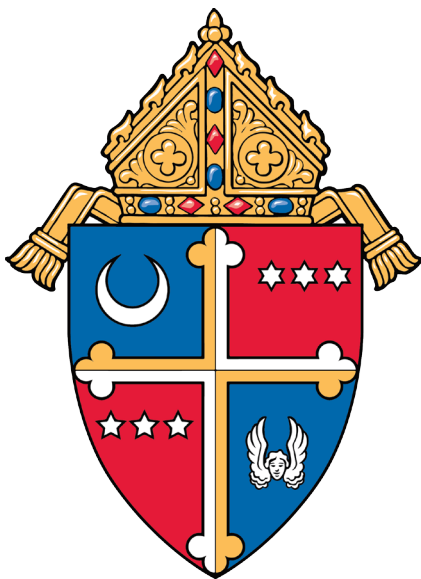


ARCHDIOCESE *of* WASHINGTON

ARCHDIOCESAN POLICIES AND GUIDELINES
FOR THE MINISTRY OF PERMANENT DEACONS



FEBRUARY 2020



THE MOST REVEREND WILTON D. GREGORY
BY THE GRACE OF GOD AND THE APOSTOLIC SEE
ARCHBISHOP OF WASHINGTON

DECREE

To the Permanent Deacons of the Archdiocese of Washington:

It is my pleasure to approve and promulgate the *Archdiocesan Policies and Guidelines for the Ministry of Permanent Deacons*. The policies and guidelines govern ministerial appointments and regulate matters related to diaconal ministry in the Archdiocese of Washington.

The policies and guidelines reflect the efforts to update and integrate existing archdiocesan policies regarding diaconal ministry and the provisions of canon law in the light of current practice and experience. In a particular way, I am grateful to Most Reverend Michael W. Fisher, Auxiliary Bishop of Washington and Secretary for Ministerial Leadership, and the archdiocesan staff who dedicated much effort to this project.

The *Archdiocesan Policies and Guidelines for the Ministry of Permanent Deacons* becomes effective on February 3, 2020. The policies and guidelines replace any prior norms and policies of the Archdiocese of Washington that deal with diaconal personnel, life and ministry issues, anything to the contrary notwithstanding.

It is my hope that these policies and guidelines will assist all of our permanent deacons of the Archdiocese of Washington so that together we can better serve the people of God in this local Church.

Given this third day of February, two thousand and twenty, in the Archdiocese of Washington.

✠ Wilton D. Gregory
Archbishop of Washington

Chancellor

ARCHDIOCESAN POLICIES AND GUIDELINES FOR THE MINISTRY OF PERMANENT DEACONS

TABLE OF CONTENTS

| | |
|---|----|
| PREFACE..... | I |
| PART ONE: <u>GENERAL INSTRUCTIONS, ASSIGNMENTS, RELOCATIONS AND RESIGNATIONS</u> | 4 |
| I. <u>OFFICES DIRECTLY RELATED TO PERMANENT DEACONS</u> | 4 |
| II. <u>ASSIGNMENTS, RELATIONSHIPS AND RESPONSIBILITIES</u> | 5 |
| III. <u>REASSIGNMENT OF DEACONS</u> | 7 |
| IV. <u>TEMPORARY RELEASE FROM DIACONAL ASSIGNMENTS FOR REASONS OF HEALTH OR PERSONAL NECESSITY</u> | 9 |
| V. <u>RESIDENCY AND INCARDINATION OF NON-ARCHDIOCESAN DEACONS; RELOCATION AND EXCARDINATION OF ARCHDIOCESAN DEACONS</u> | 10 |
| VI. <u>RESIGNATION DUE TO RETIREMENT FROM DIACONATE MINISTRY FOR REASONS OF AGE OR HEALTH</u> | 13 |
| PART TWO: <u>CANDIDATE FORMATION, POST-ORDINATION CONTINUING FORMATION, SPIRITUAL DIRECTION, RETREATS AND RELATED ACTIVITIES OF DEACONS</u> ... | 15 |
| I. <u>CANDIDATE FORMATION: INTRODUCTION</u> | 15 |
| II. <u>CANDIDATE FORMATION IN THE ARCHDIOCESE</u> | 15 |
| III. <u>POST-ORDINATION CONTINUING FORMATION: INTRODUCTION</u> | 16 |
| IV. <u>POST-ORDINATION CONTINUING FORMATION: POLICIES</u> | 16 |
| V. <u>LITURGY OF THE HOURS, SPIRITUAL DIRECTION, RETREATS AND DAYS OF PRAYER</u> | 18 |
| VI. <u>PREPARATION FOR SPECIAL MINISTERIAL NEEDS AND TRANSITIONS</u> | 19 |
| VII. <u>PLANNING RESPONSIBILITIES</u> | 20 |

| | |
|--|----|
| PART THREE: <u>THE WELFARE OF THE DIACONATE COMMUNITY</u> | 21 |
| I. <u>THE COUNCIL OF PERMANENT DEACONS</u> | 21 |
| II. <u>DEACON WIVES</u> | 22 |
| PART FOUR: <u>FINANCIAL STABILITY AND COMPENSATION FOR DEACONS</u> | 23 |
| I. <u>FINANCIAL STABILITY</u> | 23 |
| II. <u>ALLOWABLE FINANCIAL COMPENSATION FOR DEACONS</u> | 23 |
| PART FIVE: <u>POLICIES ON SUBSTANCE ABUSE, MARITAL PROBLEMS, CONFORMANCE WITH CHILD PROTECTION AND SAFE ENVIRONMENT POLICIES, AND MISCONDUCT</u> | 26 |
| I. <u>SUBSTANCE ABUSE</u> | 26 |
| II. <u>MARITAL PROBLEMS (SEPARATION AND DIVORCE)</u> | 27 |
| III. <u>MANDATORY COMPLIANCE WITH ALL ARCHDIOCESAN CHILD PROTECTION POLICIES, RULES AND REGULATIONS</u> | 28 |
| IV. <u>MISCONDUCT</u> | 29 |
| PART SIX: <u>BURIAL POLICIES AND GUIDELINES FOR DEACONS AND DEACON WIVES</u> | 31 |
| I. <u>NOTIFICATION TO BE MADE IN THE EVENT OF THE DEATH OF A DEACON OR DEACON WIFE</u> | 31 |
| II. <u>FUNERAL ARRANGEMENTS</u> | 31 |
| PART SEVEN: <u>DEACON PERSONNEL FILES, PRE-APPROVAL OF WRITINGS PRIOR TO PUBLICATION, SOCIAL MEDIA, PARTICIPATION IN POLITICAL OFFICE, AND LIABILITY INSURANCE</u> | 33 |
| I. <u>DEACON PERSONNEL FILES</u> | 33 |
| II. <u>PRE-APPROVAL OF WRITINGS PRIOR TO PUBLICATION</u> | 34 |
| III. <u>SOCIAL MEDIA POLICY</u> | 34 |
| IV. <u>PARTICIPATION IN POLITICAL OFFICE</u> | 34 |
| V. <u>LIABILITY INSURANCE</u> | 35 |

Preface
Archdiocese of Washington
Policies and Guidelines for the Ministry of Permanent Deacons

The diaconate – the Office of Deacon – is a blessing and gift to the Church. The Second Vatican Council in its Dogmatic Constitution on the Church, *Lumen Gentium*, tells us that: “The divinely instituted ecclesiastical ministry is exercised in different degrees by those who, even from ancient times, have been called, bishops, priests and deacons” (28). In both *Lumen Gentium* and the Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, reference is made to the ordination of deacons “in order to serve.” As the *Catechism of the Catholic Church* reminds us: “At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the deacon’s special attachment to the bishop in the task of his ‘diakonia’” (CCC 1569). As the priest by ordination is configured to Christ, Head of the Church, so the deacon is configured to Christ who made himself the “‘deacon’ or servant of all” (CCC 1570).

