

ARCHDIOCESE OF CHICAGO
OFFICE OF THE DIACONATE



POLICIES AND HANDBOOK FOR THE DIACONATE OF THE ARCHDIOCESE OF CHICAGO

Revised August 1, 2013

August, 2013

Dear Deacons,

I congratulate you on the completion of the *Policies and Handbook for the Diaconate of Chicago*. I know that this project required the expenditure of a significant number of hours from those who served on the drafting committee and from those who offered comments, suggestions and support. I too, at your initiative, was able to offer some of my thoughts for the re-written Handbook. We now have a finished product, a product for which I am pleased to provide my approval. I encourage you to see this Handbook as a convenient resource to guide you in your ministry and the procedures for being accountable to the Office of the Diaconate.

In addition to giving my approval for this Handbook, I want to express my gratitude to you for the countless hours of service you provide to the people living in the Archdiocese of Chicago and elsewhere.

In a particularly earnest way, I would also like to continue to recognize publicly the service of your wives. I am mindful that very little service of a married deacon is possible without the active encouragement of his wife. The service of the wives of the deacons—whether it is their direct, hands-on ministry or their willing sacrifice to support and enable their husbands—is essential to your work. I invite all who read this letter to see in Christian marriage an image of how Christ loves his Church. If you want to imagine how married life is lived, consider how Christ is willing to lay down his life for his bride, the Church. Whether married or not, this commitment to the Church is a challenge to all of us.

May God continue to bless all of you, your families and your ministries. Please pray for me.

Sincerely yours in Christ,

Francis Cardinal George, O.M.I.
Archbishop of Chicago

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VISION STATEMENT FOR THE DIACONATE

WE, THE MEMBERS OF THE PERMANENT DIACONATE OF THE ARCHDIOCESE OF CHICAGO,

guided by the Holy Spirit and gifted with a diversity of backgrounds and talents, are committed to serving the needs of the people of God, paying particular attention to the needs of the poor. We prayerfully give ourselves to proclaim and live the Word, to assist in the evangelization of the world and to collaborate with others in God's service.

OUR HOPE IS

to be people of faith, growing together as realistic and credible witnesses of Jesus Christ. We hope also to foster unity with our brothers and sisters in the world, through our concern and compassion.

IN MINISTRY TO GOD'S PEOPLE WE COMMIT OURSELVES

to be enablers and facilitators of our faith community, striving to build family among its members. Finally, we pledge ourselves to promote increased opportunities for input and leadership among people of all cultures.

IT IS A GOAL OF THE ARCHDIOCESE TO HAVE A DEACON IN EACH PARISH.

Holy Orders presents an icon of Christ that needs bishop, priest and deacon to be complete. Therefore, it is the goal of the Archdiocese that every parish and agency have a deacon assigned so that this complete icon may be present. Cardinal George has observed that a parish, which is a local instance of the Church, is less than sacramentally whole if it is without both a Priest and a Deacon.

DEACON PROFILE

A VISION OF THIS MINISTRY

A deacon's ministry is one of charity and service, of witness and proclaiming the Good News, and of leadership in prayer and liturgy. The deacon promises obedience to the Archbishop and is committed to the Archdiocese through ordination to this permanent and public office of service. This ministry reflects the ministry of Christ so that the deacon, strengthened and enlightened by the Holy Spirit, is actively involved in the faith community and enables others to serve.

As a married or single person living celibately, the deacon believes that his sharing in the lifestyle of the faithful provides a unique witness for bringing the living Word to people. He is responsive to a wide variety of needs which his talents might help address. The deacon's service uniquely complements and supports other ministries, whether premised on ordination or baptism.

TASKS/RESPONSIBILITIES

COLLABORATION

The deacon:

1. Serves the bishop and collaborates with the pastor and members of the pastoral staff integrating the deacon's own area of responsibility, and serves as an integral member of the parish staff.
2. Provides service and support for other ministries and organizations.
3. May coordinate programs, particularly in areas of evangelization, catechesis, charity and social justice.

LITURGY

The deacon:

1. Presides at baptisms, weddings, quinceañeras, benedictions, vigil services, funerals, and committal services when assigned or authorized by the pastor of a parish.
2. Preaches the homily at Eucharist and on other occasions, as authorized.
3. Is an ordinary minister of Holy Communion.

THE WORD

The deacon:

1. Informs and educates others about social concerns in the light of the Gospel.
2. Provides educational service, peace and justice training, catechist training, scripture study, and other such programs.
3. Coordinates programs of evangelization.
4. Provides Scriptural and sacramental catechesis.

CHARITY

The deacon:

1. Ministers to families, the divorced and separated, persons with disabilities, the sick, elderly, bereaved, homebound, homeless, prisoners, youth, and workers in the workplace.
2. Promotes collaboration on social justice issues both within and beyond the parish.
3. Promotes the implementation of Catholic social and moral teaching, including the defense of life from conception to natural death.
4. Provides counseling proportionate to his training and qualification and spiritual direction if properly certified.
5. Serves in a variety of capacities and venues to foster and encourage ministries, including, but not limited to, food pantries, homeless shelters, chaplaincies, field advocacy for the Marriage Tribunal.

COMPETENCIES/SKILLS

In addition to the competencies and skills needed by all pastoral ministers, those competencies and skills that are particularly important for the exercise of the role of deacon are:

KNOWLEDGE

1. Knowledge of Church teaching as well as of universal and local Church law.
2. Understanding the relationships between faith and culture.
3. Knowledge of social justice issues, including pro-life concerns.

INTERPERSONAL AND RELATIONAL SKILLS

1. Public speaking skills including ability to preach.
2. Leadership and the ability to train others.
3. Ability to lead prayer effectively.
4. Skill in exercising liturgical roles.

OTHER EXPECTATIONS

1. Maintain a current Ministry Agreement with the parish, agency or institution he serves.
2. Meet with ministry staff-supervisor on a scheduled basis.
3. Participate in staff meetings.
4. Make an annual spiritual retreat as required by Canon Law.
5. Participate in continuing education programs in accord with requirements of the Office of the Diaconate.
6. Participate in spiritual formation opportunities, particularly with a qualified spiritual director.

COMMENTARY:

The role of the deacon as ordained minister, like that of the ordained priest, can be exercised in a variety of settings with consequent differing sets of responsibilities.

There is no univocal or exclusive model for the deacon within the parish and Archdiocese. Rather, discernment is made from among the many ministries available. Such discernment is made by the deacon after consultation with others, considering his abilities, interests, and the needs of the community, all of which is subject to the approval of the Archbishop.

The deacon (possibly with his wife) may work in a particular ministry for a time and then, having trained others, move on to the development of new ministries to serve the needs of the community. Enabling others for ministry is part of the duties of the deacon.

DISCERNMENT OF DEACON CANDIDATES

Each parish is encouraged to discern and invite candidates to enter formation for ordination as deacons. Parishes with deacons already ministering are reminded to continue the discernment process for future candidates, as serving deacons advance in age, or consider relocation.

DIACONAL TERMS

GENERAL DEFINITIONS

ORDINATION: refers to the reception of the Sacrament of Holy Orders whereby a deacon is ordained and commissioned to act as a public minister in the service of the liturgy, the Gospel and service to charity.

ASSIGNMENT: is an official appointment by the bishop where the deacon will minister. It designates the community, parish, agency, hospital, or other special work in which the deacon is expected to minister in the name of the bishop. An assignment specifies the territory in which a deacon ministers.

FACULTIES: refer to the authorization given to a deacon to perform ministry on a regular basis within a specific diocese. Faculties are only for the Diocese for which they are granted. As a general rule, these faculties are only to be used in the Church where the deacon is assigned or in another parish within the diocese with the specific permission of the pastor of the parish.

PERMISSION: special permission is required to minister in another diocese. Most dioceses require a letter of good standing to receive this permission. This letter may be obtained from the Chicago Office of the Diaconate.

DELEGATION: is the authorization given to a deacon to witness a marriage given by a parish pastor or bishop of the territory where the marriage is to be celebrated. Delegation must be given for each specific marriage in writing for the marriage to be valid.

SPECIFIC FACULTIES FOR DEACONS

1. Proclaim the Scriptures to the faithful; to teach the faithful after consultation with the parish pastor and having his approval; to preach at Eucharistic liturgies with the approval of the pastor; to preach when the deacon is the presiding minister of a sacrament or liturgical rite.
2. Administer the Sacrament of Baptism at the request of the pastor.
3. Distribute Communion at Mass and to bring Communion to the sick and dying at the direction of the pastor of the parish.
4. Be the official witness for marriages with the express delegation of the parish pastor in each instance.

5. Assist at the liturgy of the Eucharist, carry out the various liturgical roles of service at the altar (with proper liturgical vestments), preside at non-Eucharistic funeral and burial rites, and assist the pastor and the priests of the parish in their assigned duties.
6. Be the minister of Exposition and Benediction of the Blessed Sacrament and conduct non-Eucharistic liturgical services.

COMMENTARY:

As a general rule, these faculties are to be used only in the church where the deacon is assigned.

DIACONAL STATUS DEFINITIONS

ACTIVE: A deacon who has a Ministry Agreement with the parish, agency or institution to which he is assigned, and is fulfilling the terms of the Agreement, including liturgical functions, staff participation, and participation in the events of the Diaconate.

SENIOR DEACON: After 10 years of active ministry and reaching the age of 70, a deacon (not the pastor) may request the status of “Senior Deacon.” The senior deacon remains attached to the parish where he last served and retains the faculties of a deacon in the Archdiocese of Chicago. A senior deacon is not considered retired. His continuing education requirement is five hours per year.

RETIRED DEACON: A retired deacon has neither an assignment nor is required to perform continuing education. He does not have Archdiocesan faculties, but may minister on an occasional basis **ONLY** with the permission of and to the extent of the scope authorized by the Vicar for Deacons. Further, the agreement of the pastor where the ministry will take place is required. To receive permission for ministry, the deacon must be current with Archdiocesan requirements for public ministry.

SPECIAL MINISTRY:

Category One – Those ministering full time in other than parish ministry.

Category Two – Not assigned at this time to parish/agency ministry. Active in some other aspect of ministry according to the Personnel Board’s determination.

PROBATIONARY: A deacon who has moved into a new assignment. He will serve in a probationary status for six months, at which time a performance evaluation will be completed by the Pastor or administrator of the parish or agency to which he is assigned. The Vicar will review the evaluation and, if favorable, extend the assignment to complete the usual term. The deacon’s faculties are operative for the length of his probationary assignment.

UNASSIGNED: A deacon who presently is between assignments. His faculties are inoperative while he works with the Deacon Personnel Board in seeking placement. A deacon should not remain in this status for a period beyond six months. If still without a probationary assignment, he will be required to take a temporary leave or to move into an inactive status. This status also refers to a deacon moving outside the Archdiocese of Chicago, terminating his ministry locally.

ACTIVE OUTSIDE ARCHDIOCESE: A deacon who remains incardinated in the Archdiocese of Chicago, but has been granted faculties and given an assignment to minister in another diocese in which he presently resides.

INACTIVE: A deacon who is not functioning as a minister at this time. Faculties as deacon are revoked or cease while inactive. A deacon who is inactive for five years may be laicized in accordance with canon law even without consent.

SABBATICAL: A Sabbatical is a time away from diaconal ministry for the purpose of human, intellectual, spiritual and pastoral formation. A sabbatical can be requested after seven years of active ministry. The duration of a sabbatical will be for a period of up to six months.

1. Requests for sabbatical will be submitted to the Vicar who will confer with the deacon regarding specific details. Funding is only that which is available under the annual allowance for continuing education and development.
2. After a reassignment, a sabbatical maybe taken only after two years in the new assignment.
3. It is the expectation that the parish/agency of assignment will continue to provide the annual financial support of the deacon, pursuant to Archdiocesan policy, during the period of the sabbatical leave.

TEMPORARY LEAVE OF ABSENCE: A deacon who at his own request has been granted authorization by the Vicar to withdraw from active ministry for a fixed period of time. Ordinarily faculties cease during this time, but permission may be granted on an *ad hoc* basis with the consent of the Vicar to do ministry for a specific occasion.

ADMINISTRATIVE LEAVE OF ABSENCE: A deacon who 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. This is usually a temporary withdrawal for ministry without seeking laicization. Faculties are revoked or cease, pending resolution of the reason for the leave of absence.

INCARDINATION: Incardination refers to the bond a deacon has with the diocese and bishop. By virtue of ordination, a deacon is incardinated into the diocese for which he is ordained. Incardination remains for life unless a deacon is excardinated into another diocese.

EXCARDINATION: A deacon who is released from his commitment to his bishop and diocese in order to be incardinated into a new diocese.

WITHDRAWN FACULTIES: A deacon whose faculties have been withdrawn by the Archbishop or his Vicar **may not function as a deacon** in any parish, agency or institution or the Archdiocese. The Vicar will issue a letter notifying the deacon of the withdrawal of faculties.

LAICIZED: A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the Archbishop. Deacons who do not intend to minister should seek

laicization. A deacon who is widowed following ordination and chooses to re-marry must first be laicized.

OFFICE ORGANIZATION

(cf. Appendix I)

THE VICAR FOR DEACONS

The Vicar is the Cardinal's representative in overseeing the Diaconate and the Vicar is the director of the Diaconate Office. As Vicar, he has ordinary power delegated by the Archbishop to coordinate the assignment and status of deacons. This community of deacons encompasses the deacons of the Archdiocese of Chicago, deacons incardinated in other dioceses but ministering within this Archdiocese with proper faculties, their wives and families, and the wives of deceased deacons.

The Vicar supports the personal, spiritual and ministerial growth of the men and women of this community. This is done in a variety of ways as indicated throughout this handbook.

Every reference here and after to the Vicar shall be deemed to include simultaneously reference to any co-Vicars who may be appointed and acting at any time. The Vicar and Co-Vicar shall allocate between themselves the duties and responsibilities of the Office of Vicar for Deacons.

THE RESPONSIBILITIES OF THE VICAR

1. Assist in assessing and meeting the professional developmental needs of those involved in a Diaconal Ministry.
2. Offer programs for spiritual growth and enrichment, both for deacons as individuals and for couples.
3. Assist in providing services for the personal development of deacons and their wives, and for the sustenance of their marriage and family relationships.
4. Assist in assessing the church ministry personnel needs of parishes, agencies and other institutions within the Archdiocese insofar as such needs may be met by deacons and their ministry.
5. Provide for the professional evaluation and personal review of all deacons ministering within this Archdiocese.
6. Assist individual deacons and staffs in the area of conflict management and arbitration.
7. Assist in the development of structures and personnel for the future development and support of diaconal ministry within this Archdiocese.

8. Foster awareness on every level regarding the potential and achievements of deacons.
9. Establish and foster communication between the deacons and the Institute for Diaconal Studies and the Instituto de Liderazgo Pastoral.

GENERAL RESPONSIBILITIES

The Vicar is responsible for the overall organization and administration of the various aspects of the Diaconate. He supervises the Associate Directors, the Executive Committee of the Diaconate Council, and Office Staff. He reports to the Archbishop and to the Vicar General of the Archdiocese. He serves as a consultant to the Episcopal Vicars, Deans, and to the parishes and institutions of the Archdiocese in matters pertaining to diaconate ministry.

SPECIFIC RESPONSIBILITIES

1. Management and Administration.
 - a. represent the Archbishop at all meetings of the Diaconate Council;
 - b. represent the Diaconate at meetings with the Vicar General;
 - c. coordinate the Diaconate Staff;
 - d. be involved in Vicariate and Deanery meetings of the Diaconate;
 - e. oversee and monitor a yearly budget.
2. Staff Supervision.
 - a. supervise and evaluate ministry of Associate Directors;
 - b. supervise and evaluate office staff;
 - c. coordinate ministry of Vicariate and Deanery coordinators;
 - d. participate in Diaconate Personnel Board;
 - e. conduct meetings as needed for various administrative elements of Diaconate: Office Staff, Executive Committee, Vicariate and Deanery Diaconate Coordinators.
3. Extra-Diocesan Responsibilities.
 - a. represent the Archdiocesan Diaconate at the annual and regional meetings of the National Association of Diaconate Directors;
 - b. represent the Hispanic Diaconate at the annual meeting of the Hispanic Deacons Association;
 - c. represent the Archdiocesan Diaconate at meetings of Region VII of the USCCB Diaconate Directors.
4. Parish/Agency Interaction.
 - a. serve as liaison for all concerns regarding deacons and their ministry;
 - b. be involved in crisis intervention when requested on parish or family level;
 - c. make recommendations to the Archbishop for placement of deacon personnel;
 - d. share responsibility for determining criteria for candidate selection and screening with Formation Program Directors;
 - e. involvement in selection process of candidates for Formation;
 - f. participate in a formation policy board as suggested by National Directory paragraph 283;

- g. dialogue with pastors and candidates (as a group) before ordination to review expectations, ministry agreements, and Diaconate policies

ASSOCIATE DIRECTORS OF THE DIACONATE COMMUNITY

The Associate Director(s) assist the Vicar for Deacons in the overall organization and administration of the various aspects of the Diaconate in the areas of Administration, Personnel and ongoing Formation.

ADMINISTRATIVE RESPONSIBILITIES

1. Prepare/oversee annual budget.
2. Review monthly financial statements.
3. Assess parishes for deacon support.
4. Coordinate all expenses for daily operation.
5. Reimburse cost of retreats and continuing education request pursuant to policy.
6. Maintain petty cash account.
7. Attend regional and national meetings for Diaconate Directors.
8. Participate *ex officio* with the Diaconate Council.
9. Serve as *ex officio* member of the Executive Committee.
10. Collaborate with the Institute for Diaconal Studies and the Instituto de Liderazgo Pastoral on issues of mutual concern.
11. Represent the Vicar in his absence at vigil services and funerals of deacons or their family members.

