



SDNB

Salina Diocesan News Bulletin <http://salinadiocese.org/home/sdnb>

Volume 410

March 2015

OFFICE OF THE BISHOP

RITE OF ELECTION WILL BE CELEBRATED on Sunday, March 1, 3:00 p.m. at Sacred Heart Cathedral in Salina

CHRISM MASS will be held at Sacred Heart Cathedral 11:30 a.m. on Thursday, March 26, 2015 with a luncheon following in the Hall of Bishops. Please encourage the laity of your parish and/or parishes to attend if possible.

PRIESTS COUNCIL MINUTES for February 2015 are attached.

DATES FOR OTHER UPCOMING EVENTS TO MARK ON YOUR CALENDAR

Ordination of Transitional Deacon is set for 10 a.m. Saturday, April 11, 2015 at Sacred Heart Cathedral. Please keep Luke Thielen in your prayers as he continues to prepare for his Diaconate Ordination.

The Knights of Columbus State Convention, hosted by the Archdiocese of Kansas City in Topeka May 1-3, 2015. Contact your local K of C Council for more details.

Diocesan Wide Celebration Mass for all Consecrated Religious serving in the Diocese of Salina, is set for Wednesday, May 6, 2014 at 11 a.m. with Luncheon following at the Cathedral in Salina. All are encouraged to attend. More information will be provided later. Note this is in place of the annual Religious Sisters Appreciation Mass and luncheon this year. You may have noticed in *The Register*, each issue is featuring a Consecrated Religious as part of the Diocesan special recognition during This Year of Consecrated Life Nov. 30, 2014 –thru Feb, 2, 2016.

Clergy Health and Retirement Association Members luncheon and meeting for all retired priests dates are set – information and invitations will be sent later.

Tuesday, May 19, 2015

Sacred Heart Cathedral, Salina

Wednesday, May 20, 2015

Capuchin Center for Spirituality, Victoria

Ordination to the Priesthood, May 30th, 10 a.m., Sacred Heart Cathedral (Deacon Kyle Berens and Deacon Andrew Rockers). Please keep them both in your prayers as they continue to prepare for their Ordination. I trust that you will make every effort to attend.

Annual Priests Retreat, SLC, Wichita, June 15-17

Fourth Annual Diocesan Salina Men's Conference, Saturday, August 8, 2015 in Russell.

OFFICE OF THE BISHOP (continued)

The following priests will be celebrating various anniversaries of their priestly ordination as indicated on the dates below:

Fr. Dan Scheetz, May 24th, 4 p.m. in Russell (50th) – Invitations will follow.

Fr. Henry Baxa, May 31st, 3 p.m. in Abilene (25th) – You are all invited.

Fr. Daryl Olmstead, June 21st, 4 p.m. in Hays, (40th) – You are all invited,

Please RSVP to Fr. Daryl if you plan to come.

Fr. William Surmeier, August 2nd, 3 p.m. in Hays (50th) –Invitations will be sent.

Fr. Kerry Ninemire, Parish celebration in Junction City (40th)

Fr. Donald Pfannenstiel, Parish celebration in Oakley (40th)

OFFICE OF VICAR GENERAL

CATHOLIC RELIEF SERVICES COLLECTION is scheduled for the weekend of March 14-15. This collection is the principal means through which the Church in the United States is able to respond to international relief efforts. See the *The Register* or visit their web site: www.usccb.org/nationalcollections for more information about this important collection and the essential organizations funded by it.

PONTIFICAL HOLY LAND (GOOD FRIDAY) COLLECTION is on Friday, April 3, 2015. On Good Friday, all Christians are united in a special way to the Holy Land. Donations on Good Friday make a direct impact on the Christians living in the Holy Land and helps maintain the Christian shrines. Pope Francis has asked all Catholics to support the Christians in the Holy Land by *PRESERVING THE PAST – SHAPING THE FUTURE* of the Holy Land. Please encourage a generous response and see *The Register* for more information.

TRIBUNAL/JUDICIAL VICAR

COMMONLY ASKED QUESTIONS: What does it mean that a Catholic is obligated to observe the 'canonical form' of marriage?

For Latin Catholics the canonical form of marriage is the (1) the free exchange of consent (wedding vows) (2) before an official witness of the Church and (3) two other witnesses. The qualified or official witness on behalf of the Church is a bishop, a priest, a deacon or in extraordinary circumstances some other appointed witness. The official witness must have delegation to serve in this capacity from the bishop or proper pastor of the parish. The other two witnesses may be any adult individuals chosen by the wedding couple; These witnesses do not need to be Catholic or even Christian since they are merely serving as witnesses to the exchange of vows. A Latin Catholic (in contrast to an Eastern rite Catholic) may enter into marriage with a non-Catholic before a non-Catholic minister provided a dispensation (a relaxation of the law) from canonical form is granted by the competent Church authority (usually the local bishop or his delegate). This kind of dispensation to get married in a non-Catholic church before a non-Catholic minister is the exception. This dispensation is given so long as certain provisions are satisfied which include that there is no danger to the faith of the Catholic bride or groom. Catholics who do not seek this dispensation prior to exchanging consent in a non-Catholic church and/or before a non-Catholic minister attempt marriage invalidly -- it is not recognized by the Church. --Fr. Barry Brinkman, JCL

UPDATE OF MARRIAGE NULLITY PETITION: The Tribunal has updated the questionnaire (or Narrative Outline) used when a Preliminary Questionnaire and Petition for a marriage case is submitted to the Tribunal office. This Narrative Outline hadn't been update for over 25 years.

TRIBUNAL/JUDICIAL VICAR (continued)

The new questionnaire provides much more focus to the petitioner in presenting the facts of the case and will most likely eliminate the second set of questions that are often sent to the petitioner after the case is presented to the Tribunal. Our hope is that it easier for the petitioner as well as for the Tribunal office. If you want the template in a WORD Document or PDF Document format, contact Sister Carolyn (carolyn.juenemann@salinadiocese.org) and it will be sent to you so you can save it to your own computer. Then you have it available to send to a Petitioner who prefers to provide his/her answers directly under the question descriptions. -- Fr. Barry Brinkman, JCL

OFFICE OF VOCATIONS

UPCOMING EVENTS:

April 11 10:00 a.m. Ordination of Mr. Luke Thielan to the diaconate.

April 18, 19, 20 Encounter with God's Call Weekend at Conception seminary college.

May 5th and 6th – 5th/6th grade vocation days in Hays and Abilene.

Diaconate Ordination

It would be great to have many of you join us at the Cathedral for this wonderful event.

Now is the time!

As we are now beginning the month of March, this is the time to get serious about putting in applications for the seminary. If you know of a young man who is considering the idea of going to the seminary I would love to be in conversation with him. I encourage all of you to speak with those young men you know about this potential option of beginning the seminary next August. Invite him to consider it.

Encounter with God's Call

If you know of a young man that might be considering the seminary and would like to visit Conception Seminary College. Please let me know – Fr. Gale

5/6th Grade Vocation Days

The Vocation's team will once again be holding the "Vocation Days" for 6th grade students of our Catholic Schools, or 5th graders if you school does not have a 6th grade. Please put this in your calendar and let Fr. Gale know how many students and adults you will be bringing. Fr.gale@shcathedral.com I apologize to those schools who have a scheduling conflict, but these dates seem to work best for us on the vocation's team. We will be in Hays on the 5th and in Abilene on the 6th.

Intercessions for vocations

For those parishes who have been using the intercessions for vocations, they can be found at the following website: http://www.arlingtondiocese.org/vocations/voc_intercessions.aspx

SEMINARIAN RECOGNITION DINNER

Mark your calendars and SAVE THE DATE - for the **Diocesan Seminarian Recognition Dinner** to be held on Thursday, May 28, 2015. The event will be held at St. Mary Queen of the Universe Parish and will begin with Evening Prayer followed by a catered meal. This event will recognize those men currently discerning God's call to Priestly vocations. More information will be available soon. This is a great event to bring parishioners to or perhaps host a table of men who have shown interest in seminary. Contact Syndi Larez with any questions.

OFFICE OF LITURGY

The Chrism Mass is at the cathedral, March 26 at 11:30 a.m. Oils will be distributed after lunch in the room west of the sacristy. Please go to lunch first and then come to pick up your oils. It takes us a little time to get them prepared.

Please bring your stocks there before Mass, along with a check for **\$20** for each parish/institution.

If possible, bring a few people along with you to officially bring the oils back to the parish. They could be the ones to bring them up in procession at the Mass of the Lord's Supper. Lunch will be served for all.

The Easter Vigil Mass should begin no earlier than 8:30 p.m.

OFFICE OF FINANCE

The Compensations for Clergy page for your Diocesan Handbook has been updated. Please insert the attached page into your handbook under the Priests section.

OFFICE OF STEWARDSHIP AND DEVELOPMENT

OFFICE OF STEWARDSHIP

Region IX Stewardship Conference will be Friday, May 1, 2015. The conference will be from 8:00 a.m. - 4:00 p.m. The conference is in Columbia, MO. This is a great opportunity for Priests, committees and parishioners to attend. Participants will spend the day learning helpful techniques to begin and/or enhance their current stewardship efforts. 12 scholarships for registration fees will be awarded from the Office of Stewardship. More information will be coming in the next few weeks. Rev. Gale Hammerschmidt will be a plenary speaker at this conference.

OFFICE OF DEVELOPMENT

CATHOLIC COMMUNITY ANNUAL APPEAL

The Catholic Community Annual Appeal, *Lift Up Your Hearts*, is off to a great start. We are 1/3 way to our goal! Thank you for promoting this very important appeal. There are so many important ministries that depend on this appeal. If you have any questions or need assistance conducting this appeal, please contact Syndi Larez in the Office of Development. She can be reached at syndi.larez@salinadiocese.org

The In-Pew solicitation is scheduled for the weekend of March 14th/15th . Please make pledge cards/envelopes available to your parishioners. If possible, allow some time during Mass to fill them out. The parishes do not need to process these pledge cards, you can just mail them to the Chancery to the attention of Lois Yost. More information is available in your Appeal Manual.

The CCAA weekly report will be emailed to Pastors/PLCs on Tuesday afternoon beginning with March 3rd. This will allow you to update your bulletins and continue to communicate with your parishioners. If you need totals at any other time, please contact Lois at 785-827-8746.

ADDRESS UPDATES

Please continue to email any changes that you have to your parish lists to the Development office when you are notified of changes. This keeps our database accurate. For those who remit them monthly – Thank you. An accurate database allows us to be good stewards of our finances as the *Register* uses this database weekly. Changes can be emailed to lois.yost@salinadiocese.org.

OFFICE OF STEWARDSHIP AND DEVELOPMENT (continued)

SEMINARIAN RECOGNITION DINNER

Mark your calendars and SAVE THE DATE - for the **Diocesan Seminarian Recognition Dinner** to be held on Thursday, May 28, 2015. The event will be held at St. Mary Queen of the Universe Parish and will begin with Evening Prayer followed by a catered meal. This event will recognize those men currently discerning God's call to Priestly vocations. More information will be available soon. This is a great event to bring parishioners to or perhaps host a table of men who have shown interest in seminary. Contact Syndi Larez with any questions.

YESTERDAY, TODAY and FOREVER

The Capital Campaign is in what should be for most the last year of redemption. The last year of redemption is crucial to the success of the Campaign. We still have Endowments that have not been fully funded. Please continue to share with your parishioners how import this year is to the campaign. Any questions, including what pledge balances are, can be directed to Syndi Larez in the Development office.

OFFICE OF THE CHANCELLOR

LAST WILL AND TESTAMENT & BIO DATA FORM, ETC.: According to diocesan statutes, priests are required to have their Last Will and Testament on file at the chancery within three (3) months of ordination. Furthermore, the following forms should also be on file at the chancery: biographical data sheet, funeral & burial information form, Catholic healthcare directives form, and the durable power of attorney for health care decision form. Kindly review your records to make sure you have the aforementioned forms and will on file with the chancery. Please do not hesitate to contact Pamela Sullivan @ 785.820.8704 ext. #18 if you have questions.

LAY REVIEW BOARD MEETING: The next Lay Review Board Meeting is scheduled for March 6, 2015 in the Chancery Conference Room at 4:00 p.m. Proposed agenda items may be submitted to Pamela Sullivan.

A new addition to the Diocesan Handbook is attached. Policies and Procedures for Permanent Deacons. Please add this to the Priests/Deacons section of your handbook, and also update the Table of Contents.

OFFICE OF NEW EVANGELIZATION

RECONCILIATION IN AND THROUGH THE FAMILY: During 2015, the evangelization efforts in the diocese of Salina are focused around evangelization in and through the family. The month of March's theme is Lenten reconciliation in and through the family. Some actions for parish Evangelization and/or Family Life commissions to consider:

- 1) Distribute an Examination of Conscience based on family relationships (see attached).
- 2) As a tool to invite reflection on family brokenness and the hope of healing, publicize the following links:
 - a) online book reviews
 - *Getting Past the Affair*
<http://zssk-kzlq.accessdomain.com/getting-past-the-affair/>
 - *In Good Times and In Bad*
<http://zssk-kzlq.accessdomain.com/in-good-times-and-bad/>
 - b) online articles

- about infidelity as a marriage stressor
<http://www.foryourmarriage.org/everymarriage/overcoming-obstacles/infidelity/>
- on financial stresses on marriage and family
<http://www.foryourmarriage.org/everymarriage/overcoming-obstacles/finances/>
- on career/time management as a stressor on marriage and family
<http://www.foryourmarriage.org/everymarriage/overcoming-obstacles/careers/>
- on parenting as a stressor on marriage
<http://www.foryourmarriage.org/parenting-family/parenting/>
- on addictions as a stressor on marriage
<http://www.foryourmarriage.org/everymarriage/overcoming-obstacles/addictions/>

FAITH SHARING AT MEETINGS: Please also find enclosed the sixth installment of “Tools to facilitate brief faith-sharing at a parish meeting in keeping with the theme of the 2014-15 catechetical year, *Teaching about God’s Gift of Forgiveness.*” This information is provided to you for possible use at meetings. Please make use of it as you see fit.

PROPAGATION OF THE FAITH

MISSION COOP ENVELOPES: If you have not already done so, please contact Renee at renee.thompson@salinadiocese.org, or call her at the chancery by March 2nd to place or change your envelope order for this year’s Mission Coop appeal. These envelopes are provided to you free of charge by the Diocesan Propagation of the Faith Office. We ask that you DO NOT have an envelope for Mission Coop included in your parish packets.

