

Permanent Deacon Handbook



Archdiocese of Cincinnati

December, 2005

Dear Friends,

The present *Permanent Deacon Handbook* is a sign of increasing maturity in the diaconal ministry here in the Archdiocese of Cincinnati. For some thirty years now, the people of the Archdiocese have been blessed by the ministry of permanent deacons, and we are now experienced enough to want to gather together into one place all the various documents and decisions and directives and suggestions that we have been gifted with over the years.

The various parts of this *Handbook* have various degrees of authority. Not everything is canon law, but not everything is just a suggestion.

I am happy to have this opportunity to express my gratitude to the permanent deacons of the Archdiocese of Cincinnati for their dedication and service over these several decades. Likewise, I wish to express my thanks to all those who have been involved in the preparation of deacons for ordination and in the identification of candidates and the support and assistance of those already ordained to the permanent diaconate. May God bless you all.

Sincerely yours in Christ,

Most Reverend Daniel E. Pilarczyk
Archbishop of Cincinnati

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FORWARD

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

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

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

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

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

Diaconate Prayer

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

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

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

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

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

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

Amen.

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

PRAYER TO THE BLESSED VIRGIN MARY

MARY,

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

MARY,

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

MARY,

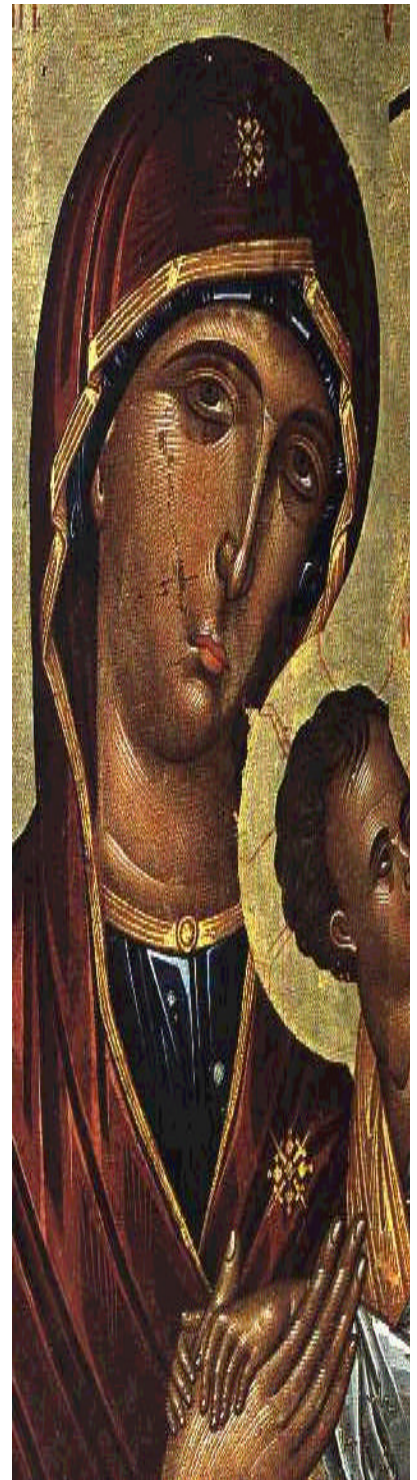
Teacher of prayer, who through your maternal intercession have supported and helped the Church from her beginnings, make deacons always attentive to the needs of the faithful by teaching them to come to know the value of prayer.

MARY,

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

MARY,

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



OFFICE OF THE DIACONATE

VISION STATEMENT

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

MISSION STATEMENT

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

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

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

ADVISORY BOARD OF THE PERMANENT DIACONATE

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

(See Appendix for Guidelines)

DIACONAL STATUS

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

ASSIGNMENT POLICY

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

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

3. Prior to any assignment being granted, the Deacon will be required to undergo a criminal background check consistent with the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* and the *Charter for the Protection of Children and Young People* approved by the United States Catholic Conference of Bishops in 2002 and the *Archdiocesan Decree on Child Protection*.
4. In consultation with the Director of the Office of the Diaconate, the Archbishop will make his decision, and an official letter of assignment will be sent to all concerned parties.
5. Assignments will be announced in accord with Archdiocesan policy.

(See Appendix for Assignment Guidelines.)