PERSONNEL RESPONSIBILITIES

1. Maintain and update personnel files on all deacons ordained or incardinated in the Archdiocese including Criminal Background Check, Virtus Training, Mandated Reporter training, CANTS and Code of Conduct.
2. Review and administer ministerial education compliance of each deacon.
3. Maintain and monitor Ministry Agreements and Evaluations.
4. Attend Vicariate/Deanery meetings at the direction or absence of the Vicar.
5. Collaborate with the Diaconate Council on policy issues.
6. Maintain and update information on each deacon for the Archdiocesan Directory.
7. Participate *ex officio* on the Deacon Personnel and Placement Board.

ON GOING FORMATION RESPONSIBILITIES

1. Coordinate Emmaus program for newly ordained.
2. Participate in planning and presentations for Convocation, St. Stephen Symposium, St. Francis Dinner and St. Lawrence celebrations.
3. Serve as office liaison to Flame Newsletter editorial board.

DIACONATE COUNCIL OF THE ARCHDIOCESE OF CHICAGO

GENERAL RESPONSIBILITIES

1. Express the opinion of the Diaconate to the Archbishop or his Vicar so as to give them effective assistance by serving as an advisory body on the ministerial life and activities of the Deacons and their families.
2. Study, develop and implement policies and programs at the Archbishop's or his Vicar's discretion, or at the initiative of the Council which will help the deacons to live and work more effectively in their ministry.
3. Provide for open dialogue with other bodies organized within the Archdiocese and other Dioceses.
4. Provide assistance to the deacons of the Archdiocese regarding ministerial growth and placement.
5. Collaborate with the Vicar for Deacons and his staff in matters of Diaconate concerns.
6. Provide financial assistance to deacons and families in need.

SPECIFIC RESPONSIBILITIES

1. Communicate with the Diaconate at large, through the selected delegates and periodic reports.
2. Establish procedures to insure funding for all Council operations.
3. Oversee the Mutual Aid Fund and the St. Francis Education Fund.
4. Establish and review of policies and procedures for deacon placement and evaluation.
5. Evaluate Diaconate spiritual development and retreat programs.
6. Evaluate and develop continuing education policies.

Current Council membership is listed in Appendix II and on the Diaconate Website (deacons.archchicago.org). The Constitution for the Diaconate Council is found at Appendix XVII.

DIACONATE EXECUTIVE COMMITTEE

The members of the Diaconate Executive Committee consist of the Vicar, the Associate Directors of the Diaconate Community, the Chairman, Vice Chairman, Secretary and Treasurer of the Diaconate Council and the immediate Past Chairman of the Council.

GENERAL RESPONSIBILITIES

The Diaconate Executive Committee serves as the principal advisory body to the Vicar for Deacons. It is responsible for providing advice toward the establishment and implementation of all policies and procedures pertaining to the good order of the Diaconate and the enhancement of diaconal ministry throughout the Archdiocese.

SPECIFIC RESPONSIBILITIES

1. Suggest policies and procedures for the good of the entire Diaconate for consideration by the Diaconate Council.
2. Facilitate communication within and between all members of the Diaconate.
3. Assist in the selection process of Vicariate and Deanery Coordinators.
4. Administer the education and mutual aid programs of the Diaconate.
5. Assist planning and coordinating the community wide celebrations, including Convocation, St. Francis Day, St. Lawrence Day, St. Stephen Symposium and other events.
6. Prepare and distribute the agenda for all Diaconate Council meetings.
7. Assist and advise the Vicar for Deacons and the Administrative Staff as needed or requested.

TENURE

The tenure of a member of the Executive Committee is stated in the Constitution.

VICARIATE DEACON COORDINATOR (VDC)

The Vicariate Deacon Coordinator is nominated by the Vicar and assigned by the Archbishop. His primary diaconal assignment is as a VDC. The VDC will retain a parish assignment for the ministry of liturgy as well as some limited hours for ministry of charity and ministry of the word. The duties of a VDC are expected to entail up to 20 hours a month of service to the Vicar.

RESPONSIBILITIES

1. Be a liaison between the Diaconate Office, Episcopal Vicar and Deanery Deacon Coordinators (DDC).
2. Maintain frequent contact (at least quarterly) with DDCs.
3. Work with Episcopal Vicar to discern and meet the needs of the Vicariate. This will include possible extra-parochial ministry that some deacons may perform.
4. Be a member of the Deacon Personnel Board, bringing needs of the Vicariate and knowledge of the individual deacons.
5. Be a member of the Episcopal Vicar's team.
6. Coordinate with and assist the DDCs with offering:
 - a. One annual meeting with Episcopal Vicar;
 - b. Further gatherings appropriate for their gatherings;
 - c. Semi-annual individual contact with each deacon.
7. Be of any further assistance deemed necessary by the Episcopal Vicar.
8. Be an active member of the Diaconate Council.

TENURE

It is a three-year assignment that may be renewed by the Archbishop.

DEANERY DEACON COORDINATOR (DDC)

In each Deanery of the Archdiocese, a member of the Diaconate Community is to be appointed as a coordinator. Deaneries with fewer than 20 deacons may combine with an adjacent Deanery. The appointment is made through the Vicar for the Diaconate Community in consultation with the Episcopal Vicar and the VDC.

RESPONSIBILITIES

1. The Deanery Deacon Coordinator (DDC) is responsible for the support and development of diaconal ministry within their deanery. He will visit with new pastors or those to whom the deacon is assigned to explain the role of the deacon.
2. The DDC is to work with the Vicariate Deacon Coordinator (VDC) and the Vicar for the Diaconate Community.
3. To coordinate with and assist the VDCs with offering:
 - a. One annual meeting with Episcopal Vicar.
 - b. Further appropriate gatherings.
 - c. Semi-annual individual contact with each deacon.
4. The DDC is expected to call each deacon in his Deanery at least twice a year to determine how he is doing both personally and in his ministry. The DDC shall communicate with the Vicar any concerns about individual members. Each phone call is to be recorded on the Deanery report form with a copy sent to the Office of the Diaconate. (cf. Appendix V)
5. The DDC is to serve as a member of the Diaconate Council.

TENURE

The term of appointment is for three (3) years that may be renewed by the Vicar.

REPRESENTATIVE TO ARCHDIOCESAN COUNCILS

The Executive Committee of the Diaconate Council will recommend to the Vicar for Deacons representatives to the Archdiocesan Pastoral Council, the Presbyteral Council, the Association of Chicago Priests and other committees that may be established within the Archdiocese.

RESPONSIBILITIES

1. Attend all meetings of the Council, Association or Committee of appointment.
2. Personally report to the Diaconate Council the activities of the Council, Association or Committee of appointment at the scheduled Diaconate Council meetings.
3. Communicate to the Council, Association or Committee of appointment information and feedback from the Diaconate Council.

TENURE

All representatives to any Council, Association or Committee serve at the pleasure of the Vicar and may be removed upon proper notice to the individual and the Executive Committee.

Current appointees are listed at Appendix III

DEACON PERSONNEL BOARD OF THE ARCHDIOCESE OF CHICAGO

PURPOSE

The purposes of the Board are:

1. To advise and assist the Archbishop through his appointed Vicar, in the assignment and placement of deacons and to work towards the realization of ordained diaconal ministry in every parish and agency of the Archdiocese.
2. To research and develop new ministerial opportunities for the deacon in the mission of the Church and to advise and assist the Archbishop through the Vicar and the Department of Personnel Service in their establishment.
3. To assist Pastors/Directors in resolving administrative and ministerial issues with deacons assigned to their parishes, agencies or institutions.

MEMBERSHIP

The Board shall consist of the Vicariate Diaconate Coordinators, the Vicar for Deacons and the Associate Directors, *ex-officio*. A chairman of the Board shall be appointed jointly by the Vicar and the Chairman of the Diaconate Council. Said Chair shall be in addition to the VDCs. The Chairman of the Diaconate Council is an *ex officio* member of the Board. *Current Board members are listed in Appendix III.*

DUTIES OF CHAIR AND MEMBERS

The duties of the Chairman shall be:

1. To schedule and preside at all meetings of the Board. In the event of absence, he will assign another member to be the acting Chairman.
2. To assign specific tasks/actions to individual members of the Board and set deadlines for completion of assignments or to submit a written status report.
3. To inform the Council about recommendations concerning current and proposed policies, procedures, programs and ministries for deacons.
4. To keep the Vicar informed of all proceedings, discussions and issues to come to the attention of the Board.

The duties of members shall be:

1. To attend all scheduled and special meetings of the Board.
2. To maintain the confidentiality of the events of every meeting.
3. To meet the deadline for tasks/actions set by the Chairman, including written reports.
4. To collaborate with the Deanery Diaconate Coordinators to resolve deacon personnel issues.
5. To perform any other duties found necessary to fulfill the stated purposes of the Board.
6. To have a member of the Board present, if possible, at each Vicariate Assembly.

STATEMENT OF CONFIDENTIALITY

Matters to be considered confidential include but are not limited to:

1. Reports of Board members concerning deacons.
2. Specifics of the agenda, minutes of Board meeting and status reports.
3. The names of deacons recommended for assignments.
4. The personnel record of each deacon.

MEETINGS

1. The meetings of the Board shall be closed unless a simple majority of the Board votes otherwise.
2. Special meetings may be called at the discretion of the Chairman.
3. A simple majority of Board members shall constitute a quorum.
4. No absentee voting is permitted at any meeting.
5. Minutes of Board meetings are to be recorded and distributed by the recording secretary to all Board members after each meeting, and kept in the Board's files in the Diaconate Office as information for future Board members.
6. Confidentiality shall be maintained. If a Board member has doubts about the confidentiality of a particular point of information, the member must consult the Vicar, Chair or the full Board before making statements or releasing information.

POLICY FOR PLACEMENT, ASSIGNMENT AND TENURE OF DEACONS

COMMENTARY:

At the time of ordination, deacons make a promise of obedience to their Bishop and his successors. "The principal function of the deacon, therefore, is to collaborate with the Bishop and the Priests in the exercise of a ministry which is not of their own wisdom but of the word of God, calling all to conversion and holiness" (Directory for the Ministry and Life of Permanent Deacons, par. 23).

The promise of obedience made by a deacon at ordination recognizes that the deacon's ministry is not of his own choosing, but rather is in cooperation with the Ministry of the Bishop, who is to show concern for all the Christian faithful. Thus, a deacon is committed to service to more than a local faith community or parish, but rather is called to serve the people of Christ wherever they may be throughout the entire Archdiocese. While deacons may initially serve in their community of origin, they also will be asked to serve in other communities. We believe that the great generosity and flexibility of our deacons will provide still another example of diakonia in these new avenues of service to our people.

ASSIGNMENT OF DEACONS

INITIAL ASSIGNMENT AND TERM

1. Deacons, having been called from specific parishes and supported by them spiritually and financially, shall upon ordination normally be assigned to the parishes from

which they come for an initial assignment of one year and for terms not to exceed a total of ten years.

2. After the initial Ministry Agreement ends on June 30th of the year following ordination, subsequent Ministry Agreements may be renewed for a period of one, two or three years, as mutually agreed upon between the pastor or administrator and the deacon.
3. After ten years in an assignment, the deacon is expected to discern transfer to another assignment. If the deacon is over 60 years of age or there are other extraordinary circumstances, this request may be waived or postponed.

REQUEST FOR TRANSFER DURING ANY TERM OF SERVICE

1. Upon the request of the deacon or in light of extraordinary needs of the Archdiocese as determined by the Archbishop or Episcopal Vicar, an alternate assignment may be made.
2. Deacons may request reassignment from their parish or agency if:
 - a. Deacon's residence becomes too distant from the parish/agency location.
 - b. Deacon and Pastor/Director are in agreement that a change in assignment is in the best interest of the deacon and of the parish/agency.
3. **Deacons are required to solicit the assistance of the Deacon Personnel Board in securing placement at another parish or agency. All reassignment requests must be processed through the Personnel Board. Individual deacons are not to make their own arrangements, either because of personal choice or relocation. The needs of the Archdiocese take precedence over the desires of the deacon. The Board will recommend an appropriate assignment to the Vicar.**
4. Requests for reassignment must be made initially to the Vicar for Deacons. Thereafter, the deacon will provide a letter to the Deacon Personnel Board stating the reasons for seeking reassignment.
5. The Deacon Personnel Board shall maintain a list of parishes/agencies that have indicated an interest in having a deacon assigned to them including the ministry activities the deacon would be expected to perform. A listing of such opportunities will be made available to all deacons periodically.
6. Upon reassignment, the deacon will serve a probationary period of six months. At the successful completion of the probationary period and upon approval of the Vicar for Deacons, the assignment will continue to full term.
7. A Ministry Agreement for a period of one to three years from the date of probationary assignment shall be filed with the Office of the Diaconate. All Ministry Agreements should terminate on June 30th of a given year.

8. **Only the Archbishop assigns, removes or reassigns Deacons of the Archdiocese.**
 - a. **Deacons may not resign from an assignment.**
 - b. Deacons may request that the Vicar for Deacons and the Personnel Board consider a change of assignment.
 - c. Pastors may request that the Vicar for Deacons consider a change of assignment of a deacon with specific reasons.

REASSIGNMENT OF DEACONS

1. The normal term of a ministerial assignment for a deacon is ten (10) years.
2. Deacons who have been in a particular ministerial assignment for 10 or more years and are under the age of sixty (60) are to engage in the discernment process for a new assignment.
3. The Personnel Board will notify deacons under the age of 59 in the ninth year of an assignment regarding the reassignment process. Notification will also be sent to the Episcopal Vicar, the Pastor of the deacon's current assignment and the VDC for the Vicariate.
4. The process will begin in the ninth year with a discernment between and among the deacon, his spouse, the Deacon Personnel Board and the deacon's current Pastor. The topics for dialog will include the deacon's current assignment and his capabilities, special circumstances in the parish, special needs of the deacon, his spouse or family, the needs and opportunities that have been identified or are anticipated in the Vicariate and the distance and travel time involved for a new assignment.
5. The deacon will complete a profile form to be returned to the Personnel Board. These profiles will be available to Pastors requesting deacons and to the Episcopal Vicar and appropriate staff. Confidentiality shall be maintained by all parties.
6. In the tenth year of an assignment, the deacon and his spouse will meet with the Episcopal Vicar and the VDC to discuss the needs of the Vicariate for diaconal ministry, the skills and experience of the deacon and the on-going needs for diaconal ministry at the current assignment.
7. Interviews with parishes for potential placement will be coordinated and facilitated by the VDC. Pastors, parish staffs, the deacon and his spouse will be included in the interview process.
8. The deacon (and spouse) will meet with the VDC and other appropriate Personnel Board members to finalize a recommendation to the Vicar for Deacons not later than 2 months prior to the beginning of new assignments. Upon the Vicar's approval, the recommendation of new assignment will be presented to the Archbishop.

9. Deacons and the pastor at the current and new parishes will be notified in writing of the assignment. Additionally notification will be sent to the Episcopal Vicar, Dean, Vicariate Diaconate Coordinator and Deanery Diaconate Coordinator.
10. In situations of extraordinary need in a parish or particular extenuating circumstances for the deacon or his family, a reassignment may be deferred, subject to review in the following year. In such circumstances, the previously mentioned upper age limit of sixty (60) years will not be a bar to the requirement of entering into the discernment process for reassignment.
11. New assignments will ordinarily begin on July 1.
12. During the six month probationary period of a new assignment, a mutually acceptable Ministry Agreement shall be fashioned between the deacon and the pastor within 30 days of assignment. A Ministry Evaluation by the pastor and deacon is required to be submitted to the Vicar before the end of the sixth month of the period of probation. The Vicar will review the evaluation and, if favorable, will extend the assignment to the usual ten (10) year term.
13. When two or more deacons serving in the same parish are eligible for reassignment at the same time, only one shall be reassigned at that time. The other(s) shall be extended for one year. The determination regarding which deacon will be reassigned will consider age, years of service and individual skills and experience.
14. Upon appointment of a new pastor to a parish, the deacon's current assignment and Ministry Agreement remain in force.
15. If there are Archdiocesan needs, or if a special situation arises at any time, a deacon may request or be requested to consider a new assignment.

COMMENTARY:

Should the wife of a deacon be involved in collaborative ministry with him, it is hoped she will continue this ministry with him in his new assignment. If she is engaged in an individual ministry she is, of course, free to continue that ministry where presently involved, or in her husband's new parish as circumstances permit.

ASSIGNMENT OF DEACONS IN SPECIAL MINISTRIES

Deacons ministering in other than parish ministry (for example, in hospitals, prisons, or Archdiocesan agencies):

1. Each deacon should have a ministry agreement with his supervisor at the agency or place of ministry.
2. Deacons with a primary assignment to an agency of the Archdiocese, or another institution are expected to be assigned additionally to a parish for liturgical ministry.
3. If the deacon ministers additionally in a parish setting, he must also complete a Ministry Agreement with the local pastor.

4. The supervisor and pastor need to negotiate their respective contributions to the support for the deacon to the Diaconate Office.
5. Any deacon not assigned to do any parish ministry must consult with the Vicar to determine the process for ministerial evaluation.

Employment.

1. A deacon is not to be employed for compensation solely as a deacon.
2. Although to be discouraged generally, a deacon may be employed by a parish or Church agency to do work beyond the scope of a Ministry Agreement. The job description as an employee is to be distinguished from his Ministry Agreement as a deacon.

