

Diocese of Davenport

Deacon Handbook of Policies and Procedures

Approved by Most Rev. Martin Amos, Bishop of Davenport
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Table of Contents

I.	Introduction	3
II.	Definitions and Abbreviations	3
III.	The Ministry & Life of Deacons	4
IV.	Annual Calendar of Events	4
V.	Identification of the Deacon	4
	A. Appropriate Title	4
	B. Identification Card	4
	C. Clerical Attire	4
VI.	Chancery Organization	5
	A. Director of the Diaconate	5
	B. Director of Deacon Formation	6
	C. Access to the Bishop	7
	D. Communication	7
	E. Confidentiality of Records, Pastoral Counseling and Pastoral Care	7
VII.	Ss. Stephen & Phoebe Deacon Council	8
VIII.	Personal Care	8
	A. Support Groups	8
	B. Spiritual Direction	8
	C. Situations Requiring Professional Counseling	9
IX.	Ministerial Assignments	10
	A. Bishop – Deacon Relationship	10
	B. Priest – Deacon Relationship	10
	C. Ministry Agreement	10
	D. Changes in Assignment	11
	E. Notification and Public Announcements of Assignments	11
	F. Ministry Outside of the Diocese of Davenport	11
	G. Extern Deacons working in the Diocese of Davenport	11
	H. Illness	11
	I. Retirement	12
X.	Faculties for Deacons in the Diocese of Davenport	13
XI.	Employment, Remuneration, Compensation and Financial Support	13
XII.	Incardination/Excardination	13
XIII.	Accountability	14
	A. Publication	14
	B. Absence from Ministry	14
	C. Leave of Absence	14
	D. Complaints Against Deacons	14
	E. Conflict Resolution	14
	F. Dispensation from the impediment of Holy Orders	14
XIV.	Disciplinary Action	15
	A. Suspension of Faculties	15
	B. Dismissal from the Clerical State – Laicization	15

XVI.	Post Ordination Formation	15
XVII.	Politics	16
	A. Political Office	16
XVIII.	Diocesan Policies Relating to Sexuality and Personal Behavior	16
XIX.	Liturgical Ministry	16
	A. Diocesan Policies	16
	B. Frequency	16
	C. Preaching	16
	D. Liturgy of the Hours	16
	E. Bi-Ritual Deacons	17
	F. Ecumenical Liturgies and Services	17
XX.	Funeral Planning	17
	A. Entering the Priesthood	17
XXI.	Appendix I – Forms	
	A. Ministry Agreement	
	B. Letter in Good Standing Request	
	C. Retired Deacon Ministry	
	D. Acknowledgement and Consent Forms	
	E. Funeral Instructions	
XXII.	Appendix II – References	
	A. Chancery Staff Chart	
	B. Diocesan E-mail	
	C. Ss. Stephen & Phoebe Deacon Council Constitution & By-Laws	
	D. Diaconal Ministry Examples	
	E. Faculties	
	F. Compensation for Clergy - Deacons	
	G. Protocol for Incardination and Excardination	

I. Introduction

The purpose of this handbook is to provide the deacons and priests of the diocese a clear understanding of the policies and procedures relating to the diaconate. This information would also be useful for diocesan and parish staff and to the laity in general.

This handbook pertains to permanent deacons incardinated to the Diocese of Davenport and for deacons incardinated to another (arch)diocese who are in ministry within the Diocese of Davenport. Seminarians who have received ordination to the diaconate (transitional deacons) are supervised by the director of vocations for the Diocese of Davenport.

Sources for the policies and procedures are based on particular law promulgated by the bishop including modifications from Synod V of the Diocese of Davenport, the Code of Canon Law, the Directory for the Ministry and Life of Permanent Deacons from the Congregation for the Clergy and the norms and guidelines from the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States promulgated by the United States Conference of Catholic Bishops. Gratitude is also extended to the many dioceses that made their deacons and handbooks available as resources.

This handbook is posted to the diocesan website. Notifications of updates to the handbook will be e-mailed to the clergy and diocesan leadership groups in addition to posting to the diocesan website. Any questions regarding this handbook should be sent to the director of the diaconate.

II. Definitions and Abbreviations

active deacon	A deacon who is not retired or on a leave of absence, or suspended, or dismissed from the clerical state (laicized)
CIC	Code of Canon Law
director	The director of the diaconate
directory	National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States
excardination	The process by which a cleric relinquishes his juridical attachment to a diocese, an institute of consecrated life, or other society of clerics to incardinate in another diocese
extern deacon	A deacon who is not incardinated in the Diocese of Davenport
faculty	Church authorization, given by the law itself or by a church superior, to perform certain official church acts validly and/or licitly
inactive deacon	A deacon who is retired or on a leave of absence, or suspended, or dismissed from the clerical state (laicized)
incardination	A cleric's juridical attachment to a diocese, an institute of consecrated life, or other society of clerics that occurs bylaw at ordination to the diaconate or afterward according to canon law
retired deacon	A deacon who has been granted a request for retirement by the bishop due to advanced age or physical status and who is no longer required to perform ministerial duties
sacramental minister - deacon	A deacon who is not assigned to a parish for diaconal ministry in general may be assigned for the specific purpose of providing the sacraments and liturgical

leadership according to the order of the diaconate and the faculties granted to him by the bishop in addition to his regular parish assignment(s)

III. The Ministry & Life of Deacons

The Second Vatican Council synthesized the ministry of deacons in the threefold “*diaconia* of the liturgy, the word and of charity” (78). In this way diaconal participation through the ordained ministry in the one and triple *munus* of Christ is expressed. The deacon “is *teacher* in so far as he preaches and bears witness to the word of God; he *sanctifies* when he administers the Sacrament of Baptism, the Holy Eucharist and the sacramentals, he participates at the celebration of Holy Mass as a “minister of the Blood”, and conserves and distributes the Blessed Eucharist; he is a *guide* in as much as he animates the community or a section of ecclesial life (79). Thus deacons assist and serve the bishops and priests who preside at every liturgy, are watchful of doctrine and guide the people of God.

The ministry of deacons, in the service of the community of the faithful, should “collaborate in building up the unity of Christians without prejudice and without inopportune initiatives” (80). It should cultivate those “human qualities which make a person acceptable to others, credible, vigilant about his language and his capacity to dialogue, so as to acquire a truly ecumenical attitude” (The Directory for the Ministry and Life of Permanent Deacons 22).

The deacon should reach out in the name of Christ to the civil and Christian community those marginalized by disadvantage or alienation, and to inspire the faithful to the same. By faithfully devoting himself to the service of others and by publicly joining his service to the Eucharist by his assistance at the liturgy, the deacon properly and authentically demonstrates the intimate relationship of the service and divine worship missions of Christ’s Church (Synod V).

IV. Annual Calendar of Events

Diaconal events are scheduled on a regular basis to enable easier planning.

- Spring Retreat is held on the weekend prior to Ash Wednesday with the Deacon Council meeting scheduled during Sunday lunch
- Fall Convocation is held on the 3rd weekend of October with the Deacon Council meeting scheduled during Sunday lunch

V. Identification of the Deacon

A. Appropriate Title

In all forms of address (written and oral) for permanent deacons, the appropriate title is “Deacon” (Directory 88).

B. Identification Card

Each incardinated deacon and those extern deacons serving within the diocese for an extended period of time will receive diocesan identification cards annually unless the deacon is under disciplinary penalty.

C. Clerical Attire

Two fundamental facts color and inform the issues of deacon attire and identification. The first is the clerical status of the deacon. The deacon is not a layman. The second fact is the commitment of the deacon, though a cleric, to continue to identify with his lay brothers and sisters in a truly intimate way. He is always “to be with them as he serves them.” Like his brother clerics in the episcopal and

presbyteral ranks, the deacon may use clerical dress and clerical forms of identification or non-clerical dress and non-clerical forms of identification as tools to aid him in accomplishing valid ministerial goals and objectives. The deacon is counseled to prudence with respect to the use of clerical attire and forms of address. The excessive wearing of clerical attire and use of clerical forms of address coupled with arrogance, pride or a sense of elitism lead to the evil generally known as clericalism. Failure to use clerical dress or clerical forms of address with a measure of “sufficiency” can result in confusion as to the status of the deacon or deprive those ministered to of the comfort of the “clerical presence” when such presence is not only proper but preferable.

A deacon shall never wear the Roman collar while engaged in the pursuit of his secular profession or occupation.

A deacon may wear the Roman collar, after prudent consideration of his situation, when the wearing of the Roman collar would: bring some measure of comfort to those to whom he is ministering when those persons are suffering some intense personal crisis; when the deacon can serve more efficiently and effectively with the aid of the Roman collar which provides immediate recognition of the deacon as a cleric; or in gatherings of non-Christians or non-Catholic Christians when the sure recognition of a deacon as cleric is deemed desirable.

Clerical attire is recommended to be worn by deacons before and after diocesan liturgies that are attended by the public at which deacons vest as an order. For example, clerical attire is recommended for the Chrism Mass, ordinations, funerals etc. but not for clergy days/overnighters/institutes.

Upon his ordination, the deacon may wear a simple cross or “deacon cross” on a chain around his neck or a lapel pin or emblem, which is to be worn as he ministers in extra-liturgical settings. They may be worn at other times as desired or appropriate (Synod V).

Deacons are to wear the liturgical vestments prescribed by the rubrics (CIC 929). Additional information can be found in “Policies Relating to The Liturgical Ministry” from the diocesan office of liturgy.

VI. Chancery Organization

A. Director of the Diaconate

The director of the diaconate is responsible for providing coordination, collaboration and leadership in all matters pertaining to the permanent diaconate for the Diocese of Davenport. He should be a priest or deacon appointed by the bishop. He is the bishop’s representative in directing the post-ordination path of formation and assists the bishop in the supervision of diocesan deacons.

1. Responsible to the bishop for the successful performance of assigned duties.
2. Has discretionary authority to make administrative decisions consistent with the approved policies.
3. Assists and coordinates with other diocesan staff to assure the successful performance of assigned job duties and responsibilities.
4. Assists and coordinates with deans, pastors and deacons to provide deacon support in the diocese.
5. Administer all aspects of diaconal life in the diocese. This involves assisting in the preparation and execution of ministry appointment letters, assignments of deacons, and other requirements as set forth in canon law. Helps identify the ministry needs of the diocese to ensure proper placement of deacon assignments after ordination.
6. Provide opportunities for the ongoing spiritual development and continuing formation of all permanent deacons in the diocese.

7. Coordinate and supervise the first three years of diaconal ministry following ordination.
8. Serve as a focal point for pastors, deacons and other pastoral leaders on questions related to the ministry of deacons.
9. Identify the ministry needs of deacons currently serving in the diocese.
10. Facilitate the pastoral care for deacons, wives of deacons, their children and widows as needed.
11. Ensure that all deacons receive timely communication of information relating to diaconal ministry, such as information available from the United States Conference of Catholic Bishops or from the National Association of Deacon Directors.
12. Collaborate with the Diocesan Deacon Council for achieving Diocesan goals.
13. Prepare and maintain the budget allocated to the office of the diaconate.
14. Perform other duties as needed or assigned.

B. Director of Deacon Formation

The director of deacon Formation should be either a priest or a deacon, [and] is appointed by the diocesan bishop to be head of the deacon formation program. He reports directly to the bishop and should have regular communication with him. The director is ultimately responsible for both aspirant and candidate formation. However, the number of participants in either path may require the additional appointment of an associate. The director oversees the implementation of the formation program. He conducts regularly scheduled assessments; makes home and parish visitations; supervises the formation team, faculty, and mentors; and maintains contact with the aspirants' and candidates' pastors" (Directory 271).

1. Responsible to the bishop for the successful performance of assigned duties.
2. Has discretionary authority to make administrative decisions consistent with the approved policies.
3. Responsible for overseeing and collaborating with the director of spiritual formation, the coordinator of pastoral field education, and other members of the formation team.
4. Directly, or through members of the formation team, responsible for overseeing and collaborating with the academic faculty, spiritual directors, mentors, and pastoral field education supervisors.
5. Assists and coordinates with the other diocesan staff to assure the successful performance off assigned job duties and responsibilities.
6. Administer all aspects of formation for permanent deacon candidates in the Diocese of Davenport. This involves coordinating the preparation and execution of a comprehensive deacon training program as outlined in the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* or any guidelines which may apply.
7. Work within and maintain the budget allocated for the formation of deacons.
8. Assist in integrating the formation program for deacons with other diocesan formation programs.
9. Help identify the ministry needs of the diocese to ensure the proper placement of deacon assignments after ordination.
10. Ensure that all deacon aspirants and candidates receive timely communication of information relating to diaconal formation and ministry.
11. Perform other duties as needed or assigned.

C. Access to the Bishop

Deacons may request a meeting with the bishop through the secretary to the bishop. The request should include the general topic of the meeting.