The Apostles called a certain number of men, seven, to carry out specific works of charity so that the Apostles would not need to be called away from their appointed work of proclaiming the Gospel (Acts 6:1-7). The diaconate is a sacred response to the need of the infant Church to expand her ministry.

**Acts of the Apostles
Chapter 6: 1-7**

The Need for Assistants.

¹ At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. ² So the Twelve called together the community of the disciples and said, “It is not right for us to neglect the word of God to serve at table. ³ Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, ⁴whereas we shall devote ourselves to prayer and to the ministry of the word.” ⁵ The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. ⁶ They presented these men to the apostles who prayed and laid hands on them. ⁷ The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

In the Church there are always needs to be met. In each of our parishes and throughout the Archdiocese, there are many ministries of charity.

What are the qualities needed to be a deacon? The pages of Saint Luke's book do not give a detailed description of the attitude or disposition of Stephen and the others. It seems fair to conclude from other writings that they possessed a generosity of heart and a love of Christ and his Church. These traits made it possible for each to work gladly and willingly with the Apostles. In their ministry of service the deacons could relieve the Apostles of their growing burdens and thus attend to the needs of their brothers and sisters in the Church. Theirs would be a ministry of charity.

Today we see this same willingness to serve – this same openness to the Lord – in the deacons who offer their talents, abilities and service to Christ in his Church.

Diaconal ordination, in direct continuity with what the Apostles did in Jerusalem, changes those ordained in a profoundly spiritual sense. The laying on of hands configures them now to Christ the Servant. They receive an outpouring of the Holy Spirit – the same Spirit that continues to enliven the whole Church and renew the face of the earth.

It is only in the power of the Holy Spirit that one can undertake the ministry of the diaconate and it is only in the gifts of the Holy Spirit that we realize our response to the tasks the Church gives us. It is in the confidence bestowed by the Spirit of Truth that deacons will present the faith in a way that it is heard and embraced.

Each deacon is expected to carry out his ministry in joy. A sign of the indwelling Spirit is found in what are known as the fruits of the Holy Spirit. Among these we find love, joy and peace, together with patience, faithfulness, kindness, generosity, gentleness and self-control (cf. Gal. 5:22-23).

Pope Francis begins his exhortation, *The Joy of the Gospel*, with the reminder that is precisely the joy of the Gospel that should fill the hearts and minds of all who encounter Jesus. Those in holy orders should manifest joy since our proclamation is that Christ is risen and the kingdom of God is at hand.

The Archdiocesan Policies and Guidelines for the Ministry of Permanent Deacons help to make concrete what is so beautifully expressed in the teaching of the Church found so well-articulated in the *Catechism of the Catholic Church*: "At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands 'not unto the priesthood, but unto the

ministry' (LG, 29)...The Sacrament of Holy Orders marks them with an imprint ("character") which cannot be removed and which configures them to Christ who made himself the 'deacon' or servant of all" (CCC 1569-1570).

These Policies and Guidelines are established to provide assistance to the accomplishment of the deacon's noble and sacramental mission.

PART ONE: GENERAL INSTRUCTIONS, ASSIGNMENTS, RELOCATIONS, AND RESIGNATIONS.

I. OFFICES DIRECTLY RELATED TO PERMANENT DEACONS.

- A. VICAR FOR CLERGY AND SECRETARY FOR MINISTERIAL LEADERSHIP. The Vicar for Clergy and Secretary for Ministerial Leadership (hereinafter “Vicar for Clergy”) is the responsible supervisor and coordinates all the work for the Office of the Permanent Diaconate. He is competent to grant, or to terminate, the pastoral faculties for clergy of the Archdiocese of Washington (hereinafter “Archdiocese”). He reports to the Archbishop of Washington (hereinafter “Archbishop”) who is assisted by the Moderator of the Curia.
- B. DIRECTOR OF PRIEST FORMATION AND DEACONS.
The Director of Priest Formation and Deacons is the responsible supervisor for all clergy formation activities in the Archdiocese, and reports to the Archbishop and the Vicar for Clergy.
- C. DIRECTOR OF THE OFFICE OF THE PERMANENT DIACONATE. The Director of the Office of the Permanent Diaconate (hereinafter “Director”) is responsible for assisting the Vicar of Clergy on personnel, continuing formation, and various activities and issues related to permanent deacons. He reports to the Vicar for Clergy.
- D. DIRECTOR OF PERMANENT DIACONATE FORMATION (or similar title). The Director of Permanent Diaconate Formation coordinates all recruiting, formation, education and spiritual activities related to aspirancy and candidacy of those in formation for the Permanent Diaconate. He reports to the Director of Priest Formation and Deacons.
- E. PERMANENT DEACON PASTORAL CARE COORDINATOR.
The Permanent Deacon Pastoral Care Coordinator reaches out to elderly and sick deacons, monitors their progress, and recommends appropriate assistance for them. He also coordinates deacon attendance at funerals for deacons. He reports to the Director.

F. COORDINATOR OF PASTORAL FIELD FORMATION. The Coordinator of Pastoral Field Formation assists the Director of Permanent Diaconate Formation in providing meaningful charitable activities to assist those in candidacy, and in assessing candidates' progress in such activities, during the formation process. He reports to the Director of Permanent Diaconate Formation.

II. ASSIGNMENTS, RELATIONSHIPS, AND RESPONSIBILITIES.

A. APPOINTMENT AND FACULTIES. The deacon (all references to a "deacon" in these Policies and Guidelines refers to a "permanent deacon") is given faculties and an ecclesiastical appointment by the Archbishop. When the deacon is appointed to a parish, he is under the direction of the pastor. The deacon is called to service to the Church in Word, Liturgy, and Charity. He is also assigned by the Archbishop to a particular Ministry of Charity.

The deacon is available to serve in whatever capacity the pastor deems necessary, with due consideration given to the deacon's family, employment obligations, special training and skills, and his Ministry of Charity.

B. RELATIONSHIP WITH THE ARCHBISHOP. The deacon is in direct relationship with the Archbishop with whom he is in communion and under whose authority he is assigned to exercise his ministry. The deacon at ordination promises obedience and respect to the Archbishop and the Archbishop's successors. A deacon is expected to fulfill the obligations and carry out the responsibilities specified in appointments and assignments made to him by the Archbishop, and show fidelity and respect to his pastor or other ministerial supervisor appointed by the Archbishop.

C. WRITTEN STATEMENT OF RESPONSIBILITIES. The deacon and the pastor will agree on a written Statement of Diaconal Expectations that reflects their mutual understanding of the specific areas of ministry for which the deacon will be responsible. The agreement will also specify what expenses the parish will be responsible for, such as vestments, travel costs, or other costs associated with parish-related ministry. The agreement remains in force, with periodic evaluations, for as long as the deacon remains

appointed to that parish. Upon the request of the pastor or the deacon, the agreement may be reviewed or revised. A copy of the written statement is forwarded to the Director by the deacon or the pastor and becomes part of the deacon's personnel file.