COMMENTARY

Periodic job or work evaluations do not serve as an evaluation of ministerial service.

PROCEDURE FOR REQUESTING FACULTIES AND ASSIGNMENT

(Upon taking up residence within Chicago Archdiocese)

1. A deacon who moves into the Archdiocese of Chicago (canonically establishes a domicile) and wishes to minister within it must obtain the required canonical faculties.
2. The deacon is to then request in writing a personal interview with the Vicar. In addition to the pastor's letter mentioned above, the deacon must present:
 - a. A letter of recommendation from the Director of the Diaconate in the Diocese where he previously served.
 - b. Copies of all his official documents and faculties received.
 - c. An overview of the training he received and evaluations while in training.
 - d. A resume of his ministry and evaluations after ordination.
 - e. A letter of recommendation and evaluation of his ministry from his previous pastor.
 - f. A reflection prepared by the deacon on his ministry.
3. The deacon's assignment will be made by the Vicar in consultation with the Personnel Board. If the deacon is aware of a local need for his ministry, he can bring that to the attention of the Vicar and the Personnel Board.
4. The deacon is required to complete a Criminal Background check, CANTS review, VIRTUS and Mandated Reporter Training. The deacon will also execute the Archdiocesan Code of Conduct.
5. If the deacon is married, his wife is also required to be present for this dialogue with the Vicar.

6. Upon completion of these steps, the Vicar for Deacons may recommend to the Ordinary that a six month probationary assignment and the faculties for the Archdiocese be extended to the deacon.
7. After this probationary period, and upon consultation with the deacon, pastor and pastoral staff, the Vicar will confirm the extension of the assignment to the normal ten (10) year term. Until such time as the deacon completes the excardination/incardination process according to the norms of the Code of Canon Law and Archdiocesan Guidelines, he remains incardinated in the diocese from which he came.

PROCEDURE FOR INCARDINATION

1. After a period of no less than two (2) years of ministering, should a deacon wish to seek incardination in the Archdiocese of Chicago, he must request a personal interview with the Vicar.
2. The deacon should thereafter present to the Vicar a statement in writing addressed to the Archbishop of his desire to be incardinated and his reasons for this request; and a letter of recommendation and evaluation of his present ministry from the pastor of the parish in which he presently serves.
3. The Vicar and the deacon (and his wife) will review his years of ministry in this Archdiocese. Particular attention will be given to the fulfillment of all Archdiocesan expectations for diaconal ministry as delineated in the Diaconate Policies and Procedures Handbook. A reasonable assurance of the deacon's continued presence in the Archdiocese is expected.
4. The Vicar may then prepare a letter requesting incardination. This letter, together with a personal petition by the deacon, will be forwarded to the Bishop of the diocese from which excardination is being sought.
5. Upon reception of the appropriate document of excardination, the recommendations of the Vicar and present pastor will be forwarded to the Archbishop requesting incardination into the Archdiocese of Chicago.

PROCEDURE FOR SEEKING PERMISSION TO TEMPORARILY MINISTER IN ANOTHER DIOCESE

1. Special permission is required to temporarily minister as a deacon in another diocese. The deacon must follow the requirements of the particular diocese for such permission.
2. A letter of good standing from the Archdiocese of Chicago may be required. This letter may be obtained from the Chicago Office of the Diaconate. A request for a letter of good standing must include:
 - a. Date and type of ministry

- b. Name of diocese with address
 - c. Name of parish with address
 - d. Name of pastor
 - e. Relationship to parties involved.
3. A letter of good standing must be requested not later than ten (10) days prior to the date of the proposed ministry. In the case of funerals, please contact the Office of the Diaconate at the earliest opportunity.

PROCEDURE FOR REQUESTING FACULTIES IN ANOTHER DIOCESE

1. Before moving from the Archdiocese, a deacon should notify the Office of the Diaconate of his future address. He remains incardinated in this Archdiocese. The Office of the Diaconate will send the deacon written explanation of the procedure for requesting faculties in another diocese, together with a letter of introduction.
2. Upon moving outside the Archdiocese of Chicago and the termination of ministry in Chicago, a deacon shall be on “unassigned” status. When receiving an assignment and faculties in another diocese, the status of the deacon will change to “Active/outside” after notification to the Office of the Diaconate in the Archdiocese of Chicago.
3. No later than one year after moving, the deacon is expected to contact the local Diocesan Director of the Diaconate to ascertain the possibility for diaconal ministry. The local pastor may assist in this process. The deacon must inform the Office for the Diaconate in Chicago of this application.
4. If assignment and faculties are granted by the new diocese, the deacon may exercise his diaconal ministry. He remains incardinated in the Archdiocese of Chicago. All ministry agreements and ministry evaluations required by the new diocese shall also be sent by the deacon to the Office of the Diaconate for the Archdiocese of Chicago.
5. If continuing residence in the new diocese is anticipated, the deacon granted faculties in the new diocese is expected to initiate the process of excardination/incardination within one year.
6. Deacons who have requested faculties in a diocese where they temporarily reside on a regular basis shall inform the Office of the Diaconate in Chicago of their status in the other diocese and the dates when they are absent from the Chicago Archdiocese.
7. A deacon who moves outside the Archdiocese of Chicago is considered unassigned until he has received faculties in another diocese and notifies the Chicago Diaconate Office of his status. If he remains unassigned after one year, he will be considered inactive.

8. A deacon who has requested and received senior status as defined by the Archdiocese of Chicago will not be required to seek excardination upon moving.

PROCEDURE FOR EXCARDINATION

COMMENTARY:

Excardination is the process in canon law whereby a deacon or priest is transferred from the jurisdiction of his bishop and diocese and comes under the jurisdiction of a new bishop and diocese. Each diocese will have its own policy for incardination such as a probationary period of ministry. Canons 265 to 272 in the Code of Canon Law cover this procedure.

PROCEDURE

1. The deacon should meet with the Deacon Director of the new diocese and ask him what expectations should be met. Minimally, he will need to write the new Bishop requesting incardination and have both the Deacon Director and Pastor where he has been ministering write letters of support.
2. Then he will need to write both the Vicar for Deacons in Chicago and the Archbishop requesting excardination. Both letters should be sent to the Vicar at the Office for the Diaconate.
3. The bishop of the new diocese will need to write a letter to the Archbishop requesting the deacon's excardination so he can be incardinated. This should be sent to the Vicar for Deacons so he can prepare all documents for the Archbishop. The process is:
 - a. To the new bishop:
 - i. Request from deacon for incardination
 - ii. Support letter from deacon director of the new diocese
 - iii. Support letter from new pastor/administrator
 - b. To the Vicar for Deacons:
 - i. Letters to the Vicar and the Archbishop from the deacon requesting excardination
 - ii. Document from the bishop requesting excardination of the deacon addressed to the Chicago Archbishop
 - iii. Request for such documentation/and records as the new deacon director or diocese may require.
 - c. To the Archbishop (Sent from the Vicar for Deacons):
 - i. The deacon's letter to the Archbishop
 - ii. Vicar's letter of support for excardination
 - iii. Request to the Archbishop for excardination from the bishop
 - iv. Decree of excardination for the Archbishop's signature
 - v. Letter to the incardinating bishop for the Archbishop's signature
 - vi. Letter to the excardinating deacon for the Archbishop's signature

A date for the incardination to take effect will be set after the Archbishop signs the letter for excardination and the new bishop signs a document of incardination. All parties should be informed once the documentation is complete.

MINISTRY AGREEMENTS

POLICY

1. Every deacon ministering in the Archdiocese of Chicago must have a current Ministry Agreement.
2. The Ministry Agreement must be made with the parish or agency to which the deacon is assigned. In the case of those in Special Ministries, the Ministry Agreement is to be completed with the appropriate supervisor designated by the Vicar.
3. Deacons who do not have a current Ministry Agreement will have their ministerial situation reviewed by the Vicar. If the matter is not resolved, the deacon may have his faculties withdrawn.
4. Upon appointment of a new pastor to a parish, the deacon's current Ministry Agreement remains viable. The Ministry Agreement currently in place will be reviewed by the new pastor and deacon for possible amendment.
5. When the Ministry Agreement is due at the time of the appointment of a new pastor, the Ministry Agreement must be completed between the deacon and new pastor within 60 days of appointment.
6. THE ASSIGNMENT OF A DEACON IS DIFFERENT FROM THE MINISTRY AGREEMENT. THE ASSIGNMENT OF A DEACON IS NOT AFFECTED BY THE ASSIGNMENT OF A NEW PASTOR OR THE EXPIRATION OF THE AGREEMENT.
7. The Ministry Agreement is normally for a three year period. The pastor or the deacon has the option of limiting a Ministry Agreement to a period of one or two years.
8. All Ministry Agreements begin on July 1 and terminate on June 30 of the year designated.

COMMENTARY

1. *The Ministry Agreement needs to be realistic as to the time and the responsibilities that the deacon can assume. The married deacon's wife is expected to be part of this discernment.*
2. *It is recommended that deacons should have one weekend each month free of any parish responsibilities, including liturgical service. This weekend should be utilized*

- in a Sabbath manner—worshiping with one’s family; attending to family; spiritual renewal; and rest and recreation.*
- 3. If a deacon is assigned to a parish other than that in which his family worships, he should not be engaged in liturgical ministry in the parish of residence except for special occasions with individual invitation.*

MINISTRY EVALUATIONS

POLICY

1. A Ministry Evaluation is required at the end of the term for each Ministry Agreement on the form designated by the Office for the Diaconate.
2. The Evaluation will review the performance of the deacon as to the tasks stated in the Ministry Agreement for that period and the deacon’s progress on those issues that were agreed upon.

PROCEDURE

1. A Ministry Evaluation and a Ministry Agreement are to be completed at the same time on the forms provided to the deacon (cf. Appendix VII and VIII).
2. The Ministry Evaluation and the Ministry Agreement are due in the Office of the Diaconate on or before July 31st. The original of each document shall be sent to the Office of the Diaconate, with a copy of each to be retained by the deacon and the parish.
3. Upon a change of pastor at the end of a Ministry Agreement, it is expected that the outgoing pastor will complete the Ministry Evaluation with the deacon prior to his departure.
4. At least 60 days prior to the end of a Ministry Agreement the deacon should:
 - a. Make a photocopy of the Ministry Evaluation, give it to his pastor or administrator, and set up an appointment to meet with him.
 - b. Begin to work on the new Ministry Agreement. Pray over it.
 - c. Meet with the pastor to go over the Ministry Evaluation and the new Ministry Agreement.
 - d. The married deacon’s wife must be part of the conversation and sign the Ministry Agreement.
 - e. Make 2 photocopies of each document. The pastor is to receive one and the deacon retains one for his own file. The original is to be mailed to the Vicar at the Office of the Diaconate.

MINIMUM EXPECTATIONS

1. Each deacon must invest a minimum of ten hours per month (five hours for a senior deacon) in ministry, excluding liturgical functions.
2. Each deacon must fulfill the liturgical and/or administrative functions defined under his Ministry Agreement with his parish.
3. Each deacon must fulfill his obligations for continuing education and annual retreat.
4. Each deacon is expected to participate in a non-parish based ministry (e.g. Catholic Charities, PADS, Deacon Council, etc.) in addition to parish obligations.
5. If a determination has been made by the Vicar that a deacon has not fulfilled minimum expectation for diaconal service as defined above, the deacon, the deacon's wife and the Vicar or Vicar's representative will develop an action plan to restore the deacon to at least minimum performance within a time frame acceptable to the Vicar or his representative.
6. If an action plan acceptable to the Vicar cannot be agreed upon, or if the action plan fails to bring the deacon's ministry to acceptable levels of performance, the Vicar, in consultation with the DDC or VDC and pastor, will place the deacon on administrative leave pending further determination to place the deacon in inactive status.

COMMENTARY:

When all is going well and no changes are anticipated, a three-year interval for Evaluation and Agreement is recommended. It is important that a deacon and the pastor be honest about the deacon's strengths and areas where improvement is needed. It is also important that both of them be realistic concerning the ministry of the deacon in the parish. If married, the deacon's wife is an important part of this discernment and should be consulted.

For Senior Deacons, a simplified Ministry Evaluation and Ministry Agreement will be completed requiring a minimum of 5 hours of diaconal service in addition to liturgical functions per month. An annual retreat is also expected.

For those deacons who remain in good health, there is no need or expectation that they become a Senior Deacon. However, as energy and health might diminish, Senior Deacon Status should be considered. A deacon may also wish to consider complete retirement if they are substantially unable to minister due to health reasons. If a deacon desires a change of status, he should talk to his pastor and discuss the matter with the Vicar for deacons.

POLICY REGARDING LEAVE OF ABSENCE

There are two types of leaves presently granted:

1. Temporary—for a designated period of time, reviewable at a time determined by the Vicar.
2. Administrative—unlimited, with return to ministry dependent upon the judgment of the Archbishop, in consultation with the Vicar, as to the deacon's suitability for ministry and the availability of an appropriate assignment.

Any leave of absence requires the Vicar's approval.

TEMPORARY LEAVE PROCEDURE

1. A leave of absence may be granted to a deacon when requested in writing to the Vicar for Deacons. After a personal meeting with the Vicar a leave may be granted for reasons of health, study, personal problems, family commitments, change of occupation, or parish situation, or temporary absence from the Archdiocese.
2. Such leave will be granted for a period agreed upon by the Vicar and the deacon. The situation will be reviewed upon termination of the set period and may be extended if such extension is deemed necessary and suitable. A deacon may request return to active ministry before the expiration date agreed upon.
3. A deacon on temporary leave still possesses "good standing" within the Archdiocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). Faculties are ordinarily withdrawn during this leave. A deacon may not function in a ministerial capacity except by special permission from the Vicar for a special occasion.

ADMINISTRATIVE LEAVE PROCEDURE

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. The deacon has no faculties and may not function or represent himself as a deacon while this is in effect.
2. If the matter is resolved favorably, the Archbishop in consultation with the Vicar may return the deacon to active status.
3. Administrative leave is not a canonical suspension.

DEACON RETIREMENT POLICY

When a deacon turns 70 years of age and 10 years of Active Ministry, there are three options:

1. Remain assigned and **“Active.”** There is no mandatory retirement age. The expectation is that a deacon in good health and circumstances will remain active. All deacons are encouraged to honestly assess the need to ease their pace and slow down. The health of the deacon’s wife is also to be taken into account.
2. After 10 years of active ministry and reaching the age of 70, a deacon may request the status of **“Senior Deacon.”** The senior deacon will remain active and assigned to a parish and retain the faculties of a deacon in the Archdiocese of Chicago. The expectations are as set forth hereinabove.
3. A deacon may request **“Retired Status.”** Retired status is granted **by the Archbishop** upon the request of the deacon and approval of the Vicar. The fully retired deacon does not ordinarily have Archdiocesan faculties, but may do occasional ministry, with the permission of the Vicar and of the pastor where the ministry will take place. To receive such permission the retired deacon must be current with Archdiocesan requirements for public ministry (i.e., VIRTUS Training, Code of Conduct, and criminal background checks, etc.). Fully retired deacons have no assignment and no parish support will be requested other than the cost of an annual retreat from the last parish where the deacon was assigned.

PROCEDURE TO RETURN TO ACTIVE MINISTRY

Due to various circumstances, a deacon who withdraws from active ministry for a period of time longer than that covered by a temporary leave (usually not to exceed one year) may be reinstated as follows:

1. Meet with the Vicar to determine whether or not a return to ministry is appropriate at this time. If he is married, the deacon’s wife must be present for this dialog.
2. With the Vicar, determine what steps that should be taken regarding ministerial development.
3. If seeking to return to the prior assignment, meet with the pastor of the parish to discuss the possibility of returning to ministry in that parish.
4. If seeking a new assignment, contact the Personnel Board and begin the process of discerning where his ministry might be beneficial.
5. Participation in a directed or special retreat will be expected before an assignment will be made.

6. The initial Ministry Agreement ordinarily will be a probationary period of six months.
7. A deacon mentor will be assigned to assist the deacon returning to ministry for a one-year period of time.

PROCEDURE IN THE EVENT OF DEACON'S DEATH

COMMENTARY:

Advance planning for one's funeral is a difficult but important task. Appendix VI is designed to assist in planning one's own funeral. The form should be completed by all deacons and a copy filed with the Diaconate Office. A copy should be retained by the deacon's family. These funeral arrangements should be updated as circumstances change.

1. The Pastor or family member should notify the Diaconate Office at (708) 366-8900.
2. The Diaconate Office will notify the Archbishop, the Episcopal Vicars, the Vicar General, *The Catholic New World*, the members of the deceased deacon's ordination class, the Vicariate Diaconate Coordinator and Deanery Deacon Coordinator.
3. The Deanery Diaconate Coordinator (DDC) responsible for the deanery in which the deceased deacon ministered will contact the members of the local deanery.
4. It is customary to be buried in the attire one wears at Eucharist. Therefore, it would be fitting for the Deacon to be vested in the casket with an alb and white stole. A white dalmatic could also be worn.
5. **A Vigil Liturgy should be celebrated. It is recommended that this be presided over by a deacon from the parish, the DDC or the co-vicar as the family might wish. Eulogies should be given at this wake service and not at Mass.**
6. One or two deacons should assist at the funeral Mass (Liturgy of the Word and Liturgy of the Eucharist). The choice of the deacon to serve at the Mass should be made by the family.
7. The Vicar, if a priest, will be present to concelebrate the funeral Mass of a deacon. If his schedule prevents this, the co-vicar, an Associate Director, or other delegate, will be present. Unless a bishop is present, the Vicar or other delegate will do the final commendation.
8. The Diaconate has a specific diaconate pall to be used for the funeral Mass. The Vicar or his delegate will bring the pall to the parish and is responsible for returning it.
9. The Book of Gospels should be carried in the procession to welcome the deacon's body by the deacon assisting at the Mass. After the pall is placed over the casket, the deacon will

place the Book of the Gospels on the coffin as soon as it is in place before the altar and remove it when the body leaves the Church.