D. Communication

Active deacons are required to have access to a computer or other device that has access to the Internet. Inactive deacons are encouraged to have the same access. The office of the diaconate makes extensive use of the diocesan website, www.davenportdiocese.org, and diocesan e-mail to provide information and resources to the diaconate community. Each incardinated deacon and those extern deacons serving within the diocese for an extended period of time are assigned a diocesan e-mail address by the Diocesan Department of Communication. This e-mail address will be the only address used by diocesan staff to communicate with the deacon. The deacon may forward mail sent to the diocesan address another address. Diocesan e-mail accounts should be checked daily for new messages.

“Deacon News” is the official newsletter of the diaconate community in the Diocese of Davenport. This newsletter will be published quarterly in January, April, July and October on or about the 15th of the month.

E. Confidentiality of Records, Pastoral Counseling and Pastoral Care

The first principle is that the right of confidentiality in clerical privilege belongs to the client (person being served). This is the only protection in the law, and only the client may waive the privilege. The cleric can invoke the privilege if called upon to testify.

Two important factors need also be considered:

1. The privilege applies only to conversations within the professional context of the cleric’s ministry.
2. If a person comes to you and has someone with them that they expect to participate in the conversation, that conversation is not protected. If the third person is an employee of the cleric necessary to the communication the conversation remains protected (e.g., a translator or someone present to protect yourself).

While the HIPPA laws do not specifically apply to parishes and church ministers, it is important to be aware that any personal information published in parish bulletins and websites or announced from the pulpit or sent by e-mail can be misused. Therefore, the following is recommended:

Do not presume consent for publishing personal information. For example, if you are going to publish a directory make sure that you have permission to list any and all information. If you are in the practice of publishing ministry schedules, make sure people know that that is part of volunteering. This issue is especially important when it comes to children. Be especially careful with publishing addresses and phone numbers.

If you are going to publish a “prayer list,” do not list the reasons for the prayer request—even in a generic way. Even to say that someone is “sick” can lead to problems; better to simply state that they have requested prayer. If they are speaking for themselves, and understand the risks, then use your best judgment. The safest course would be to have a set practice to not include specifics; that way, there is no differentiation between persons or an impression given that someone is getting “special” treatment.

The parish has control over what is published in the bulletin and what is prayed at the prayer of the faithful; inclusion can be monitored both for appropriateness of content as well as for consent (see below). Control and oversight is lost if there is a “book of intentions” that anyone can write in or if the

assembly is invited to offer intentions. For that reason, among others, it is recommended to refrain from such practices.

Likewise, listing someone as hospitalized could lead to them becoming a target for burglary; thieves can easily find their address and then access the empty house.

Consent is an important issue. Immediate family can give permission, especially if the ill person is a member of the parish. It would be prudent to ask anyone making a request for inclusion: Does the person you are asking us to pray for know that you are making this request? Did you get permission?

Death terminates any privacy rights, so listing the deceased should be permissible. However, do not list addresses – it is like giving an invitation to thieves who know when the house will be empty for a funeral. A caveat here: while privacy rights are terminated after death, privileged communications are not (Deacon Formation Program Candidacy Handbook).

VII. Ss. Stephen & Phoebe Deacon Council

The purpose of the Council shall be: to provide a forum for the full and free discussion of all issues of diaconal concern in the diocese, thus providing an organized opportunity for mutual open reflection and fraternal dialog between the bishop and the deacons of the diocese; to aid the bishop, priests and deacons to insure that the pastoral welfare of the People of God may continue; and to encourage and provide ways and means for effective ministry, continuing education and the spiritual growth of deacons. The council is an advisory group to the bishop.

The membership shall consist of the diocesan bishop and other members as prescribed in The Saints Stephen and Phoebe Deacon Council Bylaws. Officers of the Deacon Council shall be president, vice president, secretary and treasurer from among the deacons of the diocese.

The Council shall meet as determined in the Bylaws. For voting purposes a simple majority of the members present is required.

When the See is vacant the Deacon Council ceases. The new diocesan bishop may establish the Deacon Council anew.

Additional information about the council can be found in the “Constitution of the Saints Stephen and Phoebe Deacon Council of the Diocese of Davenport” in the appendix.

VIII. Personal Care

A. Support Groups

Deacons are encouraged to form support groups that can meet regularly. The primary support must come from among the deacons themselves and their wives. The meetings could encourage prayer, discussion, sharing, and help in personal development and ministry (Synod V).

B. Spiritual Direction

Deacons are encouraged to have a spiritual director.

Some recommended spiritual exercises to assist the deacon in developing and promoting his spiritual life include the following:

1. Daily or frequent participation in the Eucharist, the source and summit of the Christian life, as well as daily or frequent Eucharistic adoration, as often as his secular employment and family requirements permit.
2. Regular reception of the Sacrament of Reconciliation.

3. Daily celebration of other parts of the Liturgy of the Hours in addition to the required Morning and Evening Prayer.
4. Shared prayer with his family.
5. Meditative prayer on the Holy Scriptures—*lectio divina*.
6. Devotion to Mary, the Mother God.
7. Prayerful preparation of oneself prior to the celebration of the sacraments, preaching, or beginning one's ministry of charity.
8. Theological reflection.
9. Regular spiritual direction.
10. Participation in an annual retreat.
11. Authentic living of one's state of life.
12. Time for personal and familial growth.

C. Situations Requiring Professional Counseling

The death of the wife of a married deacon introduces a new reality into the daily routine of his family and ministry. Charity should be extended to the widowed deacon as he assesses and accepts his new personal circumstances so he will not neglect his primary duty as father to his children or any new needs his family might have. As required, a widowed deacon should be assisted in seeking professional counseling and spiritual direction as he encounters and integrates the bereavement process. The fraternal closeness of his bishop, the priests with whom he ministers, and the diaconal community should offer comfort and reassurance. This adjustment to a new state of life can be achieved only in time through prayer, counsel, and an "intensification of one's dedication to others for the love of God in the ministry (Directory 73).

A similar sensitivity also should be given to the widow of a deacon since she shared so intimately in her husband's life and ministerial witness. The bishop and her pastor, as well as the diaconal and parish communities, should extend appropriate and adequate support in her bereavement. Widows of deacons ought to remain connected with the diaconal community not only because of support and encouragement, but because of the unique bonds that had been forged by virtue of her husband's ordination (Directory 74).

Suitable pastoral care should be offered to the deacon, his wife, and their children during a divorce. This pastoral care, which may be facilitated by the director or any other qualified person on behalf of the bishop, should include ample time to work through the various stages of grieving and adjustment caused by divorce. The determination of the divorced deacon's ministerial status will require sensitivity and prudence on the part of the bishop, the pastor or pastoral supervisor, the ministerial community, and other institutions in which the deacon serves. Members of the diaconal community are also in a unique position to reach out, as appropriate, in order to help the divorced couple and family deal with the challenges the divorce may entail (Directory 76).

In a similar way, pastoral care should also be offered to the deacon, his wife, and their children who suffer from addictions.

IX. Ministerial Assignments

A deacon shall receive a letter of appointment from the bishop that delineates his specific duties and responsibilities and the designation of his proper pastor or priest supervisor (Directory 93).

The bishop appoints deacons to a specific assignment according to the pastoral needs of the diocesan Church and the personal qualifications of the deacon. Assignments also recognize the needs of each deacon's family and job responsibilities (Directory 42).

It has been the long held practice in the diocese to assign deacons to their "home" parish, that is, the parish of which they are a member before ordination. However, the bishop will also consider the assignment of deacons to other parishes within a reasonable travel distance when other pastors request their assistance.

Deacons may be assigned by the bishop as sacramental ministers to parishes in addition to their regular parish assignments to other parishes. Assignments as sacramental ministers are specific to liturgical ministry. Regular diaconal parish assignments are more inclusive in the three areas of diaconal ministry that includes the ministries of Word and charity in addition to worship.

Deacons assigned to the parish other than as sacramental ministers shall be ex-officio voting members of the parish council.

A. Bishop – Deacon Relationship

The deacon exercises his ministry within a specific pastoral context—the communion and mission of a diocesan Church. He is in direct relationship with the diocesan bishop with whom he is in communion and under whose authority he exercises his ministry. In making his promise of respect and obedience to his bishop, the deacon takes as his model Christ, who became the servant of his Father. The diocesan bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People. It is, therefore, a particular responsibility of the bishop to provide for the pastoral care of the deacons of his diocese. The bishop discharges this responsibility both personally and through the director (Directory 41).

B. Priest – Deacon Relationship

Deacons exercise their ministry in communion not only with their bishop but also with the priests who serve the diocesan Church. As collaborators in ministry, priests and deacons are two complementary but subordinate participants in the one apostolic ministry bestowed by Christ upon the apostles and their successors. The diaconate is not an abridged or substitute form of the priesthood, but is a full order in its own right (Directory 50).

C. Ministry Agreement

Active deacons who are incardinated in the Diocese of Davenport and extern deacons ministering within the Diocese of Davenport shall complete the ministry agreement in consultation with their pastor or priest supervisor.

The ministry worksheet should be reviewed by the deacon and his priest supervisor annually. If there are no significant changes in ministry, the review section of the worksheet should be signed, dated and mailed to the chancery. If there are changes in ministry or a change in pastors, then a new worksheet should be completed with the new pastor or priest supervisor and sent to the chancery.

D. Changes in Assignment

The bishop appoints the deacon to a specific assignment by means of an official letter of appointment. The principal criteria for the assignment are the pastoral needs of the diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. The assignment also acknowledges the deacon's family and occupational responsibilities (Directory 42).

Deacons may request a change in assignment in writing through the director. The reason for the change must be included in the request. A proposal for a future assignment may also be included. The director will meet with the deacon making the request, with the bishop, and with pastors or priest supervisors involved. A meeting with the bishop may also be requested by the deacon, the pastor or priest supervisor, or the bishop.

E. Notification and Public Announcements of Assignments

Deacon assignments will be published by *The Catholic Messenger*. Until the letter of appointment is signed by the bishop and publicly announced by the bishop's office, all parties are bound to confidentiality (Directory 44).

F. Ministry Outside of the Diocese of Davenport

Dioceses require priests and deacons to have a letter in good standing which is sent to the ordinary of the diocese where ministry will be exercised. Copies of the letter are sent to the parish being visited and to the cleric requesting the letter. To make a request, the "Letter of Good Standing Request Form" must be completed and sent to the bishop's office by letter or email. The request must include the reason for the request, the names of those receiving the sacrament or funeral, the dates of the visit, the (arch)diocese being visited, the name and address of the ordinary or superior, the name of the pastor and the name and address of the parish being visited. A minimum of two weeks is needed for this to be processed accordingly. In the event of a funeral, every effort will be made to expedite the letter in good standing (USCCB guidelines and CIC 903).

G. Extern Deacons working in the Diocese of Davenport

A diocesan bishop is under no obligation to accept a deacon—ordained or incardinated elsewhere—for appointment to a diocesan or parochial ministry. Nevertheless, since a deacon is an ordained cleric, the bishop will not ordinarily forbid a visiting permanent deacon the exercise of his order provided that the deacon is not under censure (Directory 102).

Any cleric coming to the Diocese of Davenport to perform any ministry, even if for only one event, needs to provide the office of the bishop the documentation contained in the Diocese of Davenport "Letter of Good Standing Request Form" from his own diocese or religious superior. If the period of ministry extends beyond one month, additional documentation from the diocese of incardination shall be requested by the director for review by the bishop.

H. Illness

The director should be notified of deacons, wives of deacons and other family members who are suffering from serious illness. Unless a request is received to keep this information confidential, a general message will be sent to the deacon and priest community via e-mail.

I. Retirement

This policy addresses deacons who request a) retirement with faculties, b) retirement without faculties or c) continuation of active status.

Deacons of the Diocese of Davenport may apply to retire when they reach their 70th birthday by submitting a signed letter to the bishop that includes the reason(s) for retirement.

Deacons of the Diocese of Davenport must submit a signed letter of resignation from office when they reach their 75th birthday or the deacon may submit a signed letter to the bishop requesting to remain on active status.

Letters of resignation must include either a request for the continuation of faculties during retirement or a statement that the deacon is withdrawing completely from all diaconal ministry during retirement in which case the deacon will not receive faculties from the bishop.

The following information should be completed and submitted to the director along with a copy of the letter to the bishop requesting retirement or to remain on active status unless the deacon is withdrawing from all diaconal ministry during retirement:

1. Evaluation form completed by the deacon.
2. Evaluation form completed by the pastor or priest supervisor.

In addition, if the deacon is requesting to remain on active status:

3. New ministry agreement completed by the deacon and the pastor or priest supervisor.

Practical considerations

Each deacon's ability to continue in diaconal ministry after retirement should be evaluated while also considering the needs of the diocese. Some deacons are able to function well after retiring. Others may have limited function due to physical or mental changes. Some deacons do not recognize these changes in their ability as these changes may develop slowly over time. Deacons, pastors and priest supervisors should be consulted to assist a deacon in making the necessary changes in his ministry activities which are in his best interest and the interest of the diocese.

