

Permanent Deacon Handbook and Policy Manual



Diocese of Saginaw

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FOREWORD

This handbook and policy manual is designed to assist Pastors, Directors of Parish Life, sacramental ministers, parish and diocesan staff, and especially members of the permanent deacon community (including wives of permanent deacons) to become familiar with the policies and procedures of the Diocese of Saginaw for permanent deacons. Any topics not addressed in this handbook should be referred to the Office of the Permanent Diaconate.

It is always possible that updates will be made to this document. Changes will be communicated and explained to the permanent deacon community, as well as to parish and diocesan leaders.

Special thanks to the permanent deacons who served on an *ad hoc* committee to assist with the first draft of this document, as well as to the Office of the Diaconate in the Archdiocese of Cincinnati for kindly sharing their handbook. Some elements from that document have been incorporated into this handbook and policy manual for the Diocese of Saginaw.



Pope Francis on the Permanent Diaconate

“Permanent deacons are not second-level priests.

They are part of the clergy and live their vocation in and with their family.

They are dedicated to the service of the poor, who carry within them the face of the suffering Christ.

They are the guardians of service in the Church.

Let us pray that permanent deacons, faithful in their service to the Word and the poor, may be an invigorating symbol for the entire Church.”

- Pope Francis’ prayer intention, May of 2020

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 permanent 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 permanent 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 permanent deacons always attentive to the needs of the faithful by teaching them to come to know the value of prayer.

MARY,

Teacher of humility, who by constantly knowing yourself to be the servant of the Lord you were filled with the Holy Spirit. Make permanent 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 permanent deacons good and faithful servants, by teaching them the joy of serving the Church with an ardent love.

(The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America, 1998)

TERMS REGARDING DIACONAL STATUS

- FACULTIES:** Faculties are 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 diaconal ordination or assignment in the Diocese of Saginaw, diaconal faculties are granted by the Bishop of Saginaw.
- ACTIVE:** A permanent deacon who is ministering within the parish/institution/ministry to which he is assigned and is fulfilling ministerial and/or staff functions.
- SENIOR STATUS:** A permanent deacon who, because of age or infirmity, has been granted Senior Status by the Bishop of Saginaw. He may still periodically minister in the parish to which he was assigned in the manner acceptable to him and his Pastor or Director of Parish Life.
- RETIRED (FROM MINISTRY):** A permanent deacon who, because of age or infirmity, either has requested and been approved by the Bishop of Saginaw to withdraw from diaconal ministry, or has been directed to cease diaconal ministry by the Bishop. Faculties as a permanent deacon are revoked when he retires from diaconal ministry. The chancery will notify the permanent deacon with confirmation of this status.
- LEAVE OF ABSENCE:** TEMPORARY – A permanent deacon who, at his own request, has been granted permission by the Bishop to withdraw from active ministry for a fixed period of time.
- ADMINISTRATIVE – A permanent deacon who has been relieved of all responsibility by the Bishop or his representative from any ecclesiastical office or function, as well as participation in diaconal ministry. He may not function or represent himself as a permanent deacon while this status is in effect.
- SUSPENDED:** Due to a specified concern, a suspended permanent deacon may not function as a permanent deacon in any parish of the diocese or outside the diocese. The Bishop will issue a letter notifying the permanent deacon of the suspension of faculties.
- LAICIZED: (LOSS OF CLERICAL STATE)** A cleric who voluntarily or involuntarily is returned to the lay state. The chancery will notify the permanent deacon of this status.

I. Overview of the Permanent Diaconate

Vocation and Purpose: A permanent deacon is called to be an icon of Christ the Servant, ministering under the authority of the diocesan Bishop. Along with advancing missionary discipleship and evangelization in various ways, a permanent deacon carries out ministry in the areas of Word, Worship and Service (especially through the spiritual and corporal works of mercy).

Reports to: Ultimately, a permanent deacon is under the authority of, and answers to, his Bishop – in keeping with the promise of obedience he made to the ordaining Bishop and his successors at his ordination. In a secondary way, he reports to his Pastor or Director of Parish Life if assigned by his Bishop to a parish, or to his immediate supervisor if assigned to a Catholic School or diocesan-level ministry.

Major Areas of Responsibility: Word, Worship and Service constitute the three general areas of responsibility for every permanent deacon. Other responsibilities are specified in his annual ministry agreement with his Pastor or Director of Parish Life, and also in his job description if he is employed by a parish, Catholic School or the Diocese of Saginaw.

Summary of Ministry Expectations: The permanent deacon is to carry out his ministry and lead his life mindful that he is an official representative of the Catholic Church. He is called to be Christ-like at all times, whether he is serving within the confines of a church building, working in his profession, or taking time for recreation. As a cleric, he is to avoid any messaging that is not in accord with the Gospel and official Catholic teaching and which could be controversial, scandalous or potentially divisive (such as partisan political messages or criticisms of Church teaching and discipline) – whether from the ambo, through social media, or in his everyday interactions. Spouses of permanent deacons are also asked to avoid such messaging, as are men in diaconal formation along with their spouses. Deacons are called to model their lives after the joyful simplicity, modesty and prayerfulness of Christ who, out of love, “did not come to be served but to serve” (Mt 20:28).

Faculties of a Permanent Deacon

At the time of ordination or incardination, permanent deacons of the Diocese of Saginaw receive their faculties from the Bishop of Saginaw. (See Appendix 1 for a more detailed overview of faculties.)

Title of a Permanent Deacon

“Although various forms of address have emerged with regard to deacons, the Congregation for the Clergy has determined that in all forms of address for permanent deacons, the appropriate title is ‘Deacon’” (*The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States of America*, 2nd ed., no. 93). Therefore, the term “Reverend Mister,” which is sometimes used for transitional deacons, should not be applied to permanent deacons.

Correct: Deacon John Smith

Incorrect: Rev. Mr. John Smith

Prayer Life of the Permanent Deacon

In addition to a generous life of personal 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. Permanent

deacons are obliged to pray for the universal Church” (*National Directory*, 2nd ed., no. 95). The Liturgy of the Hours is the official prayer of the Church, and faithfulness to this prayer gives direction to a permanent deacon’s life as a minister.

Clerical Attire

Although permanent deacons are ordained clerics, “the *Code of Canon Law* does not oblige permanent deacons to wear an ecclesiastical garb” outside of the liturgy (*National Directory*, 2nd ed., no. 94). “Further, because they are prominent and active in secular professions and society, the United States Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and matters of lifestyle. Each diocesan Bishop should, however, determine and promulgate any exceptions to this law based on certain ministerial situations, as well as specify the appropriate clerical attire if it is to be worn” (*ibid*).

The policy in the Diocese of Saginaw is that, ordinarily, a permanent deacon’s attire outside of liturgical roles should be that of a layman and in good taste. However, if he is in a setting where clerical attire would be important or beneficial for his ministry, the permanent deacon has the option to wear a clerical shirt and collar with dress pants, along with an official name badge issued by the Diocese of Saginaw identifying him as a deacon. The badge’s purpose is to lessen the likelihood of him being mistaken for a priest. Ministerial settings where clerical attire are permissible include:

- Chaplaincy or ministry in hospitals, prisons, nursing homes, etc.
- Catechetical settings where the deacon instructs the faithful – such as OCIA, sacramental preparation, etc.
- Presiding at Vigils for the Deceased
- Bringing the Eucharist to the homebound
- Presiding at prayer or liturgical services where liturgical vestments are not prescribed
- Running parish or Catholic school meetings as a Director of Parish Life
- Attending meetings or events as the chaplain of a Catholic organization
- Street Evangelization

This permission is intended to help those receiving the above ministries from a deacon by identifying him as a member of the clergy. It is also meant to help permanent deacons more readily enter places that are at times restricted to members of the clergy, such as hospital rooms, nursing homes, prisons and jails.

However, a permanent deacon shall not wear clerical attire while engaged in the pursuit of his secular profession or when involved in personal or leisure activities, either when alone or with his family. Civilian attire remains the norm outside of the above-mentioned ministerial exceptions.

The care of personal clothing is the responsibility of the permanent deacon. If a permanent deacon purchases vestments, they belong to the permanent deacon. If the vestments are purchased by the parish, they belong to the parish. The parish should cover the cost of dry cleaning for all vestments of a permanent deacon assigned to that parish, even if they belong to the permanent deacon.