10. The funeral director should be informed of the tradition that the casket is to be turned so the foot of the casket is towards the assembly. This position recollects the fact that deacons face the assembly during Mass, while lay people face the altar. See #823 of the Ceremonial of Bishops.
11. Deacons are requested to vest in an alb and the white Archdiocesan stole and sit together as a body. Seating for the wives and widows of the community should be reserved behind the deacons. Deacons should never be lectors or servers. **The Deacon of the Word should lead the Universal Prayer.**
12. Members of the Diaconate and wives present at the funeral will be invited to come forward during the final commendation and stand near the casket. They would then precede the casket and the priest(s) in the recessional.
13. When the wife of a deacon dies, the DDC and members of her husband's ordination class will be notified, utilizing the procedure stated above. As with the death of a deacon, it is fruitful for a deacon of the family's choice preside at the wake service and assist at the Mass.
14. The Catholic Cemeteries of our Archdiocese offers a discount to members of the Diaconate and their family members. Deacons are granted a 20% discount on a lot selection and 10% on the selection of crypts in a community mausoleum for themselves and their dependents. The interment fee will be waived for deacons only. A Chicago deacon is alternatively granted a 60% discount on a Complete Cemetery Service package (a "CCS Package") or on an Optional Cemetery Service (an "OCS Package"). It is necessary at the time the lot is acquired to identify oneself as a deacon or a member of the deacon's family.

POLICY REGARDING THE MINISTRY OF THE WORD

COMMENTARY:

"As a participant in the Church's ministry of the word, the deacon heeds the charge given him at ordination: 'Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach.' The deacon must always remain a student of God's word, for only when the word is deeply rooted in his own life can he bring that word to others. The deacon ought to remember that since he is a member of the hierarchy, his actions and public pronouncements involve the Church and its Magisterium. Therefore, he is obligated to cherish the communion and mission that bind him to the Holy Father and his own Bishop, especially in his preaching of the Scriptures, the Creed, Catholic teachings and the disciplines of the Church.

“Deacons are ordained ‘to proclaim the Gospel and preach the Word of God.’ They have the faculty to preach everywhere, in accordance with the conditions established by [Canon 764]. ‘Deacons should be trained carefully to prepare their homilies in prayer, in study of the sacred texts, in perfect harmony with the Magisterium and in keeping with the age, culture and abilities of those to whom they preach.’ Further, ‘by their conduct....by transmitting Christian doctrine and by devoting attention to the problems of our time...deacons collaborate with the Bishop and the Priests in the exercise of a ministry which is not of their wisdom but of the Word of God, calling all to conversion and holiness.’” (National Directory for the Formation, Ministry, and the Life of Permanent Deacon in the United States, 2005, paragraphs #79-80).

PROCLAMATION OF THE WORD

“The function of proclaiming the readings is by tradition, not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another priest other than the celebrant.” (*General Instruction of the Roman Missal*, paragraph #59)

PREACHING THE WORD

The ministry of preaching depends on the faculties given by the Archbishop and Archdiocesan norms.

1. The deacon may preach when he is the presiding minister of a sacrament or liturgical rite:
 - a. Parts of the Rite of Christian Initiation of Adults
 - b. Baptism of Children
 - c. Rite of Marriage
 - d. Visitation and Communion of the Sick
 - e. The Rite of Viaticum
 - f. Funerals: at a Vigil Service or Rite of Christian Burial (apart from Mass) and in the Rite of Committal
 - g. Liturgy of the Hours
 - h. Benediction of the Blessed Sacrament
2. The deacon may preach at the following liturgies and occasions:
 - a. Celebration of the Eucharist with approval of the Pastor
 - b. Celebration of a sacrament when he is not the presiding minister of that sacrament.
 - c. Retreats, days of recollection, missions, novenas, and the like.
 - d. Sermons, talks, homilies to be given at ecumenical gatherings or services.
3. In those instances where a deacon may wish to be a minister of a liturgical celebration in a parish or institution other than his own (e.g., Marriage, Baptism, Funeral), he must first obtain the proper delegation or permission from the parish or institution where he will minister. This request is made to the appropriate Pastor or Chaplain or

their delegate. Outside the Archdiocese of Chicago, the deacon will need a letter of good standing obtained from the Office of the Diaconate.

COMMENTARY:

The 1983 Code of Canon Law distinguishes among “faculty” – the right to preach; “permission” – the use of the faculty; and “consent” – the approval of the one who has local responsibility for pastoral care.

The Ordinary may restrict the faculty to preach; national or archdiocesan legislation may establish norms for the use of the faculty.

While care must be taken to respect the free exercise of the minister’s right (Canon 18), these precautions indicate the Church’s responsibility and concern for the Word of God.

Those charged with pastoral care – a pastor, administrator, etc. – have the responsibility to see that the Word of God is preached with integrity (Canon 528.1), and have a right of vigilance over the preaching that takes place in their churches. They may refuse their consent for a deacon to preach therein. However, this should be done only for a serious reason, based on a sure knowledge, and after careful deliberation with the pastoral staff and dialogue with the individual deacon. This is a grave decision and must be done with prudence and clarity.

If a deacon believes that permission to preach is being withheld without due cause, the deacon should contact the Vicar for Deacons for intervention.

A deacon himself may discern that his ministerial gifts lie elsewhere and that at this moment preaching is not within his ability. Some deacons should not preach, even though they may have faculties to do so, because experience has indicated that they lack this particular gift.

POLICY AND GUIDE REGARDING THE MINISTRY OF LITURGY

DEACON GUIDELINES FROM THE GENERAL INSTRUCTION OF THE ROMAN MISSAL

(Numbers refer to the General Instruction)

“The Second Vatican Council asserted that ‘the liturgy is the summit toward which the activity of the Church is directed and the source from which all its power flows.’ This is as true of the deacon as it is of the Church in general. To the Church gathered in worship, the deacon brings both the gifts of the people and articulates their needs. At the Eucharistic assembly, the deacon assists the community in its worship and helps to minister the great mystery of Jesus Christ’s redemptive gift of himself in word and sacrament. And, in such liturgical celebrations, in which all three of the deacon’s ministries are uniquely concentrated and integrated, the deacon finds the

source from which he draws his own Christian life and the grace to carry out his ministry.” (U.S. Guidelines, #41)

MASS WITH A DEACON.

171. When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry, wearing sacred vestments. In fact, the Deacon:

- A. assists the priest and walks at his side;
- B. ministers at the altar, both as regards the chalice and the book;
- C. proclaims the Gospel and may, at the direction of the Priest Celebrant, give the homily (cf. no. 66);
- D. guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer;
- E. assists the Priest Celebrant in distributing Communion and purifies and arranges the sacred vessels;
- F. carries out the duties of other ministers himself, if necessary, when none of them is present.

THE INTRODUCTORY RITES

172. Carrying the Book of the Gospels slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest’s side.

173. When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the Book of the Gospels flat on the altar, after which, together with the Priest, he venerates the altar with a kiss.

If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss.

Lastly, if incense is used, he assists the priest in putting some into the thurible and in incensing the cross and the altar.

174. Once the altar has been incensed, the Deacon goes to the chair together with the Priest and there stands at the Priest’s side and assists him as necessary.

THE LITURGY OF THE WORD

175. During the singing of the *Alleluia* or other chant, if incense is being used, the Deacon ministers to the Priest as he puts incense into the thurible. Then, bowing profoundly before the Priest, he asks for the blessing, saying in a low voice, *Your blessing, Father*. The Priest blesses him, saying *May the Lord be in your heart...* The Deacon signs himself with the Sign of the Cross and replies, *Amen*. Having bowed to the altar, he then takes up the Book of the

Gospels that was placed on it and proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer carrying a smoking thurible and by ministers with lighted candles. At the ambo the Deacon greets the people, with hand joined, saying, *The Lord be with you*. After this, at the words *A reading from the holy Gospel*, he signs with his thumb the book and then himself on his forehead, mouth and breast. He incenses the book and proclaims the Gospel reading. When this is done, he acclaims, *The Gospel of the Lord*, and all reply, *Praise to you, Lord Jesus Christ*. He then venerates the book with a kiss, saying quietly the formula *Per evangelica dicta...* (*Through the words of the Gospel...*) and returns to the Priest's side.

When the Deacon is assisting the Bishop, he carries the book to him to be kissed, or else kisses it himself, saying quietly the formula *Per evangelica dicta* (*Through the words of the Gospel*). In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the Book of the Gospels.

Lastly, the Deacon may carry the Book of the Gospels to the credence table or to another suitable and dignified place.

176. Moreover, if there is no other suitable reader present, the Deacon should proclaim the other readings as well.

177. After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo.

THE LITURGY OF THE EUCHARIST

178. After the Universal Prayer, while the Priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon's place to take care of the sacred vessels himself. He also assists the Priest in receiving the people's gifts. After this he hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, *By the mystery of this water, etc.* and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table. If incense is used, the Deacon assists the Priest during the incensation of the offerings, the cross and the altar; after this, the Deacon himself or the acolyte incenses the Priest and the people.

179. During the Eucharistic Prayer, the Deacon stands near the Priest but slightly behind him, so that when necessary he may assist the Priest with the chalice or the Missal.

From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling. If several Deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and the chalice at the elevation.

180. At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, *Amen*.

181. After the priest has said the prayer at the Rite of Peace and the greeting *The peace of the Lord be with you always* and the people have replied, *And with your spirit*, the Deacon, if it is appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says; *Let us offer each other the sign of peace*. Then he himself receives the Sign of Peace from the Priest and may offer it to those other ministers who are nearest to him.

182. After the Priest's Communion, the Deacon receives Communion under both kinds from the Priest himself and then assists the Priest in distributing Communion to the people. If communion is given under both kinds, the Deacon himself administers the chalice to the communicants; and, when the distribution is completed, standing at the altar, he immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests.

183. When the distribution of Communion is over, the Deacon returns to the altar with the Priest, collects the fragments, should any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them as usual, while the Priest returns to the chair. Nevertheless, it is also permitted to leave the vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass following the Dismissal of the people.

THE CONCLUDING RITES

184. Once the prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself.

185. If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, *Bow down for the blessing*. After the Priest's blessing, the Deacon, with hands joined and facing the people, dismisses the people, saying, *Ite missa est (Go forth the Mass is ended)*.

186. Then, together with the Priest, the Deacon venerates the altar with a kiss, makes a profound bow and withdraws in a manner similar to the Entrance Procession.

MASS WITH A BISHOP

1. The deacon is to arrive early and to bring his own alb and stole. The stole should be the type that is worn under the dalmatic.
2. At most liturgies celebrated by a bishop, the deacon wears a dalmatic (if at the Cathedral, the dalmatic is provided).
3. The deacon's place in the entrance procession depends upon the particular liturgy, on how many deacons are assisting, and on whether or not the Book of the Gospels will be carried in procession:

- a. If there is only one deacon, and he is carrying the Book of the Gospels, he should walk before all other clergy.
 - b. If there is only one deacon and he is not carrying the Book of the Gospels, he walks at the Bishop's right.
 - c. If two deacons are assisting, the deacon of the Word carries the Book of the Gospels as described above, and the deacon of the Eucharist walks with the Bishop as described above.
4. The deacon(s) sits immediately to the side of the Bishop.
5. The deacon should inquire as to whether or not the penitential rite is chanted by the cantor/choir.
6. After the second reading, the thurifer goes to the Bishop. The deacon takes the incense boat from the thurifer and holds it for the Bishop while the Bishop places incense into the censer.
7. The deacon of the Word then moves directly in front of the Bishop and kneels or stands before him for the blessing. Having bowed to the altar, he then takes up the Book of the Gospels and follows the thurifer and candle bearers in procession to the ambo.
8. The deacon incenses the gospel book after the greeting and before reading the Gospel text, following the procedure described below:
Deacon: *The Lord be with you.*
All: *And with your spirit.*
Deacon: *A reading from the Holy Gospel according to St. N.*
All: *Glory to you, O Lord.*
The deacon now takes the censer from the thurifer, bows to the Book of the Gospels, incenses it three times which, according to the custom, is center, left, right and again bows to the book. He then returns the censer to the server and proclaims the Gospel text.
9. After reading the Gospel, the deacon takes the open Book of the Gospels to the Bishop for him to kiss. The deacon then places the book on the credence table or hands it to the Master of Ceremonies.
10. The deacon or another minister may announce the intercessions. The Bishop gives the introduction and concluding prayer.
11. The deacon accompanies the Bishop to the front of the sanctuary to receive the gifts (at the Cathedral, this takes place at the top of the stairs). After this, he hands the bishop the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, "*By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity.*" After this, the deacon presents the chalice to the Bishop.

N. B.: All chalices are to be filled with wine at the Preparation of the Gifts or before the celebration of Mass begins. Further, it is to be noted that only the celebrant's chalice is to receive the small amount of water.

12. The Bishop will normally incense the altar and gifts. The deacon accompanies him as he walks around the altar, walking to the right of and slightly behind the Bishop. The deacon receives the thurible from the Bishop, bows to him, incenses him with three swings and bows again. In the same way, the deacon next incenses the concelebrants (first bishops, if present, and then concelebrants) and then the assembly.
13. During the Eucharistic Prayer, the deacon stands at the Bishop's right, near but slightly behind him. The deacon normally kneels from the epiclesis through the elevation of the chalice, just before the memorial acclamation.
14. The Bishop makes the invitation to the memorial acclamation.
15. As the Bishop (and concelebrants) prepare(s) to speak or sing the final doxology, the deacon should be ready to accept the chalice from the Bishop and hold it up as the Bishop raises the paten, and until the people have responded "*Amen.*"
16. The deacon gives the invitation to the sign of peace.
17. The deacons may assist in distributing the Body of Christ to the concelebrating bishops and priests.
18. After the Bishop receives the Body of Christ and the Precious Blood, the Bishop will give Communion to the deacon.
19. If extraordinary ministers of Communion have come forward, the Bishop will next give them the Body of Christ. The deacon of the Eucharist should follow the Bishop and minister the Precious Blood to the extraordinary ministers. If present, the deacon of the Word and any other deacons present in the sanctuary may assist with ministering the Precious Blood to the extraordinary ministers, as well as with handing each minister the Communion vessel from which they will minister the Body and Blood of the Lord.
20. During Communion, the deacon generally ministers the Precious Blood. The deacon of the Eucharist should be stationed next to the Bishop.
21. The Bishop usually offers a word of thanks or appreciation at the conclusion of the liturgy. These will be done after the Post-Communion prayer and before the blessing or sometimes following the blessing and before the dismissal. The deacon needs to be alert.
22. If a solemn blessing is used, the deacon gives the invitation: "Bow down for the blessing." After the blessing (and any final words from the Bishop), the deacon gives the dismissal.

23. The deacon venerates the altar with the Bishop.
24. As the procession leaves the sanctuary:
 - a. If one deacon is present, he walks at the Bishop's right. He may need to assist the Bishop in walking down the sanctuary steps.
 - b. If several deacons are assisting, they both walk slightly ahead of the Bishop, one at his right and the other at his left.
 - c. If a third deacon assisted at Mass, he walks in procession ahead of the concelebrating priests. The Book of the Gospels is not carried out.
25. The deacon(s) who walk with the Bishop stay with him as he greets the people after the liturgy.

N.B. The deacon may need to assist the Bishop up the steps into the sanctuary.

If you have questions about any of the above, please check with the Master of Ceremonies before the liturgy.

THE SACRAMENT OF BAPTISM

1. Deacons are ordinary ministers of the sacrament of Baptism. To baptize is part of the faculties of the Archdiocese for active deacons. However, this faculty is only exercised with the consent of the pastor of the parish where the baptism takes place. When the baptism takes place in a parish other than where a deacon is assigned he should check to see what is required. A letter of good standing is given upon request from the Office of the Diaconate. This requirement is part of the *Protecting God's Children* initiative of the American Bishops. Call or email, giving the date, church, diocese, address, along with the name of the one to be baptized. The Vicar will issue the letter.
2. Except in the case of an emergency, the sacrament of baptism is celebrated in the parish church of the one being baptized. If the baptism is to take place in another church permission of the child's pastor should be given. If there was a previous emergency baptism, there is a rite for receiving the baptized child into the church.
3. It is essential that proper catechesis and formation be given to the parents and sponsors ("godparents"). This is especially true when so many are in need of re-evangelization. It is required that there be a godparent who is practicing the Catholic faith. Deacons and wives are encouraged to serve in baptism preparation programs.
4. The rite for the Baptism of Children is to be followed. The deacon vests in alb and white stole. There should be a lector and possibly an acolyte or assistant to minister at the liturgy. When practical, the four stations are to be used. These are:
 - a. At the Entrance of the church for the rite of welcoming;
 - b. In the pews near the ambo for the Liturgy of the Word;

- c. At the font for the blessing of water, baptismal promises, baptism, the anointing and presentation of the baptism garment and candle;
 - d. At the altar for the concluding rites.
5. When a child is of catechetical age (first grade or “approximately seven years old,” per the Archdiocese of Chicago Policy Book, Book IV, section 101.2.1), Chapter V of the Rite of Christian Initiation of Adults must be followed. The R.C.I.A. is adapted and the child receives Baptism, Confirmation and Eucharist together at the same time. It is prohibited to treat such child as an infant.
 6. When baptizing a child in the Archdiocese of Chicago a set stipend is given to the deacon. This is for each liturgy, not each child baptized. See Appendix IV for current stipend.
 7. Care must be taken to see that the baptism is correctly noted in the Baptism Register of the parish and that the names are correctly spelled. Check with the Pastor for local procedures for they may differ from parish to parish.

