



DIOCESE OF SIOUX CITY

Office of the Permanent Diaconate

Father Brent Lingle • (712) 732-3110 • brentl@scdiocese.org

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Dear Deacons,

Greetings and peace in Christ. As you are aware, the newly revised deacon formation program is completed and approved after a long period of revision. We are currently receiving applications for a new formation cohort that will begin this fall. I appreciate all that you have done to encourage those who are discerning the vocation to the diaconate and am grateful for the support that you offer to the men in formation.

Deacon Penton and I recently had an extended meeting with Bishop Keehner to discuss our deacon community, formation program, and the history of the diaconate in the Diocese of Sioux City. Prior to our meeting, I was able to present to the Bishop a new Diocese of Sioux City Deacon Handbook for his review and approval. This was one of the items that the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America specifically requires each diocese to have in place. Since officially being named as the Director of the Permanent Diaconate in January of 2023, I have taken the time to review every aspect and policy concerning deacons in our diocese. I have also discovered things that were missing from our policies that are essential to have in place. While a handbook cannot address every issue that might arise, it serves as a guide to the daily life and ministry of the deacons who serve our diocese through word, sacrament, and charity.

I ask that you please read through the new handbook in its entirety. While there are not many new policies and changes, one new policy concerns retirement. We have not had an official retirement policy in place and that can be problematic. I worked closely with our Judicial Vicar, Father Esquiliano, to formulate a policy that is based on Canon Law and that of our diocesan priests. I am grateful for his assistance. For those of you that this new policy will affect immediately, please do not worry. I am asking Deacon Penton to begin scheduling meetings with each of our active deacons to renew ministry assignments and if it applies, discuss the retirement policy. You do not have to do anything until we reach out to you.

Several deacons have inquired about Bishop Keehner's position to deacons wearing clerics when exercising ministry. That is also covered in this handbook and should clear up any concerns that some may have. I ask that you pay attention to the specific parameters of this policy and adhere to them accordingly.

If you have immediate questions regarding the handbook, please feel free to reach out to me or Deacon Penton directly. There will be time for questions and review during our next continuing formation day on September 13th at St. Mary's in Storm Lake. I am excited to welcome The

Josephinum Diaconate Institute who will be presenting on ongoing formation for deacons. This is an important topic and your attendance as active deacons is required. We will send out more detailed information soon.

Fraternally in Christ,

A handwritten signature in blue ink that reads "Brent C. Lingle". The signature is written in a cursive, flowing style.

Father Brent C. Lingle
Director of the Permanent Diaconate

Diocese of Sioux City



Deacon Handbook Policies and Procedures

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I. Introduction

- a. The purpose of this handbook is to provide the deacons and priests of the diocese a clear understanding of the policies and procedures relating to the diaconate. This handbook pertains to permanent deacons incardinated in the Diocese of Sioux City and for deacons incardinated with another (arch)diocese who are in ministry within the Diocese of Sioux City. Seminarians who have received ordination to the diaconate (transitional deacons) are supervised by the Director of Seminarians for the Diocese of Sioux City. Sources for the policies and procedures are based on particular law promulgated by the Bishop of the Diocese of Sioux City, the Code of Canon Law, the Directory for the Ministry and Life of Permanent Deacons from the Congregation for the Clergy, and the norms and guidelines from the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States promulgated by the United States Conference of Catholic Bishops. This handbook is posted to the diocesan website. Notifications of updates to the handbook will be e-mailed to the clergy and diocesan leadership groups in addition to posting to the diocesan website. Any questions regarding this handbook should be sent to the Director of the Permanent Diaconate.

II. Diocesan Organization

- a. **Bishop of the Diocese of Sioux City**
 - i. The deacon exercises his ministry in communion with the diocesan Church. He is in direct relationship with the diocesan bishop with whom he is in communion and under whose authority he is assigned to exercise his ministry.
 - ii. Deacons exercise their ministry in communion not only with their bishop but also with the priests who serve the diocesan Church. As collaborators in ministry, priests and deacons are two complementary but subordinate participants in the one apostolic ministry bestowed by Christ upon the apostles and their successors. The diaconate is not an abridged or substitute form of the priesthood but is a full order in its own right (Directory 54).
- b. **Director of the Permanent Diaconate**
 - i. Assists the bishop with the pastoral care of the deacons and the diaconal community of the Diocese of Sioux City. He implements the post-ordination stage of formation, supervises the spiritual and personal welfare of the permanent deacons and their families, as well as oversees the formation program of aspirants and candidates.
- c. **Coordinator of Formation & Deacon Personnel**
 - i. Assists the Bishop and Director of the Permanent Diaconate by overseeing the entire program of formation for aspirants and candidates and those discerning the permanent diaconate.
 - ii. Assists the Bishop and Director of the Permanent Diaconate by visiting deacons and their families as a liaison to the Director, assisting with

evaluating deacon assignments, ongoing formation events and other duties to assist the Director in the exercise of his office.

d. Deacon Council

- i. The Deacon Council is an advisory board to the Bishop of the Diocese of Sioux City and the Director of the Permanent Diaconate to discuss all issues concerning the diaconate for the Diocese of Sioux City and provides an opportunity for mutual open reflection and fraternal dialogue between the bishop and deacons of the diocese.
- ii. The Deacon Council has its own constitution and bylaws that govern its membership and function.
- iii. When the Diocesan See is vacant the Deacon Council ceases. The new diocesan bishop may establish the Deacon Council anew.

e. Communication

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

III. The Ministry and Life of Deacons

- a. The Second Vatican Council synthesized the ministry of deacons in the threefold “diaconal of the liturgy, the word and of charity” (78). In this way diaconal participation through the ordained ministry in the one and triple munus of Christ is expressed. The deacon is configured, by virtue of ordination, to Christ the servant. In a particular way, the deacon’s ministry is that of service to the poor, needy and marginalized. The deacon “is teacher in so far as he preaches and bears witness to the word of God; he sanctifies when he administers the Sacrament of Baptism, the Holy Eucharist and the sacramentals, he participates at the celebration of Holy Mass as a “minister of the Blood”, and conserves and distributes the Blessed Eucharist; he is a guide in as much as he animates the community or a section of ecclesial life (79). Thus, deacons assist and serve the bishops and priests who preside at every liturgy, are watchful of doctrine, and guide the people of God. The ministry of deacons, in the service of the community of the faithful, should “collaborate in building up the unity of Christians without prejudice and without inopportune initiatives” (80). It should cultivate those “human qualities which make a person acceptable to others, credible, vigilant about his language and his capacity to dialogue, so as to acquire

a truly ecumenical attitude” (The Directory for the Ministry and Life of Permanent Deacons 22). The deacon should reach out in the name of Christ to the civil and Christian community, those marginalized by disadvantage or alienation, and to inspire the faithful to the same. By faithfully devoting himself to the service of others and by publicly joining his service to the Eucharist by his assistance at the liturgy, the deacon properly and authentically demonstrates the intimate relationship of the service and divine worship.