OFFICE OF CONTINUING ED

ANNUAL RETREAT: June 15-18, 2015. Our days will begin on Monday with Registration beginning at 2:30 and the Opening Conference at 4:00. Our Retreat Director is Fr. Ron Witherup. **Very Rev. Ronald D. Witherup, S.S.**, is superior general of the Society of St. Sulpice, known as the Sulpicians, an order of diocesan priests dedicated to initial and ongoing formation of priests. Father Witherup previously served 11 years as provincial of the Sulpicians U.S. Province. A former academic dean and professor of sacred scripture at St. Patrick Seminary in Menlo Park, Calif., he holds a doctorate in biblical studies from Union Theological Seminary in Richmond, Va. He is a frequent retreat master for priests and deacons, and he often lectures on biblical and theological topics. Among his many publications are *101 Questions & Answers on Paul* (Paulist, 2003), *Scripture: Dei Verbum* (Paulist, 2006), *St. Paul: Called to Conversion* (St. Anthony Messenger, 2007) and *Stations of the Cross According to Saint Paul* (Paulist, 2008). He produced a set of CDs for the Year of Paul, titled *Saint Paul: His Life, Faith and Writings* (NowYouKnowMedia, 2008), and he co-edited the recent book, *The Four Gospels: Personal Catholic Study Edition* (Liturgical, 2009).

OFFICE OF FAMILY LIFE

SINGLE PARENT NETWORKER: Please distribute the enclosed Single Parent Networker to your Family Life Coordinator.

HOMILY IDEAS FOR THE TEN TOPICS OF THE LOVE IS OUR MISSION CATECHESIS FOR THE WORLD MEETING OF FAMILIES: Peter Colosi, Professor of Moral Theology, St Charles Borromeo Seminary in Philadelphia has been asked to develop Homily Ideas for parish priests on the ten chapters of the Love Is Our Mission catechesis booklet. The idea is for the parish priest to deliver one homily a month to prepare his parishioners for the WMOF.

OFFICE OF FAMILY LIFE (continued)

The Homily Ideas can be easily adapted to a variety of other settings, to enrich a study of the Catechesis, use to provide a written summary for newsletters of each topic in the catechesis, etc. The most recent “Homily Ideas” are posted each month on the official WMOF webpage here: <http://www.worldmeeting2015.org/get-involved/prepare-parish/> The collected Homily Ideas of the previous months are available at the Office for the New Evangelization of the Archdiocese of Philadelphia webpage here: <http://www.phillyevang.org/wmof/#monthlythemes>

2015 MEN’S CONFERENCE REGISTRATION BEGINS APRIL 1: The Family Life Office will begin taking registrations online for the 2015 Men’s Conference. The conference will be held again at St. Mary’s Queen of Angels in Russell. It is scheduled for Saturday, August 8, 2015 and will run from 8:30 AM to 4:00 PM. High School Juniors and Seniors and College young men are encouraged to attend along with other men of the Diocese. We have Peter Herbeck, EWTN co-host of “Choices We Face” and “Crossing the Goal Line” TV programs and Tom Peterson, President and Founder of “CatholicsComeHome.org” and “VirtueMedia.org” as our speakers. They both give talks across the country at Men’s Conferences and should prove to be a dynamic duo. A registration form for the conference can be found on the back of the attached flyer or registration can be done on line: <http://salinadiocese.org/family-life>.

PILGRIMAGE TO WORLD MEETING OF FAMILIES IN PHILADELPHIA:

There are still seats available to join a pilgrimage to Philadelphia in September for the World Meeting of Families Conference and/or the Papal Mass. Details and costs can be found at the following websites: Bus Pilgrimage out of Lincoln: <http://www.lincolndiocese.org/ministries-offices/family-life-office/world-meeting-of-families-2015>. Bus Pilgrimage out of Omaha: http://archomaha.org/files/8414/1660/7084/World_meeting_of_Families-Express-OMA-DSM.pdf.

ENGAGED ENCOUNTER DATES FOR 2015

Mar. 13-15, 2015-Capuchin Center for Spiritual Life-Victoria
Apr. 17-19, 2015-Capuchin Center for Spiritual Life-Victoria
June 5-7, 2015-Capuchin Center for Spiritual Life-Victoria

GOD’S PLAN FOR A JOY FILLED MARRIAGE SEMINAR DATES FOR 2014-2015

Feb. 28, 2015- Our Lady of Perpetual Help Church-Concordia
Apr. 18, 2015- Our Lady of Perpetual Help Church-Concordia
May 2, 2015-Immaculate Heart of Mary, Hays

THE REGISTER

Thank you for your continued support of The Register’s fund drive this year. Please use the following English bulletin announcement to help us reach our goal, and please distribute the Spanish announcement by whatever means you deem appropriate:

We are approaching our goal!

As a parishioner in the Diocese of Salina, you receive The Register twice a month to help keep you informed about your diocese and the Catholic Church at large. Because we no longer required a paid subscription, we rely on your generosity to help fund this initiative.

If you have not donated yet this year to The Register, please consider a \$20 contribution to offset our printing and mailing costs. A \$30 donation will help send the newspaper to someone who can’t afford to give.

Thanks to more than 3,600 generous donors out of nearly 18,000 recipients of the newspaper, we have

reached 80 percent of our goal for 2015.

Please send your donation to The Register, P.O. Box 1038, Salina KS 67402.

THE REGISTER (continued)

¡Nos estamos acercando a nuestro objetivo!

Como un feligrés en la Diócesis de Salina, recibe el Registro dos veces al mes para ayudarle a estar informado acerca de su diócesis y de la Iglesia católica en general. Ya que no se requiere una suscripción de pago, dependimos en su generosidad para ayudar a financiar esta iniciativa.

Si usted no ha donado todavía este año a The Register, por favor considere una contribución de \$ 20 para compensar los costos de impresión y envío o una donación de \$ 30 donación ayudará a enviar el diario de alguien que no puede permitirse el lujo de dar.

Gracias a más de 3,600 donantes generosos de las 18,000 personas que reciben el periódico, hemos alcanzado el 80 por ciento de nuestra meta para el 2015.

Por favor mande su donación a The Register, P.O. Box 1038, Salina KS 67402.

OFFICE OF RESPECT LIFE

A big Thank You for all the prayers for a successful March for Life Pilgrimage. In addition, a special thank you to Bradley Stramel (Immaculate Heart of Mary, Hays), Judy Schuler (St. Mary, Ellis), Niki Luppen (St. John the Baptist, Hanover), and Lindy Meyer (St. John the Baptist, Beloit) for being bus captions! Furthermore, a thank you to all the adult sponsors who watched over youth, and allowed the youth from St. Thomas Moore Prep Jr. - Sr./ Marian High School (Hays), St. John's Catholic School (Hanover) and St. John Catholic High School & Middle School (Beloit) to attend!

Thank you to all who attended the Rally and March for Life Topeka, Kansas!

There will be two bulletin inserts that will complement the Kansas unborn child protection from dismemberment abortion act bulletin announcement.

Sidewalk Counselor Training: Saturday, March 7. There is a need for more sidewalk counselors at the abortion clinics in Wichita and Kansas City. Join Kansans for Life for their FREE sidewalk counselors training session and breakfast on Saturday, March 7th, 9 – 11:30 a.m. Experienced sidewalk counselors will train you on all the aspects of onsite ministry. RSVP with Anna at: 316-687-5433.

The Kansas State Legislature has begun work on SB 95 the Kansas unborn child protection from dismemberment abortion act! If this bill becomes law it will outlaw Dilation and Evacuation (D & E) Abortions. This type of abortion tears apart a fetus limb by limb in the womb while the fetus is still alive. To learn more about this bill visit www.lifenews.com and search Kansas Dismemberment Abortion Act.

40 Days for Life is a community-based campaign that takes a determined, peaceful approach to showing local communities the consequences of abortion in their own neighborhoods, for their own friends and families. It puts into action a desire to cooperate with God in the carrying out of His plan for the end of abortion. It draws attention to the evil of abortion through the use of a three-point program:

Prayer and fasting

Constant vigil

Community outreach

The 40-day campaign tracks Biblical history, where God used 40-day periods to transform individuals, communities ... and the entire world. From Noah in the flood to Moses on the mountain to the disciples after Christ's resurrection, it is clear that God sees the transformative value of His people accepting and meeting a

40-day challenge. The next 40 Days for Life is February 18th, 2015 –March 29th, 2015. For more information⁹ on how to start a 40 days for life in your parish please visit <http://40daysforlife.com/>.

OFFICE OF RESPECT LIFE (continued)

The St. Anne's Pro Life Ladies are having a prayer pilgrimage to the Wichita Abortion clinic. We will leave at 9:00 a.m., pray on site for an hour, visit the pregnancy service center next door to the clinic, eat lunch and arrive back in Clay Center by around 3:00. We will go on Friday, March 20th, during spring break so that students and teens may participate. The St. Anne's ladies will sponsor lunch for any youth that attends. Please call Kathy Martin([785-463-5463](tel:785-463-5463)) or Jeannie Patterson ([785-461-5482](tel:785-461-5482)) or Verna Lee Musselman (630-2129) for more information or to sign up.

CATHOLIC CHARITIES

Please feel free to share the following announcements from Catholic Charities in your parish bulletins:

FREE INFORMATIONAL PRESENTATION

Catholic Charities will be offering a free presentation on the new administrative orders regarding immigration on March 30th from 5:30 pm – 7:30 pm offered through the Diocese's ITV network to some locations. Please contact the immigration staff at Catholic Charities for more information at [785-825-0208](tel:785-825-0208).

NEW OFFICE HOURS

In an effort to better serve clients and donors; Catholic Charities is now open to the public earlier and will remain open during the lunch hour. All three Catholic Charities offices - Salina, Manhattan and Hays – are now open Monday through Thursday 8:00am - 5:00pm and Fridays 8:00am - 2:30pm. Arrangements may also be made for appointments outside those normal hours of operation by contacting the appropriate office. You will find all contact information on our website: www.ccnks.org.

RURAL LIFE COMMISSION

The Salina Diocese Rural Life Commission is working on several projects that we hope to initiate later this year. Please note that the most recent issue of the Register was dedicated to Catholic Rural Life. Reminder that this year St Isidore's Day is May 15th. Our host parish will be Immaculate Heart of Mary parish in Hill City. We will publish reminders as well as the proposed program in future issues of SNDB. Rural Life Day and the recognition of the Msgr John George Weber Century Farms will be in the West Vicariate, August 16, 2015. We have tentatively agreed that St Joseph's parish in Bird City will host Rural Life Day. Other projects include new alliance with other rural organizations; and efforts to stimulate interest in the Catholic Rural Life among young people, including a possible CYO scholarship in-conjunction with rural life essays. If you have any questions please contact Fr Brian Lager ([785\) 243-1099](tel:785-243-1099) or Fr Richard L. Daise, ([785\) 726-4522](tel:785-726-4522).

CATHOLIC SCHOOLS

Principals,

Attached you will find a revised immunization policy that will go into effect for the 2015-2016 school year. You may recall our current policy allows parents to declare a conscientious objection to have their child immunization. We allowed this exemption despite the fact that the Catholic Church does encourage immunization of children.

Recently there have been sporadic epidemics throughout the country ie. measles and whooping cough. Both diseases could be avoided through immunizations. The recent epidemics have raised concerns of children and

adults that have other illnesses that affect their immune systems. Measles specifically could cause harm or even death to these individuals.

After several consultations with Bishop Weisenburger, we have determined that the exemption for immunizations in our current policy could lead to catastrophic consequences.

As a result we have removed the exemptions from our current policy effective for the next school year. Many schools are preparing for the next school year with pre-enrollment. Parents should understand that they would now be required to have all children updated on their immunizations. Families not following the policy will not be allowed to enroll their student in any of our Catholic Schools.

We appreciate your support in this matter. The message we want to convey is that we all care for the safety and well being of all those who work and learn in our school environment.

Nick Compagnone Ph.D.
Superintendent of Schools
Diocese of Salina

MISCELLANEOUS

Grainfield Parish Rectory: 674-4684 (delete - 673-4625)

Grainfield Address: Box 156, Grainfield, KS 67737

Grainfield Secretary: Diana Schuster 673-4394 (also Fax number if you call first)

Please note a correction to the dates of the pilgrimage! **Ireland Pilgrimage:** Fr. Joseph Kieffer with Fr. Tony Neusch will be leading a pilgrimage to Ireland from **September 16 – 26, 2015**. If you are interested in this trip and would like a brochure please email Fr. Kieffer at joek321@hotmail.com or call him at [785-738-2851](tel:785-738-2851). The deadline for registration is June 15, 2015.

March 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Rite of Election Salina 3:00 PM	2	3	4	5 Via Christi Hays 11:00 AM Hispanic Ministry 2:00 PM Diocesan Finance Council 4:00 PM	6 Diocesan Lay Review Board 4:00 PM	7 Women's Spirituality Conference Manhattan
8 Daylight Savings Begins	9	10	11	12	13 Engaged Encounter Victoria Conception Board of Regents	14 Engaged Encounter Victoria Conception Board of Regents
15 Engaged Encounter Victoria Catholic Relief Services Collection	16	17 St. Patrick's Day	18	19	20 Spring Begins	21
22	23	24	25	26 Chrism Mass 11:30 AM SH Cathedral	27	28 Diocesan CYO Convention
29 Diocesan CYO Convention Palm Sunday	30	31				

Compensations for Clergy

(March 1, 2015)

1. **CLERGY SALARY** as of July 1, 2015:
\$990 per month; \$11,880 annually.
[The compensation for the full amount of this salary is to be equitably divided between/among the various parish(es) and/or institution served, in a manner mutually agreed upon by the priest and the parish(es) and/or institution which he serves.]

2. **AUTO REIMBURSEMENT** as of July 1, 2015:
\$990 per month, \$11,880 annually.
[The compensation for the full amount of auto reimbursement is to be equitably divided between/among the various parish(es) and/or institution served, in a manner mutually agreed upon by the priest and the parish(es) and/or institution which he serves.]

- EXTRA MILEAGE REIMBURSEMENT** as of January 1, 2015:
57.5 cents per mile.
[Extra mileage reimbursement includes extra mileage for the priest for the miles he travels both to and from his mission parishes. This extra mileage is to be paid by the mission parish(es) to which he drives (round trip) from his residence.]

