

§200 MINISTRY

§201 THE MINISTRY OF LITURGY

"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)

"At the Eucharist, the deacon may proclaim the Gospel, preach, voice the needs of the people in the general intercessions, assist in the presentation of the gifts, and distribute communion. The deacon can also perform other liturgical roles, such as solemnly baptizing, witnessing marriages, bringing Viaticum to the dying, and presiding over funerals and burials. In addition to these roles, he can also preside over liturgies of the Word, the Liturgy of the Hours, exposition and benediction of the Blessed Sacrament, lead non sacramental reconciliation services, conduct prayer services for the sick and dying, and administer certain of the Church's sacraments. The norm contained in the document THE DEACON, MINISTER OF WORD AND SACRAMENT serves as a useful reminder: In those instances where a deacon may wish to be a minister at a liturgical celebration in a parish or institution other than his own (e.g. marriage, baptism, funeral), he should first obtain the proper delegation." (U.S. Guidelines)

§201.1. Before Mass Begins

201.1.1. Policy Among liturgical ministers assisting the presider, the deacon, whose order has been held in high honor since the early Church, shall have first place. When present to exercise his ministry, the deacon enters and recesses at the priest's side by custom at the right side. (*General Instruction on the Roman Missal*, #61)

201.1.2. Policy Vestments for the deacon shall be the alb and stole, which is worn over the left shoulder, drawn across the chest, and fastened at the right side; Dalmatic, worn over the stole, but which may be omitted for pastoral reasons.

201.1.3. Policy It is desirable that the color and design of the deacon's vestments match the vestments of the presider. The traditional liturgical colors shall be retained.

201.1.4. Policy Functions may be distributed among several deacons who are present and vested. The Deacon of the Word shall carry the Book of the Gospels, if used, and proclaim the gospel; the Deacon of the Eucharist shall make all the appropriate invitations and directions. Other deacons in attendance should remain in places provided and do not gather at the altar until the reception of the Eucharist. They may assist in the distribution of communion.

§201.2. Introductory Rites

201.2.1. Policy In the procession, if the deacon carries the Book of the Gospels, he precedes the presider; otherwise he walks at the presider's side.

201.2.2. Policy The deacon and the presider make the proper reverence before the altar and go up to the altar. After placing the Gospel book on it, the deacon and the presider kiss the altar together. If incense is used, he assists the presider.

201.2.3. Policy In Penitential Rite, Form C, there is a preference for the deacon to announce the invocations. However, the presider or other suitable minister may do so.

201.2.4. Policy If the Rite of Blessing and Sprinkling Holy Water is used, the deacon may assist the presider. Or the deacon may sprinkle the people.

§201.3. Liturgy of the Word

201.3.1. Policy The Proclamation of the Gospel is not a presidential function, but a ministerial one which belongs to the deacon. However, in instances where the deacon does not read or proclaim well, the community would be better served by the presider proclaiming the Gospel.

Procedures

If incense is used, the deacon assists the presider. He puts incense in the censer during the singing of the alleluia or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: "Father, give me your blessing." The priest blesses him: "The Lord be in your

heart." The deacon answers: "Amen." If the gospel book is on the altar, he takes it and goes to the ambo, preceded by the ministers, if present, who may carry the candles and censer. There he greets the people, incenses the book, and proclaims the gospel. After the reading he kisses the book saying quietly, "May the words of the gospel wipe away our sins." and returns to the celebrant. If there is no homily or profession of faith, he may remain at the ambo for the general intercessions, but the other ministers return to their places. (*General Instruction on the Roman Missal*, #131)

201.3.3. Policy The Homily shall ordinarily be given by the presider, although the presider may invite the deacon to preach if he has received the proper faculties.

201.3.4. Policy The Deacon may announce the General Intercessions. (*General Instruction on the Roman Missal*, #132)

Procedures

- a) The introductory invitation to the General Intercessions is made by the presider.
- b) The deacon announces the intercessions at the ambo, chair, or other suitable place. The cantor or another suitable person may also announce them.
- c) The presider offers the concluding prayer to the General Intercession.

§201.4. Liturgy of the Eucharist

201.4.1. Policy At the Presentation of the Gifts, while the presider remains at the chair, the deacon, assisted by other ministers, prepares the altar with book, corporal, purificator, and chalice.