IV. Identification of the Deacon

a. Appropriate Title

- i. In all forms of address (written and oral) for permanent deacons, the appropriate title is “Deacon” (Directory 93). Other forms of address such as Reverend Mister should not be used.

b. Faculties

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

c. Clerical Attire

- i. A deacon is a cleric but still continues to identify with his lay brothers and sisters in a truly intimate way. He is always “to be with them as he serves them.” In the Diocese of Sioux City, the deacon may use clerical dress and clerical forms of identification or non-clerical dress and non-clerical forms of identification as tools to aid him in accomplishing valid ministerial goals and objectives. The deacon is counseled to prudence with respect to the use of clerical attire and forms of address. The excessive wearing of clerical attire and use of clerical forms of address coupled with arrogance, pride or a sense of elitism lead to the evil generally known as clericalism. Failure to use clerical dress or clerical forms of address with a measure of “sufficiency” can result in confusion as to the status of the deacon or deprive those ministered to of the comfort of the “clerical presence” when such presence is not only proper but preferable.
- ii. A deacon shall never wear the Roman collar while engaged in the pursuit of his secular profession or occupation.
- iii. A deacon may wear the Roman collar as he participates in ministerial duties, which include liturgical functions in parishes; hospital, nursing home, and prison apostolates; home visitations; presiding at wake services and funeral rites, giving an invocation or addressing a secular group as a representative of the parish or the Diocese of Sioux City.

Permanent deacons that have faculties in the Diocese of Sioux City are permitted to wear clerical attire when the pastoral situation suggests that the permanent deacon be clearly identified as Catholic clergy.

- iv. Upon his ordination, when wearing clerical attire, the deacon must be identified as such by using a lapel pin or emblem. Some deacons choose to have this embroidered directly on the clerical shirt, which is also permissible.
- v. Deacons should not wear external crosses or other necklaces (rosaries, the diaconal cross, etc.) as pectoral crosses are reserved for those of Episcopal rank and some religious.
- vi. Deacons are to wear the liturgical vestments prescribed by the rubrics (CIC 929) of the liturgy. Additional information can be sought from the Office of Worship.

V. Spiritual Life of the Permanent Deacon

a. Spiritual Direction

- i. Deacons are encouraged to have a spiritual director and to meet regularly.

b. Liturgy of the Hours

- i. Deacons are obligated, by virtue of their ordination to pray Morning Prayer and Evening Prayer from the Liturgy of the Hours. Other parts of the Liturgy of the Hours are encouraged.

c. Daily Mass

- i. Deacons are encouraged to participate frequently, if possible, even daily, in the Eucharist, as his secular employment and family requirements permit.

d. Reconciliation

- i. The deacon should make regular use of the Sacrament of Reconciliation, making sure to have a confessor who is not the deacon's ministry supervisor (pastor) or bishop, and that clear boundaries between the external and internal forums are maintained. It is good practice to use one's spiritual director as a confessor, though that is not a strict requirement.

e. Other Spiritual Practices

- i. The deacon is encouraged to make use of Lectio Divina, theological reflection, Eucharistic adoration and other such practices that support the spiritual life.

VI. Liturgical Life

- a. The frequency that the deacon assists at parish liturgies is determined by the ministry agreement. If the deacon performs a function of ministry at a liturgy, he should vest. In the absence of a priest, a deacon should preside at liturgies outside of Mass.

b. Preaching

- i. Deacons are ordained “to proclaim the Gospel and preach the Word of God.” They “have the faculty to preach everywhere, in accordance with the conditions established by Canon Law” (Directory 86). The general frequency of preaching by a deacon is determined in the ministry agreement with the understanding that the frequency may be modified according to the needs of the parish and the pastor.

c. Ecumenical Liturgies and Services

- i. The Second Vatican Council also urged “its sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions.” Such a spirit must imbue a desire for ecumenical and interreligious cooperation with Jews, Muslims, and members of other religions. Deacons should strive in achieving a spirit of welcome, respect, and collaboration among people of good will. The concerns of justice, peace, and the integrity of human life join together all churches and all religions (Directory 159). Any participation in ecumenical liturgies by a deacon should be carefully coordinated with the Director of the Permanent Diaconate and priest supervisor to prevent possible misunderstandings, ecumenical or liturgical abuses.

VII. Personal Life

a. Illness

- i. The director should be notified of deacons, wives of deacons and other family members who are suffering from serious illness. This assists the office to provide necessary pastoral care and support.

b. Death of a Spouse of a Permanent Deacon

- i. The death of the wife of a married deacon introduces a new reality into the daily routine of his family and ministry. Charity should be extended to the widowed deacon as he assesses and accepts his new personal circumstances so he will not neglect his primary duty as father to his children or any new needs his family might have. As required, a widowed deacon should be assisted in seeking professional counseling and spiritual direction as he encounters and integrates the bereavement process. The fraternal closeness of his bishop, the priests with whom he ministers, and the diaconal community should offer comfort and reassurance. This adjustment to a new state of life can be achieved only in time through prayer, counsel, and an “intensification of one’s dedication to others for the love of God in the ministry (Directory 79).

c. Widows of Deacons

- i. A similar sensitivity also should be given to the widow of a deacon since she shared so intimately in her husband’s life and ministerial witness. The bishop and her pastor, as well as the diaconal and parish communities, should extend appropriate and adequate support in her bereavement. Widows of deacons ought to remain connected with the diaconal

community not only because of support and encouragement, but because of the unique bonds that had been forged by virtue of her husband's ordination (Directory 81).