3. **SUPPLY PRIESTS REIMBURSEMENT** as of July 1, 2006:
 - a. For weekend help out - \$50 for each Mass, plus Mass stipend, plus mileage to be calculated according to the **EXTRA MILEAGE REIMBURSEMENT** rate above. (The host parish/pastor is also to make provisions for meals for the visiting priest.) No additional compensation will be paid for regularly scheduled confessions, calls for anointing of the sick, or other regular activities of the parish while the supply priest is covering the parish.
 - b. Assistance with penance services – A minimum of \$30 plus mileage.
 - c. For weekday Masses, \$20 per Mass, plus Mass stipend, plus mileage if applicable.
 - d. Reimbursement for longer-term supply, days of recollection and retreats are to be negotiated between the parties involved.

4. **STIPENDS FOR MASSES AND STOLE FEES** as of May 1, 2014:
(Please see pages 63-64 of Section X for further information)
 - a. The usual offering for Mass stipends is \$10.00.
 - b. There is no established recommended offering for stole fees.

5. **RETREAT ALLOWANCE** as of July 1, 2005:
Up to \$400 annually, to be reimbursed from the parish or institution.

6. CONTINUING EDUCATION BENEFITS as of July 1, 2005:

Up to \$400 per year reimbursement from the parish and up to \$400 per year reimbursement from the diocese. Total amount of reimbursement each year is to be equitably divided between the parish/institution and the diocese.

7. SOCIAL SECURITY EXPENSES are to be paid personally by the priests.

8. OTHER COMPENSATIONS (room, utilities, food) are provided by the parish(es)/institution served by the priest, in an equitable manner, mutually agreed upon by the priest and parish(es)/institution he serves. The amount spent on food should not exceed \$400 per month beginning July 1, 2009.

9. Priests at age 70 can receive the retirement salary allowance each month in addition to their parish salary and car allowance as of July 1, 2004.

Approved by the Most Reverend Bishop Edward J. Weisenburger on February 25, 2015.

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Policies and Procedures For Permanent Deacons

**Roman Catholic
Diocese of Salina**



Acknowledgments

The Office of the Diaconate of the Diocese of Salina gratefully acknowledges the instruction and guidance provided by the faculty and advisors of the National Association of Diaconate Directors New Directors' Institute. Special thanks to the Diocese of Phoenix for providing the *Directory of Policies and Procedures for Deacons* developed for their diocese.



1. Introduction

Issuing Authority

This document is issued under the authority of the Bishop of the Roman Catholic Diocese of Salina.

Applicability

This document applies to all permanent deacons actively engaged in ministry in the Roman Catholic Diocese of Salina.

Background

This *Policies and Procedures for Deacons of the Diocese of Salina* is intended to move closer to compliance with the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. This "Policies and Procedures" is a living document, to be revised as the diaconate continues to evolve in our Diocese and continues to strengthen the ministerial life of the Universal Church.

Service Life of a Deacon

While this document addresses matters such as assignments, spiritual life, liturgical roles, and continuing education – the first call of deacons in the Church is to works of charity. The word "diaconia" itself means "servant". The underlying call of the deacon is to the ministry of charity. The pressures of liturgy and administration can easily defocus the efforts of deacons away from charity. All deacons of the Salina Diocese are urged to remain steadfast in works of charity.

2. Definitions

Active: A deacon who is functioning within the parish, agency, or institution to which he is assigned and is fulfilling liturgical, ministerial, and staff functions.

Faculties: A faculty is a grant by a higher authority enabling a person to act in a way that the recipient would not otherwise be empowered or authorized to act. Faculties are granted by the Bishop to those who are in active ministry or are retired.

Inactive: A deacon who through his own action or inaction, or through mutual agreement, is not functioning in an assigned diaconal role. Faculties are revoked upon entering Inactive status.

Laicized: A deacon who either voluntarily or involuntarily is returned to the lay state by the Holy Father.

Retired: A deacon who, because of age or infirmity, has withdrawn from active ministry. He may still minister in whatever manner he is able, with approval of the Bishop based on the recommendation of his pastor/supervisor.

Suspended: A deacon whose faculties have been suspended by the Bishop or his representative. A suspended deacon may not function as a deacon in any parish, agency, or institution of the Diocese.

Sabbatical: An extended period of time away from a deacon's assignment, which is granted by the Bishop for purposes such as respite, personal growth, advancing pastoral skills, and spiritual renewal.

Temporary Leave of Absence: A deacon who at his own request has been granted authorization by the Bishop to withdraw from active diaconal ministry for a fixed period of time. Faculties cease during this time.

3. The Diaconate in the Diocese of Salina

Office of the Diaconate

The Office of the Diaconate is responsible for:

- Assessing the developmental needs of those involved in diaconal ministry.
- Offering programs for spiritual growth and enrichment for the deacon.



Assisting individual deacons in the areas of conflict management and arbitration, at the discretion of the Bishop.
Formation of personnel for the future diaconal ministry within the Diocese of Salina.

The Deacon

General Norms

In accord with the Code of Canon Law, the deacon is an ordained cleric, incardinated in a diocese and, as such, is a member of the clergy of that diocese.

Deacons are ordained for the Diocese and receive assignments from the Bishop.

Deacons and priests are to foster a genuine respect for each other and for the integrity of their two distinct ministries. Likewise, both are to exercise cooperation with lay ecclesial ministers.

Deacons will abide by the priority of God, family, occupation, and ministry.

Each deacon is encouraged to have a spiritual director to care for his own spiritual life.

Deacons are to take opportunities for spiritual growth and continuing education. In most cases, a deacon assigned to a parish will exercise his ministry in those areas assigned to him by the pastor, who will serve as his ministerial supervisor. For deacons assigned as parish administrators, supervision will be as directed by the Bishop or Vicar General.

A deacon may be assigned by the Bishop to minister outside his parish. Supervision will be as arranged by the Bishop.

It is expected that deacons will support themselves from the earnings of their secular careers. Deacons are to provide for their own retirement income.

In the United States, the diaconate was restored for "married and unmarried men of mature years." At the time of ordination, men must be 35 years or older and under the age of 60. In accord with canon law, unmarried deacons and married deacons who become widowers after their ordination are required to observe the rule of celibacy; that is, they will not be able to marry.

Deacons are required to pray Morning Prayer and Evening Prayer of the *Divine Office* (Liturgy of the Hours), daily. Deacons are obliged to pray for the universal Church.

As clergy, deacons may not present their names for election to any public office or in any general election, or accept a nomination or appointment to a public office, without prior written permission of the Bishop. Likewise, deacons may not actively and publicly participate in any political campaign without prior written permission of the Bishop.

Duties

Pope Paul VI, on June 18, 1967, identified tasks that a bishop typically assigns to a deacon. These are not the only tasks a bishop can assign, but are exemplary:



- a. To assist the bishop and priest during liturgical services.
- b. To administer baptism solemnly.
- c. To give Communion to others – to bring Viaticum to the dying.
- d. To perform weddings, as assigned by the pastor.
- e. To preside at funerals outside of Mass and at the rite of committal.
- f. To read the Books of Scripture to the faithful, to instruct and exhort the congregation.
- g. To preside at prayer services.
- h. To lead celebrations of the Word.
- i. To perform charitable and administrative duties and works of social welfare “in the name of the hierarchy.”
- j. To administer to scattered communities of Christians in the name of the parish priest and the bishop.
- k. To encourage and promote lay ministry.
- l. To preside at Communion Services as assigned by the pastor.

Responsibilities and Obligations to the Bishop

The deacon’s primary responsibilities are to the Bishop and to serve the needs of the Diocese as determined by the Bishop. These include the following:

- a. To be respectful and obedient to the Bishop, as vowed at their ordination.
- b. To dedicate oneself to an exemplary life of service as a faithful witness to the life of Christ.
- c. To accept diocesan and parochial assignments from the Bishop.
- d. For married deacons, to be a faithful witness to the sacrament of marriage.
- e. To remain active in diaconal ministry unless granted a leave, retired by the Bishop, or otherwise placed in an inactive status by the Bishop.
- f. To maintain a residence and presence in the Diocese of Salina, unless granted an approval to be absent by the Bishop.
- g. To conform to the diocesan policies for diaconal vesture and attire.
- h. To comply with diocesan policies regarding Safe Environment.

Obligations of Deacons to the Diaconate Office

Deacons are to maintain accurate contact information, including current address, phone, mobile phone, email, and currently assigned parish.

Deacons are to inform the Diaconate Office of any significant changes or difficulties in one’s life/ministry, including issues of health, marriage, parish ministry, and conflicts associated with assignments.

4. Deacon Policies

Assignments and Ministry

General

All deacons are ordained to serve the Diocese of Salina, not a particular parish or institution.

The Bishop of Salina makes the final determination for the assignment of each deacon, in accordance with the needs of the Diocese and the gifts and abilities of the deacon.

The initial assignment of a newly ordained permanent deacon typically, but not necessarily, is to the parish or agency that sponsored the candidate. Every effort will be made to assign deacons within a reasonable proximity and travel time to their residence.



A deacon usually serves in his assignment gratis and part-time. A deacon may be employed by a parish or diocesan agency, but ordinarily, the permanent deacon provides financially for himself and his family. He usually receives no salary from the parish, which he serves gratis and part-time. Deacons who minister in excess of 12 volunteer hours per week may enter into a dialog with the pastor/supervisor and Bishop concerning possible remuneration.

A deacon who has been assigned outside of a parish for his primary ministry (e.g., prison, hospital) is usually also given a liturgical assignment to a parish. This allows his exercise of his liturgical ministries.

Permanent deacons carry out their ministry under the supervision of a pastor or supervisor.

Title: The USCCB has determined that in all forms of address, the appropriate title for deacons is "Deacon." (*National Directory*, 88)

Civil Attire

Permanent deacons of the Diocese of Salina are not permitted to wear clerical attire.

The appropriate attire for a deacon when representing the Salina Diocese, parish, or other diocesan agency is a dress jacket (or suit) and tie.

The deacon will be well groomed, as befits a cleric who represents the Church. His clothing will be clean and pressed.

At informal functions such as parish picnics, the deacon may dress in an informal but tasteful manner, which is suitable to the occasion.

A deacon is not to dress in a manner that might cause the laity to misidentify him as a bishop, priest, or religious.

Deacons are permitted, but not required, to wear lapel pins or diaconal symbols that are modest in size and design. Deacons will not wear a large cross that is hung from the neck; the pectoral cross is proper to the Bishop only.

Liturgical Attire

For Sacred Liturgy, deacons will vest with dignity and in a worthy manner in accordance with prescribed liturgical norms. A vested deacon represents the Diocese of Salina, and his accompanying civil attire will reflect the dignity of his vocation. Deacons who vest will normally wear a dress shirt or sport shirt with collar, dress slacks, and dress shoes. T-shirts, shorts, sports wear, sandals, and sport shoes are not appropriate when vesting.

All vestments will be of a professional quality and design, and will be clean and pressed. Elaborate and personal symbols will not be worn.

A vested deacon always wears an alb and a stole. Albs worn by deacons are to be white or cream in color. The cincture is optional. The alb should cover street clothes at the neck, and should be long enough to reach to the top of the shoes but not so long that it poses a tripping hazard.



A deacon stole is worn over the left shoulder, drawn across the chest, and fastened at the right side. The stole should be of the proper liturgical color. The stole is never worn without an alb.

The dalmatic is the normal vestment of the deacon for the celebration of Holy Mass. The dalmatic is worn over the stole and alb. The stole is never omitted.

The dalmatic may be omitted either out of necessity or for a less-solemn liturgy (e.g., weekday Mass; Liturgy of the Hours), or at the discretion of the pastor.

When a deacon presides at a funeral vigil or committal service, the alb and a white stole are proper. However, local custom or ecumenical hospitality may call for regular business attire.

When a deacon presides at the Sacrament of Matrimony, Sacrament of Baptism, or at Benediction, the alb, white stole and cope (optional for Matrimony and Baptism) are proper. If the deacon receives the exchange of vows during a nuptial Mass, the proper vestment is the dalmatic.

Faculties

Deacons must formally receive faculties from the Bishop of the Diocese of Salina prior to exercising any regularly assigned ministry within the Diocese.

Transfers and Reassignments

The Bishop makes all deacon assignments and reassignments. Deacons and pastors do not make or change deacon assignments. Deacons who are offered ministerial employment must obtain the Bishop's permission prior to accepting.

The matter of a possible reassignment from one parish/institution to another may be initiated by either the Bishop or by the deacon himself.

Deacons who wish to request a change in assignment will follow the steps below:

- a. First, inform the Bishop in writing of the request for a change in assignment.
- b. Second, discuss the matter directly with the current pastor/supervisor and indicate that a change is being requested.
- c. Third, upon written approval by the Bishop, meet with the pastor/supervisor of the parish/organization to which you seek reassignment.

Leaves of Absence

Temporary Leave of Absence

- a. A temporary Leave of Absence may be granted by the Bishop for reasons of health of the deacon, his spouse or other immediate family member; studies; personal difficulties; family commitments; temporary transfer in occupation; or temporary residence outside the Diocese.
- b. A request for Temporary Leave of Absence must be made formally in writing to the Bishop. The request must contain the reason for and the requested duration of the Temporary Leave of Absence.
- c. The Bishop may grant the Temporary Leave of Absence for a designated period. The leave will be reviewed upon termination of the set period, and may be extended if both parties deem this necessary and/or suitable.
- d. The Director of the Diaconate and the deacon will formulate a plan for periodic contact during the leave of absence. The deacon is to keep the Director informed of any changes in address.



- e. A deacon may request return to active ministry before the expiration date agreed upon by sending an appropriate letter to the Bishop.
- f. A deacon on Temporary Leave of Absence is considered to be “in good standing” within the Diocese. He is encouraged to participate in spiritual, educational, and social activities of the diaconal community.
- g. The Bishop may suspend the canonical faculties of deacons who relocate outside the Diocese or in any other way terminate their assigned ministry without a prior, in person meeting with the Bishop.

Retirement

This Retirement Policy in no way is meant to imply that the retiring deacons are unable to exercise their ministry. On the contrary, the purpose is to facilitate the retired deacon’s ministry according to his choice in consultation with his pastor and with the Director of the Diaconate.

The normal retirement age for a deacon incardinated in the Diocese of Salina is 70 years of age. At age 70, the permanent deacon shall either (a) request retirement from the active, assigned ministry in the Diocese of Salina, or (b) request that he be allowed to continue all or part of his ministry. In either case, the request shall be made in writing to the Bishop. If the deacon requests that he be allowed to continue in ministry, the letter of request must state the ministries he wishes to continue to perform.

The Bishop will respond in writing indicating his acceptance or rejection of the deacon’s request. If the Bishop grants the request for retirement, the permanent deacon will be relieved of his assignment.