II. Married, Celibate and Widowed Permanent Deacons, Spouses, and Widows of Deacons

A Note about 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. The married deacon must always remember that through his sacramental participation in both vocational sacraments, first in Matrimony and again in Holy Orders, he is challenged to be faithful to both. With integrity, he must live out both sacraments in harmony and balance. . . . ‘By facing in a spirit of faith the challenges of married life and the demands of daily living, [the married deacon and his family] strengthen the family life not only of the Church community but of the whole of society’” (*National Directory*, 2nd ed., no. 74).

The wife and family of a married permanent deacon are in a position to offer their support and guidance in several ways. For example, they may be called upon to manage some activities at home which the permanent deacon is unable to attend to on a particular day due to a ministerial obligation. At the same time, it may also be necessary for the permanent deacon’s wife and/or family to help him say “no” to some of the requests made of his time, and to keep the order of his priorities in balance: God, wife, family, job, diaconate.

A Note about Celibate Permanent Deacons

“If the celibate permanent 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 permanent deacon’s pastoral love and his sexuality. ‘Celibacy should not be considered just as a legal norm . . . but rather as a value . . . whereby [the celibate deacon] takes on the likeness of Jesus Christ . . . as a full and joyful availability in his heart for the pastoral ministry’” (*National Directory*, 2nd ed., no. 77).

The celibate permanent deacon, whether he has been single throughout his life, received an annulment from a marriage, or has become a widower following ordination, needs to experience support from his family, friends, members of his parish, and the permanent deacon community as he carries out ministry and serves the needs of others. It is their role to offer friendship and help him appreciate his strengths and limitations in ministry – and to encourage him to limit his ministerial activities in order not to neglect his own spiritual and human needs. It is important for the celibate permanent deacon to foster the friendship and support every human person needs.

A Note about the Spouses of Permanent Deacons

The second edition of the *National Directory* speaks of “the importance of ongoing formation of the wives and families of deacons and to provide formation resources and opportunities for them. A family life perspective remains an essential point of reference for them. Care must, however, be exercised so that ‘the essential distinction of roles and the clear independence of the ministry’ are maintained” (*National Directory*, 2nd ed., no. 255). Fostering common understanding and offering opportunities for diaconal spouses (and families) to be enriched is important since, as they support their husbands in diaconal ministry, they should receive support as well.

A Note about Care for Widowed Deacons and the Widows of Deacons

“Those deacons who are recently widowed face unique challenges in their new life situation” (*National Directory*, 2nd ed. no. 264). The Office of the Permanent Diaconate is to offer widowed deacons, as well as the widows of deacons, support and accompaniment in addition to helpful resources for grieving and for living the single life. The support of the other deacons and their families is an invaluable help for a deacon experiencing the death of his spouse and for the widow of a deceased deacon. Widows of deceased permanent deacons are to be invited to gatherings of deacons whenever it is appropriate.

III. Compensation

Permanent deacons do not receive financial compensation from the Diocese of Saginaw by virtue of their ordination. However, if a permanent deacon is hired to serve in a paid position on a parish, Catholic school, or diocesan staff, he then receives income as an employee of that particular entity.

Gratuities

A monetary gift offered to a permanent deacon in connection with the celebration of baptism, funeral rites or the sacrament of Holy Matrimony outside of Mass, sacramentals (or on other occasions when he is exercising diaconal service) may be kept by the permanent deacon, even if serving as the Director of Parish Life. However, the permanent deacon should clarify with the donor as to whether the gift is given to the deacon or to the parish – and to honor the donor’s wishes. If retained by a permanent deacon, such offerings are considered by the Internal Revenue Service to be taxable income.

Mileage

Any mileage incurred in carrying out diaconal ministry on behalf of a parish, Catholic school or the Diocese of Saginaw is to be reimbursed by the parish, Catholic school or Diocese at the diocesan published rate. The permanent deacon is required to submit the necessary documentation for reimbursement.

Annual Parish Allowance for Ongoing Formation and Annual Retreat

In the Diocese of Saginaw, fully active permanent deacons are required to complete 20 hours per year of ongoing formation and attend an annual retreat. Senior deacons are required to attend an annual retreat but are only encouraged, not required, to take part in ongoing formation. Those who have retired from diaconal ministry are welcome, but not required, to take part in the annual retreat and ongoing formation.

An annual personal and professional development allowance should be provided to an active or Senior permanent deacon by the parish to which he is assigned for his diaconal ministry, even if he is employed by the Diocese of Saginaw, a Catholic school or another parish.^a There are five aspects of ongoing personal/professional development: spiritual, human, intellectual, pastoral and diaconal. All five areas may be addressed in the use of the annual allowance. The allowance can be used for courses, workshops,

^a With the approval of the Bishop of Saginaw, the current annual sum that a parish is to provide for each active and Senior permanent deacon’s annual retreat and ongoing formation is \$500.

books, ministry-related software, and retreats – including the annual retreat and reimbursement for mileage to the retreat.

Compensation and Dual Assignments

If a permanent deacon has a full-time or part-time position on the diocesan staff, he may also be assigned by the Bishop of Saginaw to a role of diaconal service at a parish. In this case, if the deacon wishes to take time away from his work as a diocesan staff employee to carry out diaconal ministry for his parish, he would need to use All Purpose Leave. A dual assignment also means that the permanent deacon's parish – not the diocesan office in which the permanent deacon works – is responsible for mileage reimbursement and other reimbursements connected with his diaconal service on behalf of the parish. As stated above, the parish is also responsible for providing the permanent deacon with an annual sum for his annual retreat and ongoing formation

IV. PERMANENT DEACON ASSIGNMENTS

Deacon Assignment Board

“It may be desirable for the diocesan Bishop to establish a deacon assignment board to assist him in assigning and evaluating deacons. Its role would be analogous to that of the priests' personnel board, which assists the diocesan Bishop in ascertaining appropriate and suitable assignments based on the needs of the particular Church and the capabilities of the individual. The establishment of a deacon assignment board could be a valuable resource to the diocesan Bishop and Director of the Permanent Diaconate. If constituted, the diocesan Bishop or, in his absence, a priest cleric designated by the diocesan Bishop (e.g., his vicar general, vicar for the clergy) chairs this board. This board should maintain appropriate links to other diocesan entities to ensure a collaborative and integrative approach to the understanding and use of deacons and diaconal ministry throughout the diocese” (*National Directory*, 2nd ed. no. 304).

To assist the Bishop of Saginaw in assigning permanent deacons, the deacon assignment board reviews (at least annually) current permanent deacon assignments and makes recommendations to the Bishop of Saginaw for any pending assignments or changes in assignments. The board members, approved by the Bishop of Saginaw, also assist with recommendations in cases where a permanent deacon is seeking to be re-assigned. This will allow for permanent deacons to be assigned or re-assigned in view of the needs of the diocese, and in keeping with the particular gifts of the permanent deacon, after due consultations. The board will also have a key role in monitoring (on an annual basis) whether permanent deacons 70 years of age and older are well suited to continue in active diaconal ministry. This is discerned by means of dialogue with the permanent deacon, his wife (if married), and his Pastor or Director of Parish Life. If the deacon is to continue in active ministry after the age of 70, the Bishop assigns the deacon on a year-to-year basis.

1. A permanent deacon's assignment in the Diocese of Saginaw will be made by the Bishop in consultation with his Pastor or Director of Parish Life (and/or other supervisor, if applicable), the Director of the Permanent Diaconate, the Coordinator of Permanent Diaconate Formation and Ministry, the deacon assignment board, the permanent deacon, and the deacon's spouse if he is married (as well as any other relevant parties).

2. All assignments must take into prayerful consideration:
 - The will of God and the promptings of the Holy Spirit
 - The gifts the Lord has given to a particular permanent deacon
 - The needs of the Diocese of Saginaw
 - The needs of the regional vicariate and particular parishes
 - The proximity of the assignment to the permanent deacon's residence
 - The spiritual, physical, and psychological capabilities/limitations of the permanent deacon
 - The permanent deacon's circumstances, such as his ministerial desires, skills, time constraints, and family situation, including the possible impact on the wife and children of a married deacon

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

3. The criminal background check and training in safe environment should occur before the aspirancy year. The aspirant, candidate or permanent deacon is to remain in compliance with Diocese of Saginaw's retraining and renewed criminal history background checks.
4. An official letter of assignment will be sent to the permanent deacon, his Pastor/Director of Parish Life or the supervisor of the institution of assignment, the Chancellor, and the Office of the Permanent Diaconate.
5. Assignments will be announced in accord with diocesan policy. The period of assignment will typically be three years.
6. Even if a permanent deacon has a position on the diocesan staff, he will normally also be assigned by the Bishop of Saginaw to diaconal service at a parish.