- D. THE DEACON AND THE PARISH STAFF. It is recommended that pastors involve the deacon as a member of the parish staff. In order to carry out his diaconal responsibilities effectively, the deacon needs to be informed about parish activities and participate in the parish staff planning process. The deacon's name should appear on official parish listings, such as bulletins and calendars. To the extent feasible, the deacon's employment schedule should be considered when scheduling staff meetings and other activities involving the parish staff.
- E. PASTOR AND DEACON RELATIONSHIP. Since the deacon serves at the direction of the pastor, it is recommended that the pastor meet with him on a regular basis, normally once a month, to discuss the deacon's effectiveness and to set future objectives. Pastors are asked to help the deacon strengthen his spirituality in every way. Pastors should encourage and support the deacon in his prayer life and encourage him to make a retreat each year. It is also important that pastors encourage the deacon to participate in continuing formation activities, particularly educational opportunities of possible benefit to the deacon and his ministry. The Director is available as appropriate to facilitate the professional relationship between pastor and deacon.
- F. LITURGICAL MINISTRY. In the liturgical ministry of the parish, the deacon functions as permitted by ecclesiastical faculties, as pastoral needs dictate and as his gifts allow. In typical pastoral settings, the deacon functions liturgically as follows:
1. Assists at Mass at least once on Sunday;
 2. Baptizes on a regular basis;
 3. Preaches periodically as determined by the pastor;
 4. Brings communion to the sick;
 5. Presides or assists at weddings, wakes, funerals, burial services, and at other parish liturgical services as needed; and,
 6. Other functions as permitted by the deacon's faculties and as requested and directed by the pastor.

G. OTHER PARISH MINISTRIES. Beyond the parish's liturgical ministry, deacons are trained to assist in other areas of parish life, such as the Rite of Christian Initiation for Adults, Baptism and marriage preparation, religious education and related programs, organizations and meetings, social concerns ministries, and evangelization.

H. MINISTRY OF CHARITY. In addition to his ministries of Word and Liturgy, the deacon undertakes some particular form of Ministry of Charity. The Archbishop assigns the deacon to a particular Ministry of Charity at the same time that a parish appointment is made by the Archbishop. This Ministry of Charity may take place in the deacon's parish, or in some other area in the Archdiocese. The Ministry of Charity applies to all areas of charity and social justice and includes pastoral work with, for example, Catholic Charities, the elderly, separated and divorced Catholics, those suffering from substance abuse, youth, the sick and homebound, prison ministry, the homeless and hungry, and other areas of need.

I. TITLE AND DRESS. The deacon's designated title is "Deacon" (not "Rev. Mr."). The alb, deacon stole and dalmatic are the proper liturgical attire for a deacon. In the Archdiocese, deacons are permitted, at the determination of the Archbishop, and under the direction of their pastors, to wear clerical attire in appropriate circumstances in the performance of their ministries. Clerical attire for the deacon includes a gray clerical shirt and a black suit.

III. REASSIGNMENT OF DEACONS.

Deacons are ordained for service throughout the Archdiocese. Therefore, from time to time, deacons may be reassigned, but only at the direction and appointment of the Archbishop. Requests to the Archbishop for a deacon's reassignment may come from the deacon himself, from his pastor or from the Vicar for Clergy and the Director, in response to a particular pastoral need.

A. REQUEST FOR REASSIGNMENT INITIATED BY THE DEACON.

i. The deacon seeking reassignment first informs his current pastor of his desire to be reassigned and the reason(s) for the request. In their discussions, the deacon seeks the pastor's

support for a possible reassignment.

2. The deacon then informs the Archbishop in writing of his request. The Director will contact the deacon and his pastor and then make a recommendation to the Archbishop concerning the proposed reassignment.

3. With the Archbishop's initial approval, the Director contacts the pastor where the deacon may be assigned and informs him of the availability of the deacon in question. If the pastor is open to the possibility of the assignment, the pastor and the deacon meet to discuss the needs of the parish and their individual expectations. Once the deacon and the pastor have met, the Director is informed of the results of their conversation.

4. The Archbishop, upon the recommendations of the Vicar for Clergy and the Director, and in consultation with the Clergy Personnel Board, will then determine whether to appoint the deacon to the new parish, and assign the deacon to a particular Ministry of Charity, or determine to retain the existing Ministry of Charity assignment for the deacon. No announcements of the reassignment are to be made prior to the approval of the Archbishop.

B. REQUEST FOR REASSIGNMENT MADE BY THE PASTOR OR THE VICAR FOR CLERGY AND DIRECTOR.

1. The current pastor directing a deacon may, for appropriate reasons, request the Archbishop to reassign the deacon. In addition, the Vicar for Clergy and the Director may also, for appropriate reasons, recommend to the Archbishop the reassignment of a deacon. In either case, the initial approval of the Archbishop must be received for the possible new assignment.

2. With the Archbishop's initial approval, the Director contacts the deacon and consults with him about the possible new assignment.

3. The Director will then consult with both the current pastor directing the deacon and the proposed new pastor, informing them of a proposed reassignment and obtaining their views and recommendations.

4. The Archbishop, upon the recommendations of the Vicar for Clergy and the Director, and in consultation with the Clergy

Personnel Board, will then determine whether to appoint the deacon to the new parish, and assign the deacon to a particular Ministry of Charity, or retain the existing Ministry of Charity assignment for the deacon. No announcements of the reassignment are to be made prior to the approval of the Archbishop.

IV. TEMPORARY RELEASE FROM DIACONAL ASSIGNMENTS FOR REASONS OF HEALTH OR PERSONAL NECESSITY.

- A. A deacon may ask to be temporarily released from diaconal assignments for reasons of health, family circumstances, or other personal reasons. Any expected absence from ministry of more than thirty days duration must be approved by the Archbishop.
- B. This request should be in writing addressed to the Archbishop. Before writing to the Archbishop, the deacon should consult with his pastor and the Director. In typical circumstances, the deacon would ask the Archbishop for a temporary release from assignments for six months for personal reasons. In the case of a request for temporary release from assignments due to health issues, the period requested may be for the period ending upon the future return to good health of the deacon.
- C. A release from assignments granted by the Archbishop results in the cessation of formal and assigned ministries. In certain circumstances, at the determination of the Archbishop, the temporary release from assignments will be accompanied by a suspension of ministerial faculties. If ministerial faculties are not suspended during the period of the temporary release from assignments, the deacon may be requested by his pastor to perform limited services on an occasional basis.
- D. A deacon who is released from his diaconal assignments due to health, family circumstances or other personal reasons is encouraged to continue to participate in all spiritual, educational and social activities of the diaconate community and will continue to receive all communications sent to active deacons.
- E. The deacon who is released from his diaconal assignments due to health, family circumstances or other personal reasons may

request to return to active ministry at any time, by letter to the Archbishop. This request should include specific information regarding the change in the deacon's life situation resulting in his ability to return to active ministry. The Archbishop, upon the recommendations of the Vicar for Clergy and the Director, will then determine whether to return the deacon to active ministry.

