

*Above all, let your love for one another be intense, because love covers a multitude of sins. Be hospitable to one another without complaining. As each one has received a gift, use it to serve one another as good stewards of God's varied grace.*

1 PETER 4: 8–10



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# DIACONAL MINISTRY

## I. INTRODUCTION

The origin of the diaconate is the consecration and mission of Christ, in which the deacon is called to share. (34) Through the imposition of hands and the prayer of consecration, he is constituted a sacred minister and a member of the hierarchy. This condition determines his theological and juridical status in the Church. (*DMLPD*, 1)

Because of his ordination, the deacon is a public minister in the Church and the subject of both rights and duties, which are set out in canon law, archdiocesan policies, and approved local custom. The right to ministry is granted by an assignment to which various faculties are attached. These faculties remain in effect as long as the deacon is in good standing in an approved assignment.

Also because of his ordination, the deacon is related to his archbishop in a special way. This relationship is called “incardination” and implies that the deacon remains responsible to the archbishop and the archbishop to him unless he is granted a release through the process called “excardination.” The close relationship between Archbishop and deacon is fostered by a regular review and renewal of the deacon’s assignment and faculties. The assignment is communicated through a ministry agreement by means of which the archbishop entrusts to the deacon a specific ministry on behalf of God’s people. Since he is related in a special way to the archbishop, the deacon is expected to keep the archbishop informed of major changes in his life that will affect his assignment and ministry in the Church.

The Office of the Vicar for Clergy, consisting of the Vicar for Clergy and his staff, assists the Archbishop in supporting deacons in their growth and ministry. In addition, the Archbishop appoints deacons and spouses to a Diaconal Council to advise him about the ministerial needs of the Archdiocese and to foster and promote a spirit of unity and good order among the diaconal community. (see Diaconal Council, CLPM 10) The Diaconal Council is responsible to the Archbishop of Seattle under the direction of the Vicar for Clergy.

Through his loyal and close collaboration with the archbishop, the deacon becomes an effective sign of the unity in charity that builds up the Church. In a famous text, St. Ignatius of Antioch prayed that this unity would characterize all of those who collaborate in ministry through ordination:

Let me urge on you the need for godly unanimity in all that you do. Let the archbishop preside in the place of God, and the presbyters in the place of the council of the Apostles, and my dear friends the deacons be entrusted with the service which Jesus Christ performed.

The following policies have been promulgated to strengthen the life and ministry of the deacon and to ensure a stronger bond of unity with the Archbishop and the priests of the Archdiocese.

## II. ASSIGNMENTS

Ministry Agreement

**DM 1. Deacons are appointed to a ministerial position by the Archbishop under the supervision of a pastor or other designated person by means of a Ministry Agreement.**

- 1.a. It is the Archbishop who assigns a deacon to a particular ministry, which may include administration of a parish. The principal criteria for this assignment are the pastoral needs of the Archdiocese, of local communities, especially and essentially those that reflect the needs of the poor, and the personal qualifications and abilities of the deacon, as these have been discerned in his previous ministerial experience and the course of his formation. The assignment must also take into account his family and occupational responsibilities. Because the Archbishop must consider the needs of the entire Archdiocese, it should not be assumed that a deacon will minister in the parish where he resides.
- 1.b. It is very important that the particular ministry assigned to a deacon by the Archbishop be very clearly spelled out in the Ministry Agreement. The Ministry Agreement should always contain a clear delineation of responsibilities, that is, of the expectations of the Archdiocese, of the particular community in and for which the deacon serves, and of the deacon himself. Such Ministry Agreements prevent misunderstandings and disappointments arising among either the deacons themselves or other members of the Church.
- 1.c. It is the responsibility of each deacon to maintain contact, both formally and informally, with the Archbishop. This contact will happen primarily through the deacon's interaction with the Archbishop and the Office of the Vicar for Clergy (Vicar for Clergy, Associate Directors, Deacon Assistants, administrative staff). Completed annual evaluations and updated continuing formation records are a required element of this communication. A particularly crucial time for contact is the period prior to the Ministry Agreement process.

- 1.d. The process for the placement of a deacon in a new ministry assignment begins with an expression of the need for the service of a deacon. This need may be identified by the Archbishop, the office of the Vicar for Clergy, or a local pastor. Once the need is identified, the Vicar for Clergy recommends assignments to the Archbishop for his approval. Before assignment, the deacon and the priest supervisor draft a Ministry Agreement in collaboration with the Office of the Vicar for Clergy. The local pastor, priest administrator, or priest moderator is the ordinary supervisor of the deacon unless another is delegated. In the case of candidates in their last year of formation, a Ministry Agreement is drafted at least two months before ordination.
- 1.e. The Office of the Vicar for Clergy reviews the proposed Ministry Agreement, and makes any necessary changes. This Ministry Agreement should indicate the following:
- the specific duties which the deacon will perform;
  - whether or not the deacon has preaching faculties;
  - the reimbursement that the deacon will receive for out-of-pocket expenses, mileage, and incidental expenses incurred because of his ministry in the parish.
- 1.f. The terms of the Ministry Agreement do not abrogate the policies of the Archdiocese concerning financial support for the deacon's annual retreat and continuing formation and other matters such as performance evaluation and leaves of absence.
- 1.g. The pastor, priest administrator, or priest moderator and the deacon and his spouse, sign this agreement. The Pastoral Coordinator will sign the agreement when applicable. The Ministry Agreement is returned to the Archbishop through the Vicar for Clergy for his approval and signature. The Office of the Vicar for Clergy prepares the documentation for faculties pertinent to the assignment and forwards them to the Archbishop for his approval and signature through the Vicar for Clergy. Copies of the Ministry Agreement and faculties are sent to the pastor, priest administrator, or priest moderator and the deacon. Copies of the Ministry Agreement and faculties are retained in the Office of Vicar for Clergy.