201.4.2. Policy The presider may invite the deacon to assist the presider in receiving the gifts. (*General Instruction on the Roman Missal*, #101 and 133)

201.4.3. Policy The deacon assists the presider the presider at the altar during the Liturgy of the Eucharist. (*General Instruction on the Roman Missal*, #134)

Procedures

- a) At the altar, the deacon hands the paten to the presiding priest. The deacon at the side of the altar prepares the chalice, saying inaudibly: "Through the mystery of this water and wine ..." The deacon then hands the vessel to the presiding priest. If more than one vessel is used, for example a chalice and a flagon, or two chalices, the deacon pours a little water into the principal vessel only.
- b) If incense is used, the deacon assists the priest as he incenses the offerings and the altar. Afterwards, he or another minister incenses the priest and people.
- c) During the Eucharistic Prayer, the deacon stands near but slightly behind the presider, even when there are concelebrants. When the presider genuflects following the words of institution, the deacon bows. (*General Instruction on the Roman Missal*, #134)
- d) The invitation to the Memorial Acclamation is made by the presider. As an integral part of the eucharistic prayer the invitation to the Memorial Acclamation belongs to the presider.
- e) At the Final Doxology, said or sung only by priests, the deacon holds up the chalice or flagon as the celebrant raises the paten until the people have responded "Amen." (*General Instruction on the Roman Missal*, #135)
- f) At the Sign of Peace, the presider says the prayer for peace and greets the assembly. The deacon then invites all to exchange the sign of peace. The deacon receives the sign of peace from the presider and may extend it to the other ministers near him. (*General Instruction on the Roman Missal*, #136)
- g) The deacon assists in the fraction rite by breaking and dividing the consecrated bread, and pouring the precious blood. At masses when more than one deacon ministers, and at concelebrated masses, deacons assist in the fraction rite as needed.
- h) After the presider's communion, the deacon receives under both species and then assists the priest in giving communion to the people. (*General Instruction on the Roman Missal*, #137)
- i) If communion is given under both species to all, the deacon ministers the chalice and is the last to drink from it. At concelebrated masses, it is preferred that the deacon minister the cup. Deacons may distribute the host as well. (*General Instruction on the Roman Missal*, #137)

- j) After Communion, the presiding priest returns to the chair. The deacon takes care of the proper disposition of the remaining hosts and Precious Blood, and the vessels used. (General Instruction on the Roman Missal, #138)

§201.5. Concluding Rite

201.5. Policy The Deacon participates in the concluding rites.

Procedures

- a) Announcements, following the prayer after communion, may be made by the presider, the deacon, or other suitable person.
- b) If the Solemn Blessing is given, or the Prayer over the People said, the deacon says in these or similar words: "Bow your heads and pray for God's blessing."
- c) Immediately after the blessing, the Dismissal is given. The deacon with hands joined, dismisses the people with appropriate words.

§202 MINISTRY OF THE WORD

The deacon's most solemn ministry of the word is that of reading the gospel and preaching at the liturgy. But as one deputed to bring the good news, he can extend this ministry in almost unlimited ways. At many gatherings and at formal and informal meetings ... he can communicate a word of joy and hope. Adult education and education of young people can become a part of his concern. What is appropriate to the office of deacon is simply that he proclaim and witness God's word in all his service, ministries and actions. U.S. Guidelines #21

§202.1. Proclamation of the Word

202.1.1. Policy The proclamation of the Gospel is not a presidential function, but a ministerial one belonging to the deacon. Even when the deacon does not preach, his proper ministerial and liturgical role is to proclaim the Gospel. (*Lectionary for the Mass*, #50)

202.1.2. Policy In those instances where a deacon's ability to read or truly proclaim are limited, departure from the normal procedure is acceptable for the good of the community and reverence to the Word. This decision may be made by the individual deacon or as a result of dialogue with the parish staff.