V. **RESIDENCY AND INCARDINATION OF NON-ARCHDIOCESAN DEACONS; RELOCATION AND EXCARDINATION OF ARCHDIOCESAN DEACONS.**

- A. **GENERAL GUIDELINES.** Procedures governing the incardination or excardination of deacons are becoming increasingly standardized throughout the country. Deacons who are moving permanently from one ecclesiastical jurisdiction to another are encouraged to commence the applicable procedures as soon as feasible.
- B. **DEACONS RELOCATING INTO THE ARCHDIOCESE.** A deacon ordained in another diocese who moves his residency to the Archdiocese is required to meet the following criteria before the Archbishop will consider providing him with diaconal faculties, appointment to a parish within the Archdiocese and assignment to a particular Ministry of Charity.
1. The deacon will inform his diocesan bishop of his impending move. In like manner, the deacon will write to the Archbishop to inform him of his impending arrival.
 2. The deacon will request that his current director of (or vicar for) the permanent diaconate forward to the Archbishop a letter from his current bishop providing information regarding the move, together with appropriate letters of good standing, recommendation and evaluation.
 3. In addition, the Archbishop requires the following documentation from the current bishop:
 - a. A letter informing the Archbishop of the impending move with a statement of the just cause of the deacon's move (e.g. employment, retirement or health condition, etc.), together with letters of good standing, recommendation and evaluation;

- b. A resume of the deacon's personal history, which will be the basis for a character reference showing the deacon's record of conduct and moral integrity;
 - c. A written record of the deacon's academic, spiritual and pastoral formation, to include the notation of academic degrees, awards or citations earned;
 - d. An evaluation of the deacon's ministry; and,
 - e. Appropriate documentation that the deacon is in full compliance with the child protection policies of the current diocese.
4. Upon arrival in the Archdiocese, the deacon will call upon the Director to make his presence known as well as his desire for diaconal faculties and a diaconal appointment. The Director will evaluate the deacon's documentation and make recommendations to the Archbishop concerning the deacon's competence to serve in the Archdiocese.
5. Every deacon relocating into the Archdiocese must establish a permanent residence within the Archdiocese. In addition, the deacon must be gainfully employed or retired from an occupation which provides suitable income for the support of the deacon and his family.
6. The deacon must comply with all Archdiocesan child protection and safe environment policies, including background checks and training, prior to receiving an appointment from the Archbishop within the Archdiocese. Additionally, the deacon is subject to all continuing formation and other policies and requirements of the Archdiocese.
7. Upon the recommendations of the Vicar for Clergy and the Director, and after consultation with the Clergy Personnel Board, the Archbishop will determine whether to appoint the deacon to a parish and assign the deacon to a particular Ministry of Charity.
8. Upon appointment of the deacon to a parish by the Archbishop, at the Archbishop's request the Vicar for Clergy will issue the deacon appropriate ministerial faculties for this Archdiocese.

C. DEACONS RELOCATING OUT OF THE ARCHDIOCESE.

1. A deacon must inform the Archbishop in writing of a planned relocation out of the Archdiocese in sufficient time prior to the anticipated move, along with the reasons for the relocation (e.g. family needs or employment changes), and request the Archbishop to relieve him of his current diaconal assignments. The deacon may request a three-year leave of absence or a permanent resignation of his current assignments, depending upon whether the planned move is anticipated to be temporary or permanent. In his letter, the deacon may also request the permission of the Archbishop to pursue the possibility of ministry in the diocese to which he is relocating.
2. Upon recommendations of the Vicar for Clergy and the Director, the Archbishop will determine whether to grant the deacon the requested three-year leave of absence (or the requested permanent resignation from his diaconal assignments), and whether to grant the deacon permission to pursue the possibility of ministry in the diocese of relocation.
3. At the request of the bishop in the diocese of relocation of the deacon, the Archbishop, if appropriate, will request that the Vicar for Clergy provide the bishop of the diocese of relocation a letter of introduction and suitability for ministry on behalf of the deacon.
4. The relocated deacon is to maintain contact with the Director, notifying the Director of his progress in ministry. The relocated deacon remains subject to all Archdiocesan child protection and safe environment, continuing formation, and other policies and requirements.

D. INCARDINATION AND EXCARDINATION.

1. The incardination procedures set forth below are applicable to deacons in active ministry who are incardinated in other dioceses and have received appointments, assignments and appropriate faculties to minister in the Archdiocese. Excardination procedures for deacons incardinated in the Archdiocese but who have, with the permission of the Archbishop, permanently relocated outside of the Archdiocese would be subject additionally to the rules of the incardinating diocese.

2. After the deacon has served in the Archdiocese for a period of time, usually a minimum of three years, and after suitable consultation with the Director, the deacon may petition the Archbishop by letter for incardination, assuming it is his intent to remain permanently within the Archdiocese.
3. Upon recommendations of the Vicar for Clergy and the Director, the Archbishop will determine whether to express a willingness to incardinate the deacon. In such case, the deacon will then write to his bishop of incardination for a letter of excardination which will include an explanation of the just cause(s) for the request. The excardinating bishop, if willing, 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(s).
4. After receiving the document of excardination, the Archbishop will then issue a decree of incardination and notify the diocese of excardination of the incardination of the deacon. Incardination to the Archdiocese is not effective until both the document of incardination and the document of excardination have been executed, and the bishops (*a quo and ad quem*) have been duly notified.
5. Every deacon who, with the permission of the Archbishop, has permanently relocated out of the Archdiocese and is in active ministry, should begin the process of excardination from the Archdiocese and incardination into his diocese of residence no later than three years after relocating out of the Archdiocese.

VI. RESIGNATION DUE TO RETIREMENT FROM DIACONATE MINISTRY FOR REASONS OF AGE OR HEALTH.

- A. As the deacon is called and ordained for service, every effort is made to enable him to function in his ministry for as long as he experiences good health, the support of his family, ministerial effectiveness and continued willingness to offer himself in service to the People of God. While there is no question of the need for ministry in the Church and the value of the deacon's service, and that he is always a deacon, the process of aging and the

accompanying lessening of one's abilities and energies have their consequences upon effective diaconal ministry.

- B. A deacon must submit a request to the Archbishop to resign from his diaconal assignments due to retirement at least three months before attaining the age of 75 years.
 - 1. If a deacon making a request to resign from his diaconal assignments due to retirement remains in good health, the deacon may additionally request to continue in limited active ministry as his health permits. In such case, the Director will consult with the pastor directing the deacon. Upon the recommendations of the Vicar for Clergy and the Director, the Archbishop will determine whether to accept the resignation due to retirement of the deacon, but allow the deacon to continue in limited active ministry under the direction of his pastor as the deacon's health permits.
 - 2. A deacon receiving permission from the Archbishop to continue in limited active ministry after attaining the age of 75 years as his health permits must remain in full compliance with all Archdiocesan policies, regulations, and requirements (with the exception of the general continuing formation requirements as specified in Part Two of these Policies and Guidelines).
 - 3. A deacon, after consultation with his pastor, may request, by letter to the Archbishop, to resign due to retirement from diaconal ministry at any age for reasons of health.
- C. Resignation due to retirement granted by the Archbishop results in the cessation of formal assigned ministries, except as provided in Section B (1), above. A retired deacon is encouraged to participate in all spiritual, educational and social activities of the diaconate community, and will receive all communications sent to deacons.

PART TWO: CANDIDATE FORMATION, POST-ORDINATION CONTINUING FORMATION, SPIRITUAL DIRECTION, RETREATS AND RELATED ACTIVITIES OF DEACONS.