**DM 2. The Ministry Agreement is renewable every three years or at the time that a new pastor, priest administrator, or priest moderator is assigned.**



- 2.a. The process for renewing the ministry agreement will be initiated by the Deacon Assistant. The supervisor (see Section XV) in conjunction with the deacon will submit a recommendation for any changes in the Ministry Agreement and/or faculties including any concerns needing to be addressed in the Ministry Agreement to the Office of Vicar for Clergy. When a new pastor, priest administrator, or priest moderator is assigned, the deacon, who can serve as a source of stability in time of transition, will ordinarily continue to function according to the existing Ministry Agreement and faculties for a maximum of one year.
- 2.b. The pastor, priest administrator, or priest moderator may initiate a revision in the deacon's ministry agreement for good cause. A renewed agreement should then be formally developed no later than one year after the assignment of the new pastor, priest administrator, or priest moderator. The deacon may appeal revisions to the Vicar for Clergy.
- 2.c. The deacon's appointment as defined in the Ministry Agreement is subject to change by the Archbishop. This change may be initiated by the Archbishop or at the request of the deacon or his supervisor. The Archbishop initiates a change of appointment in consultation with the deacon through the Office of the Vicar for Clergy. When the appointment is accepted, a new Ministry Agreement is drawn up according to the procedures indicated above.
- 2.d. The deacon or the deacon's supervisor may initiate a change of appointment by consultation with the Deacon Assistant, who presents the request to the Vicar for Clergy and, through him, to the Archbishop. The Deacon Assistant remains the point of contact for the deacon throughout the process.

### III. MINISTERIAL RESPONSIBILITIES: PROFESSIONAL ETHICS POLICY AND CODE OF CONDUCT

**DM 3. Deacons are required to be familiar with and abide by the *Code of Canon Law* as it applies to conduct (see *CIC*, cc. 273-278), the Professional Ethics policy of the Archdiocese of Seattle and the Code of Conduct for all clergy, employees and volunteers of the Archdiocese of Seattle.**

**DM 4. Deacons are required to complete a criminal background check. No deacon of the Archdiocese of Seattle will be allowed to minister in the archdiocese without successfully completing a criminal background check.**

**DM 5. Deacons must familiarize themselves with all civil and church requirements regarding suspected abuse of minors or vulnerable adults.**

Deacons should contact the Human Resources Office for the most current copies of these documents.

#### IV. TITLE

**DM 6. The Archdiocese of Seattle follows the preference of the United States Conference of Catholic Bishops (USCCB) that permanent deacons in the United States assume the title “Deacon.”**

#### V. CLERICAL GARB

**DM 7. The wearing of the roman collar is not appropriate attire for permanent deacons in the Archdiocese of Seattle.**

To avoid confusing the ministries of deacon and priest, the wearing of the roman collar is reserved only for priests and transitional deacons. The Vicar for Clergy will determine exceptions on a case-by-case basis.

#### VI. LITURGY

**DM 8. Deacons in the Archdiocese of Seattle will serve at liturgies according to the General Instruction of the Roman Missal and the local liturgical norms of the Church in the Archdiocese of Seattle. (For the deacon’s role at Mass see Appendix A.)**

8.a. At the eucharistic assembly, the deacon assists the community in its worship and helps to minister the great mystery of Jesus Christ’s redemptive gift of himself in word and sacrament. In such liturgical celebrations, in which all three of the deacon’s ministries are uniquely concentrated and integrated, the deacon finds the source from which he draws his own Christian life and the grace to carry out his ministry (see 1984 *Guidelines*, 41).

- 8.b. At the Eucharist, the deacon proclaims the Gospel and voices the needs of the people in the general intercessions. He may preach, assist in the presentation of the gifts, and distribute communion. The deacon can also perform other liturgical roles, such as solemnly baptizing, witnessing marriages, bringing Viaticum to the dying, presiding over funerals outside of Mass, and Christian burials (see Christian Funerals, FR, VI, “Minister”). In addition to these roles, he can also preside over liturgies of the Word, the Liturgy of the Hours, exposition and benediction of the Blessed Sacrament, conduct prayer services for the sick and dying, and administer certain of the Church’s sacramentals (see 1984 *Guidelines*, 42).
- 8.c. In each of the above services, the deacon’s role is clearly spelled out in the “Order of Service” that accompanies it. Further, each parish liturgy commission or pastor, priest administrator, or priest moderator will have developed guidelines and policies that will further define the deacon's participation in its liturgies. Because the liturgical documents continue to undergo revisions, deacons must make it a priority to receive updated training and instruction in the various sacraments and rites.
- 8.d. Deacons participate actively with those who have the responsibility to plan the liturgies for their parishes. Their experience as ministers of the altar is important to those who share the responsibilities for planning liturgy. At the same time, deacons should observe the rubrics for the liturgy, which are legitimately established by local custom.

## VII. COMPENSATION

**DM 9. A deacon does not receive compensation for his ministerial service, which is specified by the Ministry Agreement.**

“Deacons who are professionally employed are required to provide for their own upkeep from the ensuing emoluments.” (*DMLPD*, 15)

**DM 10. Deacons in full-time employment, as well as those in part-time ministries are to be reimbursed for legitimate expenses incurred as part of their ministry.**

- 10.a. A deacon’s assignment to a parish or other designated ministry is typically part-time, a gift of service and not

ordinarily for compensation. The nature of diaconal work is primarily to fulfill ecclesial needs for designated ministries as determined and authorized by the Archbishop in accord with canon law. However, it is reasonable and just that a deacon be reimbursed for miscellaneous expenses incurred as part of his ministry. Such expenses include, for example, purchase and cleaning of vestments, travel to meetings, and mileage accrued in the course of ministry.

- 10.b. Ministry Agreements entered into between the Archbishop and a deacon, a parish or other designated ministry will include a section that identifies financial arrangements for that agreement including any reimbursement for out of pocket expenses and mileage.
- 10.c. If the deacon is asked by a pastor other than his own to perform duties outside the scope of his ministry agreement, he may accept these duties with the approval of his pastor and should be reimbursed for mileage and out of pocket expenses. The ministry agreement should follow the parish practice for stipends regarding sacramental duties. The norm in the Archdiocese of Seattle is not to give stipends for baptisms.

**DM 11. The costs for the annual retreat for the deacon and, if he is married, his spouse and for attendance at Deacon Day are provided by the parish or faith community where the deacon is assigned.**

**DM 12. Funding for the deacon's continuing formation is provided by the parish or faith community where the deacon is assigned at the current rate, as recommended by the Housing and Compensation committee and approved by the Archbishop.**

**DM 13. Deacons professionally employed by a parish will follow the employment policies and guidelines, and compensation for lay people.**

## VIII. HOUSING ALLOWANCE

In some instances, tax law allows deacons to exclude an appropriate amount for a "housing allowance" from gross income received from the Archdiocese. The Office of Human Resources should be consulted for guidelines in particular cases.

## IX. ANNUAL RETREAT

**DM 14. Each deacon of the Archdiocese and, if he is married, his spouse are expected to make the annual retreat sponsored by the Archdiocese. The cost of the retreat is borne by the place of assignment, except in the case of senior status deacons, who are reimbursed by the Office of the Vicar for Clergy.**

The purpose of the annual retreat is to develop primarily the human and spiritual dimensions of the deacon community. For that reason, the time of retreat includes reflective talks on the spiritual life, periods for silence and reflection, quiet conversation, and opportunities for the sacrament of reconciliation.