Retired Status

A retired deacon no longer needs a ministry agreement with the pastor or priest supervisor nor a letter of appointment from the bishop. He is not required to maintain all of the obligations for active deacons although he is invited to continue ministering as a deacon according to the needs of the parish and as he desires and is able. In most cases, a retired deacon continues to receive faculties appropriate to the needs of the diocese. A deacon who is retired is welcome to attend continuing education opportunities and retreats with these expenses paid by the diocese. A deacon providing any type of ministry must continue to participate in the diocesan safe environment training.

A retired deacon will consult with his pastor and the director annually or at any time his ministerial activities need to be adjusted due to health changes or other considerations. The director will monitor this process for the mutual benefit of the parties involved.

Active Status Beyond the Retirement Age at 75

If approved, the deacon remains on active status with a written ministry agreement with the pastor or priest supervisor and a written letter of appointment and associated faculties from the bishop. The deacon is required to maintain all of the obligations of continuing education, retreats, safe environment training and communication. These obligations will continue to be paid by the parish. Any changes to diaconal ministry should be noted in a new ministry agreement that is completed by the deacon and the pastor or priest supervisor and forwarded to the office of the diaconate for approval by the bishop.

X. Faculties for Deacons in the Diocese of Davenport

Faculties link the minister to the bishop, are intended to be used for the good of the People of God and help to ensure that ministers and administrators are qualified for the tasks assigned to them. Some faculties are granted at ordination by law; other faculties are granted by law – whether to office holders or apart from a specific office (for example, in the danger of death). Some faculties are granted only by personal delegation- either habitually or for a specific event. Details concerning faculties can be found in the diocesan document, “Faculties for Deacons” in the appendix.

XI. Employment, Remuneration, Compensation and Financial Support

Deacons are to take care of their own and their family’s needs using income derived from their full-time employment by the diocese, parish, or secular profession. In an individual situation of need, the diocesan Church assists the deacon and his family in charity (Directory 94).

To provide for their own upkeep, every deacon is obliged to satisfy the legal requirements for Social Security benefits or a comparable program (Directory 95). Deacons serving in the Diocese of Davenport are covered by diocesan directors and officer’s insurance policy for events that take place during their ministerial work for the parish, diocese or diocesan entity. Questions regarding this insurance coverage should be directed to the diocesan office of finance and administration.

The deacon is a non-salaried minister unless otherwise employed by a parish, organization or agency of the diocese, at which time a separate employment contract must be drawn up and agreed to by all parties involved. Deacons in full-time employment by the diocese, parish, or agency are to receive remuneration commensurate with the salaries and benefits provided to the lay men and women on staff for that particular occupation. Deacons in full-time secular employment, as well as those in part-time ministries, are to be reimbursed for legitimate expenses incurred in their ministry (Directory 96). The parish, organization or agency of the diocese will normally reimburse out-of-pocket expenses and pay for any education and other ministry-related expenses required to carry out the ministries listed in the diaconate ministry worksheet and are also encouraged to pay for the spouse’s education related to the ministry of the deacon such as participation at retreats and study days for deacons and wives. (Diaconate Ministry Worksheet 2013).

Compensation schedules for weekend assistance provided by a deacon to a parish outside of his regular assignment or as a sacramental minister is stipulated in the “Compensation for Clergy” policy found in the appendix (Remuneration for Clergy 2014).

XII. Incardination/Excardination

“Through the imposition of hands and the prayer of consecration, [the deacon] is constituted a sacred minister and a member of the hierarchy.”(Directory 77) Having already clearly expressed in writing his intention to serve the diocesan Church for life, upon his ordination the deacon is incardinated into the diocesan Church. “Incardination is a juridical bond. It has ecclesiastical and spiritual significance in as

much as it expresses the ministerial dedication of the deacon to a specific diocesan Church.” (Directory 78) Detailed information for the excardination and incardination process is provided by the USCCB.

XIII. Accountability

The deacon is called to minister to and in the name of the Church under the leadership of the local bishop. Prior to taking action with respect to a deacon who fails to follow the policies and procedures contained in this handbook or otherwise promulgated by the bishop, the director shall attempt to employ fraternal correction, with the assistance of others if appropriate, before more formal action is taken against the deacon. The director may schedule a meeting with the bishop and the deacon to discuss the matter further. After such a meeting, the deacon’s failure to comply may result in the loss of faculties and the stipulation of the conditions under which the faculties may be renewed by the bishop. In the most severe cases, the bishop may seek the laicization of the deacon.

A. Publication

Deacons are obliged to obtain the permission of their bishop before submitting written material concerning faith and morals for publication. 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 (Directory 81).

B. Absence from Ministry

Deacons may request a temporarily absence from their place of assignment with the permission of their pastor or priest supervisor. The temporary absence should not exceed one month (Directory 92).

C. Leave of Absence

Deacons may request a leave of absence greater than one month in writing through the director. The reason and duration of the leave must be included in the request. The director will meet with the deacon making the request, with the bishop, and with pastors or priest supervisors involved. A meeting with the bishop may also be requested by the deacon or the bishop.

A deacon who leaves his assignment without the bishop’s permission is considered to be on unauthorized leave that may result in the withdrawal of faculties by the bishop and additional action.

D. Complaints Against Deacons

Signed complaints against deacons should be sent in writing to the director who will notify the deacon of the complaint and assist the bishop in investigating the complaint.

E. Conflict Resolution

The director shall attempt to employ fraternal correction, with the assistance of others if appropriate, in order to resolve conflicts involving a deacon. The director may schedule a meeting with the bishop and the deacon to discuss the matter further if necessary.

F. Dispensation from the Impediment of Holy Orders

In exceptional cases, the Holy See may grant a dispensation for a new marriage or for a release from the obligations of the clerical state. However, to ensure a mature decision in discerning God’s will, effective pastoral care should be provided to maintain that a proper and sufficient period of time has elapsed before either of these dispensations is sought. If a dispensation for a new marriage is petitioned and granted, additional time will be required for the formation of a stable relationship in the new marriage, as well as the enabling of his new wife to obtain sufficient understanding and experience about the diaconate in order to give her written, informed consent and support (Directory 75).

The Holy See may dispense from the impediment of holy orders to permit a widowed permanent deacon to remarry when all three of the following conditions are present: the great pastoral usefulness of the deacon's ministry, attestation by the bishop and the need to care for minor children (CDWDS circular letter July 13, 2005).

XIV. Disciplinary Action

A. Suspension of Faculties

Bishops are reminded that if the ministry of a deacon becomes ineffective or even harmful due to some personal difficulties or irresponsible behavior, his ministerial assignment and faculties are to be withdrawn by the diocesan bishop in accord with Canon Law (Directory 100).

B. Dismissal from the Clerical State – Laicization

A deacon can be returned to the lay state by canonical dismissal or because of a dispensation granted by the Holy See. Once dismissed or dispensed, he no longer enjoys any rights or privileges accorded clerics by the law of the Church. Any responsibility, financial or liability, ceases on the part of the diocese (Directory 99).

XV. Post Ordination Formation

The training and formation prior to ordination was only a beginning. Each deacon is expected to take the responsibility for his own life-long continuing spiritual formation and education. The goal for this path in formation is to address the various aspects of diaconal ministry, the development of his personality and, above all, his commitment to spiritual growth (Directory 239). This phase of formation is divided into two parts: the initial three years after ordination and life-long formation. Within each of these parts are two distinct but closely related levels of formation: the diocesan level and the community level in which the deacon exercises diaconal ministry (Directory 242).

During the first three years after ordination, those newly-ordained and their wives continue to take part in regular gatherings for formation as a community. In addition, those newly ordained begin to develop a specific formation plan that addresses their specific needs.

Beyond the initial three years after ordination, deacons and their wives continue to take part in formation events and retreats for the entire diaconal community as well as continue to take responsibility for their continued ministerial formation through academic classes, spiritual development, personal reading, research, discussion, theological reflection and skill development. Opportunities are also available for the gathering of deacon families.

The office of the diaconate, in consultation with the Deacon Council, will provide an annual retreat and a convocation per year. Funding for these events will be provided by the parish(es) to which deacons attending the events are assigned and with support from the office of the diaconate in the form of honoraria for presenters. Funding for retired deacons will be provided by the diocese.

A list of spiritual directors will be made available for deacons and their wives.

Deacons are invited to attend the November Clergy Days, the Priest Convocation and June Clergy Institute provided for deacons and priests.

Each deacon should complete a minimum of ten contact hours of continuing education annually. Hours may come from deacon study days, Clergy Days and Clergy Institutes, diocesan, regional, or national conferences, workshops and seminars, educational and developmental themes for retreats and days of recollection, self-guided study, distance learning, ministry reflection groups, and mentoring groups

among deacons that meet to discuss ministry, exchange experiences, advance formation, and encourage each other in fidelity. Each deacon should also complete a retreat annually.

The married deacon does not serve in his ministry alone, but with the encouragement and approval of his wife. While the deacon is continuing his own growth, his wife should grow too. There is evidence that when the wife is actively integrated into the education-formation experience, her life has been improved, her relationship with her husband and family has been renewed and a healthier attitude exists for future growth. Wives of deacons are invited and encouraged, but not required, to participate fully in the diaconal continuing education program. Occasionally a session will be limited to deacons only or to wives only. In these guidelines most of the items are intended to apply to both the deacon and his wife, not to the deacon alone. There may be times when, because of the ages and numbers of children or other commitments she may not be able to participate fully, but at these times her husband should keep her informed with a look toward fuller participation at a future time (Synod V).

XVI. Politics

A deacon may not present his name for election to any public office or in any other general election, or accept a nomination or an appointment to public office, without the prior written permission of the diocesan bishop (Directory 98). A deacon may not actively and publicly participate in another's political campaign without the prior written permission of the diocesan bishop (Directory 91).

XVII. Diocesan Policies Relating to Sexuality and Personal Behavior

Policies relating to sexuality and personal behavior are found on the diocesan website. The vicar general is responsible for these policies.

XVIII. Liturgical Ministry

A. Diocesan Policies

Diocesan policies regarding the deacon and the liturgy can be found on the diocesan website and in the appendix. The director of liturgy is responsible for these policies.

B. Frequency

The frequency that the deacon assists at parish liturgies is determined by the ministry agreement. If the deacon performs a function of ministry at a liturgy, he should vest. He should also vest if with a group of deacons gathered as an order.

In the absence of a priest, a deacon should preside at liturgies outside of Mass. If a deacon assigned to the parish is not available or a deacon is not assigned to the parish, a deacon from a neighboring parish, from the deanery or from outside of the deanery should be contacted to preside at the liturgy.

C. Preaching

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 Law]" (Directory 80).

The general frequency of preaching by a deacon is determined in the ministry agreement with the understanding that the frequency may be modified according to the needs of the parish and the pastor.

D. Liturgy of the Hours

Deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as Morning and Evening Prayer. Deacons are obliged to pray for the universal Church. Whenever possible, they should lead these prayers with the community to whom they have been assigned to minister (Directory 90).

E. Bi-Ritual Deacons

When a permanent deacon of the Eastern Catholic Churches is granted bi-ritual faculties to assist in the Roman Church, the theological understanding of the sacraments and the order of the diaconate in the Eastern Catholic Churches is to be respected. Practically, a deacon of the Eastern Catholic Churches is not to be allowed to solemnize marriages in the Roman Church (Directory 102).

F. Ecumenical Liturgies and Services

The Second Vatican Council also urged “its sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions.” Such a spirit must imbue a desire for ecumenical and interreligious cooperation with Jews, Muslims, and members of other religions. Deacons should strive in achieving a spirit of welcome, respect, and collaboration among people of good will. The concerns of justice, peace, and the integrity of human life join together all churches and all religions (Directory 152).

XIX. Funeral Planning

One of the greatest acts of love that can be offered to loved ones is relieving them of the burden of deciding funeral arrangements at the time of death. Survivors often agonize over making the right decisions and fulfilling unstated ‘final wishes’. The office of the diaconate provides the “Deacon Funeral Instructions” to assist in advising both loved ones and the diocese of those ‘final wishes’. It is recommended that this form be completed with the assistance of loved ones. One copy should be left in their possession and one copy should be forwarded to the office of the diaconate in a sealed envelope plainly marked with the name of the person’s instructions. If a funeral has been pre-planned, a copy of the instructions should also be provided to the local mortuary.

The funeral instructions may be used for deacons and for the wives of deacons.

A. Entering the Priesthood

Widowed deacons and deacons who have not been married who are considering a call to the priesthood should contact the director and the director of vocations.

Underlying the restoration and renewal of the diaconate at the Second Vatican Council was the principle that the diaconate is a stable and permanent rank of ordained ministry. Since the history of the order over the last millennium, however, has been centered on the diaconate as a transitory stage leading to the priesthood, actions that may obfuscate the stability and permanence of the order should be minimized. This would include the ordination of celibate or widowed deacons to the priesthood (Directory 77).

**LETTER IN GOOD STANDING
FOR PERFORMING MINISTRY IN ANOTHER DIOCESE**

REQUEST FORM

Per the USCCB guidelines and can. 903 CIC, dioceses require our priests and deacons to have a **letter in good standing** which is sent to the ordinary of the diocese where ministry will be exercised. Copies of the letter are sent to the parish being visited and to the priest requesting the letter.