V. Annual Ministry Agreement

With due respect to the faculties a permanent deacon receives by virtue of his ordination or at his time of assignment by the Bishop of Saginaw, a permanent deacon still active in ministry (including a deacon with Senior status) is required to dialogue with his Pastor or Director of Parish Life and then fill out an official ministry agreement each July (see Appendix 3), specifying his exact role(s) and duties. A copy of this annual agreement should be provided to the Office of the Chancellor of the Diocese of Saginaw each year by July 31. **Note: A permanent deacon assigned as a Director of Parish Life is exempt from the requirement of an annual ministry agreement.**

VI. Ongoing Formation for Permanent Deacons

Permanent deacons are called to constantly grow through ongoing formation. "The goal for this stage of formation is to responsibly address the various aspects of a deacon's ministry, the development of his personality and, above all, his commitment to spiritual growth" (*National Directory*, 2nd ed., no. 251). Furthermore, there are "particular matters relevant to the newly ordained" so it is necessary that "a program be planned for the first five years of their ministry..." (*ibid*, no. 263). In the Diocese of Saginaw, fully active permanent deacons are required to complete 20 hours per year of ongoing formation and attend an

annual retreat. Deacons with Senior status or deacons who are retired from diaconal ministry are exempt from the requirement for ongoing formation, although those with Senior status are still required to make an annual retreat. The annual personal and professional development allowance is provided by the parish to which he is assigned for his diaconal ministry. There are five aspects of ongoing personal/professional development: spiritual, human, intellectual, pastoral and diaconal. All five areas should be addressed in the use of the annual allowance. The allowance can be used for courses, workshops, books, ministry-related software, and retreats, including the annual retreat.

Spiritual: An annual retreat is required for all active permanent deacons. Other opportunities for spiritual growth include Spiritual Direction, Prayer/Spirituality Workshops, books or subscriptions.

Human: Workshops, books or subscriptions that help the permanent deacon to grow in self-knowledge, self-care, etc.

Intellectual: Workshops, books, ministry-related software or subscriptions that help the permanent deacon to continue to grow in knowledge of the Catholic Faith and various aspects of ministry, especially evangelization which the Church holds up as an urgent priority in these times.

Pastoral: Workshops, books, or subscriptions that assist the permanent deacon to gain more tools for working with couples and families, visiting the sick, the homebound, the incarcerated, etc.

Diaconal: Workshops, books, or subscriptions that assist the permanent deacon to continue to stay updated and grow in his diaconal ministry, including Homiletics.

Note: If the permanent deacon is serving as a Director of Parish Life and his position entitles him to professional development funds, he should not request additional funds in view of his status as a permanent deacon.

Retreats and Spiritual Direction Services

According to Canon 276, permanent deacons are “...bound to make a retreat according to the prescriptions of particular law....” All active permanent deacons of the Diocese of Saginaw are required to make an annual retreat. Retired deacons are welcome, but not obligated, to attend the annual retreat. Unless otherwise specified, spouses of married deacons are also welcome and encouraged to take part in the annual permanent deacon retreat, as are the widows of deceased permanent deacons.

The annual diocesan retreat for permanent deacons is normally three sequential days. The expectation is that all active permanent deacons will attend one retreat each year, the cost of which is covered by the allowance he receives from the parish to which he is assigned. This annual retreat does not count towards the required 20 hours of annual ongoing formation required for active permanent deacons.

The expectation is that a permanent deacon has regular spiritual direction. If this involves a cost, it can be reimbursed out of the yearly parish allowance for annual retreat and ongoing formation.

VII. Assistance Programs

Debt Management Assistance

Should a permanent deacon encounter difficulties in personal finances, we encourage him to contact the Office of the Permanent Diaconate. While the Diocese does not have a specific program for permanent deacons regarding debt management, a referral may be made to qualified professionals who can provide debt counseling and other help as needed in time of financial hardship.

Alcohol/Chemical Dependency and Other Addictions

Dependency takes many forms, including alcohol, various drugs, pornography, gambling, and other high-risk addictive behaviors. The permanent deacon himself may be suffering from an addiction or he may be deeply affected by a spouse, a parent, or a child with these dependencies. All of those affected by addictions can benefit from professional assistance.

Should individuals or family members within the permanent deacon community need the services of a trained counselor, they may contact the Office of the Permanent Diaconate for assistance in locating one.

The following procedures are typically followed should a situation involving dependency problems arise:

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

The spouse of the permanent 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 Permanent Diaconate.

The Pastor, Director of Parish Life, or supervisor where the permanent deacon is assigned should notify the Director of the Office of the Permanent Diaconate if they are aware that the deacon is struggling with a dependency problem.

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

2. Following a meeting with the Director of the Office of the Permanent Diaconate, a determination will be made whether the permanent deacon should continue in active ministry at this time.
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 Permanent Diaconate will recommend to the Bishop a course of action that will allow the permanent deacon to focus 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 a serious health or safety concern, the Director of the Office of the Permanent Diaconate will recommend appropriate action to be taken.

Marriage Difficulties

If a permanent 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 permanent deacon has the responsibility to notify the Director of the Permanent Diaconate to discuss the matter.

The spouse of the permanent deacon who recognizes a serious problem should exercise her right to

bring the matter to the attention of the Director of the Permanent Diaconate.

The Pastor, Director of Parish Life, or supervisor where the permanent deacon is assigned should notify the Director of the Permanent Diaconate when they become aware of a marriage difficulty.

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

2. Following a meeting with the Director of the Permanent Diaconate, a determination will be made whether the permanent deacon should continue in active ministry at this time. Resources for counseling will be recommended to the permanent 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 Permanent Diaconate will recommend to the Bishop a course of action that will allow the couple to focus 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 if causal responsibility on the part of the permanent deacon is judged to be grave because of perceived abuse, infidelity, criminality, pathology, etc., the Director of the Permanent Diaconate will recommend appropriate action to be taken.

Separation in a Marriage

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

1. The permanent deacon must notify the Director of the Permanent Diaconate.

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

The Director of the Permanent Diaconate will contact all parties who need to be notified, including the Bishop of Saginaw and the Pastor/Director of Parish Life/supervisor where the permanent deacon is assigned.

2. The Director of the Permanent Diaconate will initiate a meeting with the permanent deacon. A determination will then be made to what extent the permanent deacon should continue in active ministry. Resources for counseling will be made available to the permanent 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 permanent deacon is reminded that behavior appropriate to his marital and diaconal promises is required by Divine and Church Law.
5. In the event that the permanent deacon is determined to be responsible for causing grave marital problems, the Director of the Permanent Diaconate will recommend to the Bishop one of the following courses of action: curtailment of pastoral duties, leave of absence, inactive status,

suspension or laicization.

Divorce

If a divorce occurs:

1. The permanent deacon must contact the Director of the Permanent Diaconate.

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

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

2. Resources for counseling will be recommended to the permanent deacon, spouse, and children.
3. Ordinarily, a six-month leave of absence will be required.
4. Should the permanent deacon, after consultation with the Director of the Permanent Diaconate, return to ministry, reassignment to a different parish may occur.
5. In the event that the permanent deacon himself encounters grave difficulties due to abuse, infidelity, criminality, or pathology, etc., and/or if scandal has been caused, the Director of the Permanent Diaconate will recommend to the Bishop an administrative leave of absence or laicization.
6. The permanent deacon must fulfill all financial and paternal responsibilities as required by the civil court.

VIII. Policy for the Protection of Children, Young People, and Vulnerable Adults

All clergy must follow the diocesan “Policy for the Protection of Children, Young People, and Vulnerable Adults” which is available online at <https://saginaw.org/office-child-and-youth-protection>. The Diocese of Saginaw is committed to complying with the Charter for the Protection of Children and Young People established by the United States Conference of Catholic Bishops in 2002. The Charter contains a comprehensive set of procedures for addressing allegations of sexual abuse of minors by Catholic clergy. Also included are guidelines for reconciliation, healing, and accountability. Based on this Charter, the Diocese of Saginaw Safe Environment program has three essential components:

1. Screening & Ministerial Standards, which work toward prevention of child sexual abuse. These measures include criminal background checks for all employees and for all church volunteers who have regular or frequent contact with minors. A Code of Conduct describes appropriate boundaries and other obligations for clergy, all employees of the Diocese, and all church volunteers who have contact with minors.
2. Safe Environment Training, which is comprised of measures which help individuals recognize and prevent abuse by teaching the signs of possible abuse and the diocesan safe environment policies. Training sessions for adults are offered throughout the Diocese and are open to all who wish to receive the training. Diocesan schools and religious education programs have programs for minors and their caregivers.