I. CANDIDATE FORMATION: INTRODUCTION.

Those to be considered for orders must have integral faith, requisite knowledge, and be endowed with integral morals and proven virtues. (Canon 1029). Formation for the permanent diaconate develops the candidate's relationship with Christ and spiritual life so that he may serve his Ordinary and the Church with a more generous and docile heart. The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, issued by United States Conference of Catholic Bishops (2005) (hereinafter "National Directory")¹, states that candidate formation entails class participation, intellectual growth in order to carry out the diaconal ministry of 'word, liturgy and charity,' the development of competency in liturgical and pastoral skills, theological reflection, spiritual growth, and other formation experiences. (See, pars. 213 and following). The components of diaconal formation have a common goal: "... to enable the candidate to demonstrate an appropriate level of preparedness for nomination to the diocesan bishop for ordination to the diaconate." (National Directory, par. 223).

II. CANDIDATE FORMATION IN THE ARCHDIOCESE.

- A. The candidate formation program in the Archdiocese follows canon law, the National Directory, and the Basic Norms for the Formation of Permanent Deacons issued by the Congregation for Catholic Education and the Congregation for the Clergy (1998). Procedures governing candidate formation are set forth in the Handbook for Deacon Formation of the Archdiocese.
- B. Upon the recommendations of the Director of Priest Formation and Deacons, the Vicar for Clergy, and the Director of Permanent Diaconate Formation, the Archbishop selects those inquirers suitable for admission into a one-year program for aspirants; and

¹ In June, 2019, the United States Conference of Catholic Bishops approved modifications to the National Directory. These Policies and Guidelines incorporate several of the approved modifications and citations which will be incorporated into the revised National Directory.

following that period, he grants permission to admit particular aspirants as Candidates for the Permanent Diaconate.

- C. During the four-year candidate formation process leading to possible ordination, candidates may be instituted, with the permission of the Archbishop, into the Ministry of Lector and the Ministry of Acolyte.
- D. Following the formation period, the Archbishop will determine whether to call a particular candidate to the Order of Deacon and ordain the candidate.

III. POST-ORDINATION CONTINUING FORMATION: INTRODUCTION.

Continuing formation is an ongoing, lifetime process. It involves the development of the whole person: spiritual, intellectual, physical and emotional. The following policy statements are an effort to give expression to the responsibilities of each deacon to continue this growth and development throughout his life. The Directory for the Ministry and Life of Permanent Deacons, issued by the Congregation for Catholic Education and the Congregation for the Clergy (1998), states that those who are ordained to the diaconate must engage in ongoing formation which perfects and completes what they received prior to ordination (par. 63). The National Directory states that each diocesan Church is to establish a basic minimum of continuing formation hours to be fulfilled on an annual basis by all deacons in active service (par. 267).

IV. POST-ORDINATION CONTINUING FORMATION: POLICIES.

- A. Every deacon, either in active ministry within the Archdiocese or incardinated within the Archdiocese, is required to participate in formal classroom learning, workshops, seminars, certified distance online learning continuing formation programs, or other qualifying continuing formation activities each year. At least twelve hours of annual continuing formation activities are required for every deacon. These continuing formation responsibilities will be measured over a multi-year cycle, in order to provide the deacon with the maximum flexibility in fulfillment, as set forth in procedures issued in accordance with Section K, below.

- B. As appropriate programs are offered, deacons are encouraged to participate in Archdiocesan programs for priests when it may be useful for their ministry.
- C. Deacons are encouraged to attend the various continuing formation activities offered through the Office of the Permanent Diaconate.
- D. Deacons are encouraged to participate in continuing formation programs that enhance the spiritual life of the deacon, as well as programs that increase liturgical and pastoral skills in serving the diaconal ministries to Word, Liturgy and Charity.
- E. Examples of activities qualifying for continuing formation include conferences at the Archdiocesan level, the annual Archdiocese conference of deacons, classroom workshops and seminars, certified distance online courses, and academic coursework approved in advance by the Director. Examples of activities not qualifying for continuing formation include retreats, prayer services and liturgies, social gatherings, and self-guided study. Further examples of activities qualifying as continuing formation, and those activities not qualifying as continuing formation, are set forth in procedures issued in accordance with Section K, below.
- F. Costs of continuing formation programs not offered by the Office of the Permanent Diaconate will be the responsibility of the deacon.
- G. Each year, following procedures issued in accordance with Section K below, every deacon will submit a form listing the continuing formation activities in which he engaged. This submission will be kept in the personnel files of the deacon. Aggregate information regarding continuing formation compliance will be included in an annual report from the Director to the Vicar for Clergy, for inclusion in a report on clergy continuing formation activities.
- H. Continuing formation activities are the responsibility of every deacon in active ministry, whether or not residing within the Archdiocese, but fulfillment of these responsibilities will not apply to a deacon who has attained the age of 75 years.
- I. A deacon may request from the Director, in writing, partial or full waiver from these continuing formation responsibilities

for a particular year or years, or an extension of time to comply with these responsibilities, based on health, employment, family circumstances, or other personal reasons. In appropriate cases, waivers or extensions will be granted in writing by the Director, in consultation with the Vicar for Clergy.

- J. If a deacon has not fulfilled the continuing formation requirements set forth in these Policies and Guidelines, the Director will consult with the deacon and establish an action plan with the deacon to assure compliance by the deacon.
- K. The Director, with approval from the Vicar for Clergy and the Archbishop, will issue procedures from time to time implementing the continuing formation policies set forth in these Policies and Guidelines.

V. **LITURGY OF THE HOURS, SPIRITUAL DIRECTION, RETREATS AND DAYS OF PRAYER.**

- A. Daily prayer is integral to the life of the deacon. By virtue of ordination, deacons are required to include as part of their daily prayer, as a minimum, the Liturgy of the Hours Morning and Evening Prayer. Deacons are obliged to pray for the universal Church.
- B. Every deacon should maintain an ongoing dialogue with a spiritual director, who is a priest. The Director is available to assist a deacon in finding a spiritual director, as needed.
- C. Retreats are essential to a deacon's spiritual growth and development. Each deacon is expected to make an annual retreat. This retreat should be in common with his fellow diocesan deacons at least every other year.
- D. Retreats will be arranged each year by the Office of the Permanent Diaconate and may vary in type when appropriate. Deacons will receive prior notice about the types of retreats available and the names of the retreat directors.
- E. This annual retreat requirement applies to every deacon in active ministry, whether or not residing within the Archdiocese.
- F. The Office of the Permanent Diaconate will arrange days of prayer,

reconciliation, or recollection for deacons, especially during Advent and Lent.

- G. As appropriate, deacons' wives are encouraged to participate in retreats, days of prayer, reconciliation, or recollection with their husbands.

VI. PREPARATION FOR SPECIAL MINISTERIAL NEEDS AND TRANSITIONS.

A. SPECIAL MINISTERIAL NEEDS.

1. Deacons are encouraged to prepare themselves to meet the language and cultural needs of those to whom they minister.
2. Special efforts will be made by the Archdiocese to provide the resources to prepare deacons for ministry to diverse cultural groups.
3. Special training may be necessary for those entering particular ministries, such as pastoral care in hospitals, nursing homes, schools, and prisons. In general, the costs of this special training will be the responsibility of the deacon.

- B. **NEWLY ORDAINED DEACONS.** During the first three years following ordination, a program of post-ordination continuing formation will be specifically tailored to newly ordained deacons in order to reinforce pre-ordination formation, apply such formation to ministerial practice, and provide the newly ordained deacon with additional support during the early years of his ministry. Newly ordained deacons are expected to participate in this program, as well as to comply with the general continuing formation requirements as set forth in these Policies and Guidelines.