To make a request, please provide the required information in the form below and send to the Bishop's office by letter or email bishop@davenportdiocese.org. The request form can be found on the diocesan website at <http://www.davenportdiocese.org/library-2>. Download and save the form with a subject line of "*Letter in Good Standing Request*" before completing.

Please allow a minimum of two weeks for this to be processed accordingly. In the event of a funeral, every effort will be made to expedite the letter in good standing.

NAME		
REASON FOR REQUEST (specific ministry, vacation, etc.) (include details, i.e., names for baptism, wedding, funeral, etc.)		
DATES (If multiple visits to the same diocese are expected in a one-year's time, please note in "multiple visits" box.)	(one-time only)	(multiple visits to same diocese)
ARCH/DIOCESE (or religious order) BEING VISITED (include name and address of ordinary/superior)		
PARISH BEING VISITED (include name of pastor and name and address of parish)		
COMMENTS		

NOTE: Any clergy coming to the Diocese of Davenport to perform any ministry, even if for only one event, needs to provide the office of the Bishop this documentation from his own diocese or religious superior.

Introduction

This policy addresses deacons who request a) retirement with faculties, b) retirement without faculties or c) continuation of active status.

Deacons of the Diocese of Davenport may apply to retire when they reach their 70th birthday by submitting a signed letter to the bishop that includes the reason(s) for retirement.

Deacons of the Diocese of Davenport must submit a signed letter of resignation from office when they reach their 75th birthday or the deacon may submit a signed letter to the bishop requesting to remain on active status.

Letters of resignation must include either a request for the continuation of faculties during retirement or a statement that the deacon is withdrawing completely from all diaconal ministry during retirement in which case the deacon will not receive faculties from the bishop.

The following information should be completed and submitted to the director of the diaconate along with a copy of the letter to the bishop requesting retirement or to remain on active status unless the deacon is withdrawing from all diaconal ministry during retirement:

1. Evaluation form completed by the deacon
2. Evaluation form completed by the pastor or priest supervisor

In addition, if the deacon is requesting to remain on active status:

3. New ministry agreement completed by the deacon and the pastor or priest supervisor

Practical considerations

Each deacon's ability to continue in diaconal ministry after retirement should be evaluated while also considering the needs of the diocese. Some deacons are able to function well after retiring. Others may have limited function due to physical or mental changes. Some deacons do not recognize these changes in their ability as these changes may develop slowly over time. Deacons, pastors and priest supervisors should be consulted to assist a deacon in making the necessary changes in his ministry activities which are in his best interest and the interest of the diocese.

Retired Status

A retired deacon no longer needs a ministry agreement with the pastor or priest supervisor nor a letter of appointment from the bishop. He is not required to maintain all of the obligations for active deacons although he is invited to continue ministering as a deacon according to the needs of the parish and as he desires and is able. In most cases, a retired deacon continues to receive faculties appropriate to the needs of the diocese. A deacon who is retired is welcome to attend continuing education opportunities and retreats with these expenses paid by the parish. A deacon providing any type of ministry must continue to participate in the diocesan safe environment training.

A retired deacon will consult with his pastor and the director of the diaconate annually or at any time his ministerial activities need to be adjusted due to health changes or other considerations. The director of the diaconate will monitor the renewal process for the mutual benefit of the parties involved.

Active Status Beyond the Age of Retirement at 75

If approved, the deacon remains on active status with a written ministry agreement with the pastor or priest supervisor and a written appointment and associated faculties from the bishop. The deacon is required to maintain all of the obligations of continuing education, retreats, safe environment training and communication. These obligations will continue to be paid by the parish. Any changes to diaconal ministry should be noted in a new ministry agreement that is completed by the deacon and the pastor or priest supervisor and forwarded to the office of the diaconate for approval by the bishop.

Retired Deacon Ministry - Policy and Procedures

Deacon: _____ **Date:** _____

This evaluation is being completed by the deacon
 pastor/supervisor (name): _____

The information provided below will be used by the director of the diaconate and the bishop in evaluating changes in diaconal ministry. Send the completed evaluation to the director of the diaconate not less than three weeks before the next evaluation date.

Please check the proper response and add comments as needed for each question.

1) Difficulty hearing other people at times.
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

2) Trouble reading texts at times.
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

3) Difficulty walking at times.
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

4) Difficulty navigating steps:
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

5) Need to steady myself when on my feet:
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

6) Find it more difficult to be heard and understood when proclaiming the Word or reading from texts:
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

7) Difficulty driving at times:
|1-----2-----3-----4-----5|
Rarely Somewhat Often
Comments: _____

8) Do you have a driver's license: Yes No
Restrictions: _____
Other Concerns: _____

Degree of comfort performing the following liturgical actions:

9) Proclaiming the Word during Mass:
 Rarely comfortable Somewhat comfortable Often comfortable
Frequency: weekly biweekly monthly quarterly other _____
Comments: _____

Retired Deacon Ministry - Policy and Procedures

Deacon: _____

Date: _____

10) Assisting the Presider at Mass:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

11) Distributing Eucharist at Mass:

Host:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

12) Distributing Eucharist at Mass:

Cup:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

13) Celebrating the Rite of Baptism:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

14) Assisting or leading Vigil services, Funerals and Burials:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

15) Celebrating the Rite of Matrimony:

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

16) Assisting or leading Exposition, Adoration and Benediction

Rarely comfortable

Somewhat comfortable

Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

Degree of comfort performing the following ministry of charity duties:

17) Visiting the sick, home bound and hospitalized parishioners:

Rarely comfortable Somewhat comfortable Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

18) Ministry of charity activities outside the parish:

Rarely comfortable Somewhat comfortable Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

Please identify specific activities: _____

Degree of comfort performing the following ministry of Word duties:

19) Sacramental preparation: (baptism, first communion, confirmation, marriage)

Rarely comfortable Somewhat comfortable Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

Please identify specific activities: _____

20) Preparing and preaching homilies:

Rarely comfortable Somewhat comfortable Often comfortable

Frequency: weekly biweekly monthly quarterly other _____

Comments: _____

This completed evaluation should be reviewed y the deacon and pastor or priest supervisor to discuss any problem areas which have been identified. List problem areas identified and the adjustments that can be made to address them. Use additional sheets as needed:

Acknowledgement and Consent Forms

Effective July 1, 2013 the Diocese of Davenport implemented a new procedure for performing background checks. Completion of the background information is now done electronically through the VIRTUS Program instead of paper forms.

Go to the diocesan Safe Environment webpage for complete information on this process:

<http://www.davenportdiocese.org/safe-environment>

The Safe Environment Library contains instructions on how to complete the online forms as well as an instruction manual for the Safe Environment Local Designee.

Diocese of Davenport Deacon Funeral Instructions

Introduction

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

It is our hope that this instrument will assist you in advising both your loved ones and the Diocese of those 'final wishes'. We recommend that you fill this form out with the assistance of loved ones, that you leave one copy in their possession, and that you forward one copy to the Diaconate Office in a sealed envelop plainly marked with your name and labeled "Funeral Instructions". If you have pre-planned your funeral with a local mortuary you may want to provide them with a copy as well.

We ask that you be thorough in filling out this instrument and that you do so promptly. These instructions should be updated as needed or every five years.

General Guidelines

There are a few standing policies for Diocese of Davenport deacons which you should keep in mind when filling out the attached form:

1. Deceased deacons should be dressed in an alb and white stole and may be vested with a white dalmatic if so desired.
2. All deacons are urged to attend the Vigil service and the Funeral Mass of their deceased brother deacons. While street clothing is appropriate for the Vigil, it is expected that deacons attending the Funeral of a brother deacon vest for the liturgy in alb and white stole. The deacons should process in and sit as a community. Some deacons may be called upon to assist with distribution of Communion as the situation warrants.
3. The Bishop (or his designated representative) will be the primary celebrant of the Funeral Mass unless otherwise noted.
4. A deacon should be the homilist of the funeral Mass.
5. There should be two deacons chosen to assist at the Altar during the Funeral Mass: One will be the homilist and deacon of the Word while the other will be the deacon of the Eucharist.
6. A deacon may be designated to conduct the Vigil service.

Diocese of Davenport Deacon Funeral Instructions

Full Name _____
(First) (Middle) (Last)

Date of Birth _____
(Month) (Day) (Year)

Where were you born? _____
(City) (State)

Parents: Father _____
(First) (Middle) (Last)

Mother _____
(First) (Middle) (Last)

Marital Status: Married ___ Widowed ___ Divorced ___ Not Married ___

Spouse _____
(First) (Middle) (Maiden Name)

Date of Marriage if applicable: _____
(Month) (Day) (Year)

Location of Marriage _____ -
Church City State

Is your spouse still living? If no, please note date of death

Children's Names and Dates of Birth (please note if deceased)

Number of grandchildren _____

Number of great grandchildren _____

Diocese of Davenport Deacon Funeral Instructions

Date of Ordination: _____
(Month) (Day) (Year)

Where were you ordained: _____
Church City State

Name of Bishop who ordained you: _____

Where have you served as deacon:

Church	City	State	Dates
Church	City	State	Dates
Church	City	State	Dates
Church	City	State	Dates

Formal Ministry Assignments outside of parish: (chancery, hospital, hospice, etc)

List Primary Diaconal service activities outside of your parish:

Schools:	Dates attended:	Diploma or Dgree(s) awarded:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Diocese of Davenport Deacon Funeral Instructions

Employment: (list last three employers)

Company	Position	From	To
Company	Position	From	To
Company	Position	From	To

Retired _____ From _____

Fraternal/Service Organization memberships:

Name	Degree or Office held
Name	Degree or Office held

Military Service: Branch _____ Rank _____ Years of Service _____

Military Graveside Honors: Yes No

If yes, indicate what organization will render honors and a person to contact for arranging honors.

General Information

Who should the diocese be in communication with in terms of making arrangements?
This may be the spouse, son or daughter, close friend (s), etc.

I have asked the following Priest and/or Deacon to assist my family as coordinator in supervising my funeral arrangements: _____

Have you made arrangements to have your body donated to science? If so, list to whom:

The mortuary I have selected is :

Name _____ City _____

Have you pre-planned your funeral and other arrangements with them? Yes/No _____

Diocese of Davenport Deacon Funeral Instructions

Where are the vestments you would like to be clothed in located? Do you have any special instructions concerning choice of vestments? (Normally you will be vested in alb, stole and dalmatic)

Memorials are to be given to: _____

Newspapers that should print the death notice: (name of paper, city, state, etc.)

Pallbearer names and address

The Vigil Service

The place for the vigil service
is: _____

Do you wish an open casket at the vigil service? _____

The deacon, priest, or other person who is to be principle leader of the wake service is:

Should the designated person not be available, please list at least one alternate leader:

Do you have any special requests concerning the Wake Service? Special music, readers, particular Scripture readings, story tellers, etc., (please name individual and their role:)

Diocese of Davenport Deacon Funeral Instructions

The Funeral Liturgy

Church of the Funeral Mass: _____

Place of the burial: _____

Presider: (Normally the Bishop or his designate)

Principal Concelebrant(s): _____

Deacon of the Word: _____

Deacon of the

Eucharist: _____

Cantor: _____

Readers: _____

Acolytes: _____

Homilist:

Alternate Homilist if the first choice is not
available: _____

Placing of the Pall by:

Placing of the Christian Symbols on Casket by: (optional) _____

Choice of First Reading: _____

Choice of Responsorial Psalm: _____

Choice of Second Reading: _____

Choice of Gospel: _____

Choice of General Intercessions and note any special intercessions you would like

Diocese of Davenport Deacon Funeral Instructions

Presentation of the Gifts: (list individuals who will bring gifts forward)

Music choices if any:

Before Mass: _____

Entrance Hymn: _____

Responsorial Psalm: _____

Gospel Acclamation: _____

Preparation Hymn: _____

Communion Hymn: _____

Song of Farewell: _____

Recessional Hymn: _____

If you have any special instructions for the Rite of Committal such as music, readings, lowering of casket during the rite, please list them here:

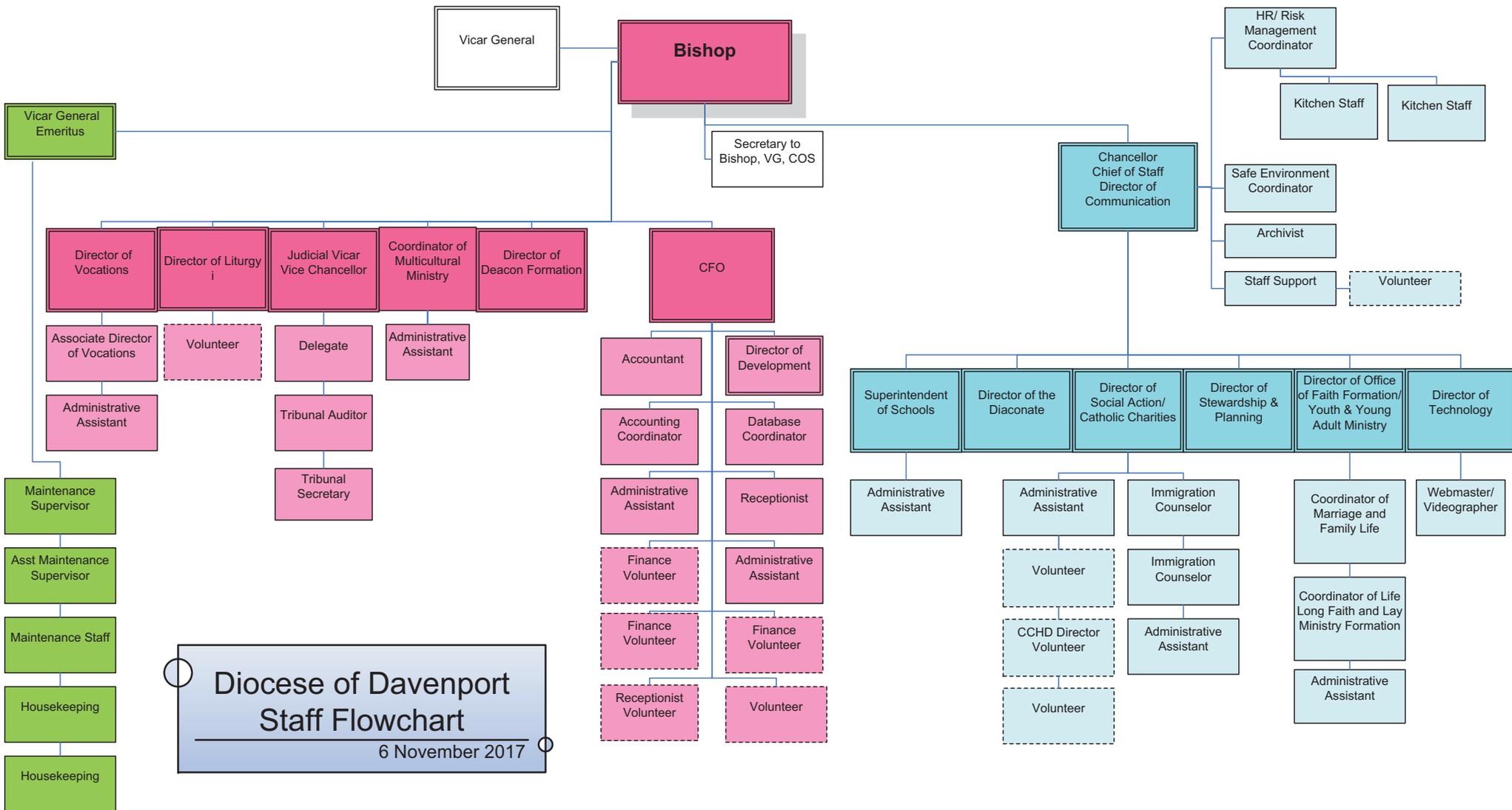
Please sign and date this form:

Deacon Signature: _____ Date: _____

Spouse Signature: _____ Date: _____

If there is anything you wish to add or cover that was not included above, please indicate it here or on additional pages you attach to this form.

XXI. Appendix II – References



Diodav Email Account

Email for Parish Personnel

The Diocese has a standard email address formula, @diodav.org, for some parish staff. You may use this formula to contact any priest, deacon, parish life administrator, director of religious education, youth minister, pastoral associate or bookkeeper. (Note: All priests and deacons of the diocese use this “diodav” email address formula regardless where they are serving or are retired. Some retired clergy do not have email.)

Priests, deacons, parish life administrators and seminarians:

last name, first name initial followed by @diodav.org

Fr. Charles Fladung fladungc@diodav.org

Director of religious education, youth minister, pastoral associate and bookkeeper:

Use the parish email address that is prior to the @, followed by the “initial” that represents their respective ministry and then end with @diodav.org

Director of religious education: dre	albiastmarydre@diodav.org
Youth minister: ym	bettlourdesym@diodav.org
Pastoral associate: pa	burlssjohnpaulpa@diodav.org
Bookkeeper: fin (finance)	muscssmarymathiasfin@diodav.org

Instructions for Diodav email

You can access your email from ANY computer that has internet access.

- a) Get to the internet....it doesn't matter what search engine you use.
- b) In the address bar, the very top/first white bar on the far left of the screen (do not use the search field)
- c) Enter www.gmail.com
- d) Enter your full email address and password.
The following only applies the first time you access this email account:
 - You may be shown a screen about accepting the rules, etc. Please accept.
 - If prompted, enter your new password (one of your own choosing)
- e) If you have a current @gmail.com account you may need to log out of that account and log in with your diodav email address or you may “add an account” to your current Gmail account.

You are now at your Mail.

If you have another work/ministry email account and are contemplating forwarding one account to the other we ask that you use your diodav email account as your primary email and forward your other email to this one.

To forward your Diodav email to another email address

- 1) In the upper right hand corner click on the icon of a “gear.” Left click on the gear and select settings.
- 2) Under the Settings heading click on Forwarding and Pop/IMAP
- 3) On this tab in the top box select “Add a forwarding address or Forward a copy of incoming mail to”
- 4) Enter the email address you want diodav email forwarded to. Diodav may send an email to this account “asking your permission” for the diodav email to be sent to it. If that happens you will need to reply to that email to authorize the confirmation code. Email will only be forwarded to this account after you have authorized its use.
- 5) You will then need to click the check box and tell diodav what you want done with the email after it is forwarded to the other address.
- 6) Very important: At the bottom of the page click Save Changes
- 7) Log out

If you do not forward your email to another email account then follow steps a-d each time you want to access/read your diodav email.

CONSTITUTION OF THE SAINTS STEPHEN AND PHOEBE DEACON COUNCIL OF THE DIOCESE OF DAVENPORT

Preamble to the Constitution

The diocesan Bishop, priests and deacons of the Diocese of Davenport share in the ministry of Jesus Christ by their baptism and in a special way by their call to Holy Orders. The deacons are called for the purpose of ministry of service and charity and to assist the Bishop and his presbyters in the ministries of Word and worship to build the Body of Christ.

Conscious of our responsibility to the diocese; aware of the bonds of fraternity among all deacons; seeking to strengthen and promote the bond of unity and affection among the bishop, priests and the People of God; mindful of the call of the Second Vatican Council and in conformity with the revised Code of Canon Law, we, the Bishop and deacons of the Diocese of Davenport, do hereby establish The Saints Stephen and Phoebe Deacon Council of the Diocese of Davenport.

ARTICLE I NAME

The name of the Council shall be "The Saints Stephen and Phoebe Deacon Council of the Diocese of Davenport."

ARTICLE II PURPOSE

The purpose of the Council shall be:

- A. To provide a forum for the full and free discussion of all issues of diaconal concern in the diocese, thus providing an organized opportunity for mutual open reflection and fraternal dialog between the Bishop and the deacons of the diocese.
- B. To aid the Bishop, priests and deacons to insure that the pastoral welfare of the People of God may continue.
- C. To encourage and provide ways and means for effective ministry, continuing education and the spiritual growth of deacons.

ARTICLE III MEMBERSHIP

The membership shall consist of the diocesan Bishop and other members as prescribed in The Saints Stephen and Phoebe Deacon Council Bylaws.

ARTICLE IV OFFICERS

- A. Officers of the Deacon Council shall be president, vice president, secretary and treasurer.
- B. The officers shall be elected from among the deacons of the diocese.

ARTICLE V MEETINGS

- A. The Council shall meet as determined in the Bylaws.
- B. For voting purposes a simple majority of the members present is required.

ARTICLE VI CESSATION OF THE COUNCIL

When the See is vacant the Deacon Council ceases. The new diocesan Bishop may establish the Deacon Council anew.

ARTICLE VII AMENDMENTS

Amendments to the Constitution may be made by a two-thirds majority vote of all deacons of the diocese with the approval of the diocesan Bishop with prior notice of no less than 15 days having been given to the members.

**BYLAWS OF THE SAINTS STEPHEN AND PHOEBE
DEACON COUNCIL OF THE DIOCESE OF DAVENPORT**

ARTICLE I MEMBERSHIP

- a. Membership is composed of the diocesan Bishop, all incardinated and non-incardinated deacons of the Diocese of Davenport who have faculties from the Bishop, deacon wives, deacon widows and an ex-officio member appointed by the Presbyteral Council of the Diocese of Davenport.
- b. The diocesan Bishop shall be an ex-officio member of the Deacon Council with the right to call special meetings, to place matters of concern on the agenda, to accept or reject the results of deliberations and to promulgate official decisions arising there from.

ARTICLE II ELECTION OF OFFICERS

- A. Elections of the vice president, secretary and treasurer from the deacons serving in the diocese shall be held in October of each odd-numbered year.
- B. The term of office shall be two years.
- C. The current vice president succeeds the retiring president.

ARTICLE III DUTIES OF OFFICERS

- A. The president shall be chief executive officer of the Deacon Council and preside at regular meetings of the Deacon Council. He shall perform the duties prescribed for this office according to parliamentary procedure. He shall also appoint Council committees.
- B. The vice-president shall act in place of the president when the president is absent. He shall assist the president in the appointment of committees.
- C. The secretary is responsible for maintaining records of the Deacon Council. His duties include notifying the members of the Council of the time, place and agenda of the meetings; recording the minutes of each meeting; and sending a copy of the minutes to the Bishop and to all deacons after each Council meeting.
- D. The treasurer shall collect dues, give a financial report at each meeting and pay bills. He is also responsible for maintaining the Council's checking account and disbursement records.

- E. An executive committee made up of the officers of the Council and the Deacon Personnel Director may meet at anytime to promote continuing education, perform strategic planning or address any concerns and issues.

ARTICLE IV MEETINGS

The Deacon Council shall meet at least twice a year. Special meetings may be called by the Bishop or by the president.

ARTICLE V COMMITTEES

Committees shall be appointed by the president as may be needed. Non-members may be invited to serve, but deacons shall chair the committee.

ARTICLE VI AMENDMENTS

Amendments to the Bylaws may be made by a simple majority vote of all deacons of the diocese with the approval of the diocesan Bishop with prior notice of no less than 15 days having been given to all members.

Diaconate Ministry Examples

Ministry of Charity within the Parish

- Programs of service or outreach to parish members.
- Pastoral visits to the sick, aged and infirm.
- Visiting parish families during times of grief.
- Assisting with parish sponsored retreats such as CEW.
- Attending Parish Council meetings or other parish committees.
- Attending parish organizations as a resource person.
- Other (specify)

Ministry of Charity outside the Parish

- Food ministry activities in community
- Ministry to the abused, prisoners and needy in community
- Police or Fire Chaplain
- Ministry to the homeless, destitute or addicted in the community
- Ministry to youth in the community
- Any service to the people of the community outside the parish
- Service to the diocese outside the parish-(deanery or diocesan level)
- Other (specify)

Ministry of Liturgy

- Leader of devotional prayer (specify)
- Assist at Mass
- Preside or assist at Baptisms, Vigil services, Funerals or Weddings as assigned
- Other (specify)

Ministry of Word

- Homily preparation and delivery
- Sacramental instruction such as baptism, marriage preparation and RCIA preparation
- Religious education programs
- Bible study
- Other (specify)

Please specify how often you are engaged in your various ministerial activities.

Time frame examples: weekly, bi weekly, monthly, as assigned, every ____ months.

Occasionally, etc. If you are not currently engaged in a specific ministry, do not list it.

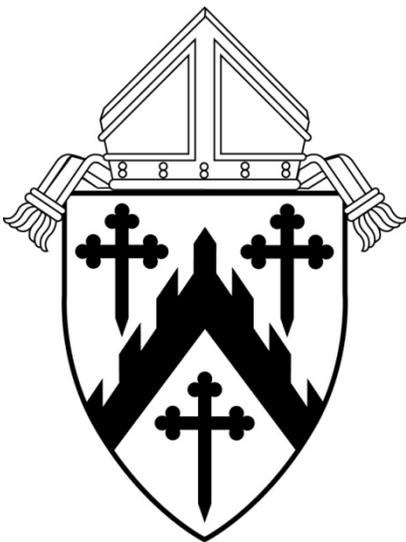
Contact me if you have any questions.