POLICY REGARDING DEACONS PRESIDING AT QUINCEAÑERAS

1. All such celebrations must be arranged through the parish and celebrated therein. A deacon should not make arrangements independently. This is a parish celebration and should be co-ordinated through normal parish procedures.
2. The parish should have established and published policies and offerings regarding the celebration of a Quinceañera.
3. Canon 531 requires that all such offerings go to the parish, rather than to the person performing the service.
4. The parish will provide the deacon a stipend that has been approved for celebrating this service in accordance with Archdiocesan Policy. See Appendix IV for current stipend.
5. The Eucharist may **NOT** be distributed at the celebration of a Quinceañera. Archdiocesan policy prohibits the celebration of a communion service in a parish on a day when the Eucharist has been celebrated there. It is suggested that if people desire the Eucharist that they celebrate their Quinceañera at a regularly scheduled Mass if this is in accord with parish procedures.
6. Liturgy Training Publications publishes a book entitled, *Primero Dios*, which offers creative ideas and suggestions for such celebrations. Deacons and wives involved in this ministry are encouraged to become familiar with this book.

POLICY FOR DEACONS PRESIDING AT WEDDINGS

A deacon witnessing marriages within the Archdiocese must currently have faculties from the Archdiocese and must have the written delegation of the pastor of the parish within which the wedding will take place. Without this validation, the marriage will not only be illicit but invalid. Deacons from outside the Archdiocese must have a letter of good standing sent to the Vicar for Deacons and to the pastor of the Church where the wedding will take place.

A deacon presiding at marriages outside the Archdiocese must call the Office of the Diaconate and obtain a letter of good standing that will be sent to the Diocese and pastor where the wedding will take place.

LITURGICAL NORMS

As the Church's witness of marriage, the deacon is to follow the norms found in the *Rite of Marriage*, including the introduction (paragraphs 1 to 18).

N.B. It is the policy of the Archdiocese of Chicago that at the celebration of weddings outside of Mass the Eucharist is not to be distributed. See Policy Book IV, section 404.4.2.

STIPEND

According to norms established by the Archdiocese, a deacon who serves as the celebrant of the Sacrament of Marriage will receive a stipend. (cf. Appendix IV)

LEGAL CONSEQUENCES

A deacon may witness a marriage only when:

- A. He has proper delegation from the pastor of the parish where the marriage is to be celebrated, and
- B. Where the individuals present a marriage license issued by an appropriate civil authority or a certification of marriage outside the Catholic Church.

COMMENTARY

Clerics in the Archdiocese of Chicago have canonical and civil authority to witness marriages. Civil authority is dependent upon the cleric acting in accordance with the conditions set by the ecclesiastical authority (e.g. place of marriage, nature of the parties, etc.). To witness a marriage under conditions or circumstances not authorized by the Archdiocese can result in civil as well as canonical penalties.

All marriages require a license issued by an appropriate civil authority. The parties must provide a current marriage license from the county where the marriage will occur or documentation that a civil marriage has already occurred between the parties presenting themselves for the sacrament of marriage.

Care is required in situations where one or both of the parties are undocumented residents. The officials of Cook and Lake Counties will issue these individuals licenses regardless of their legal status. However, the marriage of undocumented individuals may affect their immigration status.

DEACONS SHOULD NOT GIVE LEGAL ADVICE. THEY SHOULD REFER INDIVIDUALS TO SPEAK TO LEGAL COUNSEL REGARDING THE EFFECTS OF A MARRIAGE ON THEIR IMMIGRATION STATUS.

NO DEACON MAY ASSIST AT A MARRIAGE WHICH CANNOT BE RECOGNIZED OR CELEBRATED ACCORDING TO THE NORM OF CIVIL LAW WITHOUT THE PERMISSION OF THE LOCAL ORDINARY (Canon 107, 1 section 1, note 2). MOREOVER, EVEN IF THE MARRIAGE IS SANCTIONED BY CIVIL LAW, THE MARRIAGE MUST NEVERTHELESS CONFORM TO CANON LAW.

When in doubt, consult with the Vicar for Deacons or the Office for Canonical Services of the Archdiocese.

FUNERALS WITHOUT A MASS

1. The norm for funerals is to celebrate Mass in the parish church. When that is not possible or the family declines the Mass, a deacon may serve as the celebrant who presides at the funeral. The funeral liturgy may be celebrated either in a Parish Church or at the Funeral Home. In all circumstances, the deacon **must** notify the parish of the deceased and coordinate the funeral ritual with the appropriate pastoral minister. In the situation where a person is not affiliated with a particular parish, the local parish wherein the funeral home is located must be notified.
2. When a funeral liturgy without a Mass is celebrated by a deacon in a parish church, any monetary offering is directed to the parish. The parish will provide a stipend for the deacon presiding. See Appendix IV for current stipend.
3. When a funeral liturgy is celebrated away from the parish, any offering is directed to the presiding minister.
4. A deacon may preside at a funeral liturgy without a Mass for a baptized person in the Parish Church. A deacon may also preside at funeral liturgy for any person (baptized or unbaptized) at another appropriate locale.
5. **A deacon may not advertise or promote himself in any manner as available to celebrate funerals without a Mass or at locations outside the parish Church.**

LITURGY OF THE HOURS

Every deacon is required by canon law to pray the Liturgy of the Hours every day. While the entire office is recommended, only Morning Prayer and Evening Prayer are required of deacons.

COMMENTARY:

This liturgy is based on a tradition going back to apostolic times. Jesus and the apostles prayed several times during the day. The idea is be aware of God all day long—“to pray always.” In the early church, the tradition was for everyone to gather for Morning and

Evening Prayer each day. This was the practice long before daily Mass came into use. This used to be a very simple ritual that everyone had memorized. With the coming of monasticism, the office became too complex for ordinary people, most of whom could not read. The rosary, with 150 Hail Mary's, became the substitute for the monastic office with its 150 psalms. What follows is the format for what the deacon is expected to pray. The character of Morning Prayer is that of praise and Evening Prayer, that of thanksgiving. Both follow a similar format:

1. An opening verse.
2. A hymn.
3. Two psalms or parts of psalms and a scriptural canticle. At Morning Prayer, this consists of a psalm of praise and a canticle from the Old Testament, followed by another psalm. At Evening Prayer, this consists of two psalms, or one psalm divided into two parts, and a scriptural canticle taken from the New Testament.
4. A short passage from scripture.
5. A responsory, typically a verse of scripture, but sometimes liturgical poetry.
6. A canticle taken from the Gospel of Luke: the Canticle of Zechariah (*Benedictus*) for morning prayer, and the Canticle of Mary (*Magnificat*) for evening prayer.
7. Intercessions, composed by the Church.
8. The Lord's Prayer.
9. The concluding prayer.
10. A blessing or short concluding verse.

All hours start with the verse: *God come to my assistance, Lord make haste to help me*, (while making the sign of the cross) followed by the doxology. The Invitatory is not part of Morning Prayer, but rather is the introduction to the first hour said on the current day for those who do the entire course of hours.

When prayed communally, there is a preference for the psalms to be sung. Of their nature psalms are meant to be sung—that is how they were written. If there are no musical resources, as with a small group, then they will have to be recited.

The opening is followed by a hymn for those who sing the hours. The hymn is followed by the psalms. The leader or cantor prays the antiphon which is repeated by the assembly. Two choirs (groups) alternate the verses of the psalm. The leader alone says the concluding psalm prayer (this may be omitted to simplify the office) and the antiphon is repeated by all. The psalmody is followed by a scripture reading. The reading is followed by a versicle led by the cantor or lector. Then all stand for the Gospel Canticle. An antiphon begins and is repeated by all (during which all make the sign of the cross), followed by the canticle. This is followed by the Intercessions and Lord's Prayer. The one leading the intercessions can do the first part of each petition with the assembly doing the second half, or read the entire petition with the assembly reciting the given response (Do not do both). Finally, the hour is closed by an oration followed by a concluding blessing. As noted above, the psalms and canticle are framed by an antiphon, and each concludes with the traditional Catholic doxology.

Please note that the doxology translation was updated in 1970. It now reads: *Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.* The old form: “*Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.*” has been obsolete for some time. Similarly, the Hail Mary, used at the end of Night Prayer, is now “Hail Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb....”

It should be remembered that the Liturgy of the Hours is a liturgy. It is not a private devotion. Ideally, it will be celebrated in church. Psalms are hymns meant to be sung. This is the norm and the ideal. When a sung liturgy is not practical, it can be recited with a group, or even with two or three individuals. Only when this is not possible should it be prayed in a solo fashion.

IN CHURCH

The deacon, if presiding, wears the alb and stole of the color of the day. On occasions that are more solemn, he may also wear a dalmatic (cf. General Instruction on the Liturgy of the Hours, #255). Candles may be lit and the altar may be incensed during the gospel canticle for Morning and Evening Prayer. There may also be a cantor, a lector and someone to lead the intercessions. These may also wear an alb. The posture is standing except during the psalms and reading when the assembly is seated.

COMMUNAL OFFICE OUTSIDE OF CHURCH

A leader, a lector and someone to lead the intercessions may be designated. The same format and postures are used as above, unless the setting makes it more practical to remain seated.

ALONE

When praying the office alone, note that it is still a liturgy, even though it will be devoid of ministries, music and ritual. You are united with the whole Body of Christ.

EUCHARISTIC EXPOSITION AND BENEDICTION

PREPARATION

Verify there is a consecrated host in a pyx in the tabernacle. Should this not be available, it is permissible to do a simple Benediction with the ciborium. Charcoal needs to be lit in the censer and the censer and incense boat put in place. Candles (four to six, according to paragraph 85 of *Holy Communion and the Worship of the Eucharist Outside Mass*) need to be lit. Many churches have special candelabra for benediction. Scripture needs to be chosen. There should be a lector, musicians, and an acolyte or two to assist with the liturgy. The deacon vests in alb, white stole, and white cope.

OPENING

During the opening song, the ministers go to and reverence the altar. The deacon goes to the tabernacle and genuflects after opening the door. In the tabernacle is a pyx. This is

removed and brought to the place of exposition—usually the altar. There is to be a cloth on the altar. The deacon should be facing the assembly, as the priest does at Mass. He then places the pyx on the altar. After genuflecting, the deacon opens the pyx and extracts the luna, a small metal and glass fixture that holds the host. The luna is then placed into the monstrance, which is then turned to face the people.

INCENSATION

The deacon returns to the foot of the altar, stands during the start of the singing, and then fills the censer with incense and kneels to incense the Blessed Sacrament. Three double swings are conventional. He should bow before and after incensing.

PRAYER

- a. Mostly silence and focus on prayer directly to Our Lord.
- b. Can be for a short time or a very long time.
- c. It is appropriate to kneel. During long adoration, it is also possible to sit. He may also withdraw.

SCRIPTURE

During the exposition there may be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord. To encourage a prayerful spirit, there should be readings from scripture with a homily or brief exhortations to develop a better understanding of the Eucharistic mystery.

OTHER PRAYERS OR DEVOTIONS

These may be integrated after the homily, while being mindful that Benediction is about Eucharistic Adoration and not some other devotion that would compete with the Christ-centered adoration.

BENEDICTION

The deacon goes to the foot of the altar, genuflects, kneels, then a Eucharistic hymn is sung during which the deacon again incenses the Blessed Sacrament as before. After incensing the deacon may sing or say:

Deacon: *You have given them Bread from Heaven.*

People: *Having all sweetness within it.*

The deacon then sings or says one of the suggested forms of prayer, such as the following:
Let us pray.

Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this Sacrament of your Body and Blood help us to experience the salvation you won for us and the peace of the kingdom where you live with the Father and Holy Spirit, One God, forever and ever. People: Amen.

The deacon receives the humeral veil and in silence approaches the monstrance. After genuflecting, the deacon uses the humeral veil to pick up the monstrance; he does not touch

it directly with his hands during Benediction. He then makes the Sign of the Cross with the monstrance facing the people, in silence. The server incenses the Sacrament and bells may be rung.

REPOSITION

The minister puts down the monstrance, twists it sideways, and removes the luna and places it in the pyx. Covering it with the Humeral Veil, he returns it to the tabernacle. During this time the Divine Praises may be sung or recited:

Blessed be God.
Blessed be His Holy Name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His Most Sacred Heart.
Blessed be His Most Precious Blood.
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be Saint Joseph, her most chaste spouse.
Blessed be God in His angels and in His Saints.

The deacon in the meantime removes the humeral veil.

A final song may be sung during which the deacon and ministers bow to the altar and leave.

POLICY FOR THE MINISTERIAL DEVELOPMENT OF DEACONS

Deacons, as professionals in ministry, need to update themselves constantly with practical education and spiritual development to insure adequacy in their ministry. Not only does continuing education have a further, collateral, benefit of fostering self-confidence in the deacon, it moreover demonstrates to the Church the deacon serves that he is professionally accountable. This is a program based upon self-motivation and self-direction.

Therefore, all deacons given faculties to function within the Archdiocese of Chicago must successfully complete a minimum number of hours of ministerial development every three years, as is hereafter specified.

This policy provides deacons of the Archdiocese a standardized method of evaluating their efforts. Described here are the basic requirements, how to record credit hours and when to submit reports for inclusion in personnel files.

1. The instruction is to further the deacon's ministry to the church in liturgy, word and charity. This would include providing background or fundamentals for or updating of his current ministry, or preparation for a future ministry. Also, other courses that help him generally in ministry or prepare him to better serve the people of God should be included.
2. Credit may be recorded in whole or in part using the following guidelines based on actual "clock hours" of input:
 - a. Certificate courses: many national, regional and local courses issue a certificate at the end of an instructional seminar or conference stating hours.
 - b. College courses: because of the wide variety of methods used in college credit systems, it is not possible to convert college credits to credit hours. Instead, count one hour for each classroom hour attended.
 - c. Adult enrichment courses at parishes or local school programs: count one credit hour for each classroom or lecture hour attended.
 - d. Other courses, conferences, seminars, workshops, intensive weekends (however, in any of the foregoing activities, credit is not given for non-academic activities, such as social periods, lunch, coffee breaks).
 - e. Distance learning courses will receive credit for their class hour equivalents upon presentation of certificate of completion.
3. **The following activities are NOT normally considered as giving rise to creditable hours:**
 - a. Travel to and from the place where instruction is given.
 - b. Informal meetings and conferences.
 - c. Prayer services and liturgies.
 - d. Spiritual direction sessions.
 - e. Parish council or committee meetings.
 - f. Social gatherings.
 - g. Archdiocesan, deanery, parish, executive board, council, and committee meetings.
 - h. Support group functions.
 - i. Courses not related to ministerial service.
 - j. Directing or service on retreat or spiritual formation teams.
 - k. Tapes and books for individual study and reflection.
 - l. Attendance at retreats.
4. Each deacon and wife has available an allowance for continuing education and development. This allowance must be utilized within the fiscal year without carry over. Cf. Appendix XI.

MINISTERIAL DEVELOPMENT HOURS

1. For the entire first 3 years after ordination: 100 hours of ministerial development are required collectively (i.e., 33-34 hours per year). Sixty of the hours must be completed in the mandatory Emmaus Program.
2. After the first three years are complete: 20 hours are required each year (60 hours per 3-year cycle).
3. After age 65 **and** 10 years of ordination are completed: 10 hours are required each year. (30 hours per 3-year cycle).
4. After age 70 **and** 10 years of ordination are completed: 5 hours are required each year. (15 hours per 3-year cycle).
5. Senior deacons are required to complete 5 hours per year as a condition to retain faculties.

WAIVERS AND EXTENSIONS

Waivers of minimum credit or extensions of time to complete the ministerial development requirements may be granted by the Vicar in exceptional cases. A waiver or extension may be considered upon receipt of a written request from the deacon taking into account age, health, employment, family or ministerial demands or other pertinent information. Determination by the Vicar will be provided in writing to the deacon and placed in his file.

NON-COMPLIANCE

1. Deacons who have not met the required number of hours of ministerial development during their three year cycle, and who do not have reason for an extension or a waiver, will be placed on administrative leave **without faculties** by the Vicar until such time as the necessary hours are completed. Upon completion of the required hours, the deacon will be returned to active status by the Vicar.
2. Ordinarily, deacons who have completed a significant number of the required hours but not the total amount may be granted a six-month extension in order to fulfill the required hours. This must be approved by the Vicar.
3. In both instances mentioned above, the next three-year cycle will have begun on July 1st.

NOTIFICATION AND REPORTING PROCEDURES

1. While it is not necessary to submit more than the required credit hours, deacons should submit all their ministerial development activities so that their personnel files are complete and up to date.
2. Prior to ordination, each candidate in his final year will receive this policy statement and a ministerial development record.
3. By July 31st of **each year**, deacons including senior deacons shall submit their ministerial development record for the previous year on the appropriate form. See Appendix X. Information submitted will be recorded as part of the deacon's personnel file. Normally this submission will be done electronically by the deacon.
4. Each deacon is responsible for reporting ministerial development information and should retain a copy of his records before submission.
5. The deacon will have access to his ministerial development file upon written request to the Vicar.

REIMBURSEMENT

Each deacon and wife are entitled to a specified amount in each Archdiocesan fiscal year as reimbursement for ongoing ministerial education (cf. Appendix XI).