§202.2. Preaching the Word

202.2.1. Policy The ministry of a deacon to preach depends on the faculties given by the Archbishop and Archdiocesan policies and procedures governing the ministry of preaching. (See §01 Basic Faculties, herein)

202.2.2. Policy The deacon may preach when he is the presiding minister of a sacrament or other liturgical rite:

- (1) baptism of infants
- (2) some of the rites in the Christian initiation of adults
- (3) sacrament of matrimony
- (4) benediction of the Blessed Sacrament
- (5) at a wake service, or service of Christian burial (outside of Mass), and at a cemetery service
- (6) the celebration of morning or evening prayer or other rites of the liturgy of the hours
- (7) visitation of the sick and elderly and the sacrament of viaticum

202.2.3. Policy The deacon may preach at the following liturgies and occasions when he has received faculties from the Archbishop and has been properly certified after ordination according to Archdiocesan policies and procedures:

- (1) any celebration of the Eucharist when the presider extends the invitation to preach
- (2) any celebration of a sacrament in which he is not the presiding minister of that sacrament when the presider extends the invitation to preach
- (3) retreats, days of recollection, missions, novenas, etc.
- (4) sermons, talks, homilies to be given at ecumenical gatherings or services

Procedure

In those instances where a deacon wishes to extend his liturgical ministry in a parish or institution other than his own (e.g. marriage, baptism, funeral), he should first obtain the proper delegation from the appropriate pastor or chaplain, or their delegate.

Special Note:

The New Code of Canon Law distinguishes between "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 Archbishop may restrict the faculty to preach; national or archdiocesan legislation may establish norms for the use of the faculty; and the pastor might withhold his consent to preach after exercising his responsibility to keep careful vigilance over the "integrity" of the presentation. While care must be taken to respect the free exercise of the minister's right (Can. 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 (Can. 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.(Can. 764) However, this must 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.

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

§203 DEACONS OFFICIATING AT WEDDINGS

The decision of a couple to marry is a joyful and significant moment. Their engagement begins a time of great anticipation and preparation. Assisted by the Holy Spirit, the Archdiocese and the local parish community, the deacon is asked to serve engaged couples as they prepare themselves for the Sacrament of Matrimony. It is no easy task, but the rewards for both the minister and the recipients can be countless. The relationships that are built at these times usually form the foundations for continued involvement within the Church for all the engaged. Indeed, marriage is the womb and the cradle for the Church of tomorrow.

The following policy statement for deacons officiating at marriages within the Archdiocese are normative. They, therefore, should be observed unless permission for exception is obtained from the Archbishop.

*Core to any ministry, and especially to the engaged, is the relationship that exists between believers. Marriage preparation demands that the parish minister build a relationship of trust, care and honesty with each engaged couple entrusted to him. He should be responsive to their fears and needs as they enter the vocation of Christian marriage; and should be adaptable to the variety of circumstances and situations that surround any and every engaged couple prior to marriage. It was with this relational awareness that these policies and procedures were first composed and it is again stated that the guidelines should be observed in all cases of marriage preparation in order that the engaged be properly served by the Church. (See §400, Book IV, *The Sanctifying Office of the Church*)*

§203.1. Training

203.1. Policy All deacons officiating at marriages shall receive training for premarital ministry and be certified by the Archdiocese of Chicago. This training will be effected through the Cana Conference, the Office for Divine Worship, and the Archdiocesan Chancery Office.

If the wife of a deacon intends to participate in this premarital ministry, she must also receive training and be certified by the Archdiocese.

Procedure

Great care and sensitivity must be exercised by the parish in the assigning of the premarriage ministry by the priests and deacons, conscious of the variety of needs in Catholic and interfaith marriages.

§203.2. Permission

203.2. Policy A deacon officiating at marriages within the Archdiocese must be currently assigned to a parish or agency of the Archdiocese (or home diocese) and have the permission and delegation of the pastor of the parish within which the wedding will take place.

Procedures

- a) The ministry to the engaged is a ministry of response and caring. It can often be confused with administering policies, guidelines and programs. The deacon is encouraged to develop a healthy pastoral relationship with the engaged couple, recognizing their individual needs prior to marriage.
- b) In the demanding situation of ministering to family and friends entering marriage, the deacon should be sensitive to his effectiveness and objectivity in these circumstances and not hesitate to recognize his limitations and to request assistance. In these instances, the good of the couple may be better served by eliciting the help of a fellow deacon or priest who could minister to the couple more effectively.
- c) It is essential that the cohesiveness of the preparatory process and the liturgical celebration be maintained.
- d) In initiating marriage preparation ministry the deacon may want to avail himself of the experience of the parish priest(s). The parish priest would be a valuable resource in familiarizing the deacon with the resources and programs of the Archdiocese, the parish and the surrounding community.
- e) The Archdiocesan Office of Family Ministries is a particularly valuable resource to parish ministers preparing couples for Christian marriage.