If the deacon of retirement age submits a request to be allowed to continue in ministry, a supporting letter from his pastor/supervisor must accompany the request. If the request to continue in ministry is granted by the Bishop, it must be renewed every two years unless otherwise determined by the Bishop.

Depending on individual circumstances, earlier retirement may be considered by the Bishop if the deacon’s own health (or that of his spouse, if married) becomes an issue. Requests for early retirement are made in the same manner as requests at the normal retirement age.

The Bishop of the Diocese of Salina may request that a deacon retire for whatever reasons he deems necessary.

Unless otherwise stated, a deacon who is retired will retain the diocesan faculties as long as he continues to live within the Diocese. These faculties will be exercised with the consent of the local pastor/supervisor where the ministerial faculties are to be exercised.

The retired deacon, although he will continue to be incardinated in the Diocese of Salina, will cease to have the faculties of the diocese when he leaves the territory of the diocese [with the Bishop’s permission] on a permanent basis.

The retired deacon will continue to be informed of all diocesan activities within the diaconate community, and is invited to continue participation in the diaconate community retreats and social events.



Retired deacons are relieved from any future requirements for continuing education or spiritual retreats.

Transfer out of/into Diocese (Excardination/Incardination)

Special considerations arise for deacons who have secular employment that may lead to their transfer out of the Diocese. The USCCB guidelines for incardination/excardination will be followed.

Even though he has moved, the deacon remains incardinated in his diocese of first incardination unless a formal process of excardination and incardination has been followed. Dioceses must maintain accurate records of the location of their deacons, even though outside their diocese. Likewise, deacons must maintain communication with the diocese of their incardination.

Before leaving the Diocese, the deacon must inform, in writing, the Bishop and the Director of the Diaconate. The deacon is to schedule a meeting with the Bishop to discuss the move and his plans for future functioning as a deacon.

The transferring deacon must present himself to the Ordinary of the new guest diocese regarding receiving faculties to allow him to function as a deacon and to receive an assignment to a parish or ministerial institution.

After an appropriate period of time, the deacon who wishes to incardinate into the new diocese must manifest his intention in writing to both the Ordinary of the guest diocese [intended future diocese] and to the Bishop of Salina. If both Ordinaries agree, an exchange of letters between the Ordinaries will be made to enact the excardination and incardination of the deacon.

Conflicts in Ministry

Should a conflict arise between the deacon and his pastor or supervisor, they must make every effort to resolve the conflict among themselves. Should this effort prove unsuccessful, they should seek third-party mediation. This mediation will be arranged through the Director of the Diaconate or Vicar General. If third-party mediation does not enable them to come to an understanding for cooperative ministry, the mediator will review the situation and make a recommendation to the Bishop.

Spiritual Life

Configured sacramentally to Christ the Servant, a deacon's spirituality must be grounded in the attitudes of Christ. These include "simplicity of heart, total giving of self and disinterest for self, humble and helpful love for the brothers and sisters, especially the poorest, the suffering and the most needy, the choice of a lifestyle of sharing and poverty" [ND112].

Annual retreat: Every active deacon of the Diocese of Salina is required to participate in a spiritual retreat each year. Normally, this requirement will be fulfilled by participating in the annual diaconal community spiritual retreat.

Spiritual direction: Every active deacon is strongly urged to meet regularly with a qualified spiritual director.

Spiritual exercises [ND247]. To assist in developing and promoting his spiritual life, every active deacon must participate in spiritual exercises. Recommended exercises include:

Daily or frequent participation in the Eucharist.

Regular reception of the Sacrament of Reconciliation.



Daily celebration of the Liturgy of the Hours, especially morning and evening prayer.

Shared prayer with his family.

Meditative prayer on the Holy Scriptures.

Devotion to Mary, the Mother of God.

Prayerful preparation of oneself prior to celebration of the sacraments, preaching, or beginning one's ministry of charity.

Authentic living of one's state of life.

Time for personal and familial growth.

Married Deacons

Introduction

In the same way that deacons are expected to live a life in accordance with his sacramental vows of Holy Orders, the married deacon is also expected to live a life in accordance with his sacramental vows of Holy Matrimony.

Married deacons and their spouses are not immune to the stresses, problems, and temptations that affect other married couples. Yet, by the very nature of the deacon's Holy Ordination, he assumes a very public role and is expected to witness in a special way the meaning of Christian marriage to those he serves in the larger family of the parish, Diocese, and Universal Church. While his gifts, talents, and generosity can be a source of inspiration, his problems, mistakes, and judgments can also be a source of scandal and embarrassment for the Church.

Because of the delicate balance between the Sacraments of Holy Orders and Holy Matrimony and between public ministry and private life, there is the need for this Policy for deacon marriages that are facing difficulties or possible separation or civil divorce. This Policy is an attempt to balance the compassion and gentleness of Jesus the Christ with the needs and good name of the Holy Catholic Church, whom deacons serve.

If the need arises, the Bishop or the Office of the Diaconate will assist a married deacon and spouse who are seeking assistance with their marriage by referring them to appropriate resources.

Marriages Experiencing Difficulty

When a married deacon/spouse begins to sense that their marriage is experiencing difficulties such that routine responsibilities to ministry, family, or occupation are affected, the following apply:

- a. The deacon/spouse is expected to contact the Bishop or Director of the Diaconate as soon as possible for assistance/guidance. When appropriate, the Bishop or Director may refer the deacon/spouse to more advanced professional counseling.
- b. If the situation cannot be resolved in a reasonable amount of time, the Bishop may permit a course of action that will allow the married deacon and his spouse to focus exclusively on the resolution of the issue. This may result in curtailment of major ministerial activities, or suspension of faculties.
- c. During such curtailment of ministry, or suspension of faculties, the deacon will provide the Bishop or Director of the Diaconate with periodic updates as to the status of his situation.
- d. Should the situation deteriorate to the point of actual scandal or embarrassment to the parish/agency, Diocese, or Universal Church, or if causal responsibility on the part of the deacon for the marital difficulties is



judged to be severely grave (due to abuse, infidelity, criminality, pathology, or other serious matter), the Director of the Diaconate will confer with the Bishop to determine appropriate action.

Separation/Civil Divorce

If a marital separation/civil divorce occurs, the following policies apply: The deacon will inform the Bishop or Director of the Diaconate and the deacon's pastor/supervisor aware of any changes in marital status as soon as possible, but not more than five (5) days from the status change. The Bishop or his delegate will meet with the deacon and his pastor/supervisor to determine to what extent the deacon should continue in active ministry. Should the deacon, with approval of the Bishop, return to ministry, he may be reassigned to a different parish/agency. The deacon will fulfill all paternal and financial responsibilities as required by the civil courts.

Remarriage

Canon 1087 expressly prohibits one in Holy Orders from entering into marriage. Therefore, it is the firm understanding of all married deacons that, should their wife precede them in death, the deacon cannot remarry. Rare exceptions might be made by which a widowed deacon with minor children might be permitted to remarry and continue in active ministry. The decision on this exemption is reserved solely to the Holy See. It should be noted that said permission of the Holy See is exceedingly rare.

Suspension/Removal of Faculties/Removal From Ordained Clerical State

A deacon who chooses any of the following, of his own free will, will be deprived of faculties by the Bishop to minister in the Diocese until the circumstances that provoked the removal of faculties are cleared:
Not to abide by the policies and directives established by the Bishop, or
To live a lifestyle detrimental to the good name and reputation of the diaconate community and the Church, or
To commit a public crime, scandal, or other grave offense.

A widowed or divorced deacon, or a previously unmarried deacon, who chooses to enter into a new marriage, is automatically suspended from all faculties and cannot exercise any diaconal ministry in the Diocese of Salina, according to the norms established by Canon Law. Deacons who attempt (re)marriage also will be urged to seek laicization.

Death of a Deacon

Funeral Planning. Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Catholic-Christian burial. All deacons are required to complete documentation pertaining to their funeral. This documentation is not a formal Last Will and Testament, but rather an informal document containing information such as the names of the preferred presider at the vigil, presiding celebrant for the funeral Mass, concelebrants, deacons to assist at the Mass, pall bearers, readings to be proclaimed, readers, and homilist. Ordinarily, the Bishop presides at the funeral of a deacon.

Death Notification

In the event of a deacon's death, a member of the family should notify the Bishop's office immediately, as well as the pastor of the parish where the deacon was assigned.



The Bishop's office will ensure notification of the clergy of the Diocese.

The Bishop, along with the Office of Liturgy, and the family of the deacon have the key role in planning for the funeral with the deacon's pastor. The role of the Office of the Diaconate and the diaconal community is to be one of prayer, support, and assistance.

The Bishop's office or Diaconate Office is responsible for providing the Chancery Office with the pertinent details of the funeral for the deacon. The death of a deacon will be recorded in the Ordo following standard procedures of the Diocese.

Outside Activities

Care must be taken by deacons to ensure they do not carry on a profession, trade, or other activity that the Bishop considers unsuitable or which will interfere with the fruitful exercise of their sacred office.

5. Liturgical Role of the Deacon

Liturgical Principles for Diaconal Ministry

The deacon has a particular role in the liturgical action of the Church. *Lumen Gentium* (#29) states that "...deacons serve the People of God in the ministry of the liturgy, of the word, and of charity."

It is generally expected that a deacon who is present at Mass on a Sunday or Solemnity will vest and assist liturgically. An exception would be when other deacons are already assisting at Mass. This policy does not apply to daily Mass.

When there is a priest or Bishop present at a liturgical celebration, they preside and the deacon assists.

The focus of the assisting deacon is always on the action of the liturgy (e.g., Altar; Chair) unless the deacon is performing a function for the assembly (e.g., proclaiming the Gospel; giving liturgical directions). All liturgical options that are available for the diaconal role during the liturgy are at the option of the presider and not the one who assists; deciding which options to use is a function of the presider.

In liturgies presided over by a deacon, the focus of a presiding deacon is on those assembled and on God when God is addressed in prayer.

Within the community's worship space, the deacon has a unique chair from the priest and other ministers. When presiding over a liturgy the deacon presides from the diaconal chair [not the ordinary presider's chair].

Liturgy is participatory and is not meant to be entertaining. Actions that create an environment of audience and performance are to be avoided. Liturgy is to be engaging and involving of the gathered community in the experience of prayer.

The Deacon at Mass

General principles.

The deacon assists the presider and usually remains at his side.

The deacon handles distractions in order to prevent them, as much as possible, from disturbing the presider and assembly.



Approach (e.g., the Altar) from the right, and leave from the right.

Do not genuflect or bow when carrying the Book of the Gospels in procession.

Duties of the deacon at Mass.

The Penitential Rite. The deacon leads the Penitential Rite if requested by the presider.

The Gospel. The deacon proclaims the Gospel and may preach the homily if requested by the presider.

- a. At the beginning of the singing of the Alleluia, the deacon approaches the presider and whispers his request for the presider's blessing. The deacon bows profoundly to the presider during this blessing.
- b. The deacon approaches the Altar, lifts the Gospel book and carries it aloft in procession to the ambo.
- c. As the Alleluia is ending, he carefully lays the Gospel book on the ambo. He does not lift the Gospel book at the beginning or at the end of the proclamation of the Gospel, nor when reposing the Gospel book after use.
- d. The deacon looks at the assembly and with hands joined says: "The Lord be with you." The deacon does not extend his hands while saying these words.
- e. While introducing the Gospel using the words "A reading of the Holy Gospel according to...", the deacon makes the Sign of the Cross first on the Gospel book, and then on his forehead, lips, and breast.
- f. If incense is being used, the Gospel book is incensed.
- g. After the Gospel has been proclaimed, the deacon – without hand gestures and without raising the book from the ambo – closes using the words "The Gospel of the Lord."
- h. The deacon then kisses the Gospel book and whispers inaudibly "May the words of the Gospel wipe away our sins." If the Bishop is presiding and wishes, the deacon may bring the Gospel book to him (but only to a bishop) so that he can kiss the page just read.
- i. The Universal Prayer (Prayers of the Faithful) is introduced and concluded by the presider. The deacon announces the intentions from his chair beside the presider. The intentions are not announced by a lay person when a deacon is present and vested.

Preparation of the Gifts. Assisted by the altar servers, the deacon prepares the Altar.

- a. The corporal is placed on the Altar with creases pointing down and the "fold" facing up, to catch any Host fragments.
- b. The Missal, chalice, purificators, and other sacred vessels are to be placed as directed by the presider.
- c. The deacon assists the presider in accepting the gifts brought in procession. It is permissible for the deacon to receive the gifts himself if directed by the presider.
- d. When the gifts have been placed on the Altar, the deacon pours a very small amount of water into the wine in the presider's chalice only, praying silently "*By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled Himself to share in our humanity.*"
- e. If incense is used, the deacon assists the presider as he places incense in the thurible. After the presider incenses the gifts and the Altar, the deacon incenses the presider. The deacon then incenses as follows:
 - i. The Bishop (if present but not presiding)
 - ii. Other clergy (concelebrants) if present in the sanctuary



- iii. Concelebrants seated as a group with the congregation
- iv. Congregation and deacons seated with the congregation

The Eucharistic Prayer.

- a. The deacon stands behind and to the right of the presider. When concelebrants are present, the deacon should avoid standing between them and the altar.
- b. As the presider begins the Eucharistic Prayer and invites the faithful to "...lift up your hearts," the deacon does not lift his hands and arms in a ministerial gesture, but rather keeps them close to his chest in a prayerful position.
- c. The deacon kneels from the epiclesis until the priest shows the chalice.
- d. At the Doxology, the deacon stands to the right of the presider and raises the chalice when the presider raises the Host. The deacon does not recite the Doxology with the presider but participates with the congregation with the Great Amen. The deacon should be turned slightly toward the presider and the chalice should be elevated so that the center of the chalice is level with the Host.

Communion Rite

After the two short prayers that follow the Our Father, the presider greets the people with, "The Peace of the Lord be with you always." After they have responded, the deacon invites the assembly to exchange the Sign of Peace. He faces the people and, with hands joined, says, "Let us offer each other a Sign of Peace." This is the only word formula to be used; no elaborations are permitted.

Distributing Communion. The deacon assists in distributing Communion to the assembly. If extraordinary ministers of Holy Communion are helping to distribute Communion, the deacon, as an ordinary minister of Holy Communion, may serve Communion under either kind. However, the deacon should normally serve Communion as a minister of the cup.

Concluding Rite.