MUTUAL AID FUND GUIDELINES

PURPOSE

In spirit of service to our Brothers and Sisters in Christ, the Mutual Aid Fund of the Diaconate of the Archdiocese of Chicago was established to provide **emergency aid** to members of the Diaconate or their families in time of need. The need may be in the form of spiritual support during a period of personal crisis or temporary financial assistance in a time of economic hardship.

PROCEDURE

1. The funds in support of the Mutual Aid activities shall be raised through the efforts of the Diaconate Council, from the Diaconate, and other interested parties. This shall be accomplished via periodic mailings requesting donations to the Diaconate Mutual Aid Fund and from St. Francis Day celebrations held each October.
2. The identification of those in need should be communicated to the Vice Chairman of the Diaconate Council who will confirm the information. A Mutual Aid request form

- (cf. Appendix XIII) with appropriate documentation shall be completed and forwarded to the Vice Chairman for distribution to the Executive Committee. The Executive Committee shall establish criteria and maximum amounts per request using the principles of charity and prudent stewardship. All applications and deliberations shall be held in strictest confidence.
3. The Mutual Aid Fund shall be administered by the Executive Committee of the Diaconate Council. The Executive Committee of the Diaconate Council consists of the Chairman, Vice Chairman, Secretary, Treasurer and Immediate Past Chairman, *ex officio*, the Vicar for Deacons, and the Associate Directors. Upon consultation with the Vicar for Deacons and the Associate Directors, determinations shall be made by a majority vote of the Executive Committee. The applicant will be notified of the decision of the Executive Committee by the Vice Chairman.
 4. It shall then be the responsibility of the Executive Committee to determine the level of need through discussions and/or meetings with the deacon making the request. It is also the responsibility of all concerned to encourage the use of other resources and state agencies such as Catholic Charities or St. Vincent DePaul and to confirm the use of such organizations.
 5. The Treasurer of the Diaconate Council shall be responsible for the management of the financial resources of the Mutual Aid Fund. The Treasurer shall be required to make reports to the Diaconate Council.

ST. FRANCIS EDUCATIONAL GRANT

1. Educational Grants are available to deacons and their wives. Grants will be considered only for those enrolled in a program leading to a ministerial/theology degree or certification. Grants are not available for conventions, workshops or individual courses.
2. To apply for educational grants, **an application form must be completed and submitted.**
3. **A request must be submitted for each academic period.** Grants are approved for each grading period. **Funding must be requested before the classes begin, not upon completion.**
4. When applying for other than the initial request, a copy of the courses completed and the grade attained **must be submitted.** The Educational Grant Application can be found in Appendix XV.
5. All applications will be reviewed by the Diaconate Council Executive Committee. Successful applicants will be notified. Checks will be drafted directly to the institution, or the applicant will be reimbursed **if copies of tuition payment are submitted.**

6. Total grant per grading period will not exceed 25% of the individual's costs up to \$1,000.00 per term. If further need is evident, the Executive Committee may distribute additional funding as it determines, based on the individual's needs, the Diaconate's needs or other considerations.
7. It is the intention of the Diaconate Council to distribute grants in support of ministerial growth whenever funding is available as determined by the Executive Committee.
8. Grants will be awarded first to prior recipients and then to new applicants, if there are sufficient funds available. A policy objective is to provide continuing support to applicants who have been accepted until their degree/certificate is awarded.
9. The Deacon's Ministerial Development allowance is also available in addition to the previously mentioned funding possibilities.

THE REV. LAWRENCE GORMAN MEMORIAL SCHOLARSHIP

This educational scholarship fund is established for the benefit of widows and unemancipated children of deceased deacons.

1. The scholarship fund is underwritten by the Diaconate Council to a maximum specified in Appendix XIV. The funds do not aggregate from year to year.
2. The scholarship amount will be divided proportionately among all who apply and are approved.
3. The scholarship funds may be used for expenses related to elementary or high school education or an undergraduate or graduate degree program.
4. To apply for consideration, an application (cf. Appendix XIV) must be completed and submitted to the Diaconate Council Executive Committee AT LEAST 60 DAYS PRIOR TO THE START OF THE SCHOOL YEAR/SEMESTER for which the funds are requested.
5. Scholarship requests must be made annually.

POLICY FOR RETREATS

The Code of Canon Law, Chapter III, The Obligations and Rights of Clerics, Canon 276, 2-4, states, inter alia "[Clerics]...are also bound to make a retreat according to the prescriptions of particular law."

1. The Archbishop for the Archdiocese of Chicago prescribes that every deacon shall make an annual retreat to enhance his spiritual growth and development.

2. Cardinal Stritch Retreat House will organize a retreat program for the Diaconate in collaboration with the Office of the Diaconate.
3. The deacon may fulfill this obligation by attending one of the retreats organized by the Cardinal Stritch Retreat House or may attend a retreat of his choice. The retreat must consist of a minimum of three days and two nights.
4. While allowing for flexibility in fulfilling the expectation for an annual retreat, the deacon is expected to participate in a retreat sponsored by the Diaconate at least once in every three-year period.
5. An annual retreat allowance is available for every deacon and wife as well as widows of the community. The amount of allowance available is limited to the cost of a retreat at the Stritch Retreat House. The cost beyond the stated amount will be borne by the individual.
6. For retreats other than at the Stritch Retreat House, the deacon, wife or widow will pay all costs and fees and subsequently seek reimbursement of the designated allowance. The request forms are found in Appendix XII.

POLICY FOR APPROPRIATE ATTIRE AND TITLE

ATTIRE

In general, the policy in the Archdiocese of Chicago is that deacons should not wear clerical garb (i.e., a Roman collar) except in those circumstances where it is required (e.g., jail/prison ministry, hospital chaplain, etc.). There may be certain other situations where, **for the BENEFIT OF THE FAITHFUL**, identification of the deacon as Catholic clergy by means of clerical attire may be of assistance.

The measure by which the deacon should evaluate these situations is (1) whether wearing clerical attire is beneficial to the faithful to see the deacon's service in that particular situation and (2) whether wearing clerical attire will accrue to the benefit of the Church as a whole. Unless the deacon can determine that there is a clear benefit to the faithful to be gained by wearing clerical attire in a specific situation, the deacon should not do so.

TITLE

While various forms of address have emerged with regard to deacons, the Congregation for the Clergy has determined that in all forms of address for permanent deacons, the appropriate title is "Deacon" (*National Directory*, paragraph 88). The title "Reverend Mister" is not authorized for use in the Chicago Diaconate and is not sanctioned by the National Directory.

POLICY FOR PUBLIC STATEMENTS

COMMENTARY:

Deacons and their wives are public persons who are identified with the Church in the Archdiocese. Comments or opinions of an individual can be misconstrued as being official Church pronouncements.

A deacon or spouse seeking to make a statement or comment, and is identified as deacon or a deacon's spouse, and such statement or comment concerns faith, morals, the teachings or administration of the Church, in any public media is directed to inform the Office of the Diaconate (telephone 708.366.8900) BEFORE **making the statement.**

POLICY ON PUBLICATIONS OR MEDIA

“Deacons are obliged to obtain the permission of their Bishop before submitting for publication written material concerning faith and morals. Deacons are required to adhere to the norms established by the United States Conference of Catholic Bishops or diocesan policies when participating in radio or television broadcasts, public media and the Internet” (*National Directory*, paragraph 81).

POLICY ON HOLDING PUBLIC OFFICE/SECULAR EMPLOYMENT

Canon 288 of the *Code of Canon Law* indicates that permanent deacons are not bound by Canons 285§§ 3 and 4 concerning occupations foreign to the clerical state, such as public office, administration of property belonging to the laity or positions requiring accountability unless particular law establishes otherwise.

Canon 288 further states that permanent deacons are not bound to the prescripts of Canon 287§2 that prohibit clerics from having an active part in political parties or in governance of labor unions, unless particular law establishes otherwise.

Notwithstanding a permanent deacon's freedom under Canon 288, any deacon who seeks to engage in partisan politics or in governing a labor union must advise the Vicar for Deacons of such activity to determine the appropriateness of the activity relative to the status of the deacon as a cleric.

PARISH ASSESSMENT

1. Each parish or agency where a deacon is officially assigned will be assessed annually in an amount determined by the Archdiocese. This assessment is payable to the Office of the Diaconate by August 15th of each year. The assessment is used to underwrite the retreats and continuing ministerial education of the deacon and his spouse. The assessment additionally pays the cost for the operation of the Office of the Diaconate.

2. Beyond this required funding, consideration from the Parish or institution should be given for **reimbursement to the deacon for expenses incurred in ministry**, i.e. books, travel, vestments. It is traditional that a deacon as a cleric receive a monetary gift from the parish at Christmas and at Easter.

POLICY ON STIPENDS

1. Deacons celebrating baptisms, weddings, funerals, Quinceñeras, and/or interment services shall receive a stipend according to the current Compensation Guidelines of the Archdiocese of Chicago. (cf. Appendix IV)
2. In the Archdiocese of Chicago, a deacon is never paid (other than stipends mentioned above) for diaconal ministry. When a deacon is employed by a Parish or Archdiocesan agency, this work is considered non-diaconal ministry. It is important to maintain a clear distinction by means of a ministry agreement and an employee job description.
3. The IRS has determined that stipends are taxable income. Depending on the amount and the frequency of payment, a W-2 or 1099 form may be required.

ANNUAL COMMUNITY EVENTS

Deacons and their wives meet annually for the following events:

CONVOCATION

This is held annually. There will be major presentations, a message from the Vicar, the Chair of the Council, and the presentation of ministry recognition. It serves four important functions:

1. It builds community through a gathering of all deacons and their wives.
2. It provides an opportunity for ongoing education and formation.
3. It is an opportunity to hear in person from the Vicar and Chair of the Diaconate Council.
4. It inspires excellence by giving recognition to deacons who have done outstanding ministry.

THE ST. STEPHEN SYMPOSIUM

This is held annually and consists of workshops for deacons and wives for their ongoing education and formation. It also builds community by gathering deacons and wives together.

COMMENTARY:

In some years, The St. Stephen Symposium and Convocation are combined into a weekend convocation held at a local hotel.

THE ST. FRANCIS CELEBRATION

This is a dinner and a raffle held each year in October that accomplishes several important functions:

1. It builds community through a social function.
2. It is the only fundraiser that supports deacon charities, education and financial grants for those in need and other works of the Diaconate Council.
3. It recognizes others for their efforts in promoting and benefiting the Diaconate through the St. Francis Day Award.

THE ST. LAWRENCE FESTIVAL OF ORDINATIONS

This is held each August near the feast of St. Lawrence. It is a Mass followed by a cookout. It accomplishes three important functions:

1. It builds community through a social function.
2. It honors the jubilarians for their years of service.
3. It introduces the recently ordained and their wives.

ORDINATION TO THE DIACONATE

Ordination to the Diaconate is celebrated in the spring. All deacons are strongly invited to participate in the Rite of Welcoming into the order. The deacons present are to vest in alb and Archdiocesan stole and to sit as an order.

It is an expectation that all deacons attend the Convocation and the St. Stephen Symposium. Attendance at the Ordination to the Diaconate, St. Lawrence and St. Francis celebrations is strongly encouraged

ANNUAL LOCAL EVENTS

Each Vicariate is expected to have an annual gathering of deacons and wives with their Episcopal Vicar. Every deacon is expected to be present for this annual gathering.

COMMENTARY:

It is highly encouraged to have additional meetings on either Deanery or Vicariate levels. These gatherings could be a Mass, or an educational, formational or social event. It will be up to each Vicariate Deacon Coordinator to consult with the Deanery Deacon Coordinators to determine what is best for their local area.

POLICY REGARDING SEPARATED OR DIVORCED DEACONS

When a deacon and his wife separate or divorce, the following procedures should be followed:

1. The deacon's pastor or supervisor must be made aware of a contemplated separation or divorce.

2. The deacon will inform the Vicar for Deacons of the situation.
3. If counseling has not been sought by the couple, the Pastor and Vicar will encourage participation in Retrouvaille, as well as counseling.
4. A separation or a divorce will not automatically affect the ministerial status of a deacon.
5. If there is to be a change in marital status, either temporary or permanent, the following procedures should be followed:
 - a. The deacon, his wife (if possible), Pastor and Vicar for Deacons will meet to discuss any changes in diaconal status that may be necessary. In no way should a change in diaconal status be construed as anything other than the proper and agreed upon response to a possibly painful situation for the deacon, his wife and family.
 - b. If a deacon is placed on a temporary leave of absence or administrative leave of absence as a result of his marital difficulties, he may at any time request a meeting with the Vicar and his Pastor/Supervisor to consider his return to active status.

POLICY REGARDING SEXUAL MISCONDUCT WITH MINORS

*The Archdiocese of Chicago has established policies and procedures regarding sexual misconduct by a cleric with minors. Polices for education, prevention, assistance to victims and procedures for determination of fitness for ministry have also been determined. These policies are found in the **Policies and Procedures, Archdiocese of Chicago, Book II, The People of God, #1100 - #1106.1** (Available on line at www.archchicago.org. Paragraphs 1100-1106.1)*

1. Deacons are expected to review these polices and abide by the following:
 - a. Participate in VIRTUS Training.
 - b. Undergo a criminal background check with the Archdiocese.
 - c. Complete C.A.N.T.S background check with the State of Illinois
 - d. Complete Mandated Reporter Training
 - e. Read and sign the Archdiocesan Code of Conduct.
 - f. Adhere to any other requirements that may be mandated by the Archdiocese.
2. In the case of any incident of sexual misconduct with a minor, the proper Ordinary will be notified. The policies and procedures established by the Archdiocese shall be followed insofar as they apply to deacons and the case under review.
3. In situations involving a deacon, the Professional Fitness Review Administrator shall work with the Vicar for Deacons.

4. For deacons relocating into the Archdiocese, and requesting faculties to minister, the proper Ordinary shall certify whether he is aware of anything in the deacon's background which would render him unsuitable for ministry including, but not limited to, any allegation of misconduct with a minor.
5. Any deacon who has abused a minor will never minister again.

DIACONATE COMMUNITY ASSISTANCE PROGRAM

There may be times when a deacon or his wife needs psychological or marriage counseling, anger management, help with chemical or alcohol dependency or other issues. The Office for the Diaconate may offer assistance in obtaining help. The Vicar for Deacons should be contacted.

COMMUNICATIONS

The deacons and wives are to be kept informed of events (Archdiocesan and local), current news (transfers, retirements, deaths, etc.) and announcements by the use of e-mail, *The Flame*, direct mailings, calls from VDC and DDC and the diaconate website. The deacon is expected to keep the Diaconate Office, as well as their VDC advised of any changes in contact information.

E-MAIL

E-MAIL is considered the PRIMARY means of communication for all deacons. Each deacon has an Archdiocesan e-mail address, established by the Office for the Diaconate in conjunction with the Archdiocesan Office of Information Technology.

A deacon is expected to utilize his e-mail by reviewing messages three times per week AT A MINIMUM and keeping his personal password current. Any deacon who does not have access to a personal computer can access his e-mail from the parish office or at any public library. The Archdiocesan e-mail site is: <http://portal.archchicago.org> (Click on GroupWise which will then ask for user name and password. You will be directed to change this monthly. The user name is one's first initial and last name, e.g., sdeacon@archchicago.org). Consult Appendix XVIII for additional information.

THE FLAME

The newsletter for the diaconate (*The Flame*) is published six times a year with information and articles of interest. Each deacon is expected to read the newsletter.

DIRECT MAILING

Major, community-wide events (i.e., Convocation, St. Francis Celebration, St. Stephen Symposium, Ordination to the Diaconate and St. Lawrence Festival) will be announced by direct mailing at the address listed in the Archdiocesan Directory. The deacon is responsible for

keeping a current address, telephone number and personal e-mail address on file at the diaconate office.

VDC/DDC CALLS

VDCs and DDCs will call deacons when issues of importance or interest occur. Such calls will be made to the telephone number on file with the diaconate office.

DEACON WEBSITE

The URL for the webpage is DEACONS.ARCHCHICAGO.ORG. The policies, procedures and forms as well as notification of deaths, educational opportunities and other important information are published on the diaconate website.

DEACONS IN MINISTRY WITH CHARISMATIC GROUPS

Many deacons and wives minister as part of the Charismatic Movement and are vital members of various parish prayer groups. Such involvement is encouraged for the deacons' and wives' own spiritual growth and for the richness they can bring to others because of their formation and ministry.

1. Deacons should not serve in elective positions within the Charismatic Renewal Movement. This applies to the steering committee (*Comite Timon*) as well as the coordinator position for parish prayer groups. All leadership positions should be filled by members of the laity.
2. Deacons may serve in the capacity of spiritual guide if properly prepared, as determined by the Catholic Charismatic Renewal Center for Chicago. As spiritual guide, the deacon is to assure that the material and instruction presented conforms to the official teachings of the Church.
3. The deacon is expected to serve all the members of the parish community. It is never appropriate for ministry to the Charismatic Renewal Movement to be his only ministry.