d. Divorce

- i. Suitable pastoral care should be offered to the deacon, his wife, and their children during a divorce. This pastoral care, which may be facilitated by the director or any other qualified person on behalf of the bishop, should include ample time to work through the various stages of grieving and adjustment caused by divorce. The determination of the divorced deacon's ministerial status will require sensitivity and prudence on the part of the bishop, the pastor or pastoral supervisor, the ministerial community, and other institutions in which the deacon serves. Members of the diaconal community are also in a unique position to reach out, as appropriate, in order to help the divorced couple and family deal with the challenges the divorce may entail (Directory 82).

e. Funeral Planning

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

VIII. Assignments

a. Ministry Assignments

- i. A deacon shall receive a letter of appointment from the bishop that delineates his specific duties and responsibilities and the designation of his proper pastor or priest supervisor (Directory 98).
- ii. The bishop appoints deacons to a specific assignment according to the pastoral needs of the diocesan Church and the personal qualifications of the deacon. Assignments also recognize the needs of each deacon's family and job responsibilities (Directory 44). The general term of an assignment is three years and can be renewed.
- iii. It has been the long-held practice in the diocese to assign deacons to their "home" parish, that is, the parish of which they are a member before ordination. Due to the geographic locations of our parishes this is the most common practice. However, a deacon must understand that the

bishop will also consider the assignment of deacons to other parishes within a reasonable travel distance when other pastors request their assistance or pastoral needs arise.

- iv. Regular diaconal parish assignments include the three areas of diaconal ministry, that includes the ministries of Word and charity in addition to worship.
- v. Deacons assigned to a parish are ex-officio voting members of the parish council if the parish has a parish council.

b. Ministry Agreement

- i. Active deacons who are incardinated in the Diocese of Sioux City and extern deacons ministering within the Diocese of Sioux City shall complete the ministry agreement in consultation with their pastor or priest supervisor. The ministry agreement coincides with the deacon's pastoral assignment.
- ii. The ministry agreement should be reviewed by the deacon and his priest supervisor annually and renewed at the start of a new assignment or term. The ministry agreement must be signed by the deacon, the deacon's wife (if applicable) and the Director of the Diaconate. If there are changes in ministry or a change in pastors, then a new agreement should be completed with the new pastor or priest supervisor within three months.

c. Changes in Assignment

- i. The bishop appoints the deacon to a specific assignment by means of an official letter of appointment. The principal criteria for the assignment are the pastoral needs of the diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. The assignment also acknowledges the deacon's family and occupational responsibilities (Directory 44). Assignment terms are for three years.
- ii. Deacons may request a change in assignment in writing through the Director of the Permanent Diaconate. The reason for the change must be included in the request. A proposal for a future assignment may also be included. The director or his delegate, will meet with the deacon making the request, and consult with the bishop, and with pastors or priest supervisors involved. A meeting with the bishop may also be requested by the deacon, the pastor or priest supervisor, or the bishop himself.

d. Notification and Publication of Assignments

- i. Deacon assignments will be published by "The Lumen Media". Until the letter of appointment is signed by the bishop and publicly announced by the bishop's office, all parties are bound to confidentiality (Directory 46).

e. Ministry Outside of the Diocese of Sioux City

- i. Dioceses require priests and deacons to have a letter in good standing in order to exercise ministry. This is sent to the ordinary of the diocese where ministry will be exercised. Copies of the letter are sent to the

parish being visited and to the cleric requesting the letter. To make a request, the “Letter of Good Standing Request Form” must be completed and sent to the Chancellor by letter or email. The request must include the reason for the request, the names of those receiving the sacrament or funeral, the dates of the visit, the (arch)diocese being visited, the name and address of the ordinary or superior, the name of the pastor and the name and address of the parish being visited. A minimum of 30 days is needed for this to be processed accordingly. In the event of a funeral, every effort will be made to expedite the letter in good standing (USCCB guidelines and CIC 903). Deacon must be current on the diocesan safe environment program for a letter to be issued.

f. Extern Deacons working in the Diocese of Sioux City

- i. A diocesan bishop is under no obligation to accept a deacon—ordained or incardinated elsewhere—for appointment to a diocesan or parochial ministry. Nevertheless, since a deacon is an ordained cleric, the bishop will not ordinarily forbid a visiting permanent deacon the exercise of his order provided that the deacon is not under censure (Directory 109).
- ii. Any cleric coming to the Diocese of Sioux City to perform any ministry, even if for only one event, needs to provide a letter of good standing from his own diocese or religious superior. If the period of ministry extends beyond one month, additional documentation from the diocese of incardination shall be requested by the director for review by the bishop.

g. Incardination and Excardination

- i. Any consideration of changing a deacon’s status regarding incardination or excardination in the Diocese of Sioux City must be discussed with the Director of the Permanent Diaconate before any process is started.
- ii. “Through the imposition of hands and the prayer of consecration, [the deacon] is constituted a sacred minister and a member of the hierarchy.” (Directory 84) Having already clearly expressed in writing his intention to serve the diocesan Church for life, upon his ordination the deacon is incardinated into the diocesan Church. “Incardination is a juridical bond. It has ecclesiastical and spiritual significance in as much as it expresses the ministerial dedication of the deacon to a specific diocesan Church.” (Directory 78). Detailed information for the excardination and incardination process is provided by the USCCB.

h. Retirement

- i. Consistent with the policy for diocesan priests, deacons of the Diocese of Sioux City must submit a signed letter of resignation from office when they reach their 70th birthday. In that letter they may indicate if they are willing to continue serving in active ministry.

- ii. If the deacon has indicated a desire to remain in active ministry, the Director of the Diaconate, in consultation with the pastor, other clergy and laity, will submit a recommendation to the bishop to extend the deacon's ministry beyond the retirement age of 70. Deacons who are allowed to serve after the mandatory retirement age of 70 will be evaluated on a yearly basis by the Director of the Diaconate and make the recommendation to the Bishop on when retirement will take place.