3. Outreach & Victim Assistance, which occurs when allegations of child sexual abuse by clergy are received. The Policy for the Protection of Children, Young People, & Vulnerable Adults in the Diocese of Saginaw provides information from the time of receiving an allegation to notification of the appropriate individuals, and the involvement of the Review Board. Also, this Policy summarizes the role of the Victim Assistance Coordinator who, through Catholic Family Service, a separately incorporated professional care provider, assists and advocates for victims of sexual abuse by clergy.

The Diocesan Review Board advises the Bishop on specific cases of abuse and on policies to promote a safe environment for children, recommending modifications as appropriate.

Permanent deacons are required to complete this program and to update their Safe Environment training in compliance with the diocesan policy.

IX. Retirement, Leave of Absence and Loss of the Clerical State

Retirement from Diaconal Ministry

Upon a permanent deacon turning 70, or if legitimate concerns are evident prior to that time about his ability to serve as a deacon, the Director of the Permanent Diaconate, Coordinator of Permanent Diaconate Formation and Ministry, and/or the deacon assignment board (see below) will reach out and discern with him, his spouse (if married), and his Pastor or Director of Parish Life whether he should retire from active diaconal ministry due to health or other reasons. The results of this discernment will then be shared with the Bishop of Saginaw. If the Bishop allows the permanent deacon to continue exercising diaconal ministry at the parish level, the deacon's status should be evaluated by the Director of the Permanent Diaconate and the Permanent Deacon Assignment Board each year going forward.

Leaves of Absence

There are two types of leaves currently granted:

- a. Temporary - for a fixed period.
- b. Administrative – for an undefined period, with return to ministry dependent on the determination of the Bishop, the permanent deacon’s request, his suitability for ministry, and the availability of assignment.

a. Temporary Leave of Absence

1. A leave of absence may be granted to a permanent deacon when formally requested in writing to the Director of the Permanent Diaconate. After a personal meeting with the Director, a leave may be granted by the Bishop for reasons of health, study, personal problems, family commitments, change of occupation or parish situation, or a temporary move away from the diocesan territory.
2. Such a leave will be granted by the Bishop 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 permanent deacon may request a return to active ministry before the agreed upon expiration date.
3. A permanent deacon on temporary leave still possesses “good standing” within the Diocese of

Saginaw. He is encouraged to participate in all activities of the diaconal community (social, spiritual, formational). In some situations, faculties may cease during this leave and the permanent deacon may not be permitted to function in any ministerial capacity. This is to be determined by the Bishop in consultation with the Director of the Permanent Diaconate.

b. Administrative Leave

1. A permanent 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 permanent deacon while this is in effect.
2. This is usually a temporary withdrawal from ministry. Faculties are permanently suspended or reinstated, pending resolution of the administrative leave of absence.
3. If the matter is resolved favorably, the permanent deacon will be returned to the “active” status.

Loss of Clerical State

1. In accord with current canonical legislation and the praxis of the Dicastery of Clergy, the request of a Permanent 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 Permanent 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 Permanent deacon or due to external factors.
 - c. The “*votum*” of the Bishop of incardination concerning the facts of the situation 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 instructors and colleagues from the time of formation and the period of diaconal ministry.
 - e. The acts from the diocesan 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 permanent 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 permanent deacon has acted in a manner about 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.

- 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*

X. Miscellaneous

Support Groups

“By virtue of their ordination, a sacramental fraternity unites deacons. They form a community that witnesses to Christ, the Deacon-Servant. ‘Each permanent 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*, 2nd ed., no. 59).

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

Cell Phone and Addresses

Each permanent deacon’s cell phone number, home address, mailing address and e-mail address should be made known to the Bishop’s Office, the Office of the Permanent Diaconate, and his Pastor or Director of Parish Life. If any of this information changes, he should promptly notify the above-mentioned parties.

Computers and Smart Phones

Computers and smart phones are now commonly used by permanent deacons. For deacons serving at a parish, Catholic School or in a diocesan position, any files containing financial, ministerial, personnel or personal data must be protected with passwords and other appropriate security measures. Before departing, all files and programs specific to that parish, school or the Diocese of Saginaw must be copied and given to the parish, school or diocese – then deleted from all personal computers, laptops, tablets, smart phones or other devices.

Social Media

Permanent deacons are encouraged to use social media to evangelize. However, they should avoid any messaging outside of the Gospel and official Catholic teaching which could be controversial, scandalous or potentially divisive (such as partisan political messages or criticisms of Church teaching and discipline). Spouses of permanent deacons are also asked to avoid such messaging, as are men in diaconal formation and their spouses. (See Appendix 2 for the diocesan Social Media policy.)

Orientation for Parishes Receiving a Permanent Deacon for the First Time

To help avoid misunderstandings, an official from the Office of the Permanent Diaconate and/or another diocesan staff member with knowledge of the diaconate should meet with the staff of a parish or Catholic school that is receiving a permanent deacon for the first time, so that the permanent deacon's role can be

sufficiently explained. (This is especially important when a permanent deacon is asked to serve as a Director of Parish Life.)

Conflict Resolution

If a permanent deacon assigned to parish ministry is experiencing a conflict with the Pastor, Director of Parish Life, or member of the parish staff – or if any of them are experiencing a conflict with him – the following sequence of steps to address the conflict should be undertaken:

1. Through charitable and honest dialogue, a resolution should be pursued at the local level.
2. If either party believes that sincere attempts to find a resolution have not been successful, either party is encouraged to contact the Office of the Permanent Diaconate so that a resolution can be pursued.
3. If, after step 2, an agreeable resolution has not been found, the Office of the Permanent Diaconate will bring the matter to the attention of the Office of the Bishop.

Jury Duty

Permanent deacons who are called to jury duty will need to respond according to their own judgment. They may agree to serve, except in cases in which capital punishment is a possibility. In such cases, they should ask to be excused on the grounds that they could not vote to impose the death penalty (cf. Pope Francis' revision of no. 2267 of the *Catechism of the Catholic Church*). Likewise, deacons who do not wish to serve on a jury can seek an exemption on the same basis as any other citizen, such as a particular hardship.

Parish Pastoral Council

A fully active or senior permanent deacon who shares in the pastoral care of the parish, but is not an employee of the parish, may serve as an *ex officio* member of the Parish Pastoral Council (cf. Canon 536).

Diaconal Service outside of the Diocese of Saginaw

There may be occasions when a permanent deacon is outside of the Diocese of Saginaw on vacation or as the result of an invitation to witness a marriage or to preside at a baptism or funeral outside of Mass. The permanent deacon should check with the (Arch)diocese where he wishes to carry out diaconal service well in advance to make sure all (Arch)diocesan and governmental requirements are fulfilled, especially with regard to weddings – since some States have particular regulations for religious weddings to be recognized as legal by the government.

If he will be serving outside of the diocese as a deacon, the permanent deacon should contact the Office of the Chancellor as early as possible to obtain the necessary Letter of Good Standing. The permanent deacon should provide to the Chancellor the purpose of his request, the name of the (Arch)diocese and the parish where his diaconal service is being carried out, the name and e-mail address of the person to whom the Letter of Good Standing should be addressed, and the duration of his stay in that (Arch)diocese. In the case of baptisms, weddings or funerals, the date and time of the service should also be specified, as well as the name of the party to be baptized and his/her parents or guardians, the complete names of the bride and groom, or the name of the deceased

XI. Performance Evaluation Forms A, B and C and Feedback on Homilies

1. Performance evaluations should occur at least annually in June or July, and should be conducted by the permanent deacon's Pastor or Director of Parish Life.
2. Performance evaluations presume written ministry agreements and clear lines of supervision and accountability.
3. Performance evaluations should include self-evaluation, as well as that of the immediate supervisor, and input from appropriate external sources.
4. Feedback from performance evaluations is oriented towards the mutual growth of the deacon and his immediate supervisor.
5. There is also a specific form for offering feedback on the homilies of a permanent deacon.

Note: Permanent deacons who are serving as Directors of Parish Life should complete these evaluation forms and the Homily Feedback Form with the Chair of the Parish Pastoral Council.

