www.catholiccincinnati.org/diaconate</a>
Athenaeum of Ohio	<a href="http://www.mtsm.org">www.mtsm.org</a>
<i>Deacon Digest</i>	<a href="http://www.deacondigest.com">www.deacondigest.com</a>
National Association of Diaconate Directors	<a href="http://www.nadd.org">www.nadd.org</a>
National Deacon Institute for Continuing Education	<a href="http://www.ndice.co">www.ndice.co</a>
United States Catholic Conference of Bishops	<a href="http://www.usccb.org">www.usccb.org</a>
USCCB Committee on Clergy, Consecrated Life and Vocations	<a href="http://www.usccb.org/about/clergy-consecrated-life-and-vocations/">http://www.usccb.org/about/clergy-consecrated-life-and-vocations/</a>
Vatican	<a href="http://www.vatican.va/phome_en.htm">www.vatican.va/phome_en.htm</a>