§203.3. Liturgical Norms

203.3.1. Policy As the Church's witness of the sacrament, the deacon shall follow the norms and liturgical requirements prescribed in the Roman Ritual: Rite of Marriage.

Procedure

The deacon may impart any blessings which are part of a Rite which he has faculties to celebrate. When celebrating marriage during Mass, it is the role of the presider to impart the nuptial blessing. For serious pastoral reasons the priest celebrant may permit the deacon to extend the Church's blessing upon the newly married couple.

203.3.2. *Policy* A deacon who serves as the celebrant of the Sacrament of Marriage will receive a stipend in accord with the norms established by the Archdiocese (currently \$50.00).

§204 MINISTERIAL DEVELOPMENT OF DEACONS

Deacons, as professionals in ministry, need to constantly update themselves with practical education and spiritual development to insure a feeling of self-confidence and adequacy in their ministry, and to demonstrate to the church they serve that they are professionally accountable.

The Ministerial Development Program relies upon the deacons' willingness to not only continue their growth but to document it for all to see. It is a program based upon self-motivation and self-direction, which will enhance each deacon's ability to serve the church of Chicago in the future.

These policies provide deacons of the Archdiocese a standardized method of evaluating their ministerial development efforts. They describe the basic requirements, how to record credit hours, and when to submit reports for inclusion in personnel files.

§204.1. General Criteria for Ministerial Development Requirements

204.1.1. Policy Deacons given faculties to function within the Archdiocese of Chicago shall successfully complete a minimum number of hours of ministerial development every three years. This expectation begins at 60 hours every three years and changes as the deacon's age and years of service increase.

204.1.2. Policy To insure that the ministerial development requirements are achieved, certain criteria shall be established to assist each deacon in determining the number of credit hours achieved through various kinds of ministerial development.

Criteria

- a) The scope and nature of instruction should pertain to preparation for the deacons' ministry to the church in the areas of liturgy, word, and charity. This would include background for or updating of his current ministry, or preparation for a future ministry. Also, other courses which help him in ministry or prepare him to better serve the people of God should be included.
- b) The minimum number of hours of ministerial development are recorded by "credit hours." "Credit hours" should be recorded in whole or in part using the following criteria based on actual clock hours of input:
 - 1) Certificate courses: many national, regional, and local courses issue a certificate at the end of an instructional seminar or

- conference. The number of clock hours required to obtain the certificate should be counted as “credit hours.”
- 2) Announced credit courses: the ministerial development committee, through its publications, announces a variety of course opportunities and conferences and establishes the number of “credit hours” to be recorded. All “credit hours” shown in these publications may be counted.
 - 3) College courses: because of the wide variety of methods used in college credit systems, it is not possible to convert college credits to credit hours. Instead, count one “credit hour” for each classroom clock hour attended. Add up to 10 “credit hours” for outside study of textbooks, if required. Add an additional 5 “credit hours” for preparation of course exam.
 - 4) Adult enrichment courses at parishes or local school programs: count one “credit hour” for each classroom or lecture clock hour attended.
 - 5) Other courses, conferences, seminars, workshops, intensive weekends (this includes any courses offered within the guidelines stated in paragraph a above): eliminate all non-academic activities, such as social periods, lunch, coffee breaks, etc. before recording the academic clock hours as “credit hours.”
 - 6) Correspondence courses will receive “credit hours” for their equivalent class clock hour equivalents.
 - 7) Participation in an annual retreat will be given 6 “credit hours.” This applies for one retreat per year. A weekend retreat is envisioned. Additional credit is not given for a longer period of time.
 - 8) Participation in the designated annual Vicariate or Deanery assembly will be given two “credit hours.”
- c) Consideration will be given for a deacon’s age and years of ministry when determining the yearly average of hours of ministerial development each deacon is expected to complete.
- 1) By considering the year of ordination and the age a deacon reaches in a particular year (regardless of the actual birth date), the graph below will indicate the yearly average of hours a deacon is expected to complete. The average number per year should be multiplied by three for the total number of hours for the entire cycle. The total is based on three year cycle, and there is no annual expectation.
Example: Deacon will be 55 on October 4. He has been ordained 18 years. Using the chart, he needs an average of 16 hours per year, or 48 hours over the three year cycle.