- iii. **Practical considerations**

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

- iv. **Retired Status**

1. When a canonical assignment ceases and a deacon enters retired status, there is no longer a need for a ministry agreement with the pastor or priest supervisor nor a letter of appointment from the bishop. However, if he is going to exercise some ministry, a general agreement and understanding with the pastor is necessary. This must also be shared with the Director of the Permanent Diaconate. While he is not required to maintain all of the obligations for active deacons, he is invited to continue ministering as a deacon according to the needs of the parish and as he desires and is able. In most cases, a retired deacon continues to receive faculties appropriate to the needs of the diocese. A deacon who is retired is welcome to attend continuing education opportunities and retreats with these expenses paid by the diocese. A deacon providing any type of ministry must continue to participate in the diocesan safe environment training and keep all trainings current.
2. A retired deacon will consult with his pastor and the director annually or at any time his ministerial activities need to be adjusted due to health changes or other considerations. The director will monitor this process for the mutual benefit of the parties involved.

- i. **Active Status Beyond the Retirement Age at 70**

If approved, the deacon remains on active status with a written ministry agreement with the pastor or priest supervisor and a written letter of

appointment and associated faculties from the bishop. The deacon is required to maintain all of the obligations of continuing education, retreats, safe environment training and communication. These obligations will continue to be paid by the parish. Any changes to diaconal ministry should be noted in a new ministry agreement that is completed by the deacon and the pastor or priest supervisor and forwarded to the Office of the Permanent Diaconate for approval.

IX. Employment, Remuneration, Compensation and Financial Support

- a. Deacons are to take care of their own and their family's needs using income derived from their full-time employment by the diocese, parish, or secular profession. In an individual situation of need, the diocesan Church is to see that the deacon and his family do not lack the basic necessities of life (Directory 100).
- b. The deacon is a non-salaried minister unless otherwise employed by a parish, organization or agency of the diocese, at which time a separate employment contract must be drawn up and agreed to by all parties involved. Deacons in full-time employment by the diocese, parish, or agency are to receive remuneration commensurate with the salaries and benefits provided to the lay men and women on staff for that particular occupation.
- c. Deacons in full-time secular employment, as well as those in part-time ministries, are to be reimbursed for legitimate expenses incurred in their ministry (Directory 103). The parish, organization or agency of the diocese may reimburse out-of-pocket expenses and ministry related mileage with an agreement between the deacon and assignment worked out in advance.
- d. Continuing Education
 - i. The parish will reimburse the deacon up to \$350 (or the current rate of priest continuing education reimbursement) of Continuing Education expenses.
 - ii. In some instances, continuing education related expenses are directly billed by the Diocese to the parish for costs associated with deacon continuing formation.
 - iii. The deacon should provide receipts or invoices to support the actual cost incurred. The parish cannot reimburse without proper documentation.
- e. Retreat Expenses
 - i. The parish will reimburse the deacon up to \$500 (or the current rate of priest retreat reimbursement) of retreat expenses.
 - ii. The cost of the annual deacon community retreat is directly billed by the Diocese to the parish for costs associated with the retreat.
 - iii. Only if a deacon is excused from the annual community retreat by the Director of the Permanent Diaconate is he allowed to submit up to \$500 in retreat expenses. The deacon should provide receipts or invoices to

support the actual cost incurred for the retreat. The parish cannot reimburse without proper documentation.

X. Accountability

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

- b. **Publication**

Deacons are obliged to obtain the permission of their bishop before submitting written material concerning faith and morals for publication. Deacons are required to adhere to the norms established by the United States Conference of Catholic Bishops or diocesan policies when participating in radio or television broadcasts, public media, and the Internet (Directory 87).

- c. **Politics**

A deacon may not present his name for election to any public office or in any other general election or accept a nomination or an appointment to public office, without the prior written permission of the diocesan bishop (Directory 96). A deacon may not actively and publicly participate in another's political campaign without the prior written permission of the diocesan bishop (Directory 96).

- d. **Diocesan Code of Conduct**

Policies relating to sexuality and personal behavior are found on the diocesan website www.scdiocese.org. All deacons are required to submit to a background check and participate in the safe-environment program.

- e. **Absence of Ministry**

Deacons may request a temporary absence from their place of assignment with the permission of their pastor or priest supervisor. This is to be coordinated through the Director of the Permanent Diaconate. The temporary absence should not exceed one month (Directory 97).

- f. **Leave of Absence**

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

meeting with the bishop may also be requested by the deacon or the bishop.

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

g. **Complaints Against Deacons**

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

h. **Dispensation from Impediment of Holy Orders**

- i. In exceptional cases, the Holy See may grant a dispensation for a new marriage or for a release from the obligations of the clerical state. However, to ensure a mature decision in discerning God's will, effective pastoral care should be provided to maintain that a proper and sufficient period of time has elapsed before either of these dispensations is sought. If a dispensation for a new marriage is petitioned and granted, additional time will be required for the formation of a stable relationship in the new marriage, as well as the enabling of his new wife to obtain sufficient understanding and experience about the diaconate in order to give her written, informed consent and support (Directory 80).
- ii. The Holy See may dispense from the impediment of holy orders to permit a widowed permanent deacon to remarry when all three of the following conditions are present: the great pastoral usefulness of the deacon's ministry, attestation by the bishop and the need to care for minor children (CDWDS circular letter July 13, 2005).
- iii. Any widowed deacon requesting this dispensation must consult with the Director of the Permanent Diaconate before any request is made to the bishop.

i. **Disciplinary Action**

- i. Pastors/Ministry Supervisors are encouraged to communicate any concerns with a deacon in an assignment with the Director of the Diaconate who will relay any concerns to the Bishop.

ii. **Suspension of Faculties**

When the ministry of a deacon becomes ineffective or even harmful due to some personal difficulties or irresponsible behavior, his ministerial assignment and faculties may be suspended by the Bishop in accord with Canon Law (Directory 107).

iii. **Dismissal from the Clerical State**

A deacon can be returned to the lay state by canonical dismissal or because of a dispensation granted by the Holy See. Once dismissed or dispensed, he no longer enjoys any rights or privileges accorded clerics by the law of the Church. Any

responsibility, financial or liability, ceases on the part of the diocese (Directory 106).