(See Appendix 4 for Evaluation Forms A, B, and C and Appendix 5 for the Evaluation of Homilies Form.) **These forms should be completed annually and returned to the Office of the Permanent Diaconate by July 31.**

XII. Annual Ongoing Formation Form

The annual Ongoing Formation Form should be completed by each permanent deacon who is still fully active in ministry. Permanent deacons with Senior status or who have retired from diaconal ministry are exempt. **This form should be completed each year and returned to the Office of the Permanent Diaconate by July 31** (see Appendix 8).

XIII. Health Insurance and Health-related Documents

Each permanent deacon is required to acquire his own health insurance, unless he has a paid position at a parish or Catholic School or a diocesan-level position which includes the benefit of diocesan health insurance.

Planning for Illness and Hospitalization

Each permanent deacon is expected to complete a *Durable Power of Attorney for Healthcare* and his *Advanced Directives for End of Life Care*. The *Durable Power of Attorney for Healthcare* appoints a proxy known as the patient advocate to make medical treatment decisions if the permanent deacon is unable to do so. The *Advanced Directives* contain the permanent deacon's wishes or advanced directives regarding end-of-life care. The patient advocate can only act when the permanent deacon is unable to participate in medical treatment decisions. An executed (dated, signed and witnessed by two individuals other than the patient advocate) *Durable Power of Attorney for Healthcare* should be maintained by the named advocate.

WALLET CARDS

Permanent deacons should complete and carry with them a “wallet card” with the following information:

IN CASE OF EMERGENCY, my Patient Advocate is:

Name: _____

Address: _____

Tel.: _____

XIII. The Funeral of a Permanent Deacon

It is a true gift to relieve our loved ones from the burden of deciding our funeral arrangements at the time of our death. The Funeral Planning Form which appears in the Appendix 7 will assist permanent deacons in advising both their loved ones and the Diocese of their final wishes. **It is required that all permanent deacons fill out and submit this form to the Chancellor.** The permanent deacon is to retain one copy and forward a second copy to the Office of the Chancellor. It is strongly recommended that this form be reviewed every 5 years; if there are any revisions, an updated form should be sent to the Office of the Chancellor. Deacons are also required to submit information about their priority contacts who should be contacted at the time of their serious illness or death. (See the Priority Contacts Form in Appendix 6.)

Upon the death of a permanent deacon, his spouse or family representative should notify the Office of the Bishop, the Office of the Permanent Diaconate, his Pastor or Director of Parish Life, and the director of the funeral home of choice. Once the funeral arrangements have been established, the permanent deacon community and the priests of the diocese will be notified by the Office of the Bishop of Saginaw.

The wishes of the family, along with the wishes of the deceased permanent deacon, should be followed and be in accord with the Order of Christian Funerals. The body of the deceased permanent deacon should be clothed in a dignified manner according to the wishes of the deceased as specified in the Funeral Planning Form. There is no prohibition against donating one’s body or organs for research or transplants.

Appendix 1: Faculties

Diocese of Saginaw Clerical Faculties

At the time of ordination or incardination in the Diocese of Saginaw, permanent deacons receive their faculties. Extern and religious permanent deacons receive faculties when their application for ministry is accepted in writing. Special faculties may be given to a permanent deacon because of a specific need in his ministerial appointment. Any former authorization to grant dispensations and permissions, incompatible with the current faculties, is withdrawn with the promulgation of these faculties.

1.1 Faculties for Permanent Deacons

Within the confines of the canonical assignment approved for them by the Bishop, permanent deacons possess the following faculties:

The Sacraments of Baptism

- a. To baptize children and adults and to supply the ceremonies, which have been omitted at Baptism, attentive to canons 530, 1°, 853, and 861.

The Eucharistic Celebration

- b. To preside over religious worship, prayers and the Liturgy of the Word to the degree permitted by the ritual books (canon 835§3).
- c. To distribute Holy Communion at Mass and conduct the Rite of Holy Communion outside of Mass during weekdays.
- d. To celebrate the rite of Viaticum, distribute Holy Communion to the sick, and participate in the pastoral obligation to care for the sick (canon 910).
- e. To expose the Blessed Sacrament and impart Benediction of the Blessed Sacrament (canon 943).
- f. To proclaim the Gospel of the Lord (canon 757).
- g. To teach and preach homilies (canon 767).
- h. To celebrate the “Sunday Celebrations in the Absence of a Priest” (Congregation for Divine Worship, *Directory for Sunday Celebrations in the Absence of a Priest*, June 2, 1988).

The Sacrament of Marriage

- i. To assist at marriages of two Catholics (one of whom is Latin Rite) or a Latin Rite Catholic and a non-Catholic provided proper permission or dispensation has been granted. One party must reside in the diocese (canon 1108).

Church Funerals and Sacramentals

- j. To officiate at wakes, funerals and burial rites according to the approved ritual (canon 1176).
- k. To perform a Church funeral of an unbaptized child if the parents had intended to have the child baptized (canon 1183§2).
- l. To impart blessings and to administer the sacramentals of the Church in prescribed form (canon 1168).

1.2. Permanent deacons exercising ministry outside of parish assignment

If a permanent deacon wishes to exercise his diaconal ministry within the diocese, he possesses the following faculties with the approval of the Pastor:

- a. To administer Baptism and supply the ceremonies that have been omitted at Baptism in the case of an infant or adult (canon 861).
- b. To assist at marriages as stated in 1.1.i, above.
- c. To preside at wakes, funerals, and burial rites according to the approved ritual (canon 1176).
- d. To preach anywhere in the Diocese of Saginaw (canon 764).

2. **Faculties for Non-incardinated Resident Permanent Deacons**

Permanent deacons from outside of the Diocese receive faculties from their proper Bishop. The fact of residence or employment within the Diocese as, e.g. student, hospital chaplain, counselor, does not confer the right of the sacramental ministry within the Diocese of Saginaw.

2.1. Visiting clerics in good standing with faculties from another diocese may minister within the Diocese up to one month in accord with the universal law of the Church and particular law of the Diocese of Saginaw.

a. If they possess the faculty of preaching from their own ordinaries, permanent deacons may presume the faculty to preach within the Diocese of Saginaw, unless the Bishop of Saginaw has specifically denied that faculty.

2.2. Permanent deacons wishing to remain an indefinite period of time and minister in the Diocese must obtain permission of the Bishop of Saginaw. An intended stay over one month necessitates requesting permission for faculties from the Bishop.

- a. In order to maintain accurate clergy records, all written requests for clerical faculties are to be directed to the Office of the Bishop. A background investigation, accurate and complete provision of information by the one requesting faculties, and a letter of recommendation from one's proper ordinary are necessary prior to the reception of faculties from the Bishop of Saginaw. Questions concerning this procedure may be referred to the Office of the Bishop.
- b. Reception of faculties is dependent upon meeting the criteria of the background check, the Diocesan Code of Conduct and other standards established by the Bishop of Saginaw. Ordinarily, the Bishop grants faculties to non-incardinated resident permanent deacons for the duration of their stay within the Diocese.
- c. Permanent deacons of religious institutes or societies of apostolic life obtain the faculties of the Diocese before beginning their appointment to pastoral ministry within the Diocese. Religious permanent deacons receiving permission to live in the Diocese do not enjoy faculties of the Diocese unless these have been specifically requested and granted.
- d. Permanent deacons with another ordinary are to inform the Office of the Bishop immediately if there is additional information that should be communicated pertaining to the granting or continuation of faculties. The proper ordinary of a permanent deacon is to inform the Office of the Bishop if the letter of recommendation, statement of good standing, or suitability for ministry should be withdrawn.

Appendix 2: Diocese of Saginaw Social Media Guidelines

The Diocese of Saginaw (DOS) advocates using available communication methods in order to share the good news of Jesus Christ. Social media, which is electronic communication by which information, images, and ideas are shared, is the fastest growing form of messaging in the United States. Social media is transformational:

New technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.

I would like then to invite Christians, confidently and with an informed and responsible creativity, to join the network of relationships which the digital era has made possible. This is not simply to satisfy the desire to be present, but because this network is an integral part of human life. The web is contributing to the development of new and more complex intellectual and spiritual horizons, new forms of shared awareness. In this field too we are called to proclaim our faith that Christ is God.