- 2) A Deacon should calculate his yearly average on the basis of his ordination year and when he moves into another age bracket. As he moves into a new five year bracket, the expectation for his second or third year in the cycle may be different from the first year.

Example: Deacon ordained in 1982 turns 60 in the third year of this cycle. The expectation for each of the first two years is 20 hours, but the final year is only 14 hours. The three year expectation is 54 hours.

MINISTERIAL DEVELOPMENT HOURS PER YEAR

**YEARS
OF
ORDINATION**

DEACON'S AGE

	<u>40</u>	<u>45</u>	<u>50</u>	<u>55</u>	<u>60</u>	<u>65</u>	<u>70</u>	<u>75</u>
1	20	20	20	20	20	16	10	6
2	20	20	20	20	20	16	10	6
3	20	20	20	20	20	16	10	6
4	20	20	20	20	16	16	8	6
5	20	20	20	20	16	16	8	6
6		20	20	20	16	13	8	6
7		20	20	20	16	13	8	6
8		20	20	20	16	13	8	6
9		20	20	20	16	13	8	6
10		20	20	20	16	13	8	6
11			20	20	14	10	8	6
12			20	20	14	10	8	6
13			20	20	14	10	8	6
14			20	20	14	10	8	6
15			20	20	14	10	8	6
16				16	14	10	6	6
17				16	14	10	6	6
18				16	14	10	6	6
19				16	14	10	6	6
20				16	14	10	6	6
21					12	9	6	6
22					12	9	6	6
23					12	9	6	6
24					12	9	6	6
25					12	9	6	6
26						8	6	6
27						8	6	6
28						8	6	6
29						8	6	6
30						8	6	6
31							6	6
32							6	6
33							6	6
34							6	6
35							6	6

- d) “Credit hours” are to be distinguished from total clock hours. The following activities are not normally considered “credit hours”:
- 1) Travel to and from the place where instruction is given.
 - 2) Informal meetings and conferences.
 - 3) Prayer services and liturgies.
 - 4) Spiritual direction sessions.
 - 5) Parish council or committee meetings.
 - 6) Social gatherings.
 - 7) Archdiocesan, parish, diaconate board, council, and committee meetings.
 - 8) Support group functions.
 - 9) Courses not related to ministerial service.
 - 10) Service on retreat or spiritual formation teams.
 - 11) Tapes and books for individual study and reflection.
- e) While it is not necessary to submit more than 60 credit hours, deacons are encouraged to submit all their ministerial development activities so that their personnel files are complete and up-to-date.

§204.2. Notification and Reporting Procedures

204.2.1. Policy Prior to ordination, each candidate in his final year shall receive this policy statement and a ministerial development record.

204.2.2. Policy During July and August of each year, deacons shall be requested by letter to submit their ministerial development record for the previous year.

204.2.3. Policy Each deacon shall make a copy of his record before submission to the committee. Information submitted shall be recorded as part of the deacon’s personnel file.

204.2.4. Policy A deacon shall have access to his ministerial development file upon verbal request. Only the Chairperson of the Ministerial Development Committee, the Vicar for the Diaconate, the Personnel Board, and secretarial employees shall have access to the file in the performance of their official duties. The file shall be duplicated and released to the deacon, or his designees, only upon written request.

§204.3. Waivers and Extensions

204.3. Policy Waiver of minimum credit or extension of time to complete the education requirement may be granted by Diaconate administrations in exceptional cases. Such waiver may be considered upon receipt of a written request from the deacon. Waiver may be considered, but is not limited, for age, health, employment, family, or ministry demands. Waivers or granting of extensions of time shall be announced in writing. A failure to submit the ministerial development form shall be referred to the Personnel Board for their action.

§204.4. Non-compliance

204.4.1. Policy Ordinarily, deacons who have completed a significant number of the required hours but not the total amount, will be granted a six month extension in order to fulfill the required hours.

204.4.2. Policy 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, shall be placed on administrative leave until such time as the necessary hours are completed. Upon completion they shall be returned to active status.

Procedures

In Policies 204.4.1. and 204.4.2., the next three year cycle will have begun on July 1.