ASSISTANCE PROGRAMS

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

CHEMICAL OR ALCOHOL DEPENDENCY PROBLEMS

The dependency takes many forms: alcohol and the large number of drugs that are available. While the deacon, himself, may not be directly involved in such abuse, he may be deeply affected by a spouse, a parent, or a child. All of those affected need assistance.

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

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

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

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

The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of the Director of the Office of the Diaconate.

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

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

2. Following a meeting with the Director of the Office of the Diaconate, a determination will be made whether the deacon should continue in active ministry at this time. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation every sixty (60) days.
4. If the situation cannot be resolved, the Director of the Office of the Diaconate will recommend to the Archbishop a course of action that will allow the deacon to focus exclusively on the resolution of this problem. This may result in a leave of absence, curtailment of major ministerial activities, or inactive status.
5. Should the situation deteriorate to the point of scandal or embarrassment, the Director of the Office of the Diaconate will recommend appropriate action.

PROBLEM MARRIAGE

When a deacon or spouse begins to sense that their marriage is experiencing difficulty, or when tensions and problems become such that routine responsibilities to family, occupation and ministry are affected, the following procedures are to be followed:

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

The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of the Director of the Office of the Diaconate.

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

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

2. Following a meeting with the Director of the Office of the Diaconate, a determination will be made whether the deacon should continue in active ministry at this time. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation every sixty (60) days.

4. If the situation cannot be resolved, the Director of the Office of the Diaconate will recommend to the Archbishop a course of action that will allow the couple to focus exclusively on the resolution of this problem. This may result in a leave of absence, curtailment of major ministerial activities, or inactive status.
5. Should the situation deteriorate to the point of scandal or embarrassment or that causal responsibility on the part of the deacon for the marital difficulties is judged to be severely grave because of abuse, infidelity, criminality, pathology, etc., the Director of the Office of the Diaconate will recommend appropriate action.

SEPARATION IN A MARRIAGE

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

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

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

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

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

DIVORCE

When a divorce occurs:

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

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

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

2. Resources for counseling will be made available to the deacon, spouse, and children.
3. Ordinarily, a six month leave of absence will be required.

4. Should the deacon, after consultation with the Director of the Office of the Diaconate, return to ministry, reassignment to a different parish may be expected.
5. In the event that the deacon is adjudged as responsible for severely grave marital difficulties such as abuse, infidelity, criminality, pathology, etc., and/or if scandal has been caused, the Director of the Office of the Diaconate will recommend to the Archbishop inactive status or laicization.
6. The deacon must fulfill all financial and paternal responsibilities as required by the civil court and must live a life in accordance with his sacramental vows to marriage and the diaconate.

CELIBATE DEACONS

“If the celibate deacon gives up one kind of family, he gains another. In Christ, the people he serves become mother, brother, and sister. In this way, celibacy as a sign and motive of pastoral charity takes flesh. Reciprocity, mutuality, and affection shared with many become channels that mold and shape the celibate deacon’s pastoral love and his sexuality.” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #71).

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

CHILD PROTECTION POLICY

All clerics, employees and regular volunteers are to be familiar with the existence of the *Decree on Child Protection* and to be knowledgeable about those tenants which apply to them in the position in which they serve the Archdiocese. They shall be aware specifically of the obligations for reporting suspected child abuse to civil and church authorities, and the consequences of failure to report.

(Policy A.1, Archdiocesan *Decree on Child Protection*)

CLERICAL ATTIRE

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

CLERICAL TITLE

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

DISPENSATION TO REMARRY

“In exceptional cases, the Holy See may grant a dispensation for a new marriage or for a release from the obligations of the clerical state.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, United States Conference of Catholic Bishops, #75).

Widowed deacons requesting permission to marry must meet three concurrent conditions:

- a) Great pastoral usefulness of the deacon’s ministry.
- b) Attestation by the Bishop.
- c) The care of minor children.

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

DUE PROCESS

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

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

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

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

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

FINANCIAL ASSISTANCE

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

INCARDINATION/EXCARDINATION OF DEACONS

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

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

JURY DUTY

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

Thus, clergy who are called to jury duty will need to respond according to their own judgment. They may agree to serve, except in serious criminal cases. In such cases they should seek an exemption on the grounds of ecclesiastical law and conscience. Likewise, clerics who do not wish to serve at all can seek an exemption on the same basis, such as hardship, as any other citizen. (*Clergy Communications*, no. 2/96, February, 1996)

LEAVE OF ABSENCE

There are two types of leaves presently granted:

- a. Temporary - for a designated period.
- b. Administrative - unlimited, with return to ministry dependent on the determination of the Archbishop, the deacon's request, his suitability for ministry, and the availability of assignment.