## X. DEACON CONVOCATION

**DM 15. Each deacon of the Archdiocese and, if he is married, his spouse, is expected to attend the annual convocation and to be reimbursed for this purpose by his place of assignment. In the case of senior status deacons, the costs of the convocation are borne by the Office of the Vicar for Clergy.**

The purpose of the convocation is to develop primarily the human, intellectual, and pastoral dimensions of the deacon community. For that reason, time is allowed for community building, common prayer, and several talks on pertinent topics.

## XI. DEACON DAY

Deacons and their spouses are invited to join the candidates and the spouses of the Deacon Formation Program and special guests for a yearly gathering hosted by the Archbishop. This is an informal, festive occasion: a time for the Archbishop to meet and to pray with those who are or who will be his collaborators in the ministry of service.

## XII. ROLE OF THE SPOUSE

**DM 16. Wives of deacons who seek employment by a parish where their husband has signed a ministry agreement must follow the policies of the Office of Human Resources.**

The wife of the deacon may volunteer her time to assist in designated aspects of his diaconal ministry.

**DM 17. Consistent with the parish personnel policy on “Hiring of Relatives,” deacons will not directly supervise a position filled by their wives, and vice versa. This includes either paid or volunteer positions.**

A parish is not obligated to hire, support, or commission as a volunteer wives of deacons, nor are deacon’s wives expected or required to volunteer or otherwise work for a parish where their husband has a ministry agreement.

### XIII. CONTINUING FORMATION

#### Benefits of Continuing Formation

Like most professionals, deacons update themselves through continuing formation because they want to feel confident in their ministry. They need to gain perspective on the pressing demands of the ministry and consider ways to enhance their ministry. They return to the ministry better informed and better able to serve.

A complete program of ongoing formation includes all dimensions of a person: human and spiritual, intellectual and pastoral. All dimensions should be developed regularly, at least over a three-year period, if not each year.

#### Expectation for Continuing Formation

Policies for continuing formation of clergy and a schedule of each year’s events are published annually in a document called *The Whetstone* and in its “Update.”

**DM 18. As a minimum requirement, deacons in the Archdiocese of Seattle under the age of sixty-five must complete at least forty-five documented hours of continuing formation averaged over three years; deacons over sixty-five must complete thirty documented hours averaged over three years. Senior Deacons are exempt from the requirement but are encouraged to continue their ongoing formation as a significant means of personal development.**

**DM 19. All newly ordained deacons in the Archdiocese of Seattle must complete the one-year post ordination program, described in detail in *The Whetstone*.**

**DM 20. The Continuing Formation of Clergy Advisory Board, with the approval of the Archbishop, identifies and publishes events that qualify for continuing formation.**

Events which are part of one's pastoral duties—including prayer services and retreats with parish staff—do not qualify as ongoing formation because, to be effective, ongoing formation should occur, in the spirit of the Gospel, in a “place apart”—where there is the chance for refreshment and reflection outside the pressing context of the ministry.

**DM 21. The Continuing Formation of Clergy Advisory Board is composed of priests, deacons, spouses of deacons, and lay people with expertise in theology and education. Members of the Advisory Board, four of whom are appointed by the Archbishop and three of whom are elected by the presbyterate and diaconate community, usually in the Spring, serve for staggered three-year terms.**

**DM 22. The Archbishop approves the programs and speakers proposed by the Assistant to the Vicar for Continuing Formation of Clergy (see FF, “General Applications for Parishes,” regarding speakers).**

#### Continuing Formation Units (CFU)

Events or programs are assigned a certain number of continuing formation units (CFUs). Deacons should consult *The Whetstone* for the information that will help them complete their annual report.

Deacons document ongoing formation by filling out the annual report sent to them by the Vicar for Clergy each year, by discussing it with their supervisor as part of their annual evaluation, and by returning the form to the Office of the Vicar for Clergy by June 30.

Continuing formation events for clergy are planned according to a three-year calendar by the Assistant Director of Continuing Formation of Clergy in consultation with an advisory board. The Archbishop approves the programs and speakers proposed by the Assistant Director of Continuing Formation of Clergy.

**DM 23. All deacons are entitled to an annual stipend approved by the Archbishop for Continuing Formation, provided by the place of assignment, if they are assigned by the Archdiocese of Seattle to work within the Archdiocese on July 1 of any given year.**

Funds for continuing formation may be used for classes, workshops, books, periodicals, convocations and other expenses directly related to professional development and ministry. Continuing formation funds are not to be used to pay for the annual retreat or for expenses associated with Deacon Convocation, which are already paid for by the source of salary. The funds do not need to be used to pay for workshops or

seminars in which parish staff participate. These funds should not be used to purchase computer hardware. However, the funds may be used to purchase software programs that will support ministry.

**DM 24. When the fiscal year ends (June 30 of any given year), any unused portion of the deacon's continuing formation funds will be remitted to the Office of the Vicar for Clergy to be deposited into a separate bank account. The maximum amount that may be accumulated is \$2,500 for each deacon. A statement of the account balance will be provided by the Office of the Vicar for Clergy to each deacon annually.**

**DM 25. Attendance at all sessions of the program for Newly Ordained or Incardinated Deacons fulfills the ongoing formation requirement for the year.**

Accountability

**DM 26. Deacons who have not completed the required number of ongoing formation hours over a three year period will have their ministry agreements revised when the agreements are reviewed by the Office of the Vicar for Clergy.**

#### XIV. PERFORMANCE EVALUATIONS

**DM 27. Deacons are evaluated by their supervisor (who shall be their pastor, priest administrator, or priest moderator) on an annual basis regarding their performance in the areas defined by the Ministry Agreement.**

The purposes of a performance evaluation are to ensure the following:

- 27.a. To provide a structured opportunity for the deacon and his pastor, priest administrator, or priest moderator to discuss the deacon's role in the parish over the past year;
- 27.b. To evaluate the results of the deacon's performance based on the Ministry Agreement, which reflects current responsibilities;
- 27.c. To highlight successes by identifying responsibilities and objectives that are accomplished;
- 27.d. To identify responsibilities that were not completed in a satisfactory manner;