§205 RETREATS

§205.1. Annual Retreat

205.1. Policy The deacon shall make an annual retreat to enhance his spiritual growth and development.

Procedures

- a) The Retreat Committee of the Diaconate Council is charged with the task to organize a retreat program for the diaconate community.
- b) The deacon may fulfill this obligation by attending one of the retreats organized by the Retreat Committee or may attend a retreat of his choice.
- c) While allowing for flexibility in fulfilling the expectations for an annual retreat, the deacon is expected to participate in a retreat sponsored by the Diaconate Community at least once in every three year period.
- d) The deacon is obliged to submit to the Office of the Diaconate verification of attendance of an annual retreat.

Documentation

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

§206 PERFORMANCE APPRAISAL**§206.1. Performance Appraisals**

206.1.1. *Policy* Performance appraisals shall be conducted in accord with the Principles Guidelines Personnel Policies for Ministry Personnel of the Archdiocese of Chicago, cf. pg. 17: concerning Performance Appraisal

Procedures

- a) Performance appraisals should occur for all ecclesiastical ministers at regular, pre-determined intervals.
- b) Performance appraisal procedures presume written job descriptions and clear lines of supervision and accountability.
- c) Performance appraisals should reflect a process of establishing yearly goals and objectives for each ministerial position.
- d) Performance appraisals should include self-evaluation, as well as that of the immediate supervisor, and input from appropriate external sources.
- e) Feedback from performance appraisals is directed toward the mutual growth of each minister and his immediate supervisor.
- f) In the event of consistently poor performance appraisals, a more complete supervisory procedure should be initiated.

Special Note:

The specific manner in which deacons should fulfill this expectation is found in greater detail in The Diaconate Personnel Board's Guidelines for Evaluation.

§207 APPROPRIATE ATTIRE AND TITLE

§207.1. Proper Dress

207.1. Policy No distinctive garb is authorized for other than liturgical services, when, of course, the rubrical vesture is required.

§207.2. Proper Title

207.2. Policy The authorized title is "Deacon". The title, "Rev. Mr." is not authorized for use and is inappropriate in the Diaconate Community of Chicago.

Documentation

Article #130 of Deacons in the United States, Guidelines on Their Formation and Ministry, states:

"The code of Canon Law exempts deacons from the obligation of wearing ecclesiastical garb. However, in exceptional circumstances, a diocesan bishop, with due consideration for the practice of neighboring dioceses and with appropriate consultation, may decide the deacons should wear some distinctive garb when engaged in formal clerical ministry."

"The bishop, likewise, is to determine what title or titles (if any) may be used to indicate diaconal status and the circumstances in which these may be used."

In response to this national guideline the Archbishop has determined that the above is the established practice for deacons in the Archdiocese of Chicago. No extenuating circumstances were considered appropriate.

§208 FINANCIAL ASSISTANCE

§208.1. Family Needs

208.1. Policy Unless a man has contracted for full time ministry with appropriate reimbursement and benefits, he is expected to provide for his own and his family's needs.

§208.2. Benefits to Full Time Personnel

208.2. Policy Benefits for those ministering on a full time paid basis will be determined in accord with the Personnel Policies of the Archdiocese.

§208.3. Yearly Costs

208.3. Policy Each year the parish or agency to which a deacon is officially assigned will contribute a designated amount to the Office of the Diaconate to help defray the costs involved in servicing the Diaconate Community: the Diaconate Council, Personnel Board, retreats, continuing education, and the Office of the Vicar.

Procedure

The level of contribution will be determined annually by the Office of the Diaconate.

§208.4. Stipends for Baptisms, Weddings and Funerals

208.4. Policy Deacons celebrating baptisms, weddings, funerals, and/or interment services shall receive a stipend according to the current *Compensation Guidelines*.

Procedures

- a) In addition to these stipends, consideration should be given to reimbursement for the deacon for expenses incurred in ministry: books, travel, vestments.
- b) When a deacon performs an interment service for a parish other than his own, the parish will forward the stipend directly to the deacon performing the committal.

Special Note:

When situations of financial need do arise, the Mutual Aid Fund of the Diaconate Council is available for assistance.