TEMPORARY LEAVE OF ABSENCE

1. A leave of absence may be granted to a deacon when formally requested in writing to the Director of the Office of the Diaconate. After a personal meeting with the Director, a leave may be granted for reasons of health, study, personal problems, family commitments, change of occupation or parish situation, or a temporary dislocation from the Archdiocese.
2. Such a leave will be granted by the Archbishop for an agreed upon period. The situation will be reviewed upon termination of the set period and may be extended if both parties deem this necessary and suitable. A deacon may request a return to active ministry before the expiration date agreed upon.
3. A deacon on temporary leave still possesses "good standing" within the Archdiocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). In some situations, faculties may cease during this leave and the deacon may not be permitted to function in any ministerial capacity. This is to be determined by the Director of the Office of the Diaconate.

ADMINISTRATIVE LEAVE

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

LICENSE TO SOLEMNIZE MARRIAGE

WITHIN THE STATE OF OHIO

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

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

OUTSIDE OF THE STATE OF OHIO

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

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

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| Secretary of State: | Indiana | 317-232-6531 |
| | Kentucky | 502-564-3490 |

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

1. In accord with current canonical legislation and the praxis of this Congregation, the request of a Deacon for the loss of the clerical state and a dispensation from all the obligations of ordination may be granted only “ob graves causas” (Can. 290, S. 3), whether for a transitional or permanent deacon, diocesan or religious. The petition must include the following documents:

- a. An explicit request by the Deacon for the favor signed in his own hand and addressed to the Holy Father, giving a brief description of the reasons which led to the petition.
 - b. The “Curriculum Vitae” of the petitioner should include an explanation of: the seriousness of the reasons for the request, the development of events which led to the crisis, and where the responsibility for the same lies, i.e., either with the Deacon or due to external factors.
 - c. The “votum” of the Bishop of incardination, Major Superior or Provincial concerning “de rei veritate” and the advisability of granting a return to the lay state and a dispensation from the obligations of Holy Orders.
 - d. The testimonies or depositions of Superiors, professors and colleagues from the time of formation and the period of diaconal ministry.
 - e. The acts from the diocesan and provincial archives regarding the period of formation and the scrutinies for his admission to Holy Orders (Canon 1051).
2. A complete judicial process is required for the dismissal of a deacon from the clerical state who will not ask for the same of his own volition (cf. Canon 1342, S. 2). In this case, it is necessary to prove, not only a lack of fitness for ministry, but also that the deacon committed a crime for which the Code of Canon Law envisions a dismissal from the clerical state.
- a. The responsibility for conducting such a process rests with the diocesan Bishop or Religious Superior.
 - b. Following the judicial process, a request for a dispensation from celibacy can be submitted to this Congregation (Canon 291).

Source: *Congregation for Divine Worship and the Discipline of the Sacraments*

MARRIED PERMANENT DEACONS

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

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

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

MINISTRY AGREEMENT

1. Every deacon ministering in the Archdiocese of Cincinnati is to have a current Ministry Agreement in effect to avoid any misunderstanding and to establish a means of communication. A current copy of this Ministry Agreement is to be sent to the Office of the Diaconate.
2. This agreement is to be effected with the parish to which the deacon is assigned. This agreement is for the parish and is signed by the pastor on behalf of the parish. A copy should be maintained in the deacon's file at the parish.
(See Appendix for Sample.)

ONGOING FORMATION FOR DEACONS

CONTINUING EDUCATION

Deacons as a body of professionals in ministry must constantly update themselves with continuing education to insure a feeling of self confidence and adequacy in their ministry, as well as demonstrate to the church they serve that they are professionally accountable. (See Appendix for Guidelines.)

RETREATS

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

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

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

PASTORAL COUNCIL REPRESENTATIVE

ARCHDIOCESAN PASTORAL COUNCIL

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

PARISH PASTORAL COUNCIL

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

PERFORMANCE APPRAISAL

1. Performance appraisals should occur at regular intervals, minimally annually and should be conducted by the immediate supervisor.