- a. If a solemn blessing is used, after the presider says, "The Lord be with you," and the assembly responds, the deacon says, "Bow your heads and pray for God's blessing."
- b. After the blessing, the deacon dismisses the people, using one of the options provided in the Missal.
- c. The Book of the Gospels is not carried out in the procession at the end of Mass.
- d. Unless the aisle is too narrow, the deacon processes out on the right side of the presider.

Other. The deacon fulfills the liturgical duties of lay ministers if they are not present and suitable replacements are unavailable.

The Sacrament of Marriage

The deacon may assist at and solemnly bless marriages in the name of the Church. Faculties of the diocese or delegation from the proper pastor are required for a sacramental marriage. Authorization of the civil authorities is required in some states (e.g., Oklahoma) to assist at marriages. For a deacon to witness a marriage outside of his own parish, he must have the delegation of the pastor of the parish in which the marriage is to take place.

As the Church's witness of the sacrament, the deacon follows the norms and liturgical requirements of the *Roman Ritual: The Rite of Marriage*.



For the Rite of Marriage outside of Mass, the deacon shall be vested in alb and stole and, if desired, a cope. A dalmatic is a Eucharistic vestment and therefore is not appropriate.

When the marriage is witnessed outside the context of Mass, the deacon may act as presider of the ceremony. He should then fulfill all the offices appropriate to the presider. Most appropriately, the ministries of lector and cantor should be taken by someone else.

At a Nuptial Mass, the deacon fulfills his proper role for Eucharistic celebrations. Although it should be the exception rather than the rule during Mass, the deacon may also serve as celebrant of the Marriage Ceremony if he is to receive the consent of the couple. The nuptial blessing is given by the priest.

The Sacrament of Baptism

The deacon may solemnly baptize infants with all the rites and ceremonies of the Rite of the Baptism of Infants. The deacon does not normally receive adults into the church through baptism or reception of full communion, because the Sacrament of Confirmation should be conferred at the same time and deacons are unable to administer this Sacrament.

For the Rite of Baptism outside of Mass, the deacon shall be vested in alb and stole and, if desired, a cope. The dalmatic is a Eucharistic vestment and is therefore not appropriate.

The Sacrament of Confirmation

It is common practice for deacons to be asked to assist at Confirmations with the Bishop. The Mass text will normally be the proper ritual Mass for Confirmation found in the Missal, with the preface of the Holy Spirit, using red vestments. However, on Sundays and on other solemnities, the Mass is that of the day with the appropriate colored vestments.

The Liturgy of the Word is celebrated as usual with the deacon proclaiming the Gospel.

Immediately after the Gospel, the pastor [or delegate] presents the candidates to the Bishop. The candidates rise and the Bishop may address them. The Bishop or Pastor will instruct the candidates as to when to be seated.

The Bishop will address the candidates and the assembly in the homily.

Following the homily, the Bishop leads the candidates in the renewal of the Baptismal Promises and the Profession of Faith from the Rite book.

The Bishop moves to the center of the sanctuary and invites the priest(s) to join him. The Bishop, reading from the Rite book (held by a server or a deacon) calls down the power of the Holy Spirit. He imposes hands over those to be confirmed.

Anointing follows the imposition of the hands. For the anointing, the deacon stands next to the Bishop with the chrism, unless the Pastor chooses to do so. The deacon should have a hand towel draped over his arm so the Bishop can wipe the excess oil from his hand if necessary.



After the anointing, the Bishop will wash his hands with lemon and water prepared before the liturgy. The Bishop prefers to do so at a credence table but permits the water, lemon and towel to be brought by servers or deacons if local custom dictates this approach.

The Creed is not said, having been replaced by the renewal of baptismal vows.

The Bishop introduces and concludes the Universal Prayer. The deacon announces the intentions. It is not appropriate for a lay person announce the intercessions if a vested deacon is present. The Liturgy of the Eucharist proceeds as normal, with the deacon(s) performing their usual roles.

Christian Funerals

The deacon may be asked to preside at vigil services, funerals, and the rite of committal. The deacon may assist the family in making the proper preparations for these services.

The deacon may conduct the vigil service that is held at the church or at the funeral home. Appropriate vesture is suit and tie; however, an alb and stole is permitted. A stole worn over a suit is not appropriate.

The deacon may be asked to conduct a Funeral Liturgy Outside of Mass using the Rite found in the *Order of Christian Funerals*. Appropriate vesture is alb and stole.

For funerals conducted within the Mass, the deacon fulfills his proper role for the Eucharistic Liturgy. The deacon typically accompanies the presider to the casket for the introductory rite and assists him as appropriate. The deacon may also receive the body at the door of the church and conduct the final commendation if the presider so desires.

The deacon may conduct the committal services at the cemetery, using the *Order of Christian Funerals*.

Celebrations with the Blessed Sacrament

Communion Services

Rites for Communion Services are found in the book entitled *Holy Communion Outside Mass*, ISBN 1-55586-886-X.

The appropriate vesture for Communion Services for the deacon is the alb and stole.

Special care must be taken to ensure that the assembly does not perceive a Communion Service as a Mass.

Exposition/Benediction.

The ordinary minister for exposition of the Eucharist is a priest or deacon.

The proper vesture is an alb and a white stole. When exposition takes place with a monstrance, the deacon should wear a white cope. In the case of exposition with the ciborium, the cope may be omitted. In either case, the humeral veil is to be worn to give the blessing at the end of adoration.



When the deacon is the presider at Eucharistic Exposition, the following ritual is observed:

- a. The deacon puts on the humeral veil and brings the sacrament from the place of reservation. He may be accompanied by servers or by the faithful with lighted candles if a procession is appropriate.
- b. A Eucharistic Hymn is sung for the entrance.
- c. The deacon exposes the Blessed Sacrament by placing the luna containing the Blessed Sacrament into the monstrance, which is then placed in a position to be seen by the faithful.
- d. The deacon kneels before the monstrance and incenses the Blessed Sacrament.
- e. A period of Adoration follows with readings, hymns, psalms, and silence according to local custom.
- f. A Eucharistic Hymn is sung.
- g. The deacon kneels before the monstrance and incenses the Blessed Sacrament.
- h. The deacon, kneeling, recites or chants a prayer.
- i. The deacon, after the prayer, puts on the humeral veil, genuflects, and takes the monstrance or ciborium. In silence, he makes the Sign of the Cross over the people with the monstrance or ciborium, and replaces it upon the altar.
- j. The deacon reposes the Blessed Sacrament in the tabernacle, while the assembly sings a Eucharistic Hymn.
- k. The deacon leaves the sanctuary.

Ministry to the Sick.

The deacon has always been associated with the pastoral care of the sick, the aged, and the dying. The deacon may **not** administer the Sacrament of Anointing, but is a Minister of Communion to the sick and of Viaticum, the Sacrament of the dying.

Rites for visitation and Communion for the sick and dying are found in the book entitled *Pastoral Care of the Sick*, (#42-63, 93, 114), NCCB, 1983.

When visiting the sick, the deacon wears attire appropriate to the time and place. For communal services such as at a nursing home, and alb and stole is proper. For hospitals and private homes, appropriate attire is a suit, tie, and diaconal cross.

The ordinary ministers of Holy Communion for the dying (Viaticum) are the pastor and assistant pastors, and the priest who cares for the sick in hospitals. If no priest is available, Viaticum may be brought to the sick by a deacon. Follow the rite prescribed in *Pastoral Care of the Sick*.

Whenever possible, Hosts that remain unconsumed should be returned to the tabernacle. As an ordinary minister of Holy Communion, the deacon may consume those leftover if necessary.

Sunday Celebrations in the Absence of a Priest. These celebrations occur in the Diocese of Salina only after the express permission of the Bishop. If the Bishop requests a deacon preside at such a celebration, contact the Diaconate Office for details.

Other Community Celebrations



Liturgy of the Hours

The celebration of the Liturgy of the Hours, especially morning prayer and evening prayer, may be used in parish communities. These celebrations are especially appropriate during Advent, Lent, Easter, and on the great feasts.

The deacon may preside at the Liturgy of the Hours and may lead the people in daily prayer. Either civilian attire or the alb and stole may be used.

Ash Wednesday Service.

If directed by the pastor, the deacon may preside at the Liturgy of the Word with distribution of ashes on Ash Wednesday. The proper vesture is the alb and violet stole.

The ordinary minister for the blessing of the ashes is the priest or deacon. The ordinary ministers for imposition of ashes at parishes are the priest and deacon. Others (e.g., extraordinary ministers of holy communion) may assist where there is genuine need, especially for the sick and shut-ins.

Stations of the Cross.

If directed by the pastor, the deacon may preside at Stations of the Cross. The proper vesture is the alb and violet stole. A cope of appropriate color may be worn.

6. Continuing Formation and Education

Introduction

“Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands...Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone. Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you” (1 Tm 4:14-16).

Diaconal formation does not end with ordination of the candidate, but rather continues throughout the ministry of the deacon. This process includes continual revitalization and renewal of the deacon practicing in ministry. Ongoing formation is not confined to updating material addressed during candidacy, but seeks to facilitate a practical configuration of the deacon's entire life to Christ who loves all and serves all [ND248].

The post-ordination path in diaconal formation “is first and foremost a process of continual conversion.” The goal is to address responsibly the various aspects of a deacon's ministry, the development of his personality, and above all, his commitment to spiritual growth [ND239].

The primary source for post-ordination formation is the ministry itself. The deacon matures in exercise of ministry, and by focusing his own call to holiness on the fulfillment of his ministerial functions and responsibilities. Ongoing formation, therefore, concentrates on awareness of the ministerial character of the deacon [ND239].

Ongoing Formation.

Four dimensions or specific areas are essential in ongoing formation: human, spiritual, intellectual, and pastoral [ND104].



Human.

Deacons, above all, must be persons who can relate well to others [ND108]. Human formation aims to enhance the personality of the minister in such a way that he becomes “a bridge and not an obstacle for others in their meeting with Jesus Christ” [ND109].

Credible witness to the dignity of human life: To effectively carry out his diaconal ministry, the deacon must extend himself generously in various forms of human relations without discrimination so that he is perceived by others as a credible witness to the sanctity and preciousness of human life [ND245]. The human dimension of post-ordination formation should enable the deacon to pursue this witness to the faith with greater effectiveness.

Balancing roles; setting healthy boundaries. Part of ongoing formation is to strike a healthy balance between ministry and the other aspects of a deacon’s life. Developing and practicing the abilities to prioritize and to say “no” are essential to productive ministry.

The important thing is not to think much but to love much; and so do that which best stirs you to love. —Teresa of Avila

Deacons of the Diocese of Salina are to abide by the priority of God, then family, then occupation, and finally – ministry. They are to arrange their activities such that family and employment responsibilities take priority over diaconal responsibilities. Each deacon is responsible for establishing boundaries or limits which support a proper balance among his family, employment, physical health, spiritual well-being, and ministry. The norm for parish [non-employment] ministry for active deacons is 8-10 hours per week.

It is a privilege for a deacon to assist in his liturgical role at weekend Masses. For that reason the time spent assisting at Mass is not included in the deacon’s weekly hours of ministry, unless he has prepared and preached the homily.

Proactive, preventative action is of utmost importance in avoiding a crisis in the family life of a deacon. At the first sign of a potential problem, the deacon is encouraged to address the matter honestly and openly with his spouse, his family, his pastor, the Director of the Diaconate, the Bishop, or others as necessary.

Deacons/deacon couples are encouraged to form support groups with other deacons/deacon couples to:

- a. Share experiences in confidence.
- b. Provide helpful feedback to one another.
- c. Exchange “best practices” with each other.
- d. Encourage one another to persevere in ministry in the face of challenges.

Spiritual.

Configured sacramentally to Christ the Servant, a deacon’s spirituality must be grounded in the attitudes of Christ. These include “simplicity of heart, total giving of self and disinterest for self, humble and helpful love for the brothers and sisters, especially the poorest, the suffering and the most needy, the choice of a lifestyle of sharing and poverty” [ND112].

Annual retreat: Every active deacon of the Diocese of Salina is required to participate in a spiritual retreat each year.



Spiritual direction: Every active deacon is encouraged to meet regularly with a qualified spiritual director.

Intellectual.

Deacons must understand and practice the essentials of Christian doctrine and life before they can communicate them to others in a clear way in their ministries of word, liturgy, and charity [ND119]. Therefore, deacons of the Diocese of Salina are, from time to time, required to participate in ongoing theological renewal and continuing education.

To keep a lamp burning we have to keep putting oil in it.—Mother Teresa

Theological renewal:

The intellectual dimension of diaconate formation does not end with ordination but is an ongoing requirement of the vocation [ND248]. Ongoing formation should include updating knowledge of Church teaching and doctrine, and facilitate a practical configuration of the deacon's entire life to Christ, who loves all and serves all.

Each diocese is to establish a basic minimum of continuing education hours to be fulfilled on an annual basis by all diocesan deacons in active service [ND254].

- a. Minimum requirements: Each deacon is required to participate in continuing education each calendar year. This is in addition to the required annual spiritual retreat.
- b. Sources of continuing education include the following, given that the subject matter is applicable to diaconate ministerial service:
 - i. Conferences at national, regional, or diocesan level.
 - ii. Workshops and seminars.
 - iii. Distance learning using the internet to access an approved course of study, such as the programs offered in our Diocese by Newman University.
 - iv. Certificate courses.
 - v. College courses such as Pastoral Ministry courses.
- c. On an *ad hoc* basis, the Diaconate Office will offer seminars & workshops in subject areas such as:
 - i. Instruction in revised rites
 - ii. Liturgical principles
 - iii. Papal encyclicals
 - iv. Canon law refresher
 - v. The changing face of the family in the U.S.
 - vi. Spirituality in aging, health, dying

Pastoral.

The pastoral dimension in ongoing formation strengthens and enhances the exercise of the prophetic, priestly, and servant-leadership functions, deriving from the deacon's baptismal consecration. Qualities to be continually developed are a spirit of pastoral responsibility and servant-leadership; generosity and perseverance; creativity; respect for ecclesial communion; and filial obedience to the bishop [ND127].



Each deacon is encouraged to prepare for and participate in multicultural ministry. Preparation may include learning a second language, as well as becoming familiar with the culture and traditions associated with that language.

Personal pastoral care: As discussed above, deacons are responsible for their individual physical, psychological, and spiritual maintenance. The same principles involved are to be applied by deacons in caring for those they serve. Therefore, deacons are encouraged to take advantage of seminars, workshops, and other ongoing formation opportunities in this subject area.