Documentation

CANON 281, §3 states: "Married deacons who dedicate themselves completely to the ecclesiastical ministry deserve a remuneration by which they can provide for their own support and that of their families; married deacons, however, who receive remuneration by reason of a civil profession which they exercise or have exercised are to take care of their own and their family's needs from the incomes derived from their profession." While the Code specifies "married deacons", this is interpreted as applying to all Deacons, whether married or otherwise.

§209 MINISTRY EXPECTATIONS**§209.1. Ministry Agreement**

209.1.1. Policy Every deacon ministering in the Archdiocese of Chicago shall have a current Ministry Agreement in effect.

209.1.2. Policy A ministry agreement shall be effected with the parish or agency to which the deacon is assigned, or in the case of those in Special Ministries (category two), with the Associate Director or other appropriate supervisor designated by the Vicar.

Procedures

- a) When a new pastor, agency director, or administrator is named, procedures outlined in the "Operating Policies of the Deacon Personnel Board", (Section II., Articles 5.5, 5.6, 5.7) should be followed.
- b) Deacons who do not have a current Ministry Agreement will have their ministerial situation reviewed by the Deacon Personnel Board.
- c) Normally, difficulties should be handled by the Deacon Coordinator responsible for the deacon.
- d) If the Coordinator needs assistance, he will invite the assigned Associate Director to become involved in the dialogue.
- e) Should the situation dictate a change of ministry, the Deacon Personnel Board will be notified. A representative of this Board will then be assigned by the Board Chairman to be the contact person with the deacon. The recommendation of the Board will guide the Vicar as to the course of action.
- f) Should the above steps fail to resolve the issue, the deacon will be placed in an "Inactive" status until such time as a Ministry Agreement can be arranged with some parish, agency or in the "Special Ministry" category.
- g) While deacons are in the "Inactive" status, they will not function in any ministerial capacity. Faculties as deacon are revoked or cease while inactive.
- h) Should the deacon so choose, the Personnel Board will place his name on a list of deacons available for ministerial assignment and assist him according to their guidelines.

- i) The deacon may return to active status at any time when he, with the assistance of the Personnel Board, is able to accomplish a ministerial assignment in keeping with the approved policies and procedures.

§209.2. Proposed Minimum Expectations for Diaconal Ministry

209.2.1. Policy Each deacon shall have an approved Ministry Agreement with a parish, agency, or institution.

209.2.2. Policy Each deacon shall invest a minimum of ten (10) hours per month in public ministry, excluding liturgical functions.

209.2.3. Policy Each deacon shall fulfill the liturgical and/or administrative functions defined under his contract with his parish.

209.2.4. Policy Each deacon shall fulfill his obligations for continuing education and annual retreat.

§209.3. Evaluation

209.3.1. Policy An evaluation of the deacon's fulfillment of minimums defined above will be performed annually by the consignor of the deacon's Ministry Agreement, or by special review at any time by the Vicar as recommended by the Deacon Coordinators or other responsible parties.

209.3.2. Policy If married, the deacon's wife will be encouraged to participate in the evaluation, as appropriate.

§209.4. Failure to Fulfill Minimum Requirements

209.4.1. Policy 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 shall develop an action plan to restore the deacon to at least minimum performance within a time frame acceptable to the Vicar or his representative.

209.4.2. Policy 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 Deacon's Personnel Board, will place the deacon on administrative leave pending further determination to place the deacon on inactive status.

§210 LEAVE OF ABSENCE¹

§210.1. Temporary Leave

210.1.1. Policy A leave of absence may be granted to a deacon when formally requested in writing to the Vicar of the Diaconate Community. 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 relocation from the Archdiocese.

210.1.2. Policy Temporary leave will be granted for a period agreed upon by the Vicar and the deacon. The situation will be reviewed upon termination of set period, and may be extended if both parties deem this necessary and suitable. A deacon may request return to active ministry before the expiration date agreed upon.

210.1.3. Policy 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). However, faculties cease during this leave and the deacon may not function in any ministerial capacity.

§210.2. Administrative Leave

210.2.1. Policy A deacon who is placed on administrative leave is relieved of all responsibility for any ecclesiastical office or function, as well as participation in active ministry. He may not function or represent himself as a deacon while this is in effect.

210.2.2. Policy An administrative leave is usually a temporary withdrawal from ministry. Faculties are revoked, or cease, pending resolution of the reason(s) for the leave of absence.