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

(See Appendix for Samples.)

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

(See Appendix for Sample.)

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

PREACHING

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

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

RESIDENCE

Deacons are bound by law to reside in the diocese. (Canon 283.1)

RETIREMENT OF DEACONS

1. A deacon may request retirement from diaconal ministry when he becomes unable to fulfill his office due to ill health or another serious reason. The deacon will have discussed this with his pastor.

2. The deacon must make his request in writing to the Director of the Office of the Diaconate. The Director will then contact the pastor to assure his approval.
3. In consultation with the Director of the Office of the Diaconate, the Archbishop will make his decision and an official letter of acceptance will be sent to all concerned parties.
4. The deacon's retirement from active ministry will be announced in the *Catholic Telegraph* and in the *Clergy Communications*.
5. A retired deacon retains all faculties and the title deacon and may continue to provide some diaconal service as his age and health allows.

SERVICE OUTSIDE OF THE ARCHDIOCESE

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

There may be occasions when a permanent deacon is outside of the Archdiocese of Cincinnati on vacation or as the result of an invitation to witness a Marriage or to preside at a Baptism or Funeral or another approved service.

In such a case the deacon should contact the Office of the Diaconate as early as possible to obtain the necessary letter of recommendation. The deacon should provide to the office the name and address of the person to whom the letter should be addressed, the purpose of his request and the duration of his stay in the outside diocese.

THE SPIRITUAL LIFE OF A DEACON

LITURGY OF THE HOURS

There is an obligation to prayer. “Permanent deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as Morning and Evening prayer.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops' Committee on the Diaconate, United States Conference of Catholic Bishops, #90). The Liturgy of the hours is the official prayer of the Church, and this prayer will give direction to a deacon's life as a minister.

SUPPORT GROUPS

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

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

SPIRITUAL DIRECTION

Every deacon is encouraged to meet regularly with a spiritual director.

APPENDIX

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

**SECTION I
NAME**

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

**SECTION II
PURPOSE AND FUNCTION**

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

**SECTION III
SPECIFIC FUNCTIONS**

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

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

**SECTION IV
MEMBERSHIP**

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

SECTION V TERM OF OFFICE

The term of office for each member of the Board shall be three years, beginning at the October meeting. Each member may serve no more than two consecutive terms. One-third of the members shall be elected each year and will serve until their successors take office. In the first year of these Terms of Office, the members of the Board currently serving will draw lots to determine the number of years of their service (i.e.: one, two, three). If vacancies occur before the term expires, they will be filled regionally at the next regular election of members and the newly elected person will serve for the remainder of the vacant term.

SECTION VI OFFICERS

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

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

SECTION VII NOMINATING COMMITTEE

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

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

SECTION VIII MEETINGS

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

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

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

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

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

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

B. Non-Sacramental

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

C. Special Ministries

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

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

Pastor

Deacon

Date

Date

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

Wife of Deacon

Date

DEACON ASSIGNMENT PROCEDURAL GUIDELINES

1. Ordinarily, a newly ordained Deacon will be assigned to his parish of registration for a period of three years.
2. The assignment process will be reviewed and evaluated every five years through the Office of the Diaconate and a representative body of the Deacon community.
3. All changes in diaconal ministry assignments will be processed in consultation with the Archbishop, the pastor of the parish or the supervisor of the deacon's current assignment, the pastor of the parish or the supervisor of institution of the deacon's proposed assignment, the Director of the Office of the Diaconate, deacon, and spouse (all concerned parties). The initiative for transfer can also come from the Archbishop, the pastor or supervisor of the deacon's current assignment or the potential pastor or supervisor.
4. A Deacon may request reassignment at any time in his term. Prior to such time, the Deacon will have discussed this request with his current pastor or supervisor. The Director of the Office of the Diaconate will advise the Deacon of any assignments that are available. The Deacon may also take the initiative to explore a possible assignment.
5. Once a new potential assignment is identified, the Deacon must make his request in writing to the Director of the Office of the Diaconate. Similarly, the pastor of the new parish or the supervisor of the institution of the proposed new assignment must submit his request to the Archbishop with a copy sent to the Director of the Office of the Diaconate. Both requests are to include a copy of the detailed description of the areas in which the Deacon will be expected to minister in his new assignment as described below.
6. Prior to the assignment, an *Agreement for the Services of a Deacon in the Archdiocese of Cincinnati* is to be completed by the Pastor/Supervisor and the Deacon. The Deacon's spouse, who is always to be aware of her husband's ministry, is to sign the agreement as an acknowledgment of her involvement the process.
7. Upon receiving both letters and the *Agreement for the Services of a Deacon in the Archdiocese of Cincinnati*, the Director of the Office of the Diaconate will make a recommendation to the Archbishop.