XI. Ongoing Formation and Annual Calendar of Events

- a. Diaconal events are scheduled on a regular basis to enable easier planning. These are the basic expectations and participation of active deacons is required and retired deacons are welcome to participate.
 - i. There are two continuing formation events for deacons scheduled in the winter/spring and in the fall. These formation days are required for all deacons in active ministry.
 - ii. Annual deacon community retreat, usually scheduled in the summer. All deacons in active ministry must attend.
 - iii. Priest Continuing Formation Days- Deacons are generally invited to participate in the priest continuing formation days unless otherwise directed by the Director of the Diaconate and Director of Priest Continuing Education.
 - iv. The Diocesan Chrism Mass if the deacon's employment status allows participation.
 - v. Diaconate and Priesthood Ordinations
- b. The training and formation prior to ordination was only a beginning. Each deacon is expected to take the responsibility for his own life-long continuing spiritual formation and education. The goal for this path in formation is to address the various aspects of diaconal ministry, the development of his personality and, above all, his commitment to spiritual growth (Directory 251).
- c. This phase of formation is divided into two parts: the initial three years after ordination and life-long formation. Within each of these parts are two distinct but closely related levels of formation: the diocesan level and the community level in which the deacon exercises diaconal ministry.
 - i. **First Three Years After Ordination**

During the first three years after ordination, those newly ordained and their wives continue to take part in regular gatherings for formation as a community. In addition, those newly ordained begin to develop a specific formation plan that addresses their specific needs.
 - ii. **Lifelong Formation**
 - 1. Beyond the initial three years after ordination, deacons and their wives continue to take part in formation events and retreats for the entire diaconal community as well as continue to take responsibility for their continued ministerial formation through academic classes, spiritual development, personal reading, research, discussion, theological reflection and skill development. Opportunities are also available for the gathering of deacon families.

2. Each deacon should complete a minimum of ten contact hours of continuing education annually. Hours may come from deacon study days, Clergy Days, diocesan, regional, or national conferences, workshops and seminars, educational and developmental themes for retreats and days of recollection, self-guided study, distance learning, ministry reflection groups, and mentoring groups among deacons that meet to discuss ministry, exchange experiences, advance formation, and encourage each other in fidelity.
3. The married deacon does not serve in his ministry alone, but with the encouragement and approval of his wife. While the deacon is continuing his own growth, his wife should grow too. There is evidence that when the wife is actively integrated into the education-formation experience, her life has been improved, her relationship with her husband and family has been renewed and a healthier attitude exists for future growth. Wives of deacons are invited and encouraged, but not required, to participate fully in the diaconal continuing education program. Occasionally a session will be limited to deacons only or to wives only. In these guidelines most of the items are intended to apply to both the deacon and his wife, not to the deacon alone. There may be times when, because of the ages and numbers of children or other commitments, the wife of the deacon may not be able to participate fully, but at these times her husband should keep her informed.

Appendix - References
Reference I: Faculties

OFFICE OF THE BISHOP



JOHN, DEI GRATIA EPISCOPUS SIOPOLITANUS
PAGELLA OF FACULTIES
GRANTED TO ALL DEACONS
OF THE DIOCESE OF SIOUX CITY

The Deacons of the Diocese of Sioux City are chosen from among God's People to serve God and mankind in love and joy, following the example of our Lord Jesus Christ. Dedicated to the office of deacon to minister at the Lord's Holy Altar, they have received the Holy Spirit, so that, strengthened by the gift of His sevenfold grace, they may faithfully carry out the work of the ministry.

Therefore, in order that they may excel in every virtue: in love that is sincere, in concern for the sick and the poor, in unassuming authority, in self-discipline, and in holiness of life; in order that their conduct may exemplify the commandments of the Lord, and lead His people to imitate His purity of life; and in order that they may they remain strong and steadfast in Christ, giving to the world the witness of a pure conscience, we impart to them our blessing and exhortation:

1. The deacon is to live a truly Christian life, to exhibit an upright character, and to show by his nature and disposition a genuine commitment to his ministry.
2. The deacon serves the mysteries of Christ and the Church, and must abstain from any vice, strive to please God, and "be ready for any good work" (II Tim 2:21) for the salvation of all. Therefore, he should give worthy example to others in his liturgical life, in devotion to prayer, in the divine ministry, in obedience, in chastity, and in charity.
3. The deacon shall apply himself diligently to reading carefully and meditating attentively on the Word of God. He is to assist at Mass frequently, even daily if possible; to receive the Blessed Sacrament of the Eucharist and visit it out of devotion; to purify his soul frequently through daily examination of conscience and the Sacrament of Reconciliation.

4. The deacon shall show great love and veneration to Mary, the Virgin Mother of God. He is to make an annual retreat in a manner designated or approved by the Bishop of Sioux City. He shall recite daily the recommended portion of the Divine Office: the whole of the Office for transitional deacons, and at least Morning Prayer (Lauds) and Evening Prayer (Vespers) for permanent deacons.
5. The deacon shall devote himself to ecclesiastical studies, so as to be able to explain clearly and correctly to others the treasury of Catholic doctrine.
6. Because the deacon shares in the ministry of the Bishop, he shall not fail to manifest to the Bishop of Sioux City respect and obedience.
7. "Since clerics all work for the same purpose, namely, the building up of the Body of Christ, they are to be united among themselves by a bond of brotherhood and prayer and are to strive for cooperation among themselves" in all things (c. 275).

In order, then, that all Deacons of the Diocese of Sioux City may fulfill their God-given duties to us and to all people, believers and unbelievers alike, they shall be granted the following Faculties:

1. The deacon is an ordinary minister of the sacrament of Baptism (c. 861.1). He may administer Baptism to infants up to age seven throughout the Diocese of Sioux City, with at least the presumed permission of the territorial pastor and of the pastor of the one to be baptized (cc. 530.1, 862).
2. The deacon is an ordinary minister of Holy Communion (c. 910.1). He may have custody of the Blessed Sacrament for purpose of distribution to the sick and homebound, and others, in accordance with canon 935. In case of serious need or with at least the presumed permission of the ordinary or the pastor, he may administer Holy Communion to the sick or dying as Viaticum, using the proper *Rite of Anointing*, §197-211, "*Viaticum outside Mass*" (c. 911).
3. The deacon is a minister of the Rite of Exposition of the Blessed Sacrament with Eucharistic Benediction (c. 943).
4. The deacon may assist at marriages for which he has been properly delegated (c. 1108). In accordance with canon 1111.1, the Bishop of Sioux City or the pastor may grant, in writing, general delegation to assist at marriages within the canonical territory to which the deacon is assigned. In accordance with canon 1111.2, special delegation for a specific marriage outside the assigned territory may be granted to the deacon by the local ordinary or the local pastor.
5. The deacon is to "serve the People of God in the ministry of the Word in communion with the Bishop and his presbyterate" (c. 757), and is to "hold the

function of preaching in esteem” (c. 762). The deacon has the faculty to preach everywhere throughout the Diocese of Sioux City, with at least the presumed consent of the pastor or local superior (cc. 764, 765, 767).