Deacon David Montgomery

Director of the Diaconate

563-888-4222 / montgomery@davenportdiocese.org

DIOCESE OF DAVENPORT



Faculties for Deacons

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Effective October 4, 2012
The Memorial of St. Francis of Assisi, Deacon

TABLE OF CONTENTS

GENERAL INTRODUCTION	2
INTRODUCTION: FACULTIES FOR DEACONS	3
SECTION 1: FACULTIES GRANTED AT ORDINATION	4
SECTION 2: DIOCESAN FACULTIES FOR ALL DEACONS	8
SECTION 3: DIOCESAN FACULTIES FOR DEACONS SERVING IN A PARISH (OR EQUIVALENT)	9
SECTION 4: FACULTIES GRANTED BY THE BISHOP FOR DEACONS ASSIGNED AS SACRAMENTAL MINISTERS OR PARISH LIFE COORDINATORS	11

FACULTIES FOR DEACONS

General Introduction

“The overall purpose of diocesan faculties is to empower persons for ministry and administration within the diocese” (Huels, 19). Faculties link the minister to the bishop, are intended to be used for the good of the People of God, and help to ensure that ministers and administrators are qualified for the tasks assigned to them. Some faculties are granted by law at ordination; other faculties are granted by law – whether to office holders or apart from a specific office (for example, in the danger of death). Some faculties are granted only by personal delegation – either habitually (for general, repeated use) or for a specific event (Huels, 19-37). Specific rules govern the subdelegation of faculties (Huels, 88-96).

The following definitions are used in the faculties documents for the Diocese of Davenport:

- Priest: Any priest in good standing, including retired priests, who have domicile or quasi-domicile in the diocese.
- Pastor: Pastor of a parish (for non-territorial parishes, the words are changed from “in your territory” to “wherever they are” as applicable)
Chaplain with full care of souls (e.g., military, those with care of a migrant group without a parish, university chaplain)
“Priest Moderator” (priest supervisor for PLC)
Cathedral Rector
- PV: Parochial vicar as defined by law.
- Chaplain: Priests who do not have the full care of souls of a community (e.g., health care institution, chaplain to a religious community); including “sacramental ministers.”
- Rector: Priest in charge of a church that is not a parish, a capitular church, or a church connected to a religious community (e.g., a shrine church)
- Deacon: Any deacon in good standing, including retired deacons, who have domicile or quasi-domicile in the diocese.
- Deacon Serving in a Parish:
A deacon who ministers in parishes (or who serves in like communities for the military, migrants, universities, etc.), including “sacramental ministers.”
- PLC: Parish Life Coordinator; a deacon or lay person assigned to care for a parish under canon 517.2.

Abbreviations used:

- BB Book of Blessings (1989)
c. / cc. canon / canons
CIC *Codex Iuris Canonici* (Code of Canon Law; 1983; revised 1990)
DAPNE Directory for the Application of Principles and Norms on Ecumenism (1993)
DB *Rituale Romanum: De benedictionibus, editio typica* (1984)
DSCAP Directory for Sunday Celebrations in the Absence of a Priest (1988)
EDM *Ecclesia de mysterio* (Instruction on Certain Questions Concerning the Cooperation of the Lay Faithful in the Ministry of Priests; 1997)
GILH General Instruction of the Liturgy of the Hours (1971)
GIRM General Instruction of the Roman Missal, third edition (2002; retranslated 2011)

Faculties for Deacons

HCWE	Rite of Holy Communion and Worship of the Eucharist Outside Mass (1973)
Huels	<i>Empowerment for Ministry: A Complete Manual on Diocesan Faculties for Priests, Deacons, and Lay Ministers</i> (Paulist Press, 2003)
OCF	Order of Christian Funerals (1989)
OCM	<i>Ordo celebrandi Matrimonium, editio typica altera</i> (1990)
OE	<i>Ordo exsequiarum, editio typica</i> (1969)
OICA	<i>Ordo initiaionis christianae adultorum, editio typica</i> (1972)
OUI	<i>Ordo unctionis infirmorum eorumque pastoralis curae, editio typica</i> (1972)
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum (1983)
RBC	Rite of Baptism of Children. 2 nd edition (1973)
RC	Rite of Confirmation (1971)
RCIA	Rite of Christian Initiation of Adults (1988)
RP	Rite of Penance (1973)
SCAP	Sunday Celebrations in the Absence of a Priest, 2 nd edition (2007)
SDO	<i>Sacrum Diaconatus Ordinem</i> (1967)
SPCU	Secretarioat for Promoting Christian Unity

Introduction: Faculties for Deacons

The faculties for deacons fall into five categories.

(1) First to be listed are those faculties granted at ordination. These faculties may be used anywhere in the world with at least the presumed permission of the pastor or rector of the church. The use of some of these faculties is limited to the situation when someone is in the danger of death. All the faculties listed in Section 1 may not be subdelegated (Huels, 95-6). These faculties are not granted by the bishop, but are listed here for completeness.

(2) Section 2 lists those faculties that are granted by the bishop for all deacons

(3) Section 3 lists those faculties that are granted by the bishop for all deacons serving in a parish.

The faculties listen in Sections 2 and 3 may only be used within the territory of the diocese unless otherwise specified. “Diocesan faculties can be subdelegated in individual cases” (Huels 90; see c. 137.3) unless otherwise specified.

(4) Section 4 gives norms for deacons named as sacramental ministers or parish life coordinators.

(5) Those faculties granted by the bishop to deacons named to care for a parish under canon 517.2, as well as those mandates granted to deacons by the priest moderator are listed in a separate document.

SECTION 1: FACULTIES GRANTED AT ORDINATION

Through your ordination,, you have the following faculties. You may use them anywhere in the world with at least the presumed consent of the pastor or rector of the church.

Ministry of the Word

Faculty 1.1

You may catechize and preach to the faithful apart from the liturgy (cc.757, 762; SDO 22, 6°).

Faculty 1.2

You may preside at the liturgy of the hours, celebrations of the word, and Sunday celebrations in the absence of a priest where this is permitted by diocesan policy; you may preach at the liturgies at which you preside (GILH 254; SDO 22, nn.7-8; DSCAP 29; c.764).

Notes

The provisions of Diocesan Policy §IV-244 *Policies Relating to SCAP, Weekday Celebrations of the Liturgy of the Word, and Lay Preaching* must be followed.

Faculty 1.3

You may proclaim the gospel at Mass. You may give the homily at Mass, at the discretion of the priest celebrant (GIRM 175, 171c).

Sacraments

Faculty 1.4

You may administer baptism to infants—those under seven and those lacking the use of reason (c.861.1).

Faculty 1.5

You may assist the presiding priest at Mass and other liturgical celebrations as indicated in the rites (SDO 22, 1°).

Faculty 1.6

You may administer Communion at Mass (c.910.1; GIRM 182).

Notes

The deacon administers the Blood of Christ at Mass or, when Communion is given only under the species of bread, the Body of Christ. If there is a serious reason why the deacon is unable to administer the Blood of Christ at Mass, he may administer the Body of Christ instead. See Diocesan Policy §IV-220 *Policies Relating to the Liturgical Ministry of the Deacon*.

Faculties for Deacons

Faculty 1.7

You may preside at the Rite of Distributing Holy Communion Outside Mass, and you may bring Holy Communion to the sick and infirm (HCWE 17, 26; PCS 81-96).

Sacramentals

Faculty 1.8

You may preside at the rites of adoration and exposition of the Blessed Sacrament and give the blessing with the reserved Eucharist (benediction) (c.943).

Faculty 1.9

You may celebrate the minor exorcisms and blessings of catechumens (RCIA 91, 96; OICA 109, 119).

Faculty 1.10

You may give the blessings of the rites at which you preside; you may preside at other blessings in accord with the *Book of Blessings* (DB/BB 18c).

Faculty 1.11

You may preside at penitential celebrations when the sacrament of penance is not celebrated (RP 36-37).

Faculty 1.12

You may celebrate the rites for visits to the sick and the prayers on the occasion of death (OUI 138, 151; PCS 212, 221).

Faculty 1.13

When a priest is unavailable, you may preside at funeral rites—the vigil, funeral liturgy outside Mass, and committal; (OE 19; OCF 14).

Faculty 1.14

You may celebrate or impart other sacramentals in accord with the law (cc.1168, 1169.3).

Faculties for Deacons

Through your ordination, you also have the following faculties, but they may be used only if someone is in danger of death. These faculties may be used anywhere in the world with at least the presumed consent of the pastor.

Baptism

Faculty 1.15

If a priest is unavailable, you may baptize anyone not yet validly baptized, including a fetus, provided the person is alive (cc.861.2; 868.2; 871). Those who had the use of reason at any time during their life may not be baptized without having manifested this intention; they must also have some knowledge of the principal truths of the faith and must promise to observe the commandments of the Christian religion (c.865.2).

Notes

Normally, a priest should baptize in danger of death so that he may confirm the person immediately afterward, even if an infant (c. 866). Thus, this faculty should be used only if no priest who has the sacred chrism is available. The Rite of Christian Initiation for the Dying from *Pastoral Care of the Sick* is to be used, if the ritual is available. The one to be baptized demonstrates “some knowledge of the principal truths of the faith” and the “promise to observe the commandments of the Christian religion” by an affirmative answer to the four questions you are to ask at the beginning of the rite (PCS 282). After asking the questions, if death is imminent, it suffices to observe what is necessary for validity: water baptism and the Trinitarian formula (cc. 850, 853; PCS 277). Viaticum should be given as below in faculty 1.16. The baptism is registered in accord with canons 877-878.

Viaticum

Faculty 1.16

You may celebrate the Rite of Viaticum Outside Mass (PCS 197-211), except the apostolic pardon (*formula indulgentiae plenariae*), with at least the presumed permission of the pastor, chaplain, or superior, who must be informed afterwards (c.911.2; PCS 197-211). You may also give Viaticum to a baptized non-Catholic who is in danger of death, in accord with the law (c.844.3-4)

Notes

The dying person must request the sacrament and be properly disposed. To ensure the proper disposition, if the person has not had an opportunity to confess, you should ask him or her to make an act of perfect contrition, that is, to be sorry for all grave sins committed after baptism, which have not yet been confessed, with the intention of sinning no more. This requirement applies both to Catholics and baptized non-Catholics. A Catholic, moreover, should be exhorted to intend to confess any serious sins later in individual confession. In addition to the request for the sacrament and the proper disposition, members of ecclesial communities (Anglicans and Protestants) must be unable to approach a minister of their own community, and they must manifest Catholic faith in the sacrament. A suitable manifestation of faith would be an affirmative answer to the question: “Do you accept the faith in the sacrament of the Eucharist as Christ instituted it and as the Catholic Church has handed it down?” (See SPCU, instruction *In quibus rerum circumstantiis*, no. 5, June 1, 1972.)

Commendation of the Dying

Faculty 1.17

You may celebrate the Rite of Commendation of the Dying (OUI 142; PCS 165, 212-222).

Marriage Dispensations

Faculty 1.18

Even if you lack the faculty to assist at marriage, when one or both parties is in danger of death and when the local ordinary cannot be reached, you may dispense the parties to marriage both from the form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of the presbyterate (c.1079.2; see faculty 4.5.7). The dispensation is valid only if granted in writing, noting as well the just and reasonable cause for it. A copy of the dispensation must be forwarded to the diocesan archives after the marriage has been celebrated; another copy is to be retained in the parish archives.

Notes

The local ordinary is not considered accessible if he can be reached only by telegraph or telephone (c. 1079, §4), e-mail or fax. If you lack the faculty, the marriage is celebrated according to the extraordinary form (c. 1116, §2). In that case, no dispensation from form is necessary unless another witness is unavailable. If you have the faculty to assist, you should dispense from the form if: (1) the marriage is being celebrated outside the territory of the parish; (2) two witnesses are unavailable. If there is time, you should exhort the parties (if baptized) to make an act of perfect contrition and celebrate the Sacrament of Reconciliation later. All impediments may be dispensed except prior bond, impotence, consanguinity in the direct line and second degree of the collateral line, and the sacred order of the presbyterate. You should dispense as follows: "I dispense you from the canonical form and/or from the impediment of _____." The parties must be present together and must express their consent to marry each other, even by signs if one party cannot speak (c. 1104). If you lack the marriage ritual and are unsure of the formula for asking for and receiving the consent of the parties in the name of the Church, you may use equivalent words of your own (c. 1108, §2). If the dispensation is for a public impediment, you are to notify the local pastor and local ordinary immediately afterward so that the dispensation may be properly recorded (cc. 1081-1082). If it is a mixed marriage between a Catholic and baptized non-Catholic, no permission is necessary in danger of death (c. 1068).

SECTION 2: FACULTIES GRANTED BY THE BISHOP FOR ALL DEACONS

These faculties, granted to deacons who minister in the Diocese of Davenport, may be used only within the territory of the Diocese unless otherwise specified.

Sacramental Sharing

Faculty 2.1

Observing the conditions of canon 844.4, you may administer Holy Communion to validly baptized persons who are in danger of death or who live in areas or institutions where they do not have regular access to a minister of their own.