APPENDIX I – OFFICE OF THE DIACONATE

816 S. Marengo Avenue
Forest Park, Illinois 60130
Phone: 708-366-8900
Fax: 708-366-8968

Vicar for Deacons: Deacon Richard F. Hudzik rhudzik@archchicago.org
Vicar Emeritus: Fr. Michael Ahlstrom mahlstrom@archchicago.org
Associate Director: Deacon Enrique Alonso ealonso@archchicago.org

Office Staff Mission Statement

*To serve the Deacons and their families so as to enable them to better serve God and his people.
This is accomplished through ongoing formation, a loving presence and accepting challenges for
personal growth.*

APPENDIX II – DIACONATE COUNCIL ARCHDIOCESE OF CHICAGO

Executive Committee: Deacon George Kashmar, Chairman
Deacon Chuck McFarland, Vice-Chairman,
Deacon John Gaughan, Secretary
Deacon Dennis Robak, Treasurer
Deacon William Stearns, Immediate Past Chairman
Deacon Richard F. Hudzik, Vicar for Deacons
Rev. Michael Ahlstrom, Vicar Emeritus

Vicariate Deacon Coordinators and Deanery Deacon Coordinators

Vicariate I Raymond Loman serving Bishop Rassas

Deanery A	James Minor	Deanery B	David Wagner
Deanery C	David Tiemeier	Deanery D	Stephan Stecker
Deanery E	John Szarek	Deanery F	William Warmouth

Vicariate II Paul Spalla serving Rev. Ron Kalas

Deanery A	Dennis Robak	Deanery B	Daniel Welter
Deanery C	Ubaldo Muñoz	Deanery D	David Keene
Deanery E	Paul Stanton	Deanery F	Edward O’Leary

Vicariate III José Vazquez serving Bishop Rojas

Deanery A	Efrain Lopez	Deanery B	Adolfo Lopez
Deanery C	<i>Vacant</i>	Deanery D	William Pouncy
Deanery E	Rodrigo Silva		

Vicariate IV Giulio Camerini serving Bishop Manz

Deanery A	Christopher Virruso	Deanery B	Joseph Walsh
Deanery C	<i>Vacant</i>	Deanery D	Christopher Virruso
Deanery E	John Schopp		

Vicariate V Joseph Truesdale serving Bishop Wypych

Deanery A	Ignacio Alvarez	Deanery B	Richard Tryjefaczka
Deanery C	James Deiters	Deanery D	James Deiters
Deanery E	William Schultz (E east)	Deanery E	James Janicek (E west)

Vicariate VI Dan Ragonese serving Bishop Perry

Deanery A	Bruce McElrath	Deanery B	Bruce McElrath
Deanery C	Jose Estrada	Deanery D	Thomas Knetl

Black Deacons Representative: William Pouncy

Hispanic Representative: Pedro Sedano

Representatives at Large: Peggy Virruso and Susan Szarek

Ex Officio: Vicar: Richard Hudzik

Vicar Emeritus: Michael Ahlstrom

Associate Director: Enrique Alonso

APPENDIX III – APPOINTED BOARDS/REPRESENTATIVES

DEACON PERSONNEL BOARD

Deacon Richard F. Hudzik, Vicar
Fr. Michael Ahlstrom, Vicar Emeritus
Deacon Enrique Alonso, Associate Director
Deacon Daniel Welter, Chairperson
Deacon Ray Loman, VDC Vicariate I
Deacon Paul Spalla, VDC Vicariate II
Deacon Jose Vazquez, VDC Vicariate III
Deacon Giulio Camerini, VDC Vicariate IV
Deacon Joseph Truesdale, VDC Vicariate V
Deacon Dan Ragonese, VDC Vicariate VI

ARCHDIOCESAN PASTORAL COUNCIL REPRESENTATIVE:

Deacon David Keene
Deacon David Egan

PRESBYTERAL COUNCIL REPRESENTATIVE:

Deacon Paul Spalla

ASSOCIATION OF CHICAGO PRIESTS REPRESENTATIVE:

Deacon Dennis Colgan
Deacon Clayton Kort
Deacon Joseph Panek

APPENDIX IV – DEACON STOLE FEES

Approved for the Archdiocese of Chicago
Effective July 1, 2008

Baptism	\$35.00
Wedding outside of Mass	\$60.00
Funeral outside of Mass	\$60.00 (when celebrated in Church)
Cemetery Interment	\$40.00
Quinceañera outside of Mass	\$60.00

Deacons are not compensated for assisting or preaching at a Mass, leading a Communion Service whether in Church or for the sick, performing a Vigil Service or giving a blessing. The compensation for Baptism is for each liturgy, not each child.

APPENDIX V – DDC INFORMATION REPORT

For use by DDC

Deacon Name _____ Wife _____

Home Phone _____ Work# _____

Cell Phone _____

E-Mail _____

Deacon's Health/Wife's?

Relationship with the Pastor?

Relationship with the Staff?

Ministry Involvement? What is working well? Any difficulties?

Satisfaction with assignment?

Date of last retreat? Where?

Any issues/concerns?

Any issues you would like to present to the Deacon Council or to the Vicar?

Other comments:

Deanery Deacon Coordinator

Date

APPENDIX VI – FUNERAL ARRANGEMENTS FOR A DEACON

Name _____

Name of Spouse _____ Name(s) of Children _____

Funeral Director _____

Church for Funeral Mass _____

Cemetery _____

Please give the names of those you would like to do the following ministries. Please list alternatives in the event that you outlive those named.

Wake Service Presider _____

Readings _____

Presider for Mass _____

Deacon(s) _____

Word _____ Eucharist _____

1st Reading _____ Lector _____

2nd Reading _____ Lector _____

Gospel _____

Homilist _____

Gift Bearers _____

Presider for Cemetery _____

Any special music or other requests _____

APPENDIX VII – MINISTERIAL EVALUATION

Deacon's Name

Parish or Agency

Appraisal Period

(From)

(To)

(Period should cover from previous Ministry Agreement)

Office of the Diaconate
Archdiocese of Chicago
816 Marengo
Forest Park, IL 60130

1. Please summarize your deacon's greatest strengths:

2. Please share areas where your deacon can improve his ministerial skills:

3. Describe your deacon's accomplishments since the last evaluation:

4. What would you like to see your deacon accomplish in the coming year?

5. How many times did you formally meet with your deacon since the last evaluation?

6. Are there any concerns between the supervisor and the deacon that need to be addressed at this time?

Yes

No

If Yes, Please explain:

- | | |
|---------------------------------------------------------------------------------------|---------------------|
| 7. Have Ministry Agreement commitments for Ministry of Charity and Justice been met? | All Most Some None* |
| 8. Have Ministry Agreement commitments for Liturgical Ministry been met? | All Most Some None* |
| 9. Have Ministry Agreement commitments for Ministry of the Word been met? | All Most Some None* |
| 10. Have other ministerial commitments as defined in the Ministry Agreement been met? | All Most Some None* |
| 11. Have specific goals agreed upon in the Ministry Agreement been met? | All Most Some None* |
| 12. Has the required annual retreat been made? (if not, please give reason) | Yes No |
| 13. Does he have a spiritual director
How often do they meet? _____ | Yes No |

We have discussed the above appraisal on Date _____

Deacon's Signature

Pastor's/Supervisor's Signature

APPENDIX VIII – MINISTRY AGREEMENT FORM

Deacon's Name _____

Parish/Agency _____

Agreement Termination Date _____

MINISTRY AGREEMENT

Office of the Diaconate
Archdiocese of Chicago
816 Marengo
Forest Park, IL 60130

This agreement for ministry is entered into on this date _____ for a _____ year period ending on **June 30**, _____, as mutually agreed to by deacon, pastor/director.

The deacon hereby agrees to commit the indicated hours per month in the specified areas of ministry. This includes ministry outside the parish. The Archdiocesan expectation is that each deacon will commit to a minimum of ten (10) hours of service per month, in addition to liturgical ministry. (Sec. II).

I
MINISTRY OF CHARITY AND JUSTICE
HOURS PER MONTH _____

_____ Shelters - PADS	_____ Food Pantry
_____ Visitation of Hospitals	_____ St. Vincent De Paul
_____ Visitation of Nursing Homes	_____ Visitation of Prisoners
_____ Parish Peace and Justice Commission	_____ Pro-life advocacy
_____ Chaplain Duty (_____)	
_____ Outreach Program (_____)	
_____ Other _____	
_____ Other _____	

II
LITURGICAL MINISTRY
HOURS PER MONTH _____

_____ Rite of Baptism

_____ Rite of Marriage

_____ Rite of Funerals (Wakes/Interments/Funerals)

_____ Eucharistic Services/Prayer Services

_____ Deacon of the Mass

_____ Other _____

_____ Other _____

_____ Other _____

III
MINISTRY OF THE WORD
HOURS PER MONTH _____

- _____ Bible Study
- _____ Lector Training
- _____ Marriage Preparation
- _____ Preaching
- _____ Religious Education
- _____ SPRED/GIFT
- _____ Retreat Master/Team Member
- _____ Adult Education/Workshops
- _____ Baptismal Preparation
- _____ Liturgy Team
- _____ Prayer Group
- _____ R.C.I.A./R.C.I.C.
- _____ Renew/CRHP/Cursillo
- _____ Youth or Young Adult
- _____ Other _____

IV
OTHER MINISTERIAL COMMITMENTS
HOURS PER MONTH _____

- _____ Service to **Diaconate Community** in a formal position

- _____ Community Organization (**non-employment**)
Organization name(s) and role(s) _____
- _____ Parish Staff Meetings

_____ Parish Administration (**non-employment**)
List functions _____

_____ Parish Pastoral Council/Commissions

_____ Other _____

_____ Other _____

V
SPECIFIC GOALS AGREED UPON

...and the time frame to accomplish them (i.e., develop a day of reflection; establish/develop new ministry in parish; take a specific skills class.)

1. _____
_____ by ____/____/____

2. _____
_____ by ____/____/____

POLICY REGARDING MINISTERIAL EXPECTATIONS

MINISTERIAL DEVELOPMENT: Each deacon is required to complete a specific number of hours of ministerial development (continuing growth and formation) every three years based on age and years of ministry. The needs of the community being served and the enhancement of the individual's skills should assist you in guiding your deacon in specifying areas to be pursued during the time frame of this agreement. These requirements are listed in the Policy and Handbook for the Diaconate.

RETREAT: Each deacon is expected to make an annual retreat.

SPECIAL CONDITIONS OF MINISTRY, (if any):

APPENDIX IX – SENIOR MINISTRY EVALUATION/ AGREEMENT

Ministry Evaluation for Senior Deacons

For the period from _____ to _____ (today's date)

Deacon _____ Parish/Agency _____

1. How many retreats did the deacon make over the past 3 years? _____

2. How many hours of ministerial development over the last 3 years?
(5 hours required per year) _____

3. How has the deacon's physical and emotional health been?

4. How has the deacon done in:

a) Ministry of Charity & Justice?

b) Ministry of the Word?

c) Liturgical Ministry?

5. What has the deacon excelled in doing?

6. Any areas of concern?

Deacon's Signature

Pastor/Supervisor's Signature

Ministry Agreement for Senior Deacons

Agreement is effective through June 30, 20__

Deacon_____ Parish/Agency_____

Ministry of Charity and Justice

Total hours per month_____. List types of ministry and number of hours per month: (e.g. PADS shelter, jail or hospital visits, Peace & Justice Committee, pro-life advocacy)

Ministry of the Word

Total hours per month_____. List types of ministry and number of hours per month: (e.g. RCIA, Baptism or Marriage Prep, Bible Study)

Liturgical Ministry

Total hours per month_____. List types of ministry and number of hours per month:

Deacon of the Mass_____ Baptisms _____ Weddings _____ Wake Service _____

Cemetery Committal _____ Benediction _____ Other_____

Other Ministerial Commitment

Total hours per month_____. List types of ministry and number of hours per month (e.g. Diaconate Council, Parish Staff, Community Organizations:

Deacon's Signature

Pastor/Supervisor's Signature

Wife's Signature

Supervisor's Signature (if other than Pastor)

APPENDIX X -MINISTERIAL DEVELOPMENT FORM

Office of the Diaconate

Ministerial Development Report Form

Name: _____ Year of Ordination: _____ ID# _____

Address: _____

City: _____ State: _____ Zip: _____

Daytime Telephone: (____) _____ Email: _____

Parish/Agency/Institution: _____

List below the courses, conferences, seminars, workshops, and other programs which qualify as credit toward your Ministerial Development requirements. Please report this information to the office as it occurs so that your records may be kept up to date.

Date/ From-To	Course Description Include Number of Sessions	Presenter/Facilitator/Institution	Hours/ Credit

Make copies of this blank form and submit a completed form to: Office of the Diaconate
816 Marengo
Forest Park, IL 60130

Please Note —Each deacon is to submit this form by July 31st, reflecting hours completed July 1 of the prior year through June 30.

E-mail address: _____

APPENDIX XI – MINISTERIAL DEVELOPMENT
REIMBURSEMENT REQUEST FORM

Office of the Diaconate

Maximum Allowance: \$150.00 per fiscal year per couple
(fiscal year is July 1 to June 30)

Course Title: _____

Facility/place: _____

Dates Attended: _____

#Credit Hours (Class Hours): _____

Course Fee: Amount Requested: _____

Make check payable to:

Name: _____

Address: _____

City: State: Zip Code: _____

Parish/Agency: _____

Your SS#: _____ Deacon ID: _____

Email: _____

Reimbursement is for the current fiscal year. All requests for reimbursement must be made by June 30th.

Events sponsored by the Office of the Diaconate and Diaconate Council are not reimbursable.

***Note that in fiscal years in which an overnight convocation is convened, the \$150 allowance will be reduced to \$50 (as the Office of the Diaconate needs help to defray the expenses of the overnight convocation).**

Send completed form to:

Office of the Diaconate

816 Marengo

Forest Park, IL 60130 or e-mail: diaconate@archchicago.org

APPENDIX XII – RETREAT REIMBURSEMENT REQUEST FORM

Office of the Diaconate

Allowance: \$150 per individual/\$300 per couple per fiscal year

Note: Do not use this form for retreats at the Cardinal Stritch Retreat House. They bill the Diaconate Office directly. All other retreats must be paid by the individual and receipts must be provided for reimbursement.

Retreat House: _____

Address: _____

City: State: Zip Code: _____

Dates Attended: _____

Amount requested: _____

(Please submit a receipt with this form)

Make check payable to:

Name: _____

Address: _____

City: State: Zip Code: _____

Parish/Agency: _____

Your SS#: _____ Deacon ID: _____

Email: _____

Note: This retreat allowance pays for **ONLY ONE RETREAT PER FISCAL YEAR.**
(JUNE 30 TO JULY 1)

All requests for reimbursement must be made by June 30th.
Send completed form to:

Office of the Diaconate
816 Marengo
Forest Park, IL 60130
e-mail: diaconate@archchicago.org

APPENDIX XIII – MUTUAL AID REQUEST FORM

Office of the Diaconate

Deacon's Name _____ ID # _____

Address _____

City _____

State and Zip Code _____

Phone Number _____ Cell Phone _____

E-mail address _____

Amount requested _____

Purpose for request (Please provide documentation) _____

Have you received assistance from Diaconate Mutual Aid Fund previously?

Dates:

Amounts:

Have you sought help from other organizations?

Name of Organization

Amount Received

Signature: _____

Date: _____

APPENDIX XV – ST. FRANCIS EDUCATIONAL GRANT APPLICATION
Office of the Diaconate

Name _____ ID# _____

Address _____

City/State/Zip _____

Home Phone _____ Work _____ Mobile _____

Social Security # _____

Please check one: Initial Grant _____ Renewal _____

Amount requested \$ _____ (up to the lesser of 25% of tuition or \$1,000.00 per term).

Amount of grants from institution or other source: \$ _____

Institution Attending _____

Address _____

City/State/Zip _____

Program Description _____

Total Course Requirements for Degree, Certification or License: _____

Intended length of time to complete program: _____

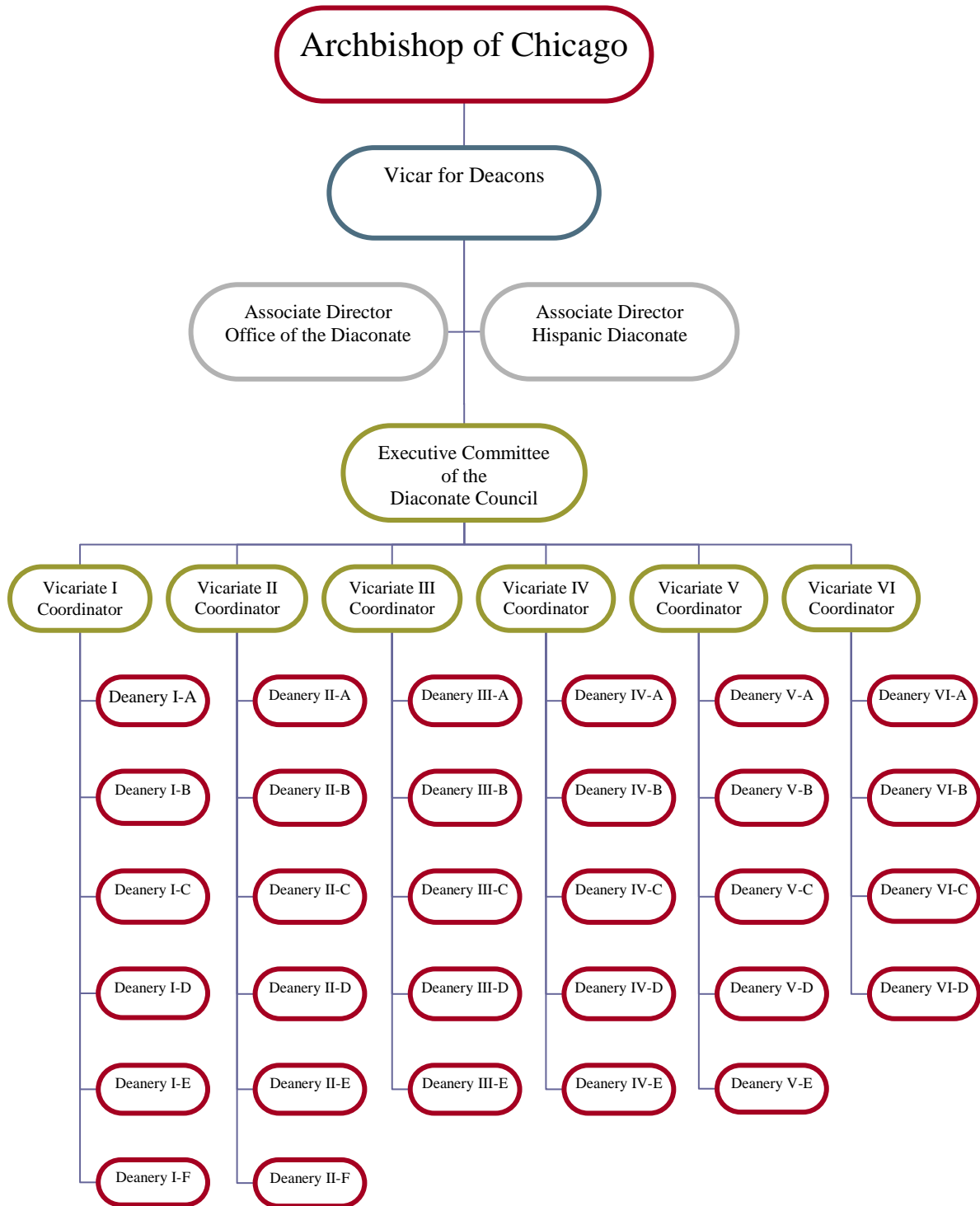
Current Course Enrollment:

Description	Duration	Cost
_____	_____	_____
_____	_____	_____

How will your ministry be affected with the completion of this program?