6. The deacon is an ordinary minister of the Church’s sacramentals (c. 1168), and may impart those blessings expressly permitted to him by law (c. 1169.3): namely, blessings at Rites at which the deacon presides, including liturgy of the hours, baptism, marriage, Holy Communion and Viaticum outside Mass, Eucharistic Benediction, and non-sacramental penitential services; and those blessings permitted to deacons in the *Book of Blessings* and the *De Benedictionibus*.

7. In accordance with canon 530.5, the “celebration of the funeral liturgy is especially entrusted to pastors and associate pastors” (OCF 14). When no priest is available, the deacon may preside at the Church’s funeral Rites for her faithful (c. 1176; OCF 14).

8. Concerning clerical dress:

- (a) In accordance with canon 284, transitional deacons are obliged to wear clerical dress when actively engaged in public ministry.
- (b) In accordance with canon 288 and particular law for dioceses within the United States, permanent deacons are not required to wear clerical dress, but may choose to do so when actively engaged in public ministry, whenever, in their judgment, it would be pastorally suitable.
- (c) Clerical dress for deacons of the Diocese of Sioux City normally consists of black suit and clerical collar, and, for permanent deacons, a “deacon’s cross” worn as pin or pendant.

May the Deacons of the Diocese of Sioux City, faithfully imitate in this life Jesus Christ, the Son of God, who came not to be served but to serve; and may they one day reign with Him in Heaven.

Reference II- Statues of the Deacon Community and Deacon Council

STATUTES FOR THE DIACONAL COMMUNITY OF THE DIOCESE OF SIOUX CITY

PREAMBLE

“Each deacon should have the sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to their bishops, ministerial zeal and collaboration.”

National Directory for the Formation, Ministry and Life of Permanent Deacons, 54

The ministry of every deacon is strengthened by the support of other deacons, and also by wives of deacons and by members of the Formation Community. These latter groups, in turn, are connected by a web of mutual support extending to each other and to the deacons. This whole collection (deacons, wives, those in formation) is called the *Diaconal Community*. This document defines the formal operation of this Community, and spells out the obligations of membership in that Community.

ARTICLE I NAME

SECTION 1: THE NAME OF THIS ORGANIZATION SHALL BE THE DEACON
COMMUNITY OF THE ROMAN CATHOLIC DIOCESE OF SIOUX CITY.

ARTICLE II PURPOSE OF THE COMMUNITY

SECTION 1: THE PURPOSE OF THIS COMMUNITY IS TO GLORIFY JESUS
CHRIST OUR LORD BY

- a. Encouraging a sense of solidarity and a unity of purpose among all members.
- b. Assisting one another, offering fraternal support and correction.
- c. Assisting in providing avenues of spiritual and ministerial growth for members of the Community.
- d. Helping to discern the ways in which the Deacon Community can respond to the needs of the Church.
- e. Supporting one another in living out the demands of accountability to the Community and the Church.

ARTICLE III

THE DIACONAL COMMUNITY-MEMBERSHIP

SECTION 1: MEMBERSHIP SHALL INCLUDE

- a. The Bishop of the Diocese of Sioux City and his representative (priest-President).
- b. All deacons possessing faculties in the Diocese of Sioux City, their wives, and widows of deacons.
- c. The Diocesan Diaconate Director(s).
- d. Candidates-in-information and their wives shall be non-voting members. Aspirants-in-information and their wives shall be invited and encouraged to attend all Community functions, but shall not be members.

ARTICLE IV

OBLIGATIONS OF MEMBERS OF THE DEACON COMMUNITY

SECTION 1: *AN ACTIVE DEACON* is one who possesses both diaconal faculties and a diaconal assignment in the Diocese of Sioux City. *A DEACON IS RETIRED* from active assigned ministry when either (i) he requests this for a just cause and the Bishop grants it; or (ii) the Bishop declares it, for a just cause consistent with Canon Law. A retired deacon may at any time request from the Bishop, a return to active status.

SECTION 2: OBLIGATIONS OF ACTIVE DEACONS IN THE COMMUNITY INCLUDE

- a. **Chastity** (fidelity in marriage or celibacy) (Pagella of Faculties, p.1, #2; can. 277; cf. can. 1031, 1042, 1087).
- b. **Spiritual discipline** (Pagella of Faculties, p.1-2, #3-4; can. 276§2), including daily prayer, frequent attendance at Mass, Eucharistic devotion, frequent Confession, Marian devotion.
- c. **Divine Office** Lauds and Vespers, minimally (ibid.).
- d. **Spiritual Direction** (ibid.).
- e. **Obedience** to the Bishop (Pagella of Faculties, p.2, #6; can. 273).
- f. **Study of the Faith** (Pagella of Faculties, p.2, #5; can. 279), including continuing formation in all four pillars, (namely, the human, spiritual, intellectual and pastoral dimensions), either individual or programmatic.
- g. **Carry out (assigned) ministry** with humble obedience (Pagella of Faculties, p. 1, #1- 2; can. 274§2). It is expected that the active deacon will possess a current ministry agreement.
- h. **Attendance** at Bishop's Masses (ordinations, Chrism Mass, funerals for

clerics). (This falls under “obedience to the Bishop” and customary practice of the Diocese.).