7. Post-Ordination Evaluation

- 7.1 Evaluation: Evaluations of deacons are conducted by the Bishop's Office or Diaconate Office, in coordination with the pastors whom the deacons serve. The purpose of these evaluations is to assist deacons by offering reinforcement of things done well and recommendations where there are opportunities for improvement. A second purpose is to provide feedback to be used in formation of current and future deacon candidates. Methods of obtaining information for evaluations include:
- 7.1.1 Phone calls/surveys with pastors and with deacons themselves
 - 7.1.2 Observation at liturgies

8. Summary

Deacons of the Roman Catholic Diocese of Salina are called to be faithful disciples of Jesus Christ. They work in the three major areas of liturgy, word, and charity, and abide by the priorities of God, family, occupation, and ministry. Deacons are ordained for the Diocese, and are obedient to and receive assignments from the Bishop. Most are assigned to parishes, and work under the supervision of the pastor, who is the representative of the Bishop at the parish level. Deacons dedicate themselves to an exemplary life of service as a faithful witness to the life of Christ.

Effective 25 February 2015

+Edward Weisenburger, J.C.L., D.D.



Appendix 1: Guidelines for Assisting at Mass

Liturgical Vesture:

While it is not a requirement that deacons always vest in dalmatic for Mass, it is most desirable. To that end, all parishes with deacons should set a goal of eventually having a full set of dalmatics in the all the liturgical colors.

Entrance and Opening Rites:

1. Ordinarily, the Deacon processes into the Church carrying the Book of the Gospels. While it is noble to carry the book “high” it is not necessary that a deacon, especially an elderly deacon, struggle in this respect. A reverent carrying of the holy book, slightly elevated, speaks of the dignity of the Word of God he bears. Ordinarily the Book of the Gospels is placed on the altar upon entering the Sanctuary. There is no particular value in placing the Book in a stand. It should be laid flat on the altar, in the same place where the gifts will later be consecrated. This symbolizes the two spiritual foods from which the faithful get nourished: word and sacrament. It should be placed slightly forward so that the presider can kiss the altar without being impeded by the book. It is placed before the altar is revered.
2. If there is a second Deacon, he accompanies the Presider, processing on the presider’s right side.
3. The Deacon, along with the Presider, reverences (“kisses”) the altar and, unless incense is used, he proceeds to his chair which is adjacent to the Presidential chair.
4. If the Presider uses incense then the Deacon may accompany the Presider as the Presider incenses around the altar. Deacons should check with the Presider before Mass begins to determine whether or not he wishes the deacon to accompany him when he incenses around the altar. At the Cathedral, when the Bishop is presiding and there are two deacons, one should precede the Bishop and one should follow him—leaving ample space for the Bishop so he is not “crowded” between the two deacons while swinging the censor. They do not hold onto his chasuble.
5. After the Liturgy is introduced by the Presider, either (a) the *Confiteor* is led by the Presider **or** (b) the Deacon leads the people in a three-fold penitential rite. The minor absolution of the Presider follows (“May Almighty God have mercy on us, etc.”). Note: if the *Confiteor* is used then the Presider (not the Deacon), after the minor absolution, leads the people in a simple “Lord have mercy, Christ have mercy, Lord have mercy.”

One

Page Two

Liturgy of the Word:

6. When the Alleluia is intoned (or the proper pre-Gospel verse during the Season of Lent) the incense is brought to the Presider to be “charged” (incense placed on the hot coals).



The Presider ordinarily remains seated for this. The Deacon then rises and, **bowing before the Presider** (who is still seated) asks the Presider **“Your blessing, Father.”** The Deacon makes the sign of the Cross while receiving the blessing. After receiving the blessing of the Presider the Deacon goes either alone or in procession with servers to the pulpit, carrying the Book of the Gospels. If incense is used the Deacon first says **“The Lord Be With You.”** [Note: arms should *not* be extended by a deacon, or priest, or bishop when proclaiming “The Lord Be With You” before proclaiming the Gospel. It is not now, and never has been, a part of the Liturgy]. The Deacon then proclaims **“A reading from the holy Gospel according to N.”** The Deacon, with his thumb, signs the book, his forehead, his lips, and his breast. At that point, if incense is used, the Book is incensed by the Deacon.

Note on Incense: the thurible (incense pot) is swung easily by the wrist, not by the whole arm. It should be a gentle, smooth movement. Tradition dictates that three **double-swings** of incense are used for sacred things and persons. There are no triple swings. If this is unclear the deacon can ask his pastor for advice or explanation. Note, this is a custom in the Church (cf. Peter Elliott, *Ceremonies of the Modern Roman Rite*, #218; *Ceremonial of Bishops*, #92).

7. After proclaiming the Gospel the Deacon reverences (“kisses”) the book of the Gospels and either leaves it at the ambo or moves it to a place pre-determined by the Presider. Note: for Masses with the Bishop, the Book of the Gospels should not be revered (“kissed”) by the Deacon at the end of the Gospel proclamation; rather, it should be brought to the Bishop to be revered.
8. It is the Deacon’s role to read the intercessory prayers. They should be read by a lector or cantor only if a deacon is not present.

Liturgy of the Eucharist:

9. The Deacon is encouraged strongly to assist in setting up the altar: the arrangement of Missal, chalice(s), corporal, purificators, etc. while the collection is being gathered. In Masses without a Deacon, the servers do this, but when a Deacon is present, he should do it. Ordinarily the gifts are received by the Presider who may be assisted by the Deacon.
10. The Deacon hands the patten with bread to the Presider. [Note: nothing should go on the corporal until the Presider puts it there.
11. The Deacon then pours wine into the main chalice (and others, unless they were pre-poured) and adds a small amount of water to one of them, saying quietly **“By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”** He then hands the prepared (main) chalice to the Presider. Incense may be brought to the Presider at this time to incense the

Page Three

altar. After the Presider incenses the altar he may hand the thurible (“censor”) to the Deacon who then incenses the Presider (again, three **double-swings**). The Deacon then



- proceeds to the area in front of the altar where he incenses the people (again, three *double-swings*). The Deacon returns the censor to a Mass Server and returns to the altar.
12. During the Eucharistic Prayer the Deacon kneels (if physically able) beginning at the *epiclesis* (the “calling down of the Holy Spirit,” symbolized by the Presider holding his hands flat over the bread and wine being consecrated). The Deacon remains kneeling until after the Memorial Acclamation. [Note, toward the end of Eucharistic Prayer I, the “Roman Canon,” there is a section where the Presider bows while praying several lines, and later he “strikes his breast.” These gestures are reserved to the priest and should not be done by the deacon.]
 13. The Deacon elevates the chalice for the closing doxology of the Eucharistic Prayer. Note: the deacon (unlike concelebrating priests) does not chant the words “*Through him, and with him, and in him,...*”. These words are strictly reserved to the Presider and concelebrating Priests. Concelebrants should recite the doxology in a reserved tone so that the Presider can be heard clearly. This is more audible, though, than their other appropriate parts of the Eucharistic Prayer, which should be recited “inaudibly” (BCL Newsletter, September/October, 1987, #23). The Great Amen is the response of the people. Thus, the Presider and concelebrants do not sing or say “Amen” at the conclusion of the doxology. The Deacon does respond “Amen” with the people.
 14. The Deacon does not hold his arms in the *orans* position during or after the Our Father. Concelebrants extend their hands during the Our Father, but not during the prayers of the Presider following it.
 15. Prior to the Communion Rite, the Deacon invites the faithful to offer one another the sign of peace.
 16. Immediately after the Presider communicates himself with the Body and Blood of Christ, the Deacon receives both the Body of Christ and Blood of Christ. Note: the Deacon receives both Species of the Eucharist prior to any concelebrating priests receiving from the cup.
 17. Ordinarily, the Deacon should be a minister of the cup (Blood of Christ) and not the Body of Christ. Deacons should be minister of the Body of Christ only when there is no cup offered to the people.
 18. Deacons should assist with the purification of vessels following Communion which may transpire in one of two ways: either at the end of the Communion Rite or after Mass. Purification of the vessels consists in 1) lightly brushing any fragments from the pattens with a purificator into a chalice; 2) pouring a small amount of water into one chalice, then pouring the ablution into another chalice, and so on, finally consuming the ablution from the last cup. “In purifying vessels, two tendencies should be avoided: 1) an over-scrupulous effort to find the tiniest crumb and (2) a casual or inefficient approach, which could imply at least a lack of respect for the Eucharist” (Elliott, #344).
 19. After the final blessing offered by the Presider the Deacon intones the *dismissal* (such as “Go forth, the Mass is ended” etc.)
- Page Four
20. The Gospel Book is not processed out from the Church. The Deacon walks next to the Presider as they proceed down the aisle for the exit. If there is insufficient room for the two to walk side-by-side then the Deacon precedes the Presider. At Mass with the



Bishop, when two Deacons are present, the two deacons walk side-by-side down the aisle in front of (preceding) the Bishop.

Addendum

21. Both deacons and presiders are encouraged to focus their vision and full attention on the lectors during the proclamation of the Scriptures. Regrettably, this is sometimes the occasion of a “side-bar discussion” between Presider and Deacon, or they may actually close their eyes in an effort to focus (which can appear to the people as though they are sleeping. Their physical focus directed firmly on the lector proclaiming the Scripture can redirect the attention of the congregation to where it should be focused.
22. There should be minimal “personalizing” of the role of deacon. In other words, the goal of liturgical ministers is not to draw attention to themselves but to draw ever greater attention to the dignity inherent in the Liturgy and the Risen Lord who comes to us in the Eucharist. A humble following of the rubrics (instructions in the Roman Missal written in red) is strongly encouraged.
23. Concerning homiletics, deacons are encouraged to dialog with their pastors at some point on those occasions when deacons provide the homily. Immense growth can take place when constructive criticism and feedback is humbly requested and sincerely offered.
24. In instances that the Deacon presides in non-Mass liturgies, the Deacon presides from his own (Diaconal) chair. Deacons do not preside at liturgies from the Presider’s chair.



Appendix 2: Funeral Planning Form

**Funeral Planning for Deacons
Of
The Roman Catholic Diocese of Salina**

General Information

This information requested of deacons will make it easier for the Diocese to carry out your wishes. You may make changes at any time by sending updated information. You should make copies for your family, your pastor, and other persons who should be informed of your funeral instructions.

Deacon Name: _____

Wife: _____

Children: _____ Phone: _____

Children: _____ Phone: _____

Children: _____ Phone: _____

Children: _____ Phone: _____

Children: _____ Phone: _____

Children: _____ Phone: _____

Special Funeral Instructions

Parish for Funeral Vigil/Mass: _____

Cremation: Yes _____ No _____

Vigil Service

Priest/Deacon Presider: _____

Reading: _____

Gospel: _____

Homilist: _____

Music: _____

Special Requests: _____



Funeral Mass

Presider: Bishop* MC: _____

Concelebrants: _____

Deacon of the Altar: _____

Deacon of the Word: _____

Alternate(s): _____

First Reading: _____ Second Reading: _____

Gospel: _____

Homilist: _____

Music: _____

Pall Bearers (if requesting deacons): _____

Special Requests: _____

Burial to take place at: _____

Send this completed form to: Diocese of Salina, Office of the Bishop, 103 N. 9th St., Salina, KS 67401

Deacon Signature: _____ Date: _____

Spouse Signature: _____ Date: _____

* The Bishop will be the Presider at the Funeral Mass of a deacon, if available.



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Section X

Priests/Deacons

A. Pagella of Faculties for Priests w/ Commentary	1-6
B. Pagella of Faculties for Deacons	7-10
C. Constitution of Priests Council	11-22
D. Guidelines for Committee on Continuing Education for Priests	23-26
E. Policy on Continuing Formation of Priests	27-32
F. Guidelines for Priest Personnel Board	33-36
G. Guidelines for Clergy Retirement	37-38
H. Policy for Priests with Chemical Dependency	39-44
I. Guide for Treatment of Priests with Problems	45
J. Policy for Presbyteral Term of Office	46-48
K. Diocesan Clergy Health and Retirement Assoc.	49-59
L. Priests Annual Retreat	60
M. Clergy Compensation	61-62
N. Mass Stipend Increase Effective May 1, 2014	63-64
O. Policy on International Priests in the Diocese	65-68
P. Priests Bio-Data Forms	69-90
Q. Compensation for Priests Assigned to Full-Time Diocesan Work	91-92
R. Policies and Procedures for Permanent Deacons	93-120

Policy Handbook

Diocese of Salina
103 N. Ninth St., PO Box 980
Salina, KS 67402-0980
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<u>Section</u>	<u>Table of Contents</u>	<u>Page #</u>
I. Diocesan Statutes		1-10
II. Pastoral Governance		
A. Episcopal Vicars		1-4
B. Parish Life Coordinators		5-20
C. Changing Status of Parishes		21-30
D. Parish Pastoral Council		31-44
E. Speaker and Recognition Policy		45-48
III. Education		
A. Diocesan Council of Education (Constitution & By-laws)		1-2
B. Guidelines for Parish Education Commission		3-8
IV. Safe Environment Program		
A. Policy for the Protection of Children and Young People		1-17
B. Victim Assistance Coordinator Contact Information		18
C. Outline of Requirements for Those Who Minister to Minors		19-20
D. Disclosure Form for Ministers to Children and Youth		21-22
E. Notification and Authorization for a Background Check		23-24
F. Child Lures Prevention Seminar Information & Order Form		25-26
G. Testimony of Video Viewing		27-28
H. Policy Receipt		29-30
I. Code of Conduct		31-32
J. Hiring and Employment Policy Statement		33-34

V. Finance / Funding

A. Annual Reports	
Parish	1-4
Cemetery	5-6
School	7-8
B. Parish Finance Council	9-10
C. Major Parochial Building & Remodeling Projects	11-14
D. Borrowing Policy	15-16
E. Expenditure Request Form	17-18
F. Application for Funding / Parish Aid Forms	19-20
G. Request for Continuing Education Funds	21-22
H. Application for Marymount Scholarship (First Year)	23-24
I. Application for Marymount Scholarship (Renewal)	25-26
J. Application for Msgr. Kruse Scholarship	27-28
K. Deposit and Loan Interest Rate Policy	29-30