(Truth, Proclamation and Authenticity in the Digital Age, Message of Pope Benedict XVI for the 45th World Communications Day, June 5, 2011)

Social media presents the DOS with new opportunities to “go forth and make disciples of all nations” (Mt 28:19). Electronic communications also create challenges, particularly with respect to message integrity, source or authorship authenticity, and protection of the vulnerable, including children and youth. This policy serves as your guide to share wisely while protecting the DOS and your own reputation.

What we write and share on social media channels can unite or divide. Therefore, we must be diligent when posting or sharing articles about the DOS and our Catholic faith. We are held to a higher standard by our friends and family. They assume we know more than others theologically and about the Diocese, our parishes, and our schools. Therefore, we need to be careful our messages aren’t misinterpreted. The purpose of this policy is to:

1. Clarify the responsibilities of those connected with the DOS who may post on social media in an unofficial capacity.
2. Help prevent disclosure of confidential information through the use of social media and to protect the privacy of others.
3. Explain that only official DOS spokespersons are authorized to speak on behalf of the Diocese in the media and on official DOS social media channels.
4. Enable the DOS to meet its legal obligations.

Social media Rules of Engagement for DOS Use

To be heard on the internet is not simple or easy. Competition for attention is fierce and success goes to those who plan carefully, think clearly, and work diligently. Absent this kind of commitment and execution, social media is likely to be unproductive or even counterproductive. Social media proposals should be carefully planned, vetted and approved prior to activation.

Therefore, no diocesan website or diocesan social media presence may be created or activated absent prior approval in writing by the communications office. No affiliate website or social media presence may be

created or activated absent prior approval in writing by the Pastor or Director of Parish Life and, if involving a school, the principal.

Personal websites and personal social media presence may be created and activated without diocesan approval.

Clergy and employees shall not, in a personal website or personal social media presence, (i) disclose information in confidence by or a proprietary manner to the diocese, affiliates or the Catholic Church, (ii) use trademarks or logos of the diocese, affiliates or the Catholic Church, or (iii) disparage, slander or make false statements about or involving the diocese, affiliates or Catholic Church.

Social media Rules of Engagement for Personal Use

Be honest about who you are. When you talk about the DOS you should disclose that you work for us. You can do this by listing your employer in your profile or by mentioning it in a post you plan to share. This also means you should not comment anonymously. Feel free to share content from the official DOS website, the USCCB, the Michigan Catholic Conference, and the Vatican.

Remember to use good judgment. You are personally responsible for your words and actions both online and offline. This includes not using vulgar, offensive or racially charged language or attacks.

The USCCB and the government have strict guidelines surrounding political activity and lobbying for the Church and nonprofit organizations. However, the “political campaign intervention prohibition” does not apply to Church employees and leaders provided that you make it clear you are speaking for yourself and not for the Church and you do not use means of communication related to your position, such as a diocesan or parish website; church lectern; diocesan or parish stationary.

Think twice before posting or sharing. Think about what might happen if the information becomes public. Remember nothing on the web is really private and nothing can be deleted forever. Be aware of the effect your actions may have on your image, as well as the DOS image. Ensure that all content and links comply with the Children's Internet Protection Act which, among other things, prohibits content that is obscene, pornographic, or otherwise harmful to minors. (<https://www.fcc.gov/consumers/guides/childrens-internet-protection-act>). When in doubt, don't post!

A picture is worth a thousand words – good and bad. Take care when posting photographs. If you are at an event and posting photos, think about how the photo will be interpreted by others. For example, if you are at a young adult event, where the ages of the participants are not clear, posting pictures of participants with alcohol could call the integrity of the event and participants into question. When in doubt, don't post! Parental permission is required before posting pictures of or including minors on social media. Common courtesy dictates that you should get permission before you refer to or post images of current or former employees, members, vendors or suppliers.

Social media should not interfere with your responsibilities at the parish or diocese. Parish and diocesan computer systems are to be used for parish/diocesan purposes. Employees must keep parish or diocesan social media accounts separate from personal accounts.

Clergy or employees should engage in interviews in a polite manner and only after seeking the advice of the diocesan communications office.

Protect confidential information. In our respective roles, we often know about a parish or school issue before others. We may know of financial or background information that would be hurtful if shared. Confidential information should not be shared on or discussed using social media.

Adult Electronic Interaction with Minors

Electronic communication with minors must not be undertaken lightly. School, parish, and diocesan employees must consistently adhere to Catholic values and transparency with respect to such communications.

Many web tools commonly used for instruction and communication have social media components which allow for sharing, collaboration and commenting. Some of these sites can be set up for a particular group, thus limiting comments to recognized participants. Others are more public in nature, allowing interaction from a wider audience.

1. All internet communications with minors must be undertaken in conformity with:
 - The Charter for the Protection of Children and Young People (<http://usccb.org/issues-and-action/child-and-youth-protection/charter.cfm>)
 - The Children’s Online Privacy Protection Act (<http://www.ftc.gov/ogc/coppa1.htm>)
2. You, as an adult, must not be in electronic communication with minors unless the parents/guardians have authorized the communication.
 - Such authorizations can be accomplished, for example, at the beginning of a school year on forms presented to all parents as part of the enrollment process, or if need be on a case-by-case basis.
3. Your communication with any minor via the internet must be with due care. Due care refers to the level of judgment, care and prudence a person would reasonably be expected to use to avoid harm to the minor.
4. Schools must comply with the Children's Internet Protection Act (CIPA) (<https://www.fcc.gov/consumers/guides/childrens-internet-protection-act>) 47 U.S.C. §254(h)(5), which requires monitoring internet use by minors; the use of filters to restrict access to obscenity and all forms of pornography or other material harmful to minors; and educating minors about appropriate online behavior, social networking safety and cyber bullying.

Adhering to the Church’s Doctrines and Teachings and to Diocesan/Affiliate Policies and Guidelines

The content of electronic communications must not be at variance with the teachings of the Catholic Church. All communication by means of social media by diocesan or affiliate employees is a reflection on the diocese, its affiliates, as well as on the Catholic Church generally. As a result, this communication must be representative of the policies and practices of the Diocese of Saginaw. The following rules have been adopted to support the foregoing policy:

1. Write in thoughtful language consistent with the message of the Diocese of Saginaw and the Catholic faith.
2. Do not use insults, slurs, or obscenities. Do not post anything that might be viewed as pornographic, proprietary, harassing, abusive, or creating a hostile work environment.
3. Do not disparage other individuals, other community groups, or other faiths.
4. Understand that electronic communications and social media activities are subject to other personnel policies, including non-discrimination/non-harassment and electronic communications policies.
5. Report Social media activities that potentially violate this policy.

Appendix 3: Diocese of Saginaw Annual Permanent Deacon Ministry Agreement



ANNUAL AGREEMENT FOR THE MINISTRY OF AN ACTIVE PERMANENT DEACON IN PARISHES OF THE DIOCESE OF SAGINAW

(Note: A permanent deacon assigned as a Director of Parish Life is exempt from the requirement of an annual ministry agreement.)

In view of the Bishop of Saginaw's current assignment of Deacon _____
to _____ Parish located in _____, Michigan, the
following points are agreed upon:

1. This diaconal assignment, made by the Bishop of Saginaw, can be changed at any time by the Bishop of Saginaw, normally following the customary consultations.
2. The Permanent Deacon:
 - A. Agrees to offer diaconal ministry at his assigned parish _____ hours per week, of which _____ hours will be on the weekend (Saturday and/or Sunday).
 - B. Agrees that he will not engage in frequent or regular ministry in another parish or institution without the permission of his Pastor/Director of Parish Life.
 - C. While in active ministry, pledges he will make an annual retreat and fulfill, at least, the minimal continuing formation requirements approved by the Bishop of Saginaw and prescribed by the Office of the Permanent Diaconate.
 - D. Pledges his cooperation with the Pastor/Director of Parish Life at the parish to which he is assigned, so that he may fruitfully carry out ministry at the parish.
 - E. Pledges to address concerns regarding the sacraments, homilies, and other matters related to his ordination with the Pastor or canonical pastor, while assuring cooperation with the Director of Parish Life.
 - F. Pledges to follow the lead of the Pastor/Director of Parish Life in terms of frequency of preaching, and also whether or not he will preach at all the parish Masses on a certain weekend, so that the Pastor or sacramental minister does not have to prepare a separate homily. The *General Instruction of the Roman Missal* specifies that permanent deacons should preach “occasionally”: “The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating

priest or occasionally, according to circumstances, to the deacon, but never to a lay person” (GIRM no. 66).