CONTINUING EDUCATION GUIDELINES

Deacons as a body of professionals in ministry must constantly update themselves with continuing education to insure a feeling of self confidence and adequacy in their ministry, as well as demonstrate to the church they serve that they are professionally accountable.

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

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

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

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

NOTIFICATION AND REPORTING PROCEDURES

1. Prior to ordination, each candidate in their final year will receive this policy statement and a continuing formation annual report form.
2. During December of each year, deacons will be required to submit the continuing formation annual report form for review by the Director of the Office of the Diaconate.
3. Each deacon should make a copy of his own record before submission to the Director of the Office of the Diaconate. The submitted record will become part of the deacon's records.
4. Waiver of minimum credit or extension of time to complete the education may be granted by the Director of the Office of the Diaconate in exceptional cases. Such waiver may be considered upon receipt of a written request by the deacon. Waiver may be considered, but is not limited to, based on age, health, employment, or family demands. Waivers or extensions will be granted in writing by the Director of the Office of the Diaconate.
5. Recording: The form approved for use in reporting clock hours is provided by the Office of the Diaconate. As a general rule, always show the title of the course or project, dates of attendance, location, and number of clock hours. You may also attach copies of certificates received for participation/attendance.

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form A

Deacon's Name: _____ **Pastor's Name:** _____

Parish Name: _____ **Date:** _____

This form is to be completed by the Deacon

Ministry Issues:

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

Personal and Professional Qualities:

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

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

Ministerial Duty:

Strengths:

Area for improvement:

Ministerial Duty: _____

Strengths:

Areas for improvement:

OTHER COMMENTS REGARDING YOUR PERFORMANCE:

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form A

Deacon's Name: _____ **Pastor's Name:** _____

Parish Name: _____ **Date:** _____

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

Ministry Issues:

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

Personal and Professional Qualities:

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

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

Ministerial Duty: _____

Strengths:

Area for improvement:

Ministerial Duty: _____

Strengths:

Areas for improvement:

OTHER COMMENTS REGARDING THE DEACON'S PERFORMANCE:

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form A

Deacon's Name: _____ **Pastor's Name:** _____

Parish Name: _____

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

This report is a result of the meeting of the Pastor and Deacon held on: _____.

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

Some AREAS OF IMPROVEMENT which we agreed upon:

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

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

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

OTHER COMMENTS (or areas of disagreement):

Pastor's Signature: _____ **Date:** _____

Deacon's Signature: _____ **Date:** _____

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form B

Deacon's Name: _____ **Pastor's Name:** _____

Parish Name: _____

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

These were the stated goals in my last performance appraisal:

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

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

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form B

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

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

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

**Archdiocese of Cincinnati
Diaconate**

Performance Appraisal for Deacons-Form B

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

We have met and agreed upon the following:

Goals

Actions

Other

Deacon

Pastor

Date

Date

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

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

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

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

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

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

Please send this form to:

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

PREACHING: CRITERIA FOR OBTAINING FACULTIES

July 1, 1998

A. BEFORE FACULTIES ARE GRANTED:

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

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

B. AFTER FACULTIES ARE GRANTED

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

Resources--Permanent Diaconate

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Web Sites

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| Archdiocese of Cincinnati | www.catholiccincinnati.org |
| Archdiocese of Cincinnati Office of the Diaconate | www.catholiccincinnati.org/diaconate |
| Athenaeum of Ohio | www.mtsm.org |
| <i>Deacon Digest</i> | www.deacondigest.com |
| National Association of Diaconate Directors | www.nadd.cc |
| National Deacon Institute for Continuing Education | www.ndice.org |
| United States Catholic Conference of Bishops | www.usccb.org |
| USCCB Committee on the Diaconate | www.nccbuscc.org/deacon |
| Vatican | www.vatican.va/phome_en.htm |