- i. **Annual retreat** (Pagella of Faculties, p.2, #4; can. 276§2). It is expected that deacons will make a reasonable effort to attend the annual retreat of the Community, in preference to an individual retreat. If attendance is impossible or impractical, notification shall be given to the Bishop or to the Director(s).
- j. **Meet at least annually** (or as necessary) with the pastor to review ministry assignment. (Pagella of Faculties, p. 2, #7; can. 275).
- k. To make **Attendance at Community events** (Days of Reflection, Chrism Mass, Ordination Masses and any other events so designated) Can. 79.1-2 (continuing education) and Can. 275.1 (fraternity). If attendance is impossible or impractical, notification shall be given to the Bishop or to the Director(s).
- l. **Mutual spiritual and material support** (including mentoring and prayer requests).
- m. **Payment of annual dues.**

SECTION 3: OBLIGATIONS OF RETIRED DEACONS IN THE COMMUNITY

- a. **Chastity** (fidelity in marriage or celibacy) (Pagella of Faculties, p.1, #2; can. 277; cf. can. 1031, 1042, 1087).
- b. **Spiritual discipline** (Pagella of Faculties, p.1-2, #3-4; can. 276§2), including daily prayer, frequent attendance at Mass, Eucharistic devotion, frequent Confession, Marian devotion.
- c. **Divine Office** Lauds and Vespers, minimally (ibid.).
- d. **Obedience** to the Bishop (Pagella of Faculties, p.2, #6; can. 273).
- e. **Study of the Faith** (Pagella of Faculties, p.2, #5; can. 279), including continuing formation in all four pillars, (namely, the human, spiritual, intellectual and pastoral dimensions), either individual or programmatic.
- f. **Mutual spiritual and material support** (including mentoring and prayer requests).
- g. The retired deacon does not possess a ministry agreement. This lack will not prevent him from exercising his faculties in occasional *ad hoc* diaconal service, with permission of the pastor.
- h. In addition to the obligations listed above, retired deacons are encouraged to receive spiritual direction, to attend Bishop’s Masses, to attend annual retreat of the Community and other Community events.

SECTION 4: OBLIGATIONS OF DEACON WIVES, WIDOWS AND THOSE IN THE FORMATION COMMUNITY

- a. **Chastity** (fidelity in marriage or celibacy).
- b. **Spiritual discipline** including daily prayer, frequent attendance at Mass, Eucharistic devotion, frequent Confession, Marian devotion.
- c. **Respect for Authority of the Bishop.**
- d. **Mutual spiritual and material support** (including mentoring and prayer requests).

- e. In addition to the obligations listed above, a deacon's wife or widow is encouraged to attend the annual diaconal retreat, attend the days of reflection and other Community functions.

ARTICLE V

THE DEACON COUNCIL – PURPOSE AND COMPOSITION

SECTION 1: THERE WILL BE A DEACON COUNCIL, WHOSE PURPOSE IS TO SERVE THE COMMUNITY BY FACILITATING THOSE ACTIONS INDICATED IN ARTICLE II. IN PARTICULAR, THE COUNCIL SHALL

- a. Advise the Bishop and the Director(s) on matters relating to the life of the Diaconal Community.
- b. Arrange for regular Community events, such as days of reflection, retreats, annual business meeting and social events.
- c. Serve as a conduit for ideas and suggestions from the Community at large for the betterment of that Community.
- d. Establish, as needed, committees of the Council. These committees may draw some of their members from the Community at large.
- e. Impose annual dues to be levied on the membership. The amount of dues shall be determined by the council, but must be ratified by a majority vote of the Community. Any subsequent change must be similarly ratified.

SECTION 2: THE DEACON COUNCIL SHALL BE COMPOSED OF

- a. The Bishop
- b. Six Deacons, elected by the Community
- c. The Council President, who must be a priest appointed by the Bishop
- d. The Council Chairman
- e. Three wives or widows of Deacons, elected by the Community
- f. The Diocesan Diaconate Director(s)

SECTION 3: ELECTION OF DEACON COUNCIL MEMBERS

- a. The Bishop and the Director(s) are members *ex officio*.
- b. The six deacons and the three wives are elected by the Community to three-year terms and may serve no more than two (2) three-year terms consecutively.
- c. A Chairman-elect may be elected by the Community at large at the beginning of the third year of the chairman's term. He must be a deacon.
- d. When an elective seat on the Council becomes vacant, this vacancy shall be filled by an election of the full Community.

SECTION 4: OFFICERS OF THE DEACON COUNCIL

- a. The officers of the Council are Chairman, President, Secretary and Treasurer. In addition, the office of Chairman-elect shall be occupied during the final year of the Chairman's final term.
- b. The Secretary and the Treasurer are elected by the Council. The election for these offices shall be held annually.
- c. The Chairman-elect is elected by the Community at large and automatically assumes the office of chairman at the close of the Chairman's final term. The Chairman may serve no more than two (2) three-year terms consecutively.
- d. The duties of the various officers and details regarding their election are discussed in the appendix to this document.

SECTION 5: DEACON COUNCIL MEETINGS

The Council shall meet as often as necessary, as determined by its Chairman or its President. The minimum requirement for a quorum is the presence of the Bishop **or** President **or** one (1) Director; one (1) elected officer; **and** four (4) other Council members.

SECTION 6: RESIGNATION OF A DEACON COUNCIL MEMBER

A member may resign from the Council by submitting a written resignation to the Chairman and President. The resignation becomes effective when it is accepted by the Bishop and a majority of the remaining members.

ARTICLE VI

SCOPE OF DEACON COUNCIL RESPONSIBILITIES

SECTION 1: CONTINUING EDUCATION

- a. In consultation with the Diaconate Director(s), the Deacon Council shall provide, upon approval by the Bishop, opportunities for continuing education such as workshops, seminars, and courses. This includes procurement of presenters.
- b. The Council will provide recommendations of programs and presenters for the spiritual development of Community members.

SECTION 2: WORSHIP AND SPIRITUALITY

- a. The Deacon Council will make the list of spiritual directors in the diocese available to the members of the Community.
- b. The Council will provide for prayer and liturgy for the meetings of the Diaconate Community.

SECTION 3: HOSPITALITY

- a. The Deacon Council will make arrangements for the meeting facility, which shall include beverages, meals, social time, etc.
- b. The Council will provide opportunities for the Deacon Community to come together for fellowship and prayer.