- G. Recognizes that declining health or changing personal responsibilities may indicate the need to move into inactive status.
- H. 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 in the parish, however, is expected. This includes such things as mileage (according to the diocesan rate), long distance phone calls, postage, etc. Details of this and how it will be handled should be spelled out by the Pastor/Director of Parish Life in advance.

3. The Pastor/Director of Parish Life agrees:

- A. That he or she will not request of the permanent deacon services that would interfere or cause difficulty with the deacon’s obligations to his family or with his employment, including the work obligations of a deacon with a position on the diocesan staff. (These have priority.)
- B. That he or she will work in a collegial manner with the permanent deacon, keeping him appropriately informed of plans and activities in the parish.
- C. That he or she will provide up to \$500 in parish funds for the permanent deacon’s continuing formation and for his annual retreat.

4. The Pastor/Director of Parish Life and the permanent deacon agree jointly to the duties and ministerial obligations of the permanent deacon as specified below. (*Describe in reasonable detail the expectations for the permanent deacon, adding additional sheets if necessary. If something does not apply, leave it blank.*)

LITURGICAL SERVICE (Specify expectations)

- A. Diaconate at the altar during Mass? Yes No How often? _____ Specify re. both weekends and weekdays. Note: It is beneficial that deacons diaconate at different Masses at the parish so that they are present and visible to the whole parish community, not just those who come for a particular weekend Mass.

- B. Preach? Yes No Specify the occasional dates in the coming year, keeping in mind that GIRM no. 66 foresees that “the homily should ordinarily be given by the priest celebrant himself.” (Note: If a deacon is preaching on a particular weekend, he should also diaconate, and it usually makes sense that he would preach at all the weekend Masses so that the Pastor/sacramental minister does not need to prepare a separate homily.)

- C. Conduct the *Rite for Distributing Holy Communion Outside Mass* with a Celebration of the Word if the need arises? (Note: This Rite is not to be regularly scheduled in advance – it is only celebrated in cases of need.) Yes No Specify.

- D. Baptize? Yes No How often? _____ Specify.
- E. Witness Marriages? Yes No Specify.
- F. Preside at Exposition of the Blessed Sacrament and Benediction? Yes No Specify.
- G. Preside at funerals outside of Mass, vigils for the deceased, the Rite of Committal, etc.? Yes No Specify.
- H. Other Liturgical Ministries? Specify.

1. DIACONAL SERVICE TO PARISH COMMUNITY (Specify expectations)

A. Evangelization and Faith Formation

1. Evangelization
2. Adult Faith Formation
3. OCIA
4. Youth Ministry
5. Children's Catechesis
6. Other Faith Formation Roles

B. Sacramental Preparation

1. Baptismal Preparation
2. Marriage Preparation

3. Other Sacramental Preparation

C. Tribunal Work

1. Annulment Preparation
2. Advocate for Tribunal

D. Other Pastoral Functions

E. Various Activities

1. Attend Parish Pastoral Council Meetings
2. Attend Finance Council Meetings
3. Work with specific parish organizations
3. Other activities

III. DIACONAL SERVICE MINISTRY (Specify expectations)

- A. Ministry to the poor
- B. Ministry to the aged and infirm
- C. Ministry in jails and/or prisons
- D. Ministry to the homeless
- E. Visiting hospitals and/or nursing homes, hospice, shut-ins
- F. Men's Ministry
- G. Pro-life ministry

- H. Campus Ministry
- I. Ecumenical/Interreligious Ministry
- J. Other Service Ministries
- K. Is there an unmet ministerial need in the community? If so, will the deacon assist in addressing the need?

IV. Special Training

If the permanent deacon has specialized training in areas such as marriage counseling, ability to work with chemically dependent persons, ministry with the divorced or separated, etc., specify how he will use these skills, with whatever restrictions seem appropriate.)

V. Other (Specify expectations)

VI. FINAL CONSIDERATIONS

The Pastor/Director of Parish Life and the permanent 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 this agreement if necessary.

This agreement will automatically be subject to review in the event of any change in the health or family and job circumstances of the permanent deacon that will significantly affect his ability to perform the ministry roles described above.

This agreement will be automatically reviewed if the assignment of the permanent deacon's Pastor or Director of Parish Life changes. It may be terminated or modified because of these changes.

This agreement between the permanent deacon and the parish will be reviewed annually even though the canonical appointment may be for a longer period, and this review will be completed each year by July 31.

This ministry agreement will be effective on _____, 20_____ and end on July 31, 20_____.

Imploring the blessings of Almighty God we, the undersigned, freely join together in this formal agreement. We pray that the Holy Spirit will guide us in our ministries for the greater honor and glory of God and the welfare of God’s people.

Pastor/Director of Parish Life

Permanent Deacon

Date

Date

For the spouse of a married permanent deacon: "I support my husband in his diaconal ministries and concur with the arrangements set forth in this agreement."

Wife of Permanent Deacon

Date

Approved by the Bishop of Saginaw

Date

Note: Copies of this agreement should be kept by the Pastor/DPL and the permanent deacon. The original should be mailed/e-mailed by July 31 to the Chancellor for Bishop Gruss’ approval.

Appendix 4: Diocese of Saginaw Permanent Deacon Evaluation Forms

FORM A Diocese of Saginaw Permanent Diaconate

Form A: Evaluation for a permanent deacon by Pastor/DPL/Chair of Parish Pastoral Council

Deacon's Name: _____ Pastor/DPL's/Chair's Name: _____

Parish Name: _____ Date: _____

This form is completed by: _____ Pastor _____ DPL _____ Chair of Parish Pastoral Council

Note: This form is to be completed annually by the Pastor, DPL or Pastoral Council Chair each June or July so that Forms A, B and C will be submitted to the Office of the Permanent Diaconate by July 31.

Ministry Issues:

| | | Strongly Agree | Agree | Disagree | Strongly Disagree | Don't Know |
|-----|---|----------------|-------|----------|-------------------|------------|
| 1. | The permanent deacon recognizes needs for service in the parish and takes initiative in responding to them. | 1 | 2 | 3 | 4 | DK |
| 2. | The permanent deacon is able to formulate, initiate and carry plans through to their completion. | 1 | 2 | 3 | 4 | DK |
| 3. | The permanent deacon participates in collaborative ministry; values teamwork. | 1 | 2 | 3 | 4 | DK |
| 4. | The permanent deacon demonstrates leadership ability. | 1 | 2 | 3 | 4 | DK |
| 5. | The permanent deacon demonstrates good communication skills (both as a speaker and as a listener). | 1 | 2 | 3 | 4 | DK |
| 6. | The permanent 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 permanent deacon has the ability to judge when he is overextended and reacts in an appropriate manner. | 1 | 2 | 3 | 4 | DK |
| 8. | The permanent deacon not only gives service himself but empowers others to be of service. | 1 | 2 | 3 | 4 | DK |
| 9. | The permanent deacon's ministry of service is relatively well balanced in Word, Liturgy and Justice/Charity. | 1 | 2 | 3 | 4 | DK |
| 10. | The permanent 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 permanent deacon is a person of prayer. | 1 | 2 | 3 | 4 | DK |
| 12. | The permanent deacon makes an annual retreat. | 1 | 2 | 3 | 4 | DK |
| 13. | The permanent deacon demonstrates the importance of his family life. | 1 | 2 | 3 | 4 | DK |
| 14. | The permanent deacon is compassionate/caring. | 1 | 2 | 3 | 4 | DK |
| 15. | The permanent deacon responds to the feelings and needs of others. | 1 | 2 | 3 | 4 | DK |
| 16. | The permanent deacon relates well with fellow ministers and parishioners. | 1 | 2 | 3 | 4 | DK |
| 17. | The permanent deacon is open to constructive criticism. | 1 | 2 | 3 | 4 | DK |
| 18. | The permanent deacon is able to perform in situations of stress and conflict. | 1 | 2 | 3 | 4 | DK |
| 19. | The permanent deacon maintains reasonable balance and control under the most difficult circumstances. | 1 | 2 | 3 | 4 | DK |
| 20. | The permanent deacon is dependable, trustworthy & maintains appropriate confidentiality. | 1 | 2 | 3 | 4 | DK |
| 21. | List the duties which the permanent 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 permanent deacon has in performing the duties as well as ways in which the permanent deacon could improve in his performance.