Notes

You have the faculty *by law* to administer Communion to members of the *Eastern churches* that do not have full communion with the Catholic Church, if these persons ask on their own for the sacrament and are properly disposed. The same applies to members of other churches which, in the judgment of the Apostolic See, are in a condition equal to the Eastern churches in reference to the sacraments. See canon 844, §3. This faculty applies, therefore, to other validly baptized Christians who cannot approach a minister of their own community, who ask for the sacrament on their own, and who manifest Catholic faith in the sacrament. In case of doubt regarding the proper disposition, you should admonish the person to make an act of perfect contrition before receiving Holy Communion. In case of doubt as to whether the person has the necessary faith in the sacrament, you should ask for an explicit manifestation of faith in these or similar words, as recommended by the Holy See: “Do you accept the faith in the sacrament of (penance, the Eucharist, or anointing of the sick) as Christ instituted it and as the Catholic Church has handed it down?” (See Secretariat for Promoting Christian Unity, instruction *In quibus rerum circumstantiis*, no. 5, 1 June 1972.) The faculty may be used: (1) anywhere in the world on behalf of someone in danger of death; (2) within the territory of the conference of bishops for cases established by the conference; (3) within the diocese for cases established by the diocesan bishop.

Participation of Non-Catholic Minister

Faculty 2.2

Upon the request of the couple, and if you have the faculty to assist at marriage, even by special delegation, you may invite the minister of the party of the other church or ecclesial community to participate in the celebration of the marriage by reading from scripture, giving a brief exhortation, and/or blessing the couple (DAPNE 158).

Notes

If you do not have the faculty to assist at marriages in the parish, you must obtain it from the local ordinary or pastor or, in the absence of the pastor, from the priest or deacon who has general delegation in the parish. Permission for a mixed marriage must also be granted in accord with canons 1124-1125.

Ecumenical Meetings

Faculty 2.2

You may take part on meetings with other Christians aimed at improving ecumenical relations and resolving pastoral problems in common (DAPNE 91b).

SECTION 3: FACULTIES GRANTED BY THE BISHOP FOR DEACONS SERVING IN A PARISH

These faculties, granted to deacons who minister in the Diocese of Davenport and are assigned to a parish or similar community (such as for the military, migrants, or students), may be used only within the territory of the Diocese unless otherwise specified.

Baptism in a Private Home

Faculty 3.1

You may confer infant baptism in a private house for a grave reason that makes it difficult or dangerous for the infant to be brought to the church (c.860.1; RBC 12). This faculty may be used only within the territory of the parish [within the limits of your pastoral charge] except in the danger of death.

Notes

Ordinarily, baptism is to be celebrated in the parish church (c. 857). In an emergency, it may be celebrated anywhere. This faculty is not needed in danger of death but is intended for use with a person who has a serious disability or illness that makes it difficult to come to the church.

Participation of Christian Minister in Baptism

Faculty 3.2

For pastoral reasons, in particular circumstances, you may invite a minister of another church or ecclesial community to take part in the celebration of baptism by reading a lesson, offering a prayer, or the like. The actual baptism is to be celebrated by the Catholic minister alone (DAPNE 97).

Notes

This faculty would be used typically at the baptism of an infant of parents in a mixed marriage, when the non-Catholic party is active in his or her own denomination, or if the non-Catholic minister is a friend or relative of the couple. The *Directory for the Application of the Principles and Norms on Ecumenism*, no. 97, states: "According to Catholic liturgical and theological tradition, baptism is celebrated by just one celebrant. For pastoral reasons, in particular circumstances, the local ordinary may sometimes permit a minister of another church or ecclesial community to take part in the celebration by reading a lesson, offering a prayer, etc. Reciprocity is possible only if a baptism celebrated in another community does not conflict with Catholic principles or discipline." You should not participate in the baptism of another church or ecclesial community if either parent of the one being baptized is Catholic (cf. cc. 1125, 1366), or the baptism of that community is invalid.

Faculty to Assist at Marriage

Faculty 3.3

Within the territory of the parish, you may validly assist at marriages involving at least one party who is a Catholic of the Latin Church (cc.1108, 1111). This faculty may be used only within the territory of the parish [within the limits of your pastoral charge].

Notes

You may also celebrate the appropriate marriage rite for a catechumen, even to another non-Catholic (OCM 152). The appropriate rite of marriage must be used. At least one party who is Catholic should reside in the parish where the wedding is to take place. If not, the permission of the pastor(s) of the Catholic party(ies) ought to be

sought for liceity.

Dispensation from Impediments

Faculty 3.4

Whenever an impediment is discovered after everything has already been prepared for the wedding, and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the competent authority, you may dispense in occult cases from all impediments except prior bond, impotence, consanguinity in the direct line and the second degree of the collateral line, sacred orders, and a public perpetual vow of chastity in a religious institute of pontifical right (c.1080.1). You may dispense either Catholic party, even if they live outside the parish territory, provided the marriage takes place in the parish, and you may dispense a parishioner even if the marriage is lawfully celebrated outside the parish territory (see faculty 5.10.5). The dispensation is valid only if granted in writing, noting as well the just and reasonable cause for it. A copy of the dispensation must be forwarded to the diocesan archives after the marriage has been celebrated; another copy is to be retained in the parish archives.

Notes

This is a faculty you have by law provided you have the faculty to assist at marriage. This faculty is intended for a marriage at which you will assist according to the canonical form, not the extraordinary form of canon 1116. When a marriage is celebrated according to the extraordinary form, all deacons have this faculty, not just those who have the faculty to assist at marriage. The dispensation should be granted in writing: “In virtue of the faculty of canon 1080, §1, I dispense N. from the impediment of _____ so that he/she may be free to marry N. on [date] at this church, [name of parish]. The reason for this dispensation is to avoid the probable danger of grave harm if the marriage is delayed while waiting for the dispensation from the competent authority.” You should write the dispensation on parish stationery, sign and date it. A copy is to be sent to the local ordinary and another copy retained for the marriage file.

Some impediments are of their nature public, such as, for example, lawful consanguinity or affinity, bond of marriage, holy orders, a public perpetual vow of chastity in a religious institute, disparity of worship, adoption. Sometimes one of these may be occult in fact. Other impediments are of their nature occult, such as, for example, illegitimate consanguinity or affinity, or crime. Yet they may be in fact public, since it may happen that they are capable of proof owing to the particular circumstances of the case. Some impediments may be public in one place or at one time but occult elsewhere or later. Accordingly, the code sometimes speaks of occult *cases* (cc. 1047, §3; 1048; 1080, §1).

Funerals with Cremated Remains Present

Faculty 3.5

When a priest is unavailable, you may celebrate the funeral liturgy in the presence of the cremated remains of a deceased person, taking into account the concrete circumstances of each case, and always observing the following conditions: (1) There is no anti-Christian motive for choosing cremation (c.1176.3); (2) the cremated remains will be handled with respect and buried or entombed in a place reserved for this purpose; and (3) there is no canonical prohibition of a funeral liturgy, namely, for notorious apostates, heretics, and schismatics and other manifest sinners for whom ecclesiastical funerals cannot be granted without public scandal to the faithful (c.1184). Doubtful cases are to be referred to the bishop.

Notes

For additional norms, see NCCB, *Order of Christian Funerals*, Appendix: Cremation. no. 426.

**SECTION 4: FACULTIES GRANTED BY THE BISHOP FOR DEACONS
ASSIGNED AS SACRAMENTAL MINISTERS OR PARISH LIFE COORDINATOR**

Deacons Assigned as Sacramental Ministers

Faculty 4.1

Deacons who are assigned as Sacramental Ministers according to Policy §II-5002.3 enjoy the same faculties at those parishes as they do at the parish(es) where they are assigned as parish deacons (Section 3 above); the same norms for subdelegation apply.

Deacons Assigned as Parish Life Coordinators

The faculties for those deacons assigned as Parish Life Coordinators are listed in a separate document: “Faculties and Mandates for Parish Life Coordinators who are Deacons.” The faculties are also listed in Policy §II-5000 *Policies Relating to Parish Life Coordinators*.

REMUNERATION FOR CLERGY IN THE DIOCESE OF DAVENPORT

II. Deacons

1. All Deacons

The Deacon is a non-salaried minister unless otherwise employed by a parish, organization or agency of the diocese, at which time a separate employment contract must be drawn up and agreed to by all parties involved. The parish, organization or agency of the diocese will normally reimburse out-of-pocket expenses and pay for any education and other ministry-related expenses required to carry out the ministries listed above and are also encouraged to pay for a spouse's education related to ministry of the deacon (Diaconate Ministry Worksheet Agreement).

2. In the absence of a priest, a deacon should preside at liturgies outside of Mass¹. If a deacon assigned to the parish is not available or a deacon is not assigned to the parish, a deacon from a neighboring parish, from the deanery or from outside of the deanery should be contacted to preside at the liturgy.

a. Deacons may be assigned by the bishop as sacramental ministers in addition to their regular parish assignment(s). Assignments as sacramental ministers are specific to liturgical ministry. Regular diaconal parish assignments are more inclusive in the three areas of diaconal ministry.

3. Weekend Assistance Outside of a Parish Assignment Including Sacramental Minister - Deacon

- a. For the first liturgy of the weekend which the supply deacon presides (such as funeral vigil, funeral outside of Mass, baptism outside of Mass, marriage outside of Mass, SCAP) he will be paid \$50.
- b. For each successive weekend liturgy he presides he will be paid \$50.
- c. He will be reimbursed for mileage at the diocesan rate if his one-way travel is more than 10 miles.
- d. An understanding between the priest moderator and the supply deacon regarding the provision for hospitality and meals is to be determined prior to the arrival of the supply deacon. The supply deacon is to be accorded reasonable hospitality and meal(s).

4. Weekday Assistance Outside of a Parish Assignment Including Sacramental Minister - Deacon

- a. \$25 per weekday liturgy
- b. Plus mileage (when over 10 miles one way)

¹ Lumen Gentium 29; Book of Blessings 18c.

PROTOCOL FOR THE INCARDINATION OR EXCARDINATION OF DEACONS

Purpose of Protocol

This protocol is published for the purpose of assisting diocesan bishops in applying the procedures for excardination from one diocesan Church and incardination into another diocesan Church, two actions which coalesce into a single juridical act, to the specific case of a deacon. The provisions of this protocol are not intended to constitute particular law. Rather, they are meant to provide a process to implement the provisions of the Code of Canon Law pertaining to the incardination and excardination of deacons in the United States.

Foundational principles

I. Historical and Theological Principles

1. Incardination specifies the relationship of clerics to the Church and the service which they render in it. Taken from the Latin term *incardinare* (to hang on a hinge) incardination is traditionally used to refer to the attachment of the priest or deacon to a diocesan Church headed by the diocesan bishop. Theologically it underscores the close, permanent association of bishops, presbyters and deacons in the Church's ordained ministry and hierarchical structure.
2. Before the Council of Nicea, incardination was maintained solely by custom and the priests and deacons ordained by a bishop were considered part of a diocesan Church's ordained ministry. From earliest times (e.g. Chalcedon canon 6) all ordinands were ordered to be subject to an ecclesiastical superior; similarly, incardination bound a cleric for life to the diocese for which he had been ordained (Chalcedon, canon 5). The Council of Nicea forbade clerics from moving from one city to another, thus affirming the lasting principle that an ordained cleric is always attached to a diocese.
3. This principle had to be reaffirmed in the following centuries because of the rise in the Middle Ages of ordinations of clerics not attached to a diocesan Church or bishop. Hence the Third Lateran Council (canon 5) forbade bishops from ordaining deacons and priests without a definite title. The desired effect of instilling the incardination of the ordained was not uniformly or universally achieved immediately and the bishops at Trent decreed that no one was to be ordained unless in the bishop's judgment he would be useful or necessary for the church to which he could be assigned.
4. From this period on, incardination was understood ecclesialogically as referring to the bond between a priest and the diocesan Church for which he is ordained and as an expression of the bishop's solicitude for the particular Church. Canonically the term referred both to one's diocesan Church of ordination as well as the practice of transferring one's allegiance from one diocesan Church to another, and hence from one bishop to another. The ordained priest or deacon may thus be excardinated from one diocesan Church and incardinated into another but only at the judgment of the local ordinaries.

5. In light of the teaching of Vatican II on the ordained ministry, the restoration of the diaconate as a permanent order in the Church and the revised rites of ordination, the notion of incardination is grounded theologically in the call to ordination in and for the church. Deacons and priests are ministers of the community and as such are representatives of the bishop.

II. Canonical Prescriptions

1. Canon 265: "Every cleric must be incardinated into some particular Church. . . ."
2. Canon 266.1: "A person becomes a cleric through the reception of the diaconate and is incardinated into the particular Church or personal prelature for whose services he has been advanced."
3. Canon 267.1: "In order for a cleric already incardinated to be incardinated validly into another particular Church, he must obtain from the diocesan bishop a letter of excardination signed by the bishop; he must likewise obtain from the diocesan bishop of the particular Church into which he desires to be incardinated a letter of incardination signed by that bishop." Canon 267.2: "Excardination thus granted does not take effect unless incardination into another particular church has been obtained."
4. Canon 268.1: "A cleric who has legitimately moved from his own particular Church into another one is incardinated into this other particular Church by the law itself after five years if he has made such a desire known in writing both to the diocesan bishop of the host church and to his own diocesan bishop and provided neither of them informed the cleric of his opposition in writing within four months of the reception of this letter."
5. Canon 269: "A diocesan bishop is not allowed the incardination of a cleric unless:
 1. "the necessity or advantage of his own particular Church demands it, with due regard for the prescriptions of the law concerning the decent support of clerics;
 2. he is certain from a legitimate document that excardination has been granted, and he also has in addition appropriate testimonials from the excardinating diocesan bishop, in secrecy if necessary, concerning the cleric's life, morals, and studies;
 3. the cleric has declared in writing to the same diocesan bishop that he wishes to be dedicated to the service of the new particular Church in accord with the norm of law."
6. In accordance with the provisions of Canon 269.1, a host particular Church accepts a deacon transferring into it from another particular Church and will allow him to function in an official capacity provided there is a need for his services. The host bishop makes the final decision concerning the granting of faculties for all the ordained in his particular Church.
7. Section A of the Appendix to this Protocol discusses special issues pertaining to deacons. For a thorough commentary on Incardination and Excardination refer to *Clergy Procedural Handbook*, published by the Canon Law Society of America in 1992, edited by Randolph R. Calvo and Nevin J. Klinger.