SECTION 4: FORMATION OF DEACON CANDIDATES

- a. The Deacon Council will consult with the Director(s) and be advised concerning the development, implementation, and evaluation of the formation program.

SECTION 5: CANDIDATE SELECTION AND RECRUITMENT

- a. The Deacon Council will assist, where appropriate, the Diaconal Director(s) in disseminating information about the Deacon Program.
- b. The Council will be consulted concerning the application procedure and processing of formal application. This information will be provided by the Diaconal Director(s) and Administrative Staff.

SECTION 6: RELATION OF THE DEACON COUNCIL TO OTHER BODIES

The Deacon Council shall be kept informed of appointments to councils, commissions, committees and boards of the Diocese (bodies that pertain to the diaconate, but are not creations of the Council). This applies in particular, but is not limited to, the Deacon Personnel Board and the Formation Review Board.

SECTION 7: Although some of the work of the Deacon Council may have some relationship with what may be regarded as personnel issues, it is recognized that such issues find their proper home with the Deacon Personnel Board, acting in concert with and under the direction of the Deacon Personnel Director.

SECTION 8: Sustained and obstinate non-compliance with the obligations listed in Article IV is not only harmful to the offender; it does harm to the Community. The Deacon Council has the responsibility of pointing out any such shortcoming to the offender, offering him fraternal correction and, if necessary, bringing the situation to the attention of the Bishop.

SECTION 9: Some of these responsibilities may be assigned to committees of the Deacon Council.

ARTICLE VII AMENDMENTS

SECTION 1: These Statutes may be amended by a two-thirds majority of the voting members present at a meeting of the Community, provided that the proposed amendment be filed with the Council Chairman and President, along with signatures of at least four members of the Community and that the proposed amendment be sent to each member at least two weeks prior to the meeting. Changes to the *appendix* of this document do not require Community ratification. A majority vote of the Deacon Council suffices.

ARTICLE VIII ECCLESIASTICAL RELATIONSHIP

SECTION 1: These Statutes and the Acts of the Community, shall, in case of conflict, be over-ridden by Canon Law, the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, and the Statutes and Policies of the Diocese of Sioux City, with the Bishop of Sioux City being the final arbiter. Nothing in this document shall be construed to limit the authority of the Bishop of Sioux City.

ARTICLE IX RATIFICATION OF THESE STATUTES

SECTION 1: These Statutes, and the appendix to same, take effect when and only when they have been proposed by the Deacon Council, approved by a majority of the voting members of the Community and ratified by the Bishop of Sioux City.

APPENDIX TO THE STATUTES
PART 1
OFFICERS OF THE DEACON COUNCIL – DUTIES

SECTION 1: THE DUTIES OF THE COUNCIL PRESIDENT

- a. The President is a priest, appointed by the Bishop. He is a personal representative of the Bishop on the Deacon Council, and may assume any duties consistent with his role as the Bishop's representative.

SECTION 2: THE DUTIES OF THE COUNCIL CHAIRMAN

- a. To convene and preside at all meetings of the Deacon Council and the Community. He shall, with the co-operation of the Director(s), distribute the agenda to the membership two (2) weeks prior to the Deacon Council or Community meeting.
- b. To maintain close contact with any committees created by the Deacon Council.
- c. To perform all of the other duties which, by custom, reside in the office.
- d. To perform any other tasks so assigned by any written Job Description.

SECTION 3: THE DUTIES OF THE SECRETARY SHALL BE

- a. To prepare and distribute minutes and other reports as necessary for all meetings of the Diaconate Council and the Community.
- b. The Secretary of the Diaconate Council shall certify a list of names of members each year prior to the Annual Meeting of the Community. A role call shall be made at each Annual Meeting.
- c. To perform other similar duties as the Council Chairman may prescribe which are in keeping with this office.
- d. To perform any other tasks so assigned by any written Job Description.

SECTION 4: THE DUTIES OF THE TREASURER SHALL BE

- a. To receive, keep and account for funds of the Community.
- b. To prepare an annual financial report and submit to the Diocese.
- c. To make recommendations for appropriations to the Diaconate Council.
- d. In the absence of the Chairman, preside at Council or Community Meetings.
- e. To perform other duties which the Council Chairman may prescribe in keeping with this office.
- f. To perform any other tasks so assigned by any written Job Description.

SECTION 5: THE DUTIES OF THE CHAIRMAN-ELECT SHALL BE

- a. To assist the Chairman.
- b. To perform any other tasks so assigned by any written Job Description.

PART 2

OPERATIONS OF THE DEACON COUNCIL

SECTION 1: The Council Chairman, the Treasurer and the Bishop shall be authorized to sign checks against the account of the Deacon Community.

SECTION 2: Vacancies in any office will be filled at the next meeting of the Council.

SECTION 3: Attendance at Deacon Council meetings is expected of all Council members.

SECTION 4: The Bishop, the President, the Chairman, or the entire Council may create ad hoc committees or standing committees as the need arises. These committees may include individuals other than Council members; nevertheless, the committees answer to the Council. The committees may not be assigned tasks which do not fall within the scope of the Council's responsibilities.

SECTION 5: The Deacon Council shall meet three times per year, or more often, if requested by the Bishop, **or** President, **or** Diaconal Director **or** Chairman of the Deacon Council.

PART 3

MEETINGS OF THE COMMUNITY

SECTION 1: There will be an annual business meeting for the entire Community. This will be the normal setting for the election of Deacon Council members and the Council Chairman-elect. A written agenda will be sent to members of the Community in advance of the meeting.

SECTION 2: In addition to the annual meeting and the annual Diaconal retreat, there will be several occasions each year for the Community to gather for reflection or instruction.

By my authority as Bishop of the Diocese of Sioux City, this document ("Statutes" and "Appendix") goes into effect on the day designated below, on which I shall have affixed my signature and seal. It replaces any previous documents of purely local creation (namely, the "Constitution" and "Bylaws") intended to specify or regulate the governance of the Deacon Community of the Diocese of Sioux City.

I hereby approve and promulgate this document for the Deacon Community of the Diocese of Sioux City, July 9, 2013:

R. Steven Nickerson

[Signature]
Dcn./Da Lopez, Ph.D.
Chancellor