Date _____ Signature _____

APPENDIX XVI – ARCHDIOCESAN DIACONATE STRUCTURE



APPENDIX XVII – DIACONATE COUNCIL CONSTITUTION

THE CONSTITUTION OF THE DIACONATE COUNCIL OF THE ARCHDIOCESE OF CHICAGO

Revisions and Amendments

Revision: September 23, 1986
September 19, 2006

Amendments: April 30, 1989
January 13, 1990

Restated: November 6, 2012
July 8, 2013

PREAMBLE

The Deacons of the Archdiocese of Chicago, strengthened by the Sacrament of Ordination in communion with the Archbishop and his Presbyters, are called to serve the People of God in the Ministry of the Liturgy, of the Word, and of Charity.

Furthermore, Deacons, spouses and widows form a ministerial community in service to one another and the People of God.

Although a Diaconate Council is not required by Canon Law for counsel in the pastoral care of the Archdiocese, the Archbishop has requested that a Council assist him in this.

Therefore, we adopt this Constitution to provide a structure and organization to assist the Archbishop in the pastoral care of the Archdiocese of Chicago.

N.B. Every reference here and after to the Vicar shall be deemed to include simultaneously reference to any co-Vicars who may be appointed and acting at any time.

ARTICLE I NAME

The name of this organization shall be the “Diaconate Council of the Archdiocese of Chicago,” hereafter known as the Council.

ARTICLE II PURPOSE

1. To express the opinion of the Diaconate to the Archbishop or his designate, so as to give him effective assistance by serving as an advisory body on the ministerial life and activities of the Deacons and their families.
2. To study, develop and implement policies and programs at the Archbishop's or his Vicar's discretion, or at the initiative of the Council which will help the Deacons to live and work more effectively in their ministry.
3. To provide a vehicle for open dialogue with other bodies organized within the Archdiocese and the other Episcopal Regions of the National Conference of Catholic Bishops.

ARTICLE III THE COUNCIL

Deacons incardinated and having faculties within the Archdiocese of Chicago, their wives and widows may serve on committees, chair committees, have the right to speak at Diaconate Council meetings, and be selected as representatives to the Council when otherwise qualified.

ARTICLE IV MEMBERSHIP OF THE COUNCIL

Section 1. Composition

- A. The Council shall be composed of the Executive Committee Officers, Vicariate Diaconate Coordinators (VDCs), Deanery Diaconate Coordinators (DDCs), and At Large members as appointed. Executive Officers, VDCs and DDCs shall be deacons in good standing.
- B. The diaconal organization shall match the Vicariates and Deaneries of the Archdiocese.

Section 2. Vicariate Coordinators

In each Vicariate of the Archdiocese a deacon is to be appointed by the Archbishop as a coordinator. The Vicariate Deacon Coordinator (VDC) is responsible for the support and development of diaconal ministry within their Vicariate. Specific responsibilities for the VDC are found in the current Policies and Handbook for the Diaconate.

Section 3. Deanery Coordinators

- A. The Vicar shall appoint a deacon as representative for each deanery. He shall coordinate and support the actives of the VDC. Specific responsibilities for the DDC are found in the current Diaconate Handbook.
- B. An additional DDC may be appointed by the Vicar when a deanery exceeds 30 members. When there are fewer than 15 deacons in a deanery, the Vicar may consolidate the deaneries as needed.

Section 4. At Large Members

The Vicar may, at his discretion, appoint up to six additional members to the council from the Diaconate Community.

Section 5. Participation

Council members may chair committees, serve on committees, speak at meetings, make motions, vote and hold elected office within the Council, if otherwise qualified.

Section 6. Removal from Office

- A. A VDC who has been absent for four meetings within the fiscal year of the Archdiocese of Chicago may be replaced by the Archbishop upon notification by the Vicar.
- B. A DDC or a member at large who has been absent for four meetings within the fiscal year of the Archdiocese of Chicago may be replaced by the Vicar.

ARTICLE V FINANCES

Section 1. Fiscal Year

The fiscal year shall correspond with the fiscal year of the Archdiocese of Chicago (from July 1 to June 30).

Section 2. Budget

- A. The Chairperson of the Council shall be responsible for the administration and determination of all ordinary expenditures of the Council. An ordinary expenditure is defined as any operational expense of the Council or duly constituted committee.
- B. An extraordinary appropriation of funds shall be approved or ratified by a majority of Council members present and voting.

Section 3. Signatures

The Treasurer, the Chairperson, or the Vicar shall be authorized to sign financial documents for the Council.

Section 4. Reports

The Treasurer shall make an annual financial summary report to the Diaconate Council as well as interim reports at each Council meeting.

Section 5. Audit

Provisions shall be made for an audit on the change of the Treasurer or every two years.

ARTICLE VI STRUCTURE

Section 1. Term of Office

- A. A Council member who is a VDC, DDC, or an At Large Member shall hold the position for three years, and may be reappointed for additional terms.
- B. The term shall commence at the first meeting following their appointment.

Section 2. Duties of the Council

A. GENERAL DUTIES

In addition to the purposes listed in Article II the Council will:

- 1. Provide assistance to the deacons of the Archdiocese regarding ministerial growth and placement.
- 2. Collaborate with the Vicar for Deacons and his staff in matters of Diaconate concerns.
- 3. Provide financial assistance to deacons and families in need when funds are available.

B. SPECIFIC DUTIES

In addition to the purposes listed in Article II the Council will:

- 1. Communicate with the Diaconate at large.
- 2. Establish procedures to insure funding for all Council operations.
- 3. Oversee the Mutual Aid Fund and the St. Francis of Assisi Education Fund.
- 4. Establish and review policies and procedures for deacon placement and evaluation.
- 5. Evaluate Diaconate spiritual development and retreat programs.
- 6. Evaluate and develop continuing education policies.
- 7. Present to the Archbishop or his designate, the resolutions of the Council directed to him.
- 8. Act in an advisory capacity to the Vicar.
- 9. Manage the funds of the Council by approval of the repositories in which funds are placed, authorize and ratify extraordinary expenditures and approve of the auditor for audits.
- 10. Adopt, amend or suspend standing rules of procedure to carry on the work of the Council.
- 11. Delegate such of these duties as the Council may deem advisable to the Executive Committee.

Section 3. Meetings

- A. The Council shall meet at least six separate times during the fiscal year.
- B. The Chairperson shall determine the date of and the site for the meetings.

- C. Meetings shall be open unless the Council members vote, by a two-thirds majority of those present and voting, to go into executive session.

Section 4. Voting Body and Quorum

- A. The voting body shall be the entire Council.
- B. The quorum shall be fifty-one percent of the voting body.

Section 5. Vacancy of the Office of Archbishop

Upon vacancy of the Office of Archbishop, the Council shall cease to function as an official body. The Chairperson of the Council, however, shall immediately contact the Administrator of the Archdiocese to confirm its existence as a voluntary and unofficial organization to insure the continuation of the work of its committees until such time as the Council itself is reconstituted by the Archbishop.

ARTICLE VII EXECUTIVE COMMITTEE/OFFICERS

Section 1. Designation

- A. The Archbishop of Chicago, by reason of his office, shall be the final authority of the Council and has all the rights and responsibilities delineated in the Code of Canon Law.
- B. In addition, the Council shall elect the following officers from its own membership: a Chairperson, a Vice-Chairperson, a Secretary and a Treasurer. These officers, along with the immediate Past-Chair, shall comprise the Executive Committee. Election of these officers is subject to the approval of the Archbishop.
- C. Upon election as an Executive Officer of the Council, that person's former position is considered vacant.
- D. All members of the Executive Committee are voting members.

Section 2. Term of Office

The term of office for the Chairperson, Vice-Chairperson, Secretary and Treasurer, shall be for a term of two years. The Chairperson may hold that office for only two consecutive terms.

Section 3. Vacancy in Office

- A. A vacancy in the office of the Chairperson shall be filled by the Vice-Chairperson.
- B. A vacancy in any other office shall be filled by the vote of the Council at the next regularly scheduled meeting.

Section 4. Duties of Officers

- A. Chairperson: The Chairperson shall:
 - 1. Be the chief presiding officer of the Council.
 - 2. Conduct all meetings of the Council, Executive Committee and any special assembly.
 - 3. Recommend appointment of Committee Chairpersons (except the Personnel Board) of all committees created by the Council.
 - 4. Be an *ex officio* member with vote, of all committees except the Nominating Committee.
 - 5. Submit to the Archbishop or his designate, written reports of the activities of the Council annually.
 - 6. Give an annual report of the activities and decisions of the Council at the annual Convocation of the Diaconate Community.
 - 7. Perform such other duties as pertain to the office or as requested by the Archbishop or Vicar.
 - 8. Set the date of and site of Executive Committee meetings.
- B. Vice-Chairperson: The Vice-Chairperson shall:
 - 1. Perform the duties of the Chairperson in the absence or inability of the chairperson to serve.
 - 2. Succeed to the office of Chairperson should the position become vacant during an unfinished term.
 - 3. Perform such other duties as may be assigned by the Chairperson, the Council or the Executive Committee.
- C. Secretary: The Secretary shall:
 - 1. Be responsible for the agenda and minutes of all meetings of the Council and the Executive Committee.
 - 2. Be responsible for the official documents of the Council.
 - 3. Perform such other duties as pertain to the office or are requested by the Executive Committee.
- D. Treasurer: The Treasurer shall:
 - 1. Be custodian of the funds of the Council.
 - 2. Give a report at each regular meeting of the Council.
 - 3. Make recommendations and invest money with the approval of the Council.
 - 4. Provide an annual report at the end of the fiscal year.

- E. Immediate Past Chairperson: The Immediate Past Chairperson shall:
1. Serve as a member of the Executive Committee.
 2. Perform such other duties as may be requested or assigned by the Chairperson.

Section 5. Duties of the Executive Committee

A. GENERAL DUTIES

The Diaconate Executive Committee serves as the principal advisory body to the Vicar for Deacons. It is responsible for the establishment and implementation of all policies and procedures pertaining to the good order of the Diaconate and the enhancement of diaconal ministry throughout the Archdiocese.

B. SPECIFIC DUTIES

1. Suggest policies and procedures for the good of the entire Diaconate Community for consideration by the Diaconate Council.
2. Facilitate communication within and between all members of the Diaconate.
3. Assist in the selection process of Vicariate and Deanery Coordinators.
4. Administer the education and mutual aid programs of the Diaconate.
5. Assist planning and coordinating community-wide celebrations, including Convocation, St. Francis Day, St. Lawrence Day, St. Stephen Symposium and other events.
6. Prepare and distribute the agenda for all Diaconate Council meetings.
7. Assist and advise the Vicar for Deacons and the Administrative Staff as needed or requested.

Section 6. Meetings

The Executive Committee shall meet at the call of the Chairperson. The Vicar and Associate Director(s) may attend as non-voting members.

Section 7. Removal from Office

An officer may be removed from office by a 2/3 vote of the membership of the Council. This vote represents a vote of no confidence. Upon a vote of no confidence, an election is to be held to fill the vacant position at the next regularly scheduled Council meeting. The Archbishop shall be notified of such action and its necessity.

ARTICLE VIII NOMINATIONS AND ELECTIONS

Section 1. Council Elections

- A. Elections for officers (Chairperson, Vice-Chairperson, Secretary and Treasurer) shall be held in April of even numbered years.

- B. Nominating Committee
At least 60 days before a scheduled election of officers, a nominating committee, of not less than three Council members willing to serve, shall be appointed by the Chairperson.
 - 1. The committee shall choose a chairperson from the members appointed.
 - 2. The committee shall be responsible for presenting the nominees for Office to the Council and for conducting and tallying the votes of the Council for Officers.

- C. Eligibility of Nominees
Only Council members whose written consent to serve has been obtained and those nominated by a second party from the floor, and have consented to such nomination, shall be eligible for nomination for elected office.

- D. Election Procedure
 - 1. Elections shall be by secret ballot.
 - 2. The officers shall be elected by a majority vote of those present and voting.
 - 3. Ties shall be decided by a re-ballot or re-ballots.
 - 4. Those elected shall take office after the Rite of Installation, which will take place at the first regularly scheduled meeting after the election.
 - 5. Installation shall be subject to the Archbishop's prior approval.

ARTICLE IX COMMITTEES

Chairpersons of all committees shall be recommended by the Chairperson of the Council and approved by the Council unless otherwise provided for in this Constitution.

Section 1. Ad Hoc Committees

- A. With the exception of the Executive Committee, all Council Committees are to be considered Ad Hoc Committees.
- B. The Council may create such Ad Hoc Committees as are necessary to carry out special projects pertaining to the Council and the Diaconate.
- C. Membership of Ad Hoc Committees need not be limited to members of the Council, and in the event of a need for expertise, advisors from outside the Diaconate (as defined) may act as "non-voting" members of a committee.

ARTICLE X DEFINITIONS

- A. Proxy or absentee votes are not allowed on any issue or for any office.
- B. A vote of “present” is not counted in determining the total vote count.
- C. “Ex Officio” means “ex officio with vote” unless otherwise stated.
- D. Membership on any committee is not limited to Council members with the exception of the Committee Chair.
- E. The Vicar for Deacons shall be considered the primary designate or representative of the Archbishop for diaconate affairs, unless another person is specifically so identified.
- F. The Diaconate as defined here, shall consist of all deacons incardinated and in good standing in the Archdiocese of Chicago, their spouses along with the widows of any deceased deacons of the Archdiocese.

ARTICLE XI PROCEDURAL AUTHORITY

The rules contained in the most recent edition of Robert's Rules of Order shall govern the Council in all cases not covered by this Constitution without prejudice to the Code of Canon Law.

ARTICLE XII AMENDMENTS

Section 1. Procedure

The Constitution may be amended or revised by a two-thirds vote of the Council members present and voting at the Council meeting where the recommended changes have been announced and placed on that meeting's agenda.

Section 2. Preparation

The Constitution Committee will review all proposed amendments and prepare them for distribution and presentation to the Council.

Section 3. Notification

Notice of such proposed amendments shall be sent to all Council members at least 30 days prior to the Council meeting, at which the proposed amendments are listed as an agenda item.

Section 4. Discussion

All amendments or revisions to the Constitution shall be discussed openly at the Council meeting where it is listed as an agenda item. If a discussion of a proposed amendment or revision is continued to another Council meeting, the original notice is still valid under the Notification requirements.

APPENDIX XVIII—EMAIL HELPS

HOW TO READ YOUR EMAIL

1. Open a web browser on the internet (internet explorer, netscape, etc.) This will connect you to the internet.
2. Type in **portal.archchicago.org** in the address bar. (File, open, then type in “portal.archchicago.org”)
3. Click on the “Login to Group Wise” graphic. (Large globe)
4. Enter your username (e.g. mahlstrom)
5. Enter your password, hit the “enter” button on your computer.
6. The first time you login, you will be asked to change and confirm your password. Pick a password you will remember.
7. You can now send and receive emails.
8. To open an email, click on it.
9. After you read it, answer it (click on reply), save it (click on file), or delete it (click on the trash can).
10. When finished click on the X in the upper right hand corner to exit program.

PROCEDURE TO SET UP FORWARDING EMAILS TO YOUR PRIVATE ACCOUNT

1. Log into your Archdiocese account
2. Select “Options” on the upper right section of the home page
3. Select the tab “Rules”
4. Change “type” to “Forward”
5. Click “Create”
6. Assign a rule name (e.g. “Forward”)
7. In the box marked “To” enter the email address to which mail should be forwarded.
8. Click “Save”
9. A dialog box will open indicating that if no conditions have been set this rule will apply to all emails (which is generally what you want to do anyway)
10. Click “OK”
11. Click “Save”

At some point you **need to go back into the archdiocesan account to delete old emails**, but this process will forward all emails to whatever account(s) you choose.

If you experience problems you can call the tech department of the Archdiocese of Chicago at 312-534-5227. Identify yourself as a deacon of the archdiocese and tell them your difficulty.

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