- 27.e. To identify plans for correcting concerns and for promoting future development;
- 27.f. An annual evaluation by the deacon's supervisor will include the following:
- A review of the past year's goals and objectives;
  - An identification of successes and challenges;
  - A development plan for the upcoming year, including continuing education/retreats;
- 27.g. The annual performance evaluation should be completed by June 30. Every three years the annual evaluation is forwarded to the Vicar for Clergy through the Deacon Assistant;
- 27.h. The deacon's supervisor solicits input from staff, ministry leaders and parishioners as appropriate in the areas of the deacon's ministry, including preaching;
- 27.i. The written evaluation by the deacon's supervisor will include:
- A review of the past year's accomplishments and responsibilities that were well;
  - A review of areas of concern or needed improvements;
  - Identification of the need for minor modifications to the deacon's ministry agreement. Substantial changes require a new ministry agreement;
  - The development of a plan for the coming year including continuing formation recommendations as outlined in *The Whetstone*;
- 27.j. The Deacon Assistant will report to the Archbishop through the Vicar for Clergy concerning the status of the deacon's evaluation. When a Ministry Agreement is to be renewed, the Deacon Assistant will meet with the deacon and his supervisor to review the new agreement in the context of the previous annual evaluations.

## XV. CORRECTIVE ACTION

For Deacons with a Ministry Agreement

**DM 28. If a deacon's performance of duties according to his Ministry Agreement is considered unsatisfactory, as ascertained during the annual evaluation or at any time between evaluations, the supervisor will recommend to the Office of the Vicar for Clergy that the Ministry Agreement be revised or, in extreme cases, the faculties of the deacon be revoked until the situation has been satisfactorily addressed.**

The Office of the Vicar for Clergy will meet with the deacon to discuss the terms of a new Ministry Agreement and will recommend those terms to the Archbishop through the Vicar for Clergy. The deacon is entitled to represent himself either in person or in writing to the Archbishop or to the Vicar for Clergy at the time that the revised Ministry Agreement is sent to him.

For Deacons Employed By the Church

**DM 29. The process for taking corrective action with deacons employed by the Archdiocese is the same as the processes defined for lay employees, keeping in mind applicable provisions in canon law.**

- 29.a. The Archdiocese of Seattle's Parish Personnel Policy and Procedure Manual deals with the steps in addressing concerns needing correction and policies related to the termination of employment status for any archdiocesan employee.
- 29.b. For deacons appointed as pastoral coordinators or pastoral life directors, guidelines for pastoral coordinators and pastoral life directors should be followed.
- 29.c. In either case, the supervisor is required to inform the Office of the Vicar for Clergy of any corrective steps taken or any change in employment status of the deacon.

## XVI. ABSENCE FROM THE ARCHDIOCESE

**DM 30. "Should a deacon wish to absent himself from his arch/diocese for 'a considerable period of time,' he should normally obtain the permission of his Ordinary or Major Superior in accordance with the provisions of particular law." (DMLPD, 14)**

## XVII. TRANSFERS

**DM 31. Only the Archbishop assigns, removes or reassigns deacons. Deacons do not change a parish assignment on their own initiative, nor may pastors, priest administrators or priest moderators remove them from their assignment. Deacons may request a transfer from their parish or ministry assignment under the following conditions:**

- 31.a. The deacon's residence changes from the boundaries of the parish or becomes too distant from the location of the ministry assignment; or
- 31.b. The deacon and pastor agree that a change in assignment is in the best interest of the deacon and of the parish/ministry assignment.
- 31.c. If a deacon wishes to be transferred to another parish or seeks a change in assignment, he should
  - Notify the Office of the Vicar for Clergy, in writing, that he is seeking a change;
  - Discuss the matter directly with the pastors, or priest administrators, or priest moderators involved and indicate to them that he will be seeking reassignment. The Deacon Assistant from the Office of the Vicar for Clergy will be the contact person during this process and will facilitate conversations as necessary to ensure understanding by all parties.
  - Follow up the conversations with a letter, restating what has been discussed with them. He should send a copy of that letter to the Vicar for Clergy. No transfers will be processed by the Vicar for Clergy unless he has verification from the Deacon Assistant that this procedure has been followed.
  - Request from the Deacon Assistant a Ministry Agreement Form;
  - Visit and discuss with the pastor, priest administrator, or priest moderator where he is seeking reassignment, and the deacon assistant, the tentative responsibilities which he will have if assigned to the new parish. He should develop a preliminary Ministry Agreement at that time according to procedures under "Assignment."

## XVIII. LEAVES OF ABSENCE

**DM 32. A leave of absence may be granted to a deacon when formally requested in writing to the Vicar for Clergy.**

There are two types of leaves presently granted:

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

### Temporary Leave

**DM 33. After a personal meeting with the Vicar for Clergy the Archbishop may grant a leave for good reasons such as health, study, personal problems, family commitments, change of occupation or parish situation, or temporary dislocation from the Archdiocese.**

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

33.b. A deacon on temporary leave still possesses "good standing" within the Archdiocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). However, faculties cease during this leave and the deacon may not function in any ministerial capacity.

### Administrative Leave

**DM 34. A deacon who is placed on administrative leave by the Archbishop is relieved of all responsibility for an ecclesiastical office or function, as well as participation in active ministry. The deacon's faculties are revoked or cease, pending resolution of the reasons for the leave of absence. He may not function or represent himself as a deacon while the administrative leave is in effect.**

An administrative leave is usually a temporary withdrawal from ministry. Once the reasons for the leave have been addressed and the situation is resolved favorably, the deacon will be returned to active status. Lacking a favorable resolution, the deacon will

either be placed on inactive status indefinitely or even suspended if this is warranted canonically.

## XIX. INACTIVE DEACONS

**DM 35. A deacon is considered inactive if he has not been functioning in an assigned ministry or parish assignment for at least six months and has not requested a leave of absence or sought laicization.**

- 35.a. Inactive deacons should meet with the Office of the Vicar for Clergy to review reasons for inactivity.
- 35.b. Inactivity will result in a recommendation to the Archbishop through the Vicar for Clergy that a leave be granted (see policy on leave of absence) or that the Ministry Agreement be terminated or the faculties be temporarily withdrawn.
- 35.c. The faculties of inactive deacons can be reinstated on a case-by-case basis.

## XX. REACTIVATING DIACONAL MINISTRY

A deacon may seek reinstatement or reassignment by writing to the Vicar for Clergy requesting that the process for re-entry into diaconal ministry be initiated. The Deacon Assistant will clarify with the deacon his reasons for reinstatement, will notify the Archbishop through the Vicar for Clergy of the request, and make a recommendation.

## XXI. SUSPENSION

As provided by canon law, suspension is imposed on a deacon only for very grave reasons.