Ministerial Duty: _____

Strengths:

Area for improvement:

Ministerial Duty: _____

Strengths:

Areas for improvement:

OTHER COMMENTS REGARDING THE PERMANENT DEACON'S PERFORMANCE:

FORM B
Diocese of Saginaw Permanent Diaconate

Form B: Self-Evaluation for Permanent Deacons

Deacon's Name: _____ Pastor/DPL's/Chair's Name: _____

Parish Name: _____ Date: _____

Note: This form is to be completed by the permanent 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 | 5 |
| 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:

This section of the appraisal concerns the appropriation of energy and personnel to various parish ministries. What should be continued? What can be omitted? And in what areas should the Deacon concentrate his efforts.

1. What areas of ministry do you feel you should give more attention to? Why?

2. What areas do you feel that you could spend less time on or could pass on to someone else? Why?

3. What ministerial goals do you think you should pursue in the coming year?

OTHER ITEMS YOU WOULD LIKE TO DISCUSS WITH YOUR PASTOR/DPL/Chair of Parish Pastoral Council:

Name: _____

Signature: _____ Date: _____

FORM C
Diocese of Saginaw
Permanent Diaconate

Form C: Post-Discussion Performance Evaluation for Permanent Deacons

Deacon's Name: _____ **Pastor's/DPL's/Chair's Name:** _____

Parish Name: _____ **Date** _____

*Note: This form is to be completed annually by the Pastor/DPL and signed by the permanent deacon after they have discussed the information contained in Performance Evaluation Forms A and B. **This discussion should take place in June or July so that Forms A, B and C will be submitted to the Office of the Permanent Diaconate by July 31. Note: For deacons who serve as Directors of Parish Life, the discussion and this form should be completed with the Chair of the Parish Pastoral Council.***

This report is a result of the meeting of the Pastor and Permanent deacon held on: _____

1. Some of the permanent deacon's STRENGTHS in ministry which we agreed upon:

2. Some AREAS OF IMPROVEMENT which we agreed upon:

3. The MINISTERIAL GOALS which we agreed that the permanent deacon would pursue in the coming year:

OTHER COMMENTS (or areas of disagreement):

Pastor's/DPL's/Chair's signature: _____ **Date:** _____

Permanent deacon's signature: _____ **Date:** _____

Appendix 5: Diocese of Saginaw Annual Evaluation Form for Deacon Homilies

Pastors and Directors of Parish Life are kindly asked to complete this annual evaluation form for Deacon _____ and return it to the Office of the Permanent Diaconate by July 31, while also providing a copy to the permanent deacon so they can meet and discuss the constructive feedback on the deacon's preaching. Note: At a parish with a Director of Parish Life, he or she may decide whether to give the evaluation personally, or ask the sacramental minister to do so. **Note: For a deacon who serves as a Director of Parish Life, this form should be completed by the Chair of the Parish Pastoral Council.**

1. Does the permanent deacon give signs that he prepares by prayer, reflection and study in advance of giving his homilies? Please comment:

2. Does the permanent deacon make an effort to deliver his homilies in a conversational manner rather than simply reading from a text? Please comment:

3. What strengths have you recognized in the permanent deacon's preaching?

4. What suggestions have you made to the permanent deacon to help him improve his preaching?

**Please send this form by
July 31 to:**

**Office of the Permanent Diaconate
5800 Weiss Street
Saginaw, MI 48603**

Appendix 6: Diocese of Saginaw Contact Information for Clergy

Note: Please submit this form to:

Office of the Chancery, Catholic Diocese of Saginaw, 5800 Weiss St., Saginaw, MI 48603

Name: _____

Date: _____

In case of serious illness or death, please contact the following people:

Name _____ Tel: _____

Address: _____

I would also like the following organizations to be contacted in which I have been chaplain or a member:

Organization _____ Tel: _____

Address: _____

Organization _____ Tel: _____

Address: _____

Appendix 7: Diocese of Saginaw
Order of Christian Funeral Liturgical Planning Sheet for Clergy

Note: Permanent deacons are required to submit this form to the Office of the Chancery and provide a copy to their wife or other designated contact person

Name _____ Date: _____

Contact person: _____ Phone # _____ Relationship _____

Preferred Funeral Home & Location _____

Instructions to funeral home: _____

I have _____ / have not _____ made prearrangements with this funeral home.

Burial Location: _____

I have _____ / have not _____ made prearrangements with this cemetery.

Vigil for the Deceased

Location _____

Presider _____ Homilist _____

Reader(s) _____ Musician(s) _____

Reading(s) _____ Cantor _____

Gospel _____ Gathering Song _____

Reflection _____ Psalm _____

Closing Song _____

Funeral Liturgy

Location _____

Presider _____ Musician(s) _____

Pallbearers: _____

Acolytes (1) _____ (2) _____

Psalmist _____

Reader(s) _____

Funeral Pall _____

Symbol _____

Gift Bearers (2) _____

Intercessions _____ Cantor _____

Reading(s) _____

Gospel _____ Psalm _____

Intercessions _____

Gathering Song _____

Communion Song _____

Song of Farewell _____

Recessional Song _____

Rite of Committal

Presider _____

Song(s) _____

Additional Information:

1. Would you prefer your family (and/or friends) to gather for the recitation of the Rosary? Y ___ N ___

2. Would you prefer an additional liturgy (e.g. Transfer of the Body to the Church) at a place other than the location of the Funeral Mass? If so, where?

3. Funeral Luncheon Y _____ N _____

Signed: _____ Date: _____

Appendix 8: Annual Ongoing Formation Report

Note: This form is due each year by July 31. Please submit it to:

Office of the Permanent Diaconate, Catholic Diocese of Saginaw, Saginaw, MI 48603
or e-mail diaconate@dioceseofsaginaw.org

Name (print) _____

Reporting Year: July 1, _____ to June 30, _____

1. Retreat(s) attended during the year

Name of retreat: _____

Dates _____ Location: _____

Name of retreat: _____

Dates _____ Location: _____

2. Day(s) of Recollection

Day of Recollection: _____

Date _____ Location: _____

3. Spiritual Direction (name of spiritual director and frequency of meetings during the past year):

4. Educational Courses/Seminars/Conferences/Study Days, etc:

Title: _____ Location: _____ Date(s): _____ Hours: _____

Title: _____ Location: _____ Date(s): _____ Hours: _____

Title: _____ Location: _____ Date(s): _____ Hours: _____

5. Ministry-related books or periodicals (list those you have read over the course of the year):

Signature: _____ Date _____

Approved: _____, _____, 20____, Office of the Permanent Diaconate

Appendix 9: Some Notable Resources for the Permanent Diaconate

Vatican II, *Lumen Gentium*, Nov. 21, 1964 and *Sacrosanctum Concilium*, December 4, 1963

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

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

National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, 2nd ed., Bishops’ Committee on the Diaconate, USCCB, Washington, D.C., 2021.

Compendium on the Diaconate, Libreria Editrice Vaticana and United States Conference of Catholic, 2015.

Deacons: Servants of Charity, Pope Francis, USCCB, 2018.

The Heart of the Diaconate: Communion with the Servant Mysteries of Christ, Deacon James Keating, Paulist Press, 2015.

The Character of the Deacon: Spiritual and Pastoral Foundations, Deacon James Keating, Paulist Press, 2017.

The Deacon Reader, edited by Deacon James Keating, Paulist Press, 2006.

A Deacon’s Retreat, Deacon James Keating, Paulist Press, 2013.

Configured to Christ: On Spiritual Direction and Clergy Formation, Deacon James Keating, Emmaus Road Publishing, 2021.

Remain in Me: Holy Orders, Prayer and Ministry, Deacon James Keating, Paulist Press, 2019.

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

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

101 Questions & Answers on Permanent deacons, William T. Ditewig, Paulist Press, 2004.

Partners in the Process: The Formation of Permanent Deacons’ Wives, Karen A. Harmeyer & Maria Thompson MacLaughlin, Ligouri, 2005.

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

Appendix 10: Some Notable Websites for Permanent Deacons

| | |
|---|--|
| Vatican | www.vatican.va/phome_en.htm |
| United States Catholic Conference of Bishops | www.usccb.org |
| Diocese of Saginaw | www.saginaw.org |
| DOS Office of the Permanent Diaconate | www.saginaw.org/become-permanent-permanent deacon |
| National Association of Diaconate Directors | www.nadd.org |
| National Permanent Deacon Institute for Continuing Education | www.ndice.net |
| <i>Permanent Deacon Digest</i> | www.deaondigest.com |