- C. **RECENTLY WIDOWED DEACONS.** Those deacons recently widowed face unique challenges in their new life situation. In addition to providing support through the grieving process, the recently widowed deacon will be provided ongoing formation to help him understand the implications of the lifelong celibate state, such as additional spiritual direction, spiritual reading on celibacy, and other resources promoting healthy celibate living.

VII. PLANNING RESPONSIBILITIES.

- A. Every deacon is responsible for developing an individualized program of prayer, study, and reading for his own personal and professional development. The program should consist of an assessment of past education and formation, current needs, and anticipated goals for the future. The Director is available to assist deacons in assessing their needs, and to assist in the development of resources and programs.
- B. From time to time, deacons may be required to attend special Archdiocesan study days, conferences or convocations.

PART THREE: THE WELFARE OF THE DIACONATE COMMUNITY.

I. THE COUNCIL OF PERMANENT DEACONS.

- A. PURPOSE. The Council of Permanent Deacons (hereinafter “Deacon Council”) is an advisory body to the Office of the Permanent Diaconate. The Deacon Council serves as an intermediary to ascertain the needs and concerns of the permanent diaconate community, and through ongoing contact and communication with deacons, disseminates information to deacons and makes recommendations to the Vicar for Clergy and the Director to address the needs of the diaconal community. The Vicar for Clergy and the Director will inform the Archbishop regarding the activities and deliberations of the Deacon Council.
- B. STRUCTURE. The Deacon Council is composed of fourteen elected members, one from each deanery as geographically established for parishes within the Archdiocese, and one retired deacon. Deacons residing in each deanery will elect a residing deacon as representative. The elections will be held in a manner to be determined by the Bylaws of the Deacon Council. Terms for the deacon representatives will be three years in duration, with terms staggered within the Deacon Council to approximate one-third of the Deacon Council being subject to election each year. Elections will be held in July of each year, for three-year terms beginning in September of such year. The retired deacon representative within the Deacon Council will be elected by deacons in the Archdiocese who have attained the age of 75 years. The Vicar for Clergy, the Director, the Director of Diaconate Formation and the Deacon Pastoral Care Coordinator will serve on the Deacon Council as ex officio members.
- C. MEETINGS AND OFFICERS. The Deacon Council will meet four times each calendar year, generally in December, March, June, and September. In the September meeting, as appropriate and in accordance with the Bylaws of the Deacon Council, the Executive Committee of the Deacon Council will be selected, consisting of a Chairman, a Vice-Chairman and an Executive Secretary. The Executive Committee will meet from time to time to prepare for Deacon Council meetings, and provide input to the Vicar for Clergy and the Director.

II. DEACON WIVES.

- A. Deacon wives are an integral part of the ministry of the deacon. Deacon wives and families form a spiritual bond and should increase in holiness as part of the deacon's ministry, and graces flowing from the deacon's dedication to the Sacrament of Marriage and the Sacrament of Holy Orders.
- B. In addition to joining their deacon husbands in appropriate spiritual enrichment, retreat, continuing formation, and social activities, deacon wives are encouraged to engage in activities aimed at fostering communication, support and enrichment within the community of deacon wives. Deacon wives, in consultation with the Director and the Vicar for Clergy, and as approved by the Archbishop, may determine to form an association to provide a structure for periodic meetings, discussions and activities for deacon wives. The deacon wives' leaders of such association will work in close coordination and consultation with the Director in planning appropriate activities and functions.
- C. Deacon widows are encouraged to participate in the deacon wives activities, and all relevant events organized for the diaconate community, to benefit from the ongoing communications, spiritual formation and retreats, prayer, social activities and mutual care of the entire diaconate community.

PART FOUR: FINANCIAL STABILITY AND COMPENSATION FOR DEACONS.

I. FINANCIAL STABILITY.

A. IN GENERAL. Deacons are expected to be self-supporting and able to provide good financial stewardship for the needs of their families and themselves. This includes maintaining adequate life and health insurance for themselves and their families, as well as planning for adequate retirement funding for themselves and their families.

B. DEACON FINANCIAL ASSISTANCE PROGRAM.

1. The Deacon Financial Assistance Program is designed to provide limited financial support for deacons in time of severe financial need when no other sources of funds are available.
2. A committee will be appointed by the Archbishop, consisting of at least two deacons and a deacon's wife, to consider requests for assistance and make recommendations to the Archbishop.
3. As a general rule, a grant or loan of no more than \$2,500 per year may be received by the requesting deacon. The Archbishop will make the final determination as to whether to provide financial assistance and in what amount with respect to each request.
4. The Vicar for Clergy, with the approval of the Archbishop, will from time to time issue procedures implementing and adjusting the Deacon Financial Assistance Program to further the objectives of the program as set forth in these Policies and Guidelines.

II. ALLOWABLE FINANCIAL COMPENSATION FOR DEACONS.

Deacons are not compensated for the normal range of duties and responsibilities expected of deacons in their parish ministries in accordance with the faculties presented at ordination. A deacon who incurs out-of-pocket expenses in fulfilling parish ministries, or who must travel significant distances to fulfill parish ministries, may upon approval of his pastor, receive reimbursement from the parish for reasonable out-of-pocket or mileage expenses in accordance with Archdiocesan policies. In addition, in the

following three situations, compensation, honoraria, or voluntary offerings may be provided to a deacon:

A. DEACONS EMPLOYED IN A PROFESSIONAL CAPACITY.

1. A Deacon may be hired in the parish to which he is appointed, or in another parish, to fill a professional position for which he is qualified, and for which all Archdiocesan policies and procedures related to recruitment, hiring, compensation, and benefits are followed. Such positions would include the parish business manager or bookkeeper, teacher in the parish school, the parish Director of Religious Education, or other parish position. A deacon may also enter into a professional service contract with his parish, or another parish, so long as all Archdiocesan policies and procedures related to bidding, acceptance and compensation of service providers are followed.
2. In any situation in which a deacon is compensated for engaging in a professional capacity in a parish or related parish institution, the deacon must be careful to separate those professional responsibilities resulting in compensation from the normal range of diaconal ministerial duties that must remain uncompensated.

B. DEACONS RECEIVING HONORARIA OR VOLUNTARY OFFERINGS FOR PARTICULAR SERVICES.

1. A deacon is not to seek in any express or implied manner any donation for any ministerial service provided by the deacon.
2. A deacon may receive a modest honorarium for a particular specialized service provided by the deacon. For example, a deacon may receive an honorarium from a parish or from the Archdiocese for performing specialized services as a Master of Ceremonies at a Confirmation liturgy.
3. In accordance with Canon 531, any voluntary offerings received by a deacon presiding or assisting at Baptisms, weddings, funeral services, or similar services must be deposited into the parish fund, unless it is clear that the donor wanted the offering to be a personal gift to the deacon, and acceptance of such donation is approved by the pastor.
4. Deacons with requisite permission presiding or assisting at Baptisms, weddings or funeral services held outside of the

Archdiocese may accept reasonable reimbursement of travel expenditures from participants.

C. DEACONS APPOINTED AS FULL-TIME PARISH ADMINISTRATORS.

The Archbishop may appoint a deacon as a full-time parish administrator when the need arises. In such a case, the specific salary, benefits and housing allowances would be governed by Archdiocesan policies related to compensation and benefits applicable to lay employees.