VI. Sacraments

A. Marriage	
Pre-nuptial Investigation	1A-4A
Marriage Preparation and Weddings	5A-22A
Freedom to Marry Witness Form	23A-24A
Dispensation / Permission Form	25A-26A
Interview for Parents of Young	27A-30A
Marriage for Those Under 19 Years of Age	31A-34A
Special Marriage Data Form	35A-36A
Guidelines for Marriages in Chapels and Grottoes on Catholic School Grounds	37A-38A
B. Confirmation	
Sacrament of Confirmation Booklet	1B-6B
Confirmation Liturgy Plan	7B-8B
Clarification of Faculties Regarding Confirming Adults	9B-10B
C. Reconciliation	
Guidelines for First Reconciliation	1C-4C
D. Eucharist	
Guidelines for First Eucharist	1D-2D
Scheduling Sunday Masses	3D-6D
Extraordinary Ministers of Holy Communion	7D-10D
Communion Under Both Kinds	11D-14D
Guidelines for Holy Communion to the Sick	15D-18D

VII. Matrimonial Tribunal

A. Preliminary Questionnaire & Petition for Nullity of Marriage	1-4
B. Formal Case Narrative Outline	5-6
C. Policy Regarding Scheduling of a Wedding Date	7-8
D. Defect of Form Petition	9-12

E. Defect of Form Petition (Form B)	13-14
VIII. Liturgy	
A. Funerals/Christian Burial	1-16
B. Diocesan Cemetery Guidelines	17-22
C. Guidelines for Non-Ordained Ministers Presiding at Services of the Word & Services of Communion on Sundays and Holy Days in the Absence of a Priest	23-32
D. Office of Worship – Statement of Purpose	33-34
E. Diocesan Liturgy Board	35-40
F. Liturgy Commission Guidelines: a model for parishes	41-46
G. Diocesan Liturgical Celebrations	47-48
IX. Penance, Fasting, and Abstinence Guidelines	1-2
X. Priests / Deacons	
A. Pagella of Faculties for Priests with Commentary	1-7
B. Pagella of Faculties for Deacons	8-10
C. Constitution of Priests Council	11-22
D. Guidelines for Committee on Continuing Education of Priests	23-26
E. Policy on Continuing Formation of Priests	27-32
F. Guidelines for Priest Personnel Board	33-36
G. Guidelines for Clergy Retirement	37-38
H. Policy for Priests with Chemical Dependency	39-44
I. Guide for Treatment of Priests with Problems	45
J. Policy for Presbyteral Term of Office	46-48
K. Diocesan Clergy Health and Retirement Association	49-59
L. Priests Annual Retreat	60
M. Clergy Compensation	61-62
N. Mass Stipend Increase Effective May 1, 2014	63-64
O. Policy on International Priests in the Diocese	65-68
P. Priests Bio-Data Forms	69-90
Q. Compensation for Priests assigned to full time Diocesan Work	91-92
R. Policies and Procedures for Permanent Deacons	93-120
XI. Catholic Charities of Salina, Inc.	1-4
A. By-Laws	
B. List of Services	
XII. Due Process	1-20
XIII. Human Resources	
Maternity Leave Policy	1-2

A Family Examination of Conscience
Office of New Evangelization, Diocese of Salina
Lent 2015

During 2015, the evangelization efforts in the diocese of Salina will be focused around evangelization in and through the family. The month of March's theme is Lenten reconciliation in and through the family.

These reflection/examination questions are offered as especially relevant to family members and their interaction with each other. They do not address the wider network of relationships in the workplace, at school, or community. You may wish to use them for reflection in conjunction with a more comprehensive Examination of Conscience, such as the one available from the United States Conference of Catholic Bishops. (See <http://www.usccb.org/prayer-and-worship/sacraments-and-sacramentals/penance/upload/Examination-of-Conscience.pdf>)

Some questions for Young Adults and Teens

1. Have I mocked or made fun of others in my family? How would I recognize that teasing has become hurtful?
2. Have I stolen anything from a family member? Have I paid it back?
3. Do I allow busy-ness to limit my time with my family for healthy sharing and helping?
4. Have I been selfish or spiteful toward others in my family? Have I been jealous?
5. Have I been rebellious, disobedient, disrespectful, untruthful or deceptive to my parents?
6. Have I gotten angry or nurtured and held grudges and resentments toward my family members? Have I refused to forgive others? Have I cultivated hatred? Do I dwell only on the worst qualities and mistakes of my parents and other family members?

Some questions for Single Adult Persons

1. Have I gotten angry or nurtured and held grudges and resentments? Have I refused to forgive others—parents, relatives, a former spouse? Have I cultivated hatred?
2. Do I harbor feelings of self-pity in regard to me feeling that I'll never find anyone with whom I can intimately share my life?
3. Have I responded charitably to the sometimes unreasonable expectations of me and my time from my family?
4. Have I maintained a balance between responsibilities to work, church, my own health, and family?
5. Have I surrendered to detrimental feelings of grief, anger, and self-pity due to the loss of a loved one?

Some questions for Pre-Teen Children

1. Have I prayed and willingly attended Mass with my parents and family?
2. Have I performed my responsibilities, such as homework and household chores?
3. Have I been obedient to my parents and helpful and affectionate toward my family?
4. Have I talked back, lied, or been deceitful to my parents?
5. Have I pouted, been moody, and unforgiving toward my family members?
6. Have I been selfish toward my parents, brothers, and sisters? Have I gotten angry at them? Have I hit anyone?

Some questions for Married Persons

1. Have I asked the Holy Spirit to empower me to live the Christian life, to be a proper husband/wife and parent?
2. Have I cared for my spouse? Have I been generous with my time? Have I been affectionate and loving? Have I told my spouse that I love him or her? Have I been concerned about the spiritual well-being of my spouse?
3. Have I listened to my spouse? Have I paid attention to his or her concerns, worries, and problems? Have I sought these out?
4. Have I allowed resentments and bitterness toward my spouse to take root in my mind? Have I nurtured these? Have I forgiven my spouse for the wrongs he or she has committed against me? Have I allowed jealousy or envy to diminish the value I should place on my spouse?
5. Have I manipulated or bullied my spouse in order to get my own way? Have I lied to or been deceitful of my spouse?
6. Have I spoken sharply or sarcastically to my spouse? Have I spoken in a demeaning or negative way? Have I injured my spouse through taunting and negative teasing? Have I called my spouse harsh names or used language that is not respectful?
7. Have I physically abused my spouse?
8. Have I gossiped about my spouse?
9. Have I undermined the authority and dignity of my spouse through disrespect and rebelliousness?
10. Have I been moody and sullen?
11. Have I bickered with my spouse out of stubbornness and selfishness?
12. Have I misused sexuality? Have I used sexual relations solely for my own selfish pleasure? Have I been too demanding in my desire for sexual fulfillment? Have I been loving and physically affectionate in my sexual relations or have I used sexual relations in a way that would be demeaning or disrespectful to my spouse? Have I refused sexual relations out of laziness, revenge or manipulation?
13. Have I refused to conceive children out of selfishness or material greed? Have I used artificial means of contraception?
14. Have I flirted or fostered improper relationships with someone else, either in my mind or through words and actions? Have I committed adultery?
15. Have I used pornographic books, magazines or movies, thus denigrating my spouse?

Some questions for Parents and Parent-figures

1. Have I cared for the spiritual needs of my children? Have I been a shepherd and guardian as God has appointed me? Have I tried to foster a Christian family where Jesus is Lord? Have I taught my children the Gospel and the commandments of God? Have I prayed with them?
2. Have I been persistent and courageous in my training and teaching? Have I disciplined them when necessary? Have I been lazy and apathetic?
3. Have I talked with them to find out their problems, concerns and fears? Have I been affectionate toward them? Have I hugged them and told them that I love them? Have I played or recreated with them?
4. Have I been impatient and frustrated with them? Have I corrected them out of love in order to teach them what is right and good? Have I treated them with respect? Have I spoken to them in a sarcastic or demeaning way?
5. Have I held resentments against them? Have I forgiven them?

6. Have I been of one heart and mind with my spouse in the upbringing of the children? Or have I allowed disagreements and dissension to disrupt the training, educating and disciplining of our children?
7. Have I undermined the role of authority in the eyes of my children by speaking negatively against God, the Church, my spouse or others who hold legitimate authority over them?
8. Have I been a good Christian witness to my children in what I say and do? Or do I demand one standard for them and another for myself?
9. Have I been properly generous with my children regarding money and physical and material well-being? Have I been miserly? Have I been extravagant, thus spoiling them?

(This is the sixth of nine tools to facilitate brief faith-sharing at a parish meeting in keeping with the theme of the 2014-15 catechetical year, *Teaching about God's Gift of Forgiveness*. These articles are provided by the Archdiocese of Galveston-Houston, via the New Evangelization Office of the Diocese of Salina. **Suggested use:** this handout could be provided to meeting participants in advance, to give them the opportunity to reflect on the Teaching Tool content and the Reflection Question. As a meeting opening, the Teaching Tool content could be read aloud, followed by a few minutes' discussion of the Reflection Question.)

Tool 6: The relationship between the Sacrament of Anointing of the Sick and Forgiveness.

Teaching tool

There is little doubt that, of all the sacraments, the Sacrament of Anointing of the Sick is the least understood by the greatest number of Catholics. Older Catholics may remember it from its commonly used previous name of "Extreme Unction." From the word "extreme" many take the idea that this is a sacrament that is rarely to be used. Indeed, many Catholics incorrectly equate this sacrament with the idea of "Last Rites" and would presume that it is reserved exclusively for those who are at death's door. The actual teaching of the Church is very different.

The *Constitution on the Sacred Liturgy* states, "as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived" (no. 73). The *Catechism of the Catholic Church* goes further in stating, "If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced" (no. 1515).

The Sacrament of the Anointing of the Sick has many effects: the uniting of the person to the Passion of Christ, for one's own good and that of all the Church; the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age; the restoration of health, if it is conducive to the salvation of one's soul; and the preparation for passing over to eternal life. Finally, the Church teaches as well that an effect of the sacrament is the forgiveness of sins, if the person was not able to obtain it through the Sacrament of Penance and Reconciliation.

Thus we see that the Sacrament of the Anointing of the Sick is another of the sacraments through which God offers his gift of forgiveness.

Reflection Question

Have you yourself ever received this sacrament or been present when another has received it? If so, in what way were you witness to the graces of this sacrament? If you have never been present for the celebration of this sacrament, why do you think that is the case?

Additional References

Catechism of the Catholic Church nos. 1514-1515, 1520-1523, 1532; *United States Catholic Catechism for Adults* pp. 253-255

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Single Parent Networker



A publication of the Family Life Office of the Archdiocese of Omaha, Nebraska

Volume 24 Issue 3

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Single Parents Raise Good Kids Too!

Divorce and Single Parenting

“Broken home.” This is a derogatory label that causes much pain and misunderstanding. Too often, children living in single parent households have to contend with negative stereotypes and hurtful remarks made by insensitive adults. Regardless of whether the single parent family exists as a result of divorce or death of the other parent, the child is clearly not responsible for the circumstances. However, it is the child who often pays the price: the child who has to write an essay because a parent cannot afford Back to School night, the child who has to sit on the bench because he/she misses practices while visiting the other parent, the child who comes home crying from school, sad when he doesn't know who to make a Father's Day card for because his father died. As adults, teachers, coaches, neighbors, family, and friends, we can change our attitude, be more sensitive and compassionate, and recognize that **SINGLE PARENTS RAISE GOOD KIDS TOO!**

It is difficult and challenging to be a parent today, and it is even more difficult to raise children alone. We as parents are often overwhelmed and lacking the parenting skills necessary to do a good job. But good solid parenting has less to do with the number of parents in the home and more to do with the quality of parenting. Whether the single parent household is headed

by a mother, father, or a grandparent, raising children alone is an enormous task. Why should we care? Because all the statistics tell us that most of us will live in, know of or be involved with a single parent family at some point.

Since 1970, the number of children living in a single parent family has doubled. In fact, statistics from 1992 indicate that single parent families represent 30% of U.S. households, while 25% represent two parent households. Based on current trends, there are predictions that upwards of 70% of children born since 1980 will spend some time living in a single parent home before their 18th birthday. The following strategies are offered to the single parent who is determined to raise a good kid despite the myths of doom and gloom.

1. ATTITUDE ADJUSTMENT

Adults and children do better when single parenthood is perceived as a viable option and not as a pathological situation. Start with a positive attitude and focus on the benefits of single parenting, such as less conflict and tension in the home. Many single parents feel hopeful about the future.

2. YOU ARE THE BOSS

Establish firm, clear boundaries that leave no doubt that you are the boss in the home. Single parents (and two parent households) often make the

mistake of allowing children to become equal partners or peers, and too many children are running the show. This leads to serious individual and family problems. Children need limits. Use consistent discipline that provides clear expectations and guidelines for behavior and rely on natural and logical consequences. Learn to say, “I love you enough to say NO to you. (My kids hate that one).”

3. DEAL WITH OVERLOAD

The single parent frequently feels overwhelmed by the responsibility, tasks, and emotional overload associated with raising children alone. It is extremely important to manage time wisely and to ask for help when necessary. Assign children appropriate chores and tasks. Arrange car pools when possible, and ask other parents for help when needed. My children would not have been able to continue in club soccer were it not for the kindness of other parents providing rides to practices and games.

4. RECOGNIZE THAT YOU ARE ONE PERSON AND YOU ARE DOING THE BEST YOU CAN.

No matter how loving and competent you are, you are still only one person and you are doing a job most agree is meant for two people. Do not allow your children to manipulate you by making you feel guilty about the situation. Remind

children that you are a team and have to work together. Give yourself credit for a job well done. You may have to wait until your kids are grown before you get any credit from them. This is where a sense of humor comes in handy.

5. CREATE A STABLE, NURTURING HOME

Nurturing is a high priority, but children also crave stability and security. While this is important for all children, it is crucial for children who have suffered loss of stability due to divorce or death of a parent. Children need to feel secure and protected, and it is our job as parents to create a nurturing environment where they can thrive. Your children need to hear how much you love them and how proud you are. Some children require more affection and attention than others, so know your child, and take your cue from him/her.

6. ESTABLISH SCHEDULES AND PREDICTABLE ROUTINES.

Part of creating stability and security in the home involves establishing predictable schedules and routines for your children. Of course, we must not be rigid and inflexible, because children need to learn that life is not always predictable. Find a healthy balance.

7. TAKE CARE OF YOURSELF

It is critical for your children's well being for you to take care of yourself. There are times when you feel like you need a break. Ask other single parents to trade babysitting or hire a mother's helper. Pay special attention to diet, exercise, stress management, and getting enough sleep. Learn relaxation, yoga, meditation, visualization, or whatever healthy coping skills allows you to relieve stress and tension. Take a walk, read a book, call a friend, take a nap. A stressed out parent results in stressed out kids.