Implementation

1. A deacon transferring from his own diocese to another diocese will do the following:

1. When the decision has been made to move to a new diocese, the deacon will inform the diocesan director of deacon personnel or the vicar for clergy, or the diocesan bishop of the impending move. In like manner, the deacon will write to the bishop of the new diocese to inform the bishop of his pending arrival, stating his intention to call on the bishop or his delegate in person after his arrival (See Section B of the Appendix, Sample Letter 1).
2. The deacon will request that the director of deacon personnel or vicar for clergy forward to the director of deacon personnel, the vicar for clergy, or the bishop of the new diocese a letter from the previous bishop providing information regarding the new move together with appropriate letters of recommendation and evaluation (See Section B, Sample Letter 2).
2. The diocesan bishop will send or cause to have sent to the receiving bishop and/or his director for deacon personnel or vicar for clergy the following:
 1. A letter informing the receiving bishop of the impending move with a statement of the just cause of the deacon's move (e.g., employment, retirement or health conditions) together with letters of recommendation and evaluation.
 2. A resume of the deacon's personal history, which will be the basis for a character reference together with the recently adopted protocol between bishops and religious superiors testifying to the deacon's record of conduct and moral integrity.
 3. A written record of the deacon's academic, spiritual and pastoral formation, to include notation of academic degrees awarded or citations earned.
 4. An evaluation of the deacon's ministry (Section B, Sample Letter 3).
3. Upon arrival in the new diocese, the deacon will call upon the bishop or his director for deacon personnel, or Vicar for Clergy to make his presence known as well as his desire for diaconal faculties and a diaconal assignment.
4. The bishop, or his director for deacon personnel or vicar for clergy will evaluate the deacon's resume and examine the needs of the particular Church. After favorable review, the bishop will give the deacon faculties and a temporary assignment. The bishop would appoint a supervisor to the deacon and indicate that evaluations will take place at six and twelve month intervals (Section B, Sample Letter 4).
5. After due and prayerful consideration, the deacon will write to his diocesan bishop to advise him of his intent to seek incardination in the diocese in which he is now resident and excommunication from his diocese of incardination (Section B, Sample Letter 6).
6. After the deacon has served in the new diocese for a time, usually for a minimum of two years, and after suitable evaluations, the deacon may petition the bishop for incardination assuming it is his intent to remain permanently within the diocese (Section B, Sample Letter 6).
7. After receiving letters of suitable evaluation and the recommendation of this director for deacon personnel, or vicar for clergy and having weighed the relative merits of the deacon's petition and the needs of the diocese, the bishop will respond to the petition and indicate his willingness regarding incardination (Section B, Sample Letter 7).

8. If the bishop expresses a willingness to incardinate the deacon, the deacon will write to his bishop of incardination for a letter of excardination which will include an explanation of the just cause(s) for the request (Section B, Sample Letter 8).
9. The excardinating bishop executes a document to the effect that the deacon is granted a permanent and unconditional excardination. In accord with Canon 267 the letter must be signed by the diocesan bishop and in view of Canon 270 include the declaration that the excardination is being given for just cause (Section B, Sample letter 9).
10. After receiving the legitimately executed document of excardination, the new diocesan bishop issues a decree of incardination within one month and notifies the diocese of excardination of the incardination of the deacon. Incardination to the receiving diocese is not completed until both documents have been executed and the bishops (a quo and ad quem) have been duly notified (Section B, Sample Letter 10).

Appendix

Section A

SPECIAL ISSUES FOR DEACONS

One of the effects of ordination to the diaconate is first incardination. Those who are ordained deacons, married or celibate, are incardinated in a diocese the same as those who are ordained transitionally on the way to ordination as a presbyter. The incardination of deacons is subject to the same norms as the incardination of transitional deacons. It is lost only by death, loss of the clerical state, or a process of excardination and incardination.

Deacons are bound by the obligations and enjoy the rights that come with incardination, the same as any other clergy. They are exempted from some of the obligations (see c. 288), but they are obliged to reverence and obey their ordinary of incardination (c. 273), to accept a duty entrusted to them by their ordinary unless excused by a legitimate impediment (c.274,#2), not to be absent from their diocese of incardination for a notable period of time without at least the presumed permission of their ordinary (c.283,#1).

Special issues arise for deacons who have secular employment which may lead to their transfer outside the diocese. The NCCB *1984 Guidelines*, paragraph 120, addressed this situation as follows:

Should a deacon, after his ordination, move to another diocese, the procedure for excardination and incardination are the same as those for priests. A deacon who moves from one diocese to another will ordinarily be admitted by the bishop into the diaconal ministry of his new diocese, as least after a period of time sufficient for the new diocese to become acquainted with the deacon and for him to become acquainted with the new diocese and with the order of deacons already at work there. If the new diocese has not implemented the diaconate, the deacon will not exercise his ministry without the permission of the bishop.

Even though he has moved, the deacon remains incardinated in his diocese of first incardination unless a formal or *ipso iure* process of excardination and incardination has been followed. It is important for dioceses to maintain accurate records of the location of their deacons, even though outside the diocese, and for deacons to maintain communication with the diocese of their incardination.

The following documents should be on file in the diocese or other entity for which a deacon is ordained:

1. certificate of baptism
2. certificate of confirmation
3. certificate of freedom from irregularities and impediments
4. certification that studies have been completed
5. certificates of installation as lector and as acolyte
6. certificate of admission as candidate for orders
7. declaration of freedom in applying for the order
8. for a married candidate, written consent of his wife and marriage certificate
9. testimonial from seminary rector or other competent person concerning the candidate's qualities
10. other testimonials of candidate's suitability, if bishop or superior decided to use them (c.1051,2)
11. if a religious, certificate of perpetual vows; if a member of a secular institute, certificate of definitive incorporation
12. certificate of ordination to the diaconate

Section B

LETTER 1

LETTER FROM DEACON TO NEW BISHOP OF DIOCESE TO WHICH HE IS MOVING

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

I am a deacon of the Diocese of Oldminster in good standing. By reason of employment for reasons of health and on the recommendation of my doctor, I shall be relocating into your diocese after the beginning of September.

Following my arrival in the Diocese of Newminster, I shall call your office to request an appointment to call on you or your designated representative. I have requested of my bishop that a letter of introduction be

sent to you.

Sincerely yours,
Deacon Stephen Diaconos

cc: Vicar for Clergy
Director for Deacon Personnel

LETTER 2

**LETTER FROM DEACON TO HIS BISHOP INFORMING OF IMPENDING MOVE FROM
DIOCESE**

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

By reason of transfer of employment (or reason of condition of health and recommendation of change in climate by doctor) it is my intention to leave the Diocese of Oldminster and resettle in the Diocese of Newminster, effective the first day of September.

It is requested that a letter be sent to the Bishop of Newminster providing information of this move with appropriate letters of recommendation and evaluation.

Sincerely yours,
Deacon Stephen Diaconos

cc: Vicar for Clergy
Director for Deacon Personnel

LETTER 3

**LETTER OF RECOMMENDATION AND EVALUATION FROM DEACON'S ORDINARY
TO RECEIVING BISHOP**

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

Deacon Stephen Diaconos, a deacon in good standing in his diocese, by reason of transfer in employment (or for reasons of health and on the recommendation of his doctor) will be relocating into your diocese after the beginning of September.

Enclosed is a resume of Deacon Diaconos's personal history, a written record of his academic, spiritual and pastoral formation, and an evaluation of his ministry.

It is requested that favorable consideration be given to providing Deacon Diaconos with a suitable ministerial assignment.

Your assistance in this matter is deeply appreciated.

Sincerely yours,
Christian Romanus
Bishop of Oldminster

LETTER 4

LETTER FROM RECEIVING BISHOP TO DEACON INFORMING OF TEMPORARY ASSIGNMENT

Deacon Stephen Diaconos
Newminster

Dear Deacon Diaconos,

In accordance with the request of the Bishop of Oldminster, your own expressed desire for a ministerial assignment, following a review of your resume and appropriate consultation, in response to ministerial needs you are hereby assigned on a temporary basis to the Pastoral Care Team at St. Mary's Hospital and as pastoral minister in Saint Paul Parish, Rocky Hills, of which the Reverend George Smiley is Pastor, effective immediately.

You are accorded the following faculties of the Diocese of Newminster: (here listed)

These faculties are valid until withdrawn.

Father Smiley will also serve as your supervisor and he will conduct evaluations of your ministry at six month intervals.

Sincerely yours,
Chanute Vicarius

Bishop of Newminster

LETTER 5

DEACON'S LETTER TO HIS DIOCESAN BISHOP STATING HIS INTENTION TO SEEK INCARDINATION ELSEWHERE

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

I have been resident in the Diocese of Newminster for _____ years. It appears that I shall be living here indefinitely. During this time I have been given faculties to minister in the Diocese of Newminster.

After prayerful reflection, it is my intention, God willing, to seek incardination in the Diocese of Newminster and excardination from the Diocese of Oldminster.

Sincerely yours,
Deacon Stephen Diaconos

cc: Vicar for Clergy
Director for Deacon Personnel

LETTER 6

LETTER FROM DEACON TO RECEIVING BISHOP REQUESTING INCARDINATION

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

Having served the Diocese of Newminster _____ years with favorable evaluations of my ministry, because of the pastoral need of the Diocese, my own interest and pastoral formation, I desire to continue to provide pastoral ministry.

I have therefore requested excardination from my diocese of incardination, Diocese of Olminster, and the bishop has indicated his willingness to grant this. I now hereby request incardination in the Diocese of Newminster and declare that I wish to be dedicated to the service of the Diocese of Newminster in accord

with the norm of law.

Sincerely yours,
Deacon Stephen Diaconos

LETTER 7

LETTER OF INCARDINATING BISHOP TO DEACON

Deacon Stephen Diaconos
Newminster

Deacon Diaconos,

After consulting with the personnel board of this diocese, I am pleased to inform you that I am willing to incardinate you in the Diocese of Newminster. Please write to the Bishop of the Diocese of Oldminster requesting a letter of excardination.

After I have received a letter from the Bishop of Oldminster, I will issue a formal incardination into this diocese.

Asking God's continued blessings upon your ministry among us, I am

Sincerely yours in Christ,
Chanute Vicarius
Bishop of Newminster

LETTER 8

LETTER FROM DEACON REQUESTING EXCARDINATION

Most Reverend Christian Romanum
Bishop of Olminster

Your Excellency:

Because of the pastoral needs of the Diocese of Newminster and because of my own interest and pastoral formation, I desire to continue to provide pastoral ministry in the Diocese of Newminster.

My relocation to the Diocese of Newminster was occasioned by reason of employment. What appeared to

have been a temporary arrangement I have now been assured by my employers will be on a more stable basis. The prospect of long-term residence is now assured and the Bishop of Newminster has expressed willingness to incardinate me.

In the light of the above, I am therefore requesting excardination from the Diocese of Oldminster in order that I might incardinate in the Diocese of Newminster.

Sincerely yours,
Deacon Stephen Diaconos

LETTER 9

LETTER OF EXCARDINATING BISHOP TO DEACON

Deacon Stephen Diaconos
Newminster

Dear Deacon Diaconos,

In response to your letter requesting excardination, I am writing to grant you excardination from the Diocese of Newminster. This letter does not take effect until you receive a letter from a bishop who will incardinate you. If there should be any changes in your plans, please notify me.

With my prayers and best wishes for your continued ministry, I remain

Sincerely yours in Christ,
Christian Romanum
Bishop of Oldminster

LETTER 10

NOTIFICATION OF INCARDINATION TO DIOCESE OF EXCARDINATION

Most Reverend Christian Romanum
Bishop of Oldminster

Your Excellency:

I am writing to confirm that I have consented to the incardination of Deacon Stephen Diaconos, and I have issued today the necessary letters for this purpose. Enclosed is a copy.

Your assistance in this matter has been deeply appreciated.

Sincerely yours in Christ,
Chanute Vicarius
Bishop of Newminster

Enclosure

This *Protocol* was approved by the Bishops' Committee for the Diaconate March, 1995 and revised September 23, 2002.