PART FIVE: POLICIES ON SUBSTANCE ABUSE, MARITAL PROBLEMS, CONFORMANCE WITH CHILD PROTECTION AND SAFE ENVIRONMENT POLICIES, AND MISCONDUCT OF DEACONS.

I. SUBSTANCE ABUSE.

- A. IN GENERAL. An alcohol or substance abuse problem exists when a deacon's consumption of alcoholic beverages or use of prescription or illegal drugs in any way interferes with the proper performance of his assigned duties, reduces his dependability, impairs his interpersonal relations, affects his health, or reflects discredit to the Church and/or the diaconate. This would include any single instance of use of illegal drugs. In fraternal charity, it is incumbent on all deacons and families of deacons to be able to recognize alcoholism or substance abuse in its early stages and to be prepared to cooperate in effective intervention.
- B. SUSPENSION OF MINISTERIAL FACULTIES. Any deacon identified by the Director, in consultation with the Vicar for Clergy, as dealing with alcohol or substance abuse will be subject to suspension of ministerial faculties at the determination of the Archbishop. At such time as the Vicar for Clergy assesses, after completion of competent medical treatment and based upon consultation with appropriate medical professionals, including as appropriate, Archdiocesan medical consultants, that the deacon is ready to return to active ministry, the Archbishop, upon recommendations of the Vicar for Clergy and the Director, will determine whether to grant the return of ministerial faculties to the deacon.
- C. TREATMENT. Treatment for alcoholism or other types of substance abuse problems has proven to be highly successful. It is expected that the deacon's health insurance or other financial resources of the deacon will provide for such treatment.
- D. AFTER-CARE AND POST-THERAPY ASSIGNMENT. It is imperative that the deacon recovering from alcohol or substance abuse participates in a long-range treatment plan. Therefore, at the completion of competent medical treatment, the recovering deacon will meet with Archdiocesan medical consultants to confirm the

specifics of his ongoing treatment plan. For the married deacon, his family should be involved in the development of this plan.

II. MARITAL PROBLEMS (SEPARATION AND DIVORCE).

- A. Any deacon whose marriage is undergoing serious stress should make this known to his Spiritual Director. If it appears that the problem may lead to a legal separation, or a filing for divorce, the deacon is expected to inform his pastor and the Director of the situation. The Director will make every effort to help the couple. Depending on the seriousness of the difficulties the deacon and his wife are experiencing, continuation of his current assignments will be evaluated with the directing pastor and appropriate recommendations made to the Archbishop, who will determine whether to suspend the diaconal assignments of the deacon.
- B. Should a petition for legal separation or divorce be filed, the deacon's ministerial faculties will be suspended immediately and the deacon is expected to submit a letter to the Archbishop requesting a leave of absence from active ministry for personal reasons. Every reasonable effort will be made by the Archdiocese to assist the couple to resolve their marital difficulties.
- C. When and if, in the judgment of the Director and the Vicar for Clergy, the problem has been resolved, and a sufficient amount of time has elapsed to assure the stability of the marriage, the deacon may apply by letter to the Archbishop for reinstatement to active ministry. The deacon may request return to active ministry only after closure of any formal separation or divorce proceedings. Depending upon the nature of the case, the Archbishop will determine whether to reinstate the deacon to active ministry.
- D. In case of a final civil divorce, after the passage of sufficient time for grieving and adjustment, the deacon may request the Archbishop in writing for reinstatement of assignment and ministerial faculties. The Archbishop will determine whether to reinstate the deacon to active ministry.

III. MANDATORY COMPLIANCE WITH ALL ARCHDIOCESAN CHILD PROTECTION AND SAFE ENVIRONMENT POLICIES, RULES, AND REGULATIONS.

- A. IN GENERAL. The Archdiocese is dedicated to the tenet that all people, children and adults, have the right to be safe and protected from harm in any and all environments, including home, school, religious institutions, neighborhoods, and communities. The Archdiocese embraces this right to safety and is dedicated to promoting and ensuring the protection of all children entrusted to its care and to all adults who receive pastoral care or serve its mission.
- B. MANDATORY COMPLIANCE. Every deacon incardinated in the Archdiocese, or having ministerial faculties within the Archdiocese, must be in full compliance with all Archdiocesan child protection and safe environment policies rules, and regulations at all times. This would include, but not be limited to, Archdiocesan child protection training and continuing education, background checks, reporting and any other requirements as provided from time to time by the Archdiocesan Executive Director for Child Protection.
- C. ACCUSATION OF CHILD ABUSE. If the Archdiocesan Executive Director for Child Protection, in consultation with the Archbishop, notifies the Director and the Vicar for Clergy that an accusation of child abuse has been made against a deacon, the ministerial faculties of the deacon will be suspended and the deacon will be placed on administrative leave of absence, in accordance with the procedures set forth in the Archdiocese Child Protection and Safe Environment Policy.
1. A deacon who admits guilt or eventually is found guilty will be permanently removed from ministry, and may be dismissed from the clerical state, in accordance with the Archdiocese Child Protection and Safe Environment Policy, and the norms of canon law.
 2. If, and at such time, as the Executive Director for Child Protection, in consultation with the Archbishop, notifies the Vicar for Clergy that the deacon has been cleared of all accusations and that the investigation is closed, at the

determination of the Archbishop the ministerial faculties of the deacon may be reinstated, in accordance with the Archdiocese Child Protection and Safe Environment Policy.

IV. MISCONDUCT.

A. ACTS CONTRARY TO THE OBLIGATIONS OF THE CLERICAL STATE.

1. An unmarried deacon who attempts to enter into marriage incurs permanent termination of ministerial faculties and may be dismissed from the clerical state. A married deacon whose wife dies cannot remarry unless his sacred ordination is declared invalid under appropriate procedures, or he receives special permission from the Vatican.
2. A deacon who is divorced from his wife cannot remarry, even if such deacon's ministerial faculties have been terminated. A deacon, married or unmarried, who has engaged in a sexual relationship with another person not his wife, may, at the determination of the Archbishop, incur termination of ministerial faculties, and may be dismissed from the clerical state, according to the norms of canon law.

- B. CRIMINAL MISCONDUCT. The Director should be informed immediately of any criminal indictment, information, arrest or other charge by public authorities involving a deacon. The Director will immediately inform the Vicar for Clergy and the Archbishop. In such case, the ministerial faculties of the deacon will be suspended immediately pending the outcome of the criminal litigation or investigation. If the deacon is convicted of any crime, whether felony or misdemeanor, depending on the nature of the crime, appropriate action will be taken at the determination of the Archbishop in accordance with the requirements of ecclesiastical law, including, but not limited to, permanent termination of ministerial faculties and dismissal from the clerical state. If the deacon is found innocent of all charges or the criminal investigation is otherwise ended by the relevant authorities, at the determination of the Archbishop the deacon may be restored to active ministry. The same rules shall apply to any canonical charges of malfeasance or crime.

C. OTHER ACTS OF MISCONDUCT.

1. IN GENERAL. The deacon is at all times and in every environment, including parish, home, and community, to uphold the sacred responsibilities of a deacon, to act in charity and to promote the reputation of the Archdiocese as spreading the Message of Christ in an honorable manner with the highest degree of integrity and wisdom.