## XXII. LOSS OF CLERICAL STATE

After it has been received validly, sacred ordination never becomes invalid. A cleric, however, can lose the clerical state by reason of any of the following:

- A judicial sentence or administrative decree which declares the invalidity of sacred ordination;
- The legitimate infliction of the penalty of dismissal;
- A rescript of the Apostolic See; such a rescript is granted to deacons for serious reasons only.

A cleric who has lost the clerical state cannot again become a member of the clergy without a rescript of the Apostolic See.

### XXIII. REQUESTING FACULTIES AND ASSIGNMENT

**DM 36. Deacons who move into the Archdiocese of Seattle wishing to minister within the Archdiocese shall request archdiocesan faculties.**

Until such time as the deacon completes the excardination or incardination process according to the norms of the *Code of Canon Law* and archdiocesan policies and guidelines, he shall remain attached to the arch/diocese in which he is incardinated (*CIC*, c. 271 §2).

- 36.a. To request faculties, the deacon should request a personal interview with the Office of the Vicar for Clergy. If the deacon is married his spouse is expected to be present for the interview. The deacon should present the following:
- A letter of recommendation from the Director of the Diaconate in the arch/diocese from which he came;
  - Copies of all his official documents, faculties received, an overview of the training he received and evaluations while in training, as well as any other evaluations of his ministry after ordination;
  - A letter of recommendation and evaluation of his ministry from his previous pastor, priest administrator, or priest moderator;
  - A letter of recommendation from someone who has worked with him as a deacon in ministry;
  - A resume of his ministry and some reflection on it prepared by the deacon himself.
- 36.b. The deacon must undergo and successfully pass a criminal background check.

- 36.c. The deacon must undergo and successfully pass an evaluation of his preaching. This evaluation will be arranged by the Office of the Vicar for Clergy.
- 36.d. With the approval of the Vicar for Clergy, the deacon should approach his local pastor, priest administrator, or priest moderator to ascertain the possibility of ministering in that parish. If this is agreeable to both, the pastor, the priest administrator, or the priest moderator should then write a letter to the Vicar for Clergy, requesting the services of the deacon and expressing his willingness to accept him.
- 36.e. If the deacon has been unable to elicit a letter of request from his local parish, the Office of the Vicar for Clergy will endeavor to place him.
- 36.f. Upon completion of these steps, the Vicar for Clergy will request that the faculties of the Archdiocese be extended to the deacon. He will then be assigned for a temporary period of six months and during this time he also must attend an Archdiocesan Ministerial Responsibilities workshop. After this probationary assignment, if the deacon, pastor, priest administrator, or priest moderator and the pastoral staff are favorable, a definitive assignment will be made by means of a Ministry Agreement.

#### XXIV. INCARDINATION

**DM 37. The norms of canon law and the approved practices of the Archdiocese are followed in responding to the requests of deacons for incardination.**

The norms and approved practices for incardination are available in Appendix B.

#### XXV. REQUESTING FACULTIES IN ANOTHER ARCH/DIOCESE

**DM 38. With the permission of the Archbishop, faculties may be requested for diaconal ministry in another arch/diocese. The deacon shall remain incardinated in the Archdiocese of Seattle and a yearly evaluation of his ministry shall be required and sent to the Vicar for Clergy.**

- 38.a. Before departing from the Archdiocese, the deacon must notify the Office of the Vicar for Clergy of his future address.
- 38.b. If he plans to be involved in diaconal ministry, he must obtain verification of his ministerial status and a letter of introduction before departure. Further information to assist him will be given at this time.
- 38.c. Upon establishing his residence, he should contact the Director of Deacons in that arch/diocese to ascertain the possibility for diaconal ministry. The local pastor, priest administrator, or priest moderator may assist him in this process.
- 38.d. Should the Director of Deacons support his involvement in Diaconal ministry, a request for the extension of faculties may be forwarded to the local arch/bishop for his approval and signature.

## XXVI. EXCARDINATION

**DM 39. Should a deacon move permanently to another arch/diocese, he should seek excardination from the Archdiocese of Seattle and incardination into the local arch/diocese according to canon law and local requirements.**

- 39.a. The deacon should send a request for incardination accompanied by a letter of support from the Vicar for Clergy and the local pastor, priest administrator, or priest moderator to the arch/bishop of the arch/diocese in which he seeks incardination.
- 39.b. Should the arch/bishop be willing to incardinate the deacon, he is to forward the necessary document to the Archbishop of Seattle. The deacon himself should put this request in writing and forward it to the Vicar for Clergy for the Archdiocese of Seattle.
- 39.c. The Archbishop grants excardination in writing after hearing the recommendation of the Vicar for Clergy.



## XXVII. DIVORCE AND SEPARATION

**DM 40. The deacon should notify the Vicar for Clergy and his pastoral supervisor of a contemplated separation or divorce as soon as possible. The Vicar for Clergy will notify the Archbishop who will be involved throughout the process either personally, or through the Vicar for Clergy. Confidentiality and the norms of canon law must be observed.**

- 40.a. Referral for counseling is available to deacons, wives and families through the resources and consultative services provided within the Archdiocese of Seattle. Referral information can be obtained confidentially through listings available in the Office of the Vicar for Clergy.
- 40.b. USCCB guidelines emphasize the primary importance of a stable and solid marriage to the successful and effective diaconal ministry of the deacon. “A stable marriage and loving family life are positive attributes contributing to this new ministry ... the married deacon must never lose sight of a practical order of priorities: the sacrament of matrimony preceded the sacrament of orders and this established a practical priority in the deacon’s life ... the marriage bond should be enriched by the sacrament of orders, just as public ministry is enriched by married ordained ministers of the Gospel.” (see 1984 *Guidelines*, 107)
- 40.c. Deacons and their spouses, however, are not immune to the stresses, problems and temptations that affect married couples. Yet, by the very nature of his ordination, the deacon assumes a public role and is expected to witness in a special way the meaning of Christian marriage to those whom he serves in the larger family of the parish. While his gifts, talents and generosity can become a source of inspiration, his problems, mistakes and judgments can be a source for scandal and diminish his effectiveness in preaching the Gospel of Christ.
- 40.d. Because of the delicate balance between ordination and marriage and between private life and public ministry, there is need of guidelines for deacons facing marriage difficulties, separation, and/or divorce. Consequently, each deacon or spouse will be treated with pastoral care and respect for their unique situations. These guidelines are an attempt to balance the compassion and gentleness of Christ

with the needs and the good name of the Church, which deacons serve.