210.2.3. Policy If the reasons for the administrative leave are resolved favorably, the deacon will be returned to the "active" status. Lacking a favorable resolution, the deacon will either be placed on "inactive" status indefinitely or even "suspended" if warranted canonically.

¹There are two types of leaves presently granted; a temporary leave for a designated period or an administrative leave which is unlimited with return to ministry dependent on deacon's request, his suitability for ministry and the availability of assignment.

§211 RETIREMENT OF DEACONS

§211.1. Retirement at Age 70

211.1. Policy It is the option of the deacon to request retired status at age 70. The deacon shall be responsible for notifying the Vicar of this decision in writing.

Procedures

- a) A deacon may request retired status at any age for health reasons if he has been in good standing (those who have performed ministry at or above minimum standards).
- b) Retired status limits the deacon to functions at weekend liturgies and offer occasional, not regularly scheduled, ministry as he is able and requested.
- c) Deacons in retired status are no longer expected to have current ministerial agreements. Verbal agreements with the pastor are sufficient.
- d) Retired deacons are encouraged to participate in retreats and continuing education programs and all other activities of the Diaconate Community. The parish/agency which the deacon serves is expected to meet the costs involved as they are incurred.
- e) Retired deacons who move out of the Archdiocese, or who are absent for extended periods of time on a regular basis, will work out circumstances of their ministry through dialogue with the Vicar. They will not have the faculties of the Archdiocese extended to them on an ongoing basis.
- f) Public recognition of retirement should be prepared by the Vicar's office for publication in the New World and submission to other media.

§211.2. Change in Status

211.2. Policy Should a deacon not wish to change his status or agreement, the agreement in effect shall continue to be operative until its date of termination.

Procedure

Deacons involved in ongoing, regularly scheduled ministry are not to be considered in retired status regardless of age. They must maintain current and viable ministry agreements and meet our expectations for active service ministry, continuing education and annual evaluation.

§211.3. On-Going Ministry

211.3. Policy Deacons involved in ongoing, regularly scheduled ministry are not to be considered in retired status regardless of age.

§211.4. Health Reasons

211.4. Policy A deacon may request retired status at any age for health reasons if he has been in good standing (those who have performed their ministry at or above minimum expectations).

§211.5. Weekend Ministry

211.5. Policy Retired status limits the deacon to function at weekend liturgies and offer occasional, not regularly scheduled, ministry as he is able and as requested.

§211.6. Benefits and Information

211.6. Policy A retired deacon shall continue to be privy to all benefits and information accorded to all active deacons.

Procedures

- a) Retired deacons are encouraged to participate in retreats and continuing education programs and all other activities of the Diaconate Community. The parish/agency which the deacon served is expected to meet the costs involved as they are incurred.
- b) Retired deacons who move out of the Archdiocese, or who are absent for extended periods of time on a regular basis, will work out circumstances of their ministry through dialogue with the Vicar.
- c) Public recognition of retirement should be prepared by the Vicar's office for publication in The New World and submission to other media.

§212 SEPARATED OR DIVORCED DEACONS

It is recognized that the demands made on marriages today can sometimes become difficult and overwhelming causing couples to question their relationship and commitment to each other.

Referral for counseling assistance is available to our deacons, their wives, and families. Resources (i.e. Mutual Aid Assistance) will be made available as needed by contacting the Vicar's office.

§212.1. Notification of Pastor or Supervisor

212.1. Policy The deacon's pastor or supervisor shall be made aware of a contemplated separation or divorce.

Procedures

- a) The pastor and/or deacon will inform the Vicar of any such action.
- b) If counseling has not been sought by the couple, the pastor and/or Vicar will encourage same.

§212.2. Ministerial Status

212.2. Policy Ordinarily, a separation or a divorce shall not affect the ministerial status of a deacon. However, if there is to be a change in status, either temporary or permanently, the following procedure should be followed:

Procedures

- a) The deacon, his wife (if possible), pastor and Vicar will meet to discuss any change in status that may be necessary. In no way should a change of status be construed as anything other than the proper and agreed upon response to a possible painful situation for the deacon, his wife and family.
- b) If a deacon is placed on a temporary leave of absence, administrative leave of absence, or is suspended as a result of his marital difficulties, he may at any time request a meeting with the Vicar and his pastor/supervisor to review his return to active status.