2. ACTS OF MISCONDUCT OR ACTS DISCREDITING THE ORDER OF THE DIACONATE OR THE ARCHDIOCESE.

Any act of misconduct of a deacon, whether or not arising from criminal misconduct, or any activity of a deacon that may discredit the Order of the Diaconate or the reputation of the Archdiocese, may result in sanctions against the deacon at the determination of the Archbishop. In such instances, the Archbishop may require the deacon to engage in remedial activities, or to refrain from particular activities, or to curtail ministry; or, depending upon the gravity of the activity, the ministerial faculties of the deacon may be suspended by the Archbishop for a temporary period or permanently, and the deacon may be dismissed from the clerical state, according to the norms of canon law.

PART SIX: BURIAL POLICIES AND GUIDELINES FOR DEACONS AND DEACON WIVES.

I. NOTIFICATION TO BE MADE IN THE EVENT OF THE DEATH OF A DEACON OR DEACON WIFE.

Upon the death of a deacon, the Director should be immediately notified by the pastor or a member of the deceased deacon's family. The Director will assist the family of the deceased deacon in coordination with the deacon's pastor and parish, as requested, with funeral and other arrangements in every way practical and feasible. The same is true in the event of the death of a deacon's spouse. Assistance and support will also be provided by deacons working in conjunction with the Deacon Pastoral Care Coordinator.

II. FUNERAL ARRANGEMENTS.

The funeral arrangements and costs of a married deacon or his spouse are the responsibility of the family, with the exception of limited interment and burial costs as specified below. When funeral arrangements are being made, deceased deacons are normally vested in alb, white stole and dalmatic.

- A. A deacon memorial area has been established at the All Souls Cemetery, Gate of Heaven Cemetery, Mount Olivet Cemetery, Resurrection Cemetery, and Saint Mary's – Queen of Peace Cemetery.
- B. Upon the death of a deacon, the Archdiocese will provide at any one of the above five cemeteries, at no cost to the family: a gravesite in the memorial section at the selected cemetery, a concrete liner, and a standard single granite base bronze marker. These services are provided if the deacon is buried in the memorial area of an Archdiocesan cemetery listed above in Section A.
- C. Cost of any services or materials requested by the family beyond those listed will be the responsibility of the deacon's family.
- D. All sites in the memorial section are double depth gravesites.
- E. All burial costs for the wife of a deacon are the responsibility of the family. In the event that a deacon's wife pre-deceases him and is to be interred in the deacons memorial section of the aforementioned cemeteries, the family is responsible for

the expenses of: a double depth interment service charge and a minimum of a heavy duty concrete liner. As with the deacon, the Archdiocese will provide a standard single granite base bronze marker for the spouse of a deacon.

- F. In the event a deacon pre-deceases his wife, the deacon will receive the above-mentioned services. Then, at the death of the wife, the family will be responsible for a single depth interment charge and a minimum of a concrete liner.
- G. If a deacon's widow remarries, these options may not apply if her own funeral arrangements have been modified.
- H. Because the deacons memorial area is designated only for deacons and their spouses, no dependent children, relatives or families thereof will be permitted to be interred in the memorial area.
- I. If a deacon or wife of a deacon wishes to participate in the above mentioned burial plans, he or she should notify one of the five cemeteries listed above as soon as such estate planning is made. Particular burial plots will not be assigned until the time of death of a deacon or wife.
- J. All deacons and wives of deacons should execute wills and prepare funeral arrangements. A copy of the funeral arrangements should be provided to the Director for inclusion in the deacon's personnel file, so that the Director can be available to assist the family with funeral preparations.

PART SEVEN: DEACON PERSONNEL FILES, PRE-APPROVAL OF WRITINGS PRIOR TO PUBLICATION, SOCIAL MEDIA POLICY AND LIABILITY INSURANCE.

I. DEACON PERSONNEL FILES.

- A. IN GENERAL. Archdiocese personnel files are those that contain the individual deacon's sacramental records, application materials and formation history, decrees, appointment and assignment letters, Statement of Diaconal Expectations, in addition to his personal profile forms, commendation or complaint letters, and other pertinent information appropriate for inclusion by any diocesan office, and are the property of the Archdiocese. During the deacon's lifetime, these files are located in the Office of the Secretariat for Ministerial Leadership under the supervision of the Vicar for Clergy. After the death of the deacon, the files will be transferred to the Archdiocesan archives, and will be maintained in accordance with the record retention policies of the Archdiocese.
- B. ACCESS TO DEACON PERSONNEL FILES. Access to deacon personnel files is strictly limited to Archdiocesan administrators whose responsibilities specifically require inspection for particular reasons, usually limited to the Director, Vicar for Clergy, the Vicar General, the Chancellor of the Archdiocese, and the Archbishop. Each deacon has access to his own personnel file. Inspection of that file may be arranged by making an appointment through the Director. Deacons may not make photocopies or take photographs of documents contained in the deacon's personnel files.
- C. COMMENDATIONS AND COMPLAINTS. All signed letters received by the Archbishop or Archdiocesan offices are acknowledged and may be placed in the deacon's personnel files based on the credibility and importance of the letter's contents. In each case, the deacon will be notified of the letter's contents. Such letters could be in the form of commendations or complaints. All letters placed in the deacon's personnel files are available for the deacon's inspection. With respect to complaints, at the deacon's request, his response to the matter will also become part of the deacon's personnel file. All correspondence related to possible violations of the Archdiocese Child Protection and Safe

Environment Policy will be handled and preserved in accordance with those Policies and with applicable canon and civil law.

II. PRE-APPROVAL OF WRITINGS PRIOR TO PUBLICATION.

Deacons are obliged to submit to the Archbishop prior to publication any written materials concerning faith and morals. This permission of the Archbishop is required before such writings are submitted for publication in book form, or to newspapers, magazines or periodicals.

III. SOCIAL MEDIA POLICY.

The deacon's responsibility to, at all times, uphold the sacred responsibilities of a deacon, to act in charity and to promote the reputation of the Archdiocese by spreading the Message of Christ in an honorable manner with the highest degree of integrity and wisdom, extends to all parish, ministerial or personal activities using the internet and social media. In addition, all Archdiocesan policies and procedures governing the use of social media must be followed. Any misuse of social media or the internet by a deacon, including any failure to follow all Archdiocesan policies and procedures governing the use of social media, will result in sanctions at the determination of the Archbishop in accordance with Part Five, Section IV ("Misconduct") of these Policies and Guidelines. In addition to adherence to Archdiocesan policies and procedures governing social media, deacons are required to follow the norms established by the United States Conference of Catholic Bishops when participating in radio or television broadcasts. (See, National Directory, par. 87).

IV. PARTICIPATION IN POLITICAL OFFICE.

In accord with the National Directory, a deacon may not present his name for election to any public office or in any other general election, or accept a nomination or appointment to public office, without the prior written permission of the Archbishop. A deacon may not actively and publicly participate in another's political campaign without the prior written permission of the Archbishop.

V. LIABILITY INSURANCE.

Each parish, mission, educational, charitable, and religious institution under the control of the Archbishop is protected by liability insurance. This provides, within limits, coverage for the Archdiocese, the parish, parish sponsored activities, school, ministry and any member of the clergy, among other persons, provided that such person is operating within the scope of the duties delegated to such person. Certain affiliated corporations of the Archdiocese (for example, Catholic Charities) are also insured by the Catholic Mutual Group. Further information is contained in the Archdiocese of Washington Protected Self-Insurance Program administered by Catholic Mutual Group.

Office of the Permanent Diaconate
Archdiocesan Pastoral Center
P.O. Box 29260
Washington, DC 20017

www.adw.org