- 40.e. The Office of the Vicar for Clergy will meet with the couple, or with an individual, to assess the situation and develop an appropriate response.
- 40.f. If counseling has not been sought by the couple, the Vicar for Clergy will recommend and arrange for such counseling.
- 40.g. A separation or divorce will require an evaluation of the status of the deacon. The Archbishop will normally grant a “Leave of Absence.” During this leave the deacon will obtain appropriate assistance to respond to the physical, emotional, psychological, and spiritual adjustment of his new situation. This assistance will also be available to the spouse of the deacon and minor children.
- 40.h. If a deacon has been legally separated or divorced, he is required to accept the discipline of celibacy. If the invalidity of his marriage has been declared by Church decree, he is required to accept the discipline of celibacy.
- 40.i. Depending on the nature of the case and the absence of scandal, the deacon may or may not be reinstated to “Active” status in the Archdiocese. Each request for reinstatement will be reviewed by the Archbishop and the Vicar for Clergy.
- 40.j. The entire diaconal community, especially the local deanery group, should continue to be present to the deacon, and to his spouse and family, in an appropriate manner.

## XXVIII. REQUIREMENT FOR CELIBACY

USCCB guidelines explain the Church’s teaching on the relationship between the office of deacon and the discipline of celibacy:

The *Code of Canon Law* preserves the traditional discipline of the Church, whereby a married deacon who has been widowed may not enter a new marriage. The bishop and diaconal community will surely provide consolation, understanding, and direction through this painful adjustment. Dispensation from the law can be granted only by the Holy See... Widows of deacons should be given similar sympathetic understanding by the local Church... Unmarried men, upon ordination, make a lifetime commitment to celibacy. They should be instructed in the meaning and value of

celibacy, helped to make such a serious commitment, given concrete and useful advice on dealing with its difficulties and problems and encouraged to develop the spiritual and communal resources necessary to live it faithfully. (1984 *Guidelines*, 100)

A circular letter to diocesan bishops and heads of men's orders from the Congregation for Divine Worship and the Discipline of the Sacraments (June 6, 1997) clarified the conditions that must be met for the granting of a dispensation from the prohibition from remarriage for those deacons who were widowed after ordination. Any one of the following three conditions must be met:

- The great and proven usefulness of the ministry of the deacon to the arch/diocese to which he belongs;
- That he has children of such a tender age as to be in need of motherly care;
- That he has parents or parents-in-law who are elderly and in need of care.

The Archbishop must approve of the request for dispensation, and petition the Holy See for such a dispensation.

## XXIX. SENIOR STATUS

The period of transition into the status of senior clergy is a sensitive time for both the deacon and the Church he serves. It raises three questions about the future:

1. What do I do with the time remaining to me in this life?
2. In what way do I want to contribute to the future of the Church?
3. How shall I move toward eternal life?

Time and attention must be taken to reflect on how the deacon will continue his ministry in ways appropriate to his changing circumstances.

### **DM 41. At any time, a deacon may request a discussion with the Archbishop concerning his future ministry.**

For the good of this church and with respect for the deacon's circumstances, the Archbishop will discuss with the deacon several options for continuing his ministry, for example:

- 41.a. Continuing his present assignment;
- 41.b. Continuing his present assignment with a reduced work load;

- 41.c. Accepting another assignment, such as a chaplaincy, a position on an Archdiocesan commission, or a position in the chancery;
- 41.d. Accepting the status of senior deacon with an assignment appropriate to his changing circumstances.

**DM 42. At the specific request of the deacon and with the approval of the Archbishop, a deacon achieves senior status.**

- 42.a. The deacon will submit a letter requesting senior status to the Archbishop through the Vicar for Clergy.
- 42.b. The Archbishop may meet with the deacon to discuss his future status.
- 42.c. The Archbishop will respond in writing indicating his acceptance or rejection of the request of senior status.

Status of Deacons with Senior Status

**DM 43. Unless otherwise stated, a deacon who has achieved senior status will retain faculties as long as he continues to live within the Archdiocese. The faculties can only be exercised with the approval of the Archbishop through the Vicar for Clergy, in consultation with the local pastor, priest administrator, or priest moderator where ministry is to be exercised.**

The senior deacon and his spouse will be invited to participate in events for the diaconal community such as retreats, continuing formation events, and social events.

**DM 44. It is reasonable and just that a senior deacon be reimbursed for mileage incurred.**

XXX. THE FUNERAL OF A DEACON

A deacon's funeral is an occasion for people and clergy to recognize and honor the deacon's service to the Church and his collaboration with the Archbishop.

**DM 45. Deacons who serve as deacon at the funeral Mass must vest in alb and white stole, as required by liturgical norms.**

**DM 46. Deacons who are not serving a liturgical function may vest and sit with their brother deacons in a section reserved for them.**

**DM 47. Deacons who are not serving a liturgical function and choose not to vest may process with their wives and proceed to a section reserved for them.**

**DM 48. In the event of a deacon's death, the following steps should be taken:**

- 48.a. The pastor, priest administrator, priest moderator, or the family should notify the Vicar for Clergy.
- 48.b. The Vicar for Clergy notifies the Archbishop's Office and the Deacon Assistants so that a date and time for the funeral can be arranged and celebrated by the Archbishop.
- 48.c. A Vigil should be celebrated. It is recommended that this be conducted by other deacons.
- 48.d. The traditional attire for a deceased deacon within the Archdiocese is a suit or an alb with stole.
- 48.e. The Vicar for Clergy or a representative designated by the Archbishop or the pastor of the parish should celebrate the funeral mass. The Office of the Vicar for Clergy notifies the local Dean of the area, who will be invited to attend the funeral service.

### **XXXI. WIVES AND WIDOWS OF DECEASED DEACONS**

**DM 49. Wives and widows of deacons are invited and encouraged to participate in all diaconal activities, which include but are not limited to the annual Retreat and Deacon Day.**

### **XXXII. RECORDS RETENTION**

**DM 50. All deacon records will be retained in accordance with appropriate canon and civil laws and archdiocesan records retention policies.**

## APPENDIX A: THE FUNCTION OF THE DEACON AT MASS

### Before Mass Begins

- Among liturgical ministers assisting the presider, the deacon, whose order has been held in high honor since the early Church, has first place. When present to exercise his ministry, the deacon enters and recesses at the presider's side-by custom at the right side.
- Vestments for the deacon at Mass are:
  - Alb and stole, which is worn over the left shoulder, drawn across the chest, and fastened at the right side.
  - The dalmatic, worn over the stole, is optional for Sunday Mass.
- Vestment colors should retain traditional usage. It is desirable that the color should be used in conformity with the Ordo and the design should match the vestments of the presider.