8. DEVELOP A RELIABLE SUPPORT SYSTEM

Develop a wide network of people who can provide you with emotional support, companionship, help in emergencies, child-care, reality checks, etc. Be selective and choose caring, reliable, trustworthy people who will be there for you in times of need. Single parents with healthy support systems usually feel better mentally and physically and demonstrate to their children that it is ok to ask for help. Support groups for single parents offer an excellent opportunity to socialize and share with others in similar circumstances.

9. DO NOT TREAT YOUR CHILD AS A PEER

Do not confide in your child as though he/she is your peer, regardless of how mature the child appears to be. This is a common mistake made unintentionally by many single parents who turn to their child for emotional support and don't realize they are hurting the child until after the fact. Allow children to be children and find other adults for companionship and support.

10. HAVE REALISTIC EXPECTATIONS

Focus on success and not on failure. Set realistic goals as a family and work together to accomplish these goals. Decide what is important and prioritize accordingly. Have family meetings on a regular basis and allow children to have input. Learn to effectively communicate and solve family problems together while still demonstrating that you are the boss. Give your kids credit and give yourself credit. If you are feeling overwhelmed, depressed, anxious or stressed, get professional help. A competent therapist can help you find the light at the end of the tunnel.

Used with permission Shellee Moore, M.F.T. Marriage Family Therapist & Life Coach

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Parenting Pointers

614. Mar. 6: March 6-7, 2015 is a new holiday - [The National Day of Unplugging](http://www.sabbathmanifesto.org/unplug/) . <http://www.sabbathmanifesto.org/unplug/> Celebrate it by fasting from any unessential use of cell phones, internet, screens, - anything that takes you away from your family. Invite your family to sign the pledge.

615. Mar. 13: Today is Friday the 13th. Have fun with your children by joking about frivolous unlucky things that have happened in your life. Then turn it around and talk about times when you were really lucky.

616. March 21 is Single Parent Day. Single parents do double duty. It's hard but it's not impossible. Your children will eventually appreciate your sacrifices. If you're not a single parent, find one and give them a break.

617. Mar. 27: This coming Sunday is Palm Sunday. Before we walk into the passion of Holy Week, perhaps you could rejoice with your family about your accomplishments as a family (Toilet training? A day without fighting or complaining? An award? A healing?)

Used with permission by Susan Vogt, www.SusanVogt.net



Things I have Learned After the Death of My Spouse

1. You will heal, but still always need support. Things still hurt sometimes and you need those that understand.
2. Helping others in this journey is as healing for yourself as much as it helps them.
3. It is absolutely, positively, totally ok to still miss your husband or wife. Do not let anyone tell you any different. Love is everlasting and of course you will forever miss and love them.
4. Being a solo parent is full of imperfect moments. That is okay too. No one on this planet is perfect. When mistakes are made explain to the kids the mistake, apologize and let them learn a life skill along the way.
5. Keep love in your heart. It is hard to not become bitter/angry and resentful at times but don't let that fester.
6. Rebuilding is as hard as the hard grieving part. It is hard to know which foot goes first and what you are in this new life but as time goes you learn that too without feeling you have to make some drastic, huge movement. It comes in baby steps along the way.
7. There are no rules to this. It is as individual as a snowflake. It is your journey and you do it the way you want to !

— Used with permission from Sandra Coleman,
Marriage Prep Specialist, Omaha Archdiocese



March 19th Feast of St. Joseph

We honor St. Joseph as the humble, grace filled foster father of Jesus. We often see that he is called silenced. Silenced meaning that he accepted the Holy Will of God and took care of his family no matter what was asked of him. Joseph never questioned the messages from the angels. He said yes to taking Mary to Bethlehem and the fleeing with her to Egypt. Only after it is safe does he return to Galilee with his family.

Pray to St. Joseph for the grace of a happy death.



FORGIVING MYSELF

After a divorce or the death of our spouse many of us find there are circumstances and situations where we may need to forgive ourselves. Perhaps in the case of a divorce we have been unkind in things we have said about our former spouse, or talked about them to our children in order to make us look better.

After the death of our spouse we rethink all the steps we took. Maybe we feel guilty for not knowing they were sick, or if in the case of an extended illness perhaps we were short with them some days and now we feel bad about that.

Forgiving yourself is important. If we choose not to engage in forgiving ourselves, we are denying what Christ did for us on the cross. We are saying everyone else is forgiven, but I am not worthy.

When you are ready to forgive yourself, utilize the sacrament of reconciliation. Take the pain and guilt and set it at the foot of His cross. Surrender it to Him. Jesus wants to walk with us in the path of forgiveness and set us free so we can continue to live our lives.

Working on self forgiveness is a process, but by asking God to help you the burden will become lighter.

L ♦ E ♦ N ♦ T

**Come Follow
Me**



LENT Come Back To Me with all your heart

Bless us, O Lord, in this Holy Season of Lent, Soften our hardened hearts, open our blinded eyes, forgive our sins against You and one another, renew your promises to us in this season of prayer and fasting.

May this food we eat strengthen us and move us in gratitude to feed those who are hungry. We ask this in Jesus' name. Amen.

Taken from Faith and Fest © 2005 Archdiocese of Omaha

4th Annual
Salina Diocese Men's Conference



Saturday

August 8, 2015

8:30 am to 4:00 pm

*St. Mary
Queen of Angels
415 S. Windsor
Russell, Kansas*

Peter Herbeck

*Vice Pres. & Director of Missions
Renewal Ministries
Co-hosts weekly
Ewtn's Crossing the Goal &
Choices We Face*

Tom Peterson

*Pres. & Founder
Catholics Come Home &
Virtue Media*

Register

*Online <http://salinadiocese.org/family-life>
Or mail Registration form on back*

Registration Form:

Salina Diocese Men's Conference 2015

"The Way, The Truth and The Life"

Saturday, August 8, 2015

St. Mary Queen of Angels Catholic Church

415 S. Windsor, Russell, Kansas 67665

First Name: _____ Last Name: _____

Mailing Address: _____

City: _____ State: _____ Zip: _____

Parish: _____ Parish City: _____

Home Phone: () _____ Cell Phone: () _____

E-mail Address: _____

Registration (donuts, coffee & lunch included)

Please check one:

Adult—\$35 _____

Student—\$15 (College) _____

Student—\$15 (HS-Jr/Sr's) _____

Priests, deacons and seminarians are free, but need to register for planning purposes

July 28 is the final registration date. Registrations after that date will require an additional \$5.00

Send completed registration form and payment to:

Diocesan Family Life Office

Attention: Sheila Marcotte

P.O. Box 980

Salina, KS 67402-0980

From The Abortionists Themselves:

"there is no possibility of denial of an act of destruction by the operator [of a D&E abortion]. It is before one's eyes. The sensation of dismemberment flow through the forceps like an electric current."

Dr. Warren Hern, a Boulder, Colorado, abortionist who has performed numerous D&E abortions and has written a textbook on abortion procedures

"Tearing a developed fetus apart, limb by limb, is an act of depravity that society should not permit. We cannot afford such a devaluation of human life, nor the desensitization of medical personnel it requires. This is not based on what the fetus might feel but on what we should feel in watching an exquisite, partly formed human being being dismembered."

Dr. George Flesh, former abortionist



The tiny hand of an unborn child.



The fully-formed foot of a 14-week-old unborn child.



DISMEMBERMENT ABORTION



Dismemberment abortion is a violent and dehumanizing procedure that confuses the medical, legal, and ethical duties of a physician to preserve and promote life.



**Kansans
for Life**

3301 W 13th Street, Wichita, KS 67203
316-687-LIFE (5433) www.kfl.org

This is no routine abortion procedure.

Dismemberment abortion is the barbaric killing of a human being. It is the method used for practically all second-trimester abortions in Kansas.*

This abortion method has been described by the U.S. Supreme Court in *Gonzales v. Carhart* as a procedure that is **"laden with the power to devalue human life."**

It is as brutal, if not more so, than partial-birth abortion.



An unborn child at 14 weeks.

* http://www.kdheks.gov/hci/as/2013/AS_2013.pdf Table 42, page 101

What is a dismemberment abortion?

Dismemberment of a living unborn child is a common and brutal form of dilation and extraction (or, D&E) abortion.

Dismemberment is used to abort unborn children as old as 24 weeks. **Forceps with sharp metal jaws are used to grasp parts of the developing baby, which are then twisted and torn away. This continues until the child's entire body is removed from the womb.**

Because the baby's skull has often hardened to bone by this time, the skull must sometimes be compressed or crushed to facilitate removal.*



United States Supreme Court Justice Kennedy has described the gruesome nature of the most common abortion technique used in the second trimester, dilation and evacuation, in terms that make clear that it would be extremely painful:

"[F]riction causes the fetus to tear apart. For example, a leg might be ripped off the fetus as it is pulled through the cervix and out of the woman."**

Justice Kennedy used even more graphic descriptions of D&E abortions in his dissent in *Stenberg v. Carhart* stating:

"The fetus, in many cases, dies just as a human adult or child would: It bleeds to death as it is torn from limb from limb."***

* Warren M. Hern, M.D., *Abortion Practice* (Philadelphia: J.B. Lippincott Company, 1984), pp. 153-154.

** *Gonzales v. Carhart*, 550 U.S. 124, 135 (2007)

*** *Stenberg v. Carhart*, 530 U.S. 914, 958-59 (2000) (Kennedy, J., dissenting)



An unborn child at 20 weeks post-fertilization. Research continues to accrue showing the unborn child not only feels pain at 20 weeks, but that she may well have the necessary physical "wiring"[structures] at 13 weeks to feel the excruciating pain of being ripped apart.

Babies killed by dismemberment abortions are well developed.

3-4 Weeks: the baby's heart begins its first beats.

6 Weeks: she has detectable brain waves and a complete skeletal system.

7 Weeks: complete fingers, toes, and ears.

8 Weeks: all organs are formed and functioning.

By 20 Weeks: the unborn child has hair, working vocal cords, sucks her thumb, grasps with her hands, and can feel pain.

* Doctors on Fetal Pain: The Basics. Web. December 18, 2014 <http://www.doctorsonfetalpain.com>



Press Release - Jan. 14, 2015

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A related Press Release from the National Right to Life Committee is [HERE](#). Talking points and legal memo available upon request, and at www.kfl.org.

Kansans for Life introduces first-in-nation, ground-breaking legislation: The "Unborn Child Protection from Dismemberment Abortion Act"

At a press conference today at the Kansas state capitol, members of Kansans for Life Legislative Team, along with KS Senate Sponsor Sen. Garrett Love (R-Montezuma, KS) announced the "Unborn Child Protection from Dismemberment Abortion Act." Sen. Love said:

"I am honored to sponsor this ground-breaking legislation to protect unborn children from brutal death by dismemberment abortion."

KFL Executive Director, Mary Kay Culp, responded to Planned Parenthood's reaction to today's announcement:

"The vow by Planned Parenthood in Kansas to fight a ban on this most brutal form of abortion "at every step", when alternative methods exist, is all you need to know about why this legislation is necessary." (Source: Topeka Capitol Journal)

At the press conference Kansans for Life legislative officials relayed the following:

Kansans for Life is introducing the Unborn Child Protection from Dismemberment Abortion Act, based on model legislation from the National Right to Life Committee, of which KFL is the state affiliate.

According to the KDHE (Kansas Department of Health & Environment) **in Kansas in 2013, 578 such abortions were performed** using what is termed the "D & E" abortion (Dilation and extraction) method. (see Table 42, pg 101 http://www.kdheks.gov/hci/as/2013/AS_2013.pdf)

Before the first trimester ends, the unborn child has a beating heart, brain waves, and every organ system in place. This is no secret since ultrasounds have become a routine part of pregnancy care.

The public is largely unaware, however, that the standard method for second-trimester abortions involves the brutal dismemberment of each living unborn child, limb by limb.

While other abortion methods are available, D & E "remains the most prevalent and cost-effective method of second-trimester pregnancy termination in the USA," according to the National Abortion Federation Abortion Training Textbook.

Kansans will recoil when they actually comprehend this horrific abortion method, as they did when they learned about the gruesome Partial-Birth Abortion (PBA) method.

In 2007, the U.S. Supreme Court *Gonzales v Carhart* ruling upheld a federal ban on the PBA method of abortion, which, arguably, may be even less barbaric than dismemberment abortion.

The Unborn Child Protection from Dismemberment Abortion Act defines dismemberment as:

"extracting him or her one piece at a time from the uterus through use of clamps, grasping forceps, tongs, scissors or similar instruments that, through the convergence of two rigid levers, slice, crush, and /or grasp a portion of the unborn child's body to cut or rip it off. This definition does not include an abortion which uses suction to dismember the body of the developing unborn child by sucking fetal parts into a collection container."

The model legislation includes a strict emergency exception, criminal and civil penalties, and privacy protection for court proceedings.

LITIGATION STRATEGY

The Unborn Child Protection from Dismemberment Abortion Act does not aim to overturn *Roe*, as some other approaches essentially do. It is our assessment that the current Court regime will not entertain those types of legislation. (see legal memo)

Instead, we calculate that five of the nine current Supreme Court Justices would uphold this new measure using the same rationale they cited for banning the PBA method — the compelling interests states have in: fostering respect for life by protecting the unborn child, and protecting the integrity of the medical profession. Dismemberment abortion is truly a violent and dehumanizing procedure that confuses the medical, legal, and ethical duties of a physician to preserve and promote life.

Supreme Court Justice Anthony Kennedy (considered the Court's "swing" fifth vote) is on record that dismemberment abortions are "laden with the power to devalue human life." In *Gonzales*, he wrote, **"The fetus, in many cases, dies just as a human adult or child would: It bleeds to death as it is torn limb from limb."**

KFL Legislative Director, Kathy Ostrowski, comments,

"This legislation will impact the landscape of abortion policy in the United States. With the discussion about, and passage of this bill, the same public that does not tolerate animal cruelty, will see that dismemberment abortions brutally, painfully – and unacceptably – rip apart small human beings with all internal organs and perfectly formed fingers and toes."

BACKGROUND INFO

A medical illustration of a D&E dismemberment abortion is available here: www.nrlc.org/abortion/pba/deabortiongraphic.

Background materials on the bill are available on the National Right to Life website: www.nrlc.org/statelegislation/dismemberment. Included in the background materials is the testimony of Anthony Levantino, M.D. before the U.S. House Judiciary Committee Subcommittee on the Constitution and Civil Justice in May 2013, in which he described the D&E dismemberment abortions he once performed in great detail. -30-