### Introductory Rites

- In the Procession, if the deacon carries the *Book of Gospels*, he precedes the presider; otherwise, he walks slightly behind and to the right of the presider. When not carrying the *Book of Gospels*, he models proper participation by carrying a hymnal and singing when appropriate.
- The deacon and presider make the proper reverence and go up to the altar. If the deacon carries the gospel book, he omits the reverence (bow) to the altar, places the book of the gospels on the altar, waits to kiss the altar with the presider, and takes his place at the right of the presider. The book may be placed standing and open, or flat on the center of the altar.
- If incense is used at this time, the deacon assists the priest in putting some in the censer and in incensing the altar and cross. After the incensing, he accompanies the priest to the chair, sits next to him, and offers any needed assistance.
- The deacon may announce the invocations of the penitential rite if Form C is used. The deacon does not give the introduction.
- If the Rite of Sprinkling Holy Water is used, the deacon may assist the presider with the sprinkling of the people himself.

## Liturgy of the Word

- The Gospel is proclaimed by the deacon. However, in instances where the deacon does not read or proclaim well, the presider proclaims the Gospel.
- If incense is used, the deacon first assists the presider at the chair as the presider puts incense in the censer during the singing of the gospel acclamation. The one carrying the censer then takes his/her place for the gospel procession.
- The deacon then asks the presider for his blessing saying, “Father give me your blessing” in a low voice. The deacon receives the blessing and goes to the altar and bows; there he takes the gospel book from the altar, raises it and carries it in procession to the ambo accompanied by the candle bearers. If incense is used, the deacon is preceded by the thurifer.
- If the Gospel book is not used, the deacon receives the presider’s blessing and proceeds to the ambo, pausing to bow as he passes the altar, and proclaims the gospel from the lectionary. If incense is used, the server carrying the incense proceeds ahead of the deacon to the ambo.
- At the ambo the deacon, with hands joined, greets the people, either saying or singing, “The Lord be with you”. After the people have made their response, the deacon announces the gospel saying, “A reading from the Holy Gospel according to...” and makes the sign of the cross with his right thumb on the book, on his forehead, lips and breast. After these words, he incenses the *Book of the Gospels* three times: in the center, to the left and to the right.
- After proclaiming the Gospel he says or sings, “The Gospel of the Lord.” He does not elevate the book as he proclaims these words. Then he kisses the book and says inaudibly, “May the words of the Gospel wipe away our sins,” and then returns to his chair, bowing to the altar as he passes it. The *Book of the Gospels* is then put away. It may be left on the ambo or in some other suitable place. It need not be ritually enthroned. **If an Archbishop is present, the deacon does not kiss the book but brings it to the Archbishop to be kissed.**
- The homily should ordinarily be given by the presider, although the deacon may be invited to preach if he has received the proper faculties.
- The deacon may announce the general intercessions. The presider gives the introduction and conclusion to the prayers. The deacon normally announces the intentions at the ambo but

they may also be read at the chair or other suitable place. The cantor or another suitable person may also announce them.

### Liturgy of the Eucharist

- At the Presentation of the Gifts, while the presider remains at the chair, the deacon prepares the altar, assisted by other ministers, with the sacramentary, corporal, purificator, and chalice.
- The deacon assists the presider in receiving the gifts, or this may be done by the deacon alone, or the presider alone.
- At the altar, the deacon hands the paten to the presider. The deacon prepares the chalice at the side of the altar, saying inaudibly: “Through the mystery of this water and wine...” The deacon then hands the vessel to the presider.
  - If more than one vessel is used, for example a chalice and a flagon, the deacon pours a little water into the chalice only.
  - If incense is used, the deacon assists the presider as he puts incense into the censer. The presider then incenses the offerings and the altar. Afterwards, the deacon incenses the presider and the people. An altar server may also do this.
- During the Eucharistic Prayer, the deacon stands near but slightly behind the presider, even when there are priest concelebrants. The proper position of the deacon is always beside the presider. From the epiclesis until the after the priest elevates the chalice, the deacon normally kneels. When the presider genuflects following the words of institution, the deacon bows; when necessary, he may assist the priest with the chalice or the missal.
- As an integral part of the Eucharistic Prayer, the invitation to the Memorial Acclamation is made by the presider.
- At the Final Doxology, said or sung only by the presider, the deacon holds up the chalice as the presider raises the paten until the people have responded, “Amen.”
- At the Sign of Peace, the presider says the prayer for peace and greets the assembly. The deacon then invites all to exchange the sign of peace. The deacon receives the sign of peace from the presider and may extend it to the other ministers near him.



- The deacon may assist in the Fraction Rite by breaking and dividing the host or hosts after the presider has begun to do so and by pouring the Precious Blood. At masses when more than one deacon ministers, and at concelebrated masses, deacons may assist in the fraction rite.
- After the presider's communion, the deacon receives under both species and then assists the presider in giving communion to the other ministers and the people. The deacon receives both species from the presider; he does not self-communicate.
- If communion is given under both species to all, the deacon is normally the minister of the cup. At concelebrated masses, it is preferred that the deacons minister the cup.
- After Communion, the deacon and presider return to the altar to collect any remaining fragments. The deacon takes care of the proper disposition of the remaining hosts and ensures that all the Precious Blood has been consumed. Usually the vessels are taken to the credence table and covered, to be purified following the liturgy.

#### Concluding Rite

- If the Solemn Blessing is given, or the Prayer over the People said, the deacon, with hands joined, gives the invitation, "Bow your heads and pray for God's blessing."
- Immediately after the blessing, the Dismissal is given. The deacon, with hands joined, dismisses the people with appropriate words.
- Then, together with the priest, the deacon venerates the altar with a kiss, makes a profound bow, and departs in a manner similar to the procession beforehand. The deacon usually recesses at the right of the presider.

#### Additional Notes for Concelebrated Masses

- Deacons who are present, but not called upon to function in the celebration, should not vest or occupy a specific place in the liturgy. This will prevent the development of a practice that might appear to be an imitation of concelebration. If a deacon serves as a minister of the eucharist, the deacon should be vested when exercising this ministry.
- In the entrance procession, if the deacon carries the *Book of Gospels*, he precedes all the concelebrating priests.

- At the preparation of the altar and gifts, if incense is used, the presider incenses the gifts and the altar, and the deacon incenses the presider, the concelebrants and the people.
- It is preferred that the deacon minister the cup (*RM*, 61; *GIRM*, 182).

#### Notes for Assisting a Bishop or the Archbishop

- When a bishop or the Archbishop is the principal celebrant, the previous guidelines are to be observed with the following modifications:
- After the proclamation of the gospel, the book is returned to the Archbishop to be kissed. The deacon does not kiss the book.
- The deacon distributes the consecrated bread to concelebrants during the fraction rite. After the concelebrants have communicated, the Archbishop will give communion to the deacon.
- Those wishing to serve as celebrating deacons at diocesan liturgies at the cathedral are invited to participate in special training sessions. Deacons will serve on a three-year basis. Please call the Liturgy Office for further information.

## APPENDIX B: PROCEDURES FOR INCARDINATION

1. Deacons entering the Archdiocese for an extended period of service must declare at their time of arrival their intentions with regard to incardination.
2. Those seeking incardination must undergo the archdiocesan program of evaluation and preparation; this program should not extend beyond three years.
3. Those seeking incardination must have undergone and successfully passed a criminal background check.
4. Those seeking incardination should serve and be evaluated in at least one pastoral setting before permission to incardinate is given.
5. Ordinarily only those with United States citizenship or resident alien status will be considered for incardination.
6. The Office of the Vicar for Clergy oversees the process of incardinating deacons into the Archdiocese of Seattle, ensuring that archdiocesan procedures and policies are followed.
7. The Ad Hoc Incardination Committee advises the Archbishop regarding candidates for incardination.
8. When an extern deacon expresses an interest in seeking incardination in the Archdiocese of Seattle, the Vicar for Clergy will request that the deacon contact his arch/bishop (the excardinating arch/bishop) to request:
  - A testimonial letter ensuring that the deacon is in good standing and has not incurred any ecclesial penalties or suspensions and has been adequately prepared to perform the ministry of deacon.
  - Documentation confirming the permission from the candidate's arch/bishop to minister outside the candidate's arch/diocese in a letter addressed to the Vicar for Clergy.
  - Permission from the candidate's arch/bishop to seek incardination in the Archdiocese of Seattle addressed to the Archbishop. This will be considered a letter of excardination.
9. The Vicar for Clergy will:
  - Ask the candidate to write a personal history of his diaconal vocation, including his reasons for coming to the Archdiocese of Seattle, and his desire to incardinate in this Archdiocese.
  - Ask the candidate to give the Archdiocese written permission to obtain a copy of his official public file including documentation from his formation program, and other records from his home arch/diocese.

- Ask the candidate to provide the names of at least six people for letters of recommendation, three people who have worked closely with him since coming to the Archdiocese of Seattle and three from his previous arch/diocese. This list should include a minimum of two priests, at least one priest from the previous arch/diocese and one priest from the Archdiocese of Seattle. A person from each significant assignment the candidate has had should be included.

Ordinarily, within three months of the candidate's first meeting with the Vicar for Clergy, the information gathering will begin and all paperwork received within one year.

10. Prior to incardination, the candidate will undergo a psychological assessment and a theological assessment. The theological assessment includes an examination of the ecclesiological understanding of the candidate. The candidate will also undergo a medical examination with results reported in writing to the Archbishop. The evaluators will be approved by the Archdiocese of Seattle. The candidate will provide appropriate releases for all information required by the Archdiocese.
11. The Vicar for Clergy will present and review "areas of challenge" to the candidate. Candidates in this situation must:
  - Adequately address identified areas of challenge during the 12 month period following the meeting with the Vicar for Clergy.
  - Work with specific learning goals and measurable objectives established for the candidate by the Vicar for Clergy and explained by the Vicar for Clergy to the candidate.
  - Meet monthly with a representative of the Vicar for Clergy in order to report on his progress regarding his areas of challenge.
  - Participate in a review process overseen by the Office of the Vicar for Clergy. The results of the review will determine whether the candidate has adequately addressed the areas of challenge.
12. The Vicar for Clergy will meet with the candidate to evaluate his progress in facing areas of challenge and presentation of their case to the Archbishop.
13. When the Incardination Committee has completed its review, the Vicar for Clergy will make a final recommendation to the Archbishop regarding each candidate.
14. If the recommendation is affirmative and accepted by the Archbishop, the Archbishop will write a letter to the candidate and to the candidate's arch/bishop indicating his willingness to incardinate him into the Archdiocese of Seattle.
15. The candidate will receive formal notice and a letter of acceptance.

16. The Archbishop will communicate to the presbyterate and to the diaconate community his decision to incardinate the candidate and provide a sign of welcome.

## Summary

1. *Documentation required by canon law:* Each candidate is provided with a list of documents required by canon law in order to be incardinated.
  - Letter of request to come to the Archdiocese
  - Permission of the Archbishop of Seattle to minister
  - Letter of request to Archbishop of Seattle to seek incardination
  - Letter requesting excardination from arch/bishop
  - Letter from excardinating arch/bishop giving permission to seek incardination
2. *A personal history—curriculum vitae:* Candidates are required to fill out a questionnaire pertaining to their personal history, and also to submit a curriculum vitae.
3. *Proof of ordination:* Candidates are required to provide a sealed certificate of ordination from the ordaining entity.
4. *A testimonial letter* showing the applicant's fitness for ministry.
5. *Letters of recommendation:* Candidates are required to provide a list of names of at least six people who will provide letters of recommendation for them. This list must include at least two recommendations from the assignment the candidate has had in the Archdiocese, including the pastor, priest administrator, or priest moderator.
6. *A Pastoral assessment:* The Office for the Vicar for Clergy will ensure that some form of Pastoral Assessment be gathered from at least one of the candidate's assignments in the Archdiocese.
7. *The deacon file:* The candidate will grant permission for the Archdiocese to receive the deacon file from his current arch/diocese of incardination. Any confidential file on a candidate will be sent directly to the Archbishop.
8. *A psychological assessment:* The Office of the Vicar for Clergy will ensure that the candidate undergoes a psychological assessment prior to being incardinated into the Archdiocese. This is in addition to any psychological assessment required by the Archdiocese when the candidate arrived as an extern deacon in the Archdiocese.
9. *A theological interview:* Each candidate will participate in a theological interview prior to being incardinated.
10. *A physical examination:* The Office of the Vicar for Clergy will provide for each candidate to receive a physical examination prior to being incardinated.

11. *Testimonial letter*: Candidates are asked to ensure that their testimonial letters remain current.
12. *Criminal background check*: Proof in file of successfully passing a criminal background check.
13. *Attendance at Ministerial Responsibilities Workshop*: Candidates are required to provide proof of attendance at an Archdiocesan sponsored Ministerial Responsibilities Workshop.