A. INCARDINATION

Because ordination is conferred only for service to the Church and not for the private devotion, honor or convenience of the ordained, it is appropriate that incardination occur simultaneously with the reception of the diaconate that inducts men into the clerical state. Incardination is the legal act by which a cleric is bound to a specific ecclesiastical superior. Every permanent deacon owes ecclesiastical loyalty and obedience to his bishop or archbishop, the principal shepherd of the flock for whose service they were both ordained. Such permanent and stable attachment is essential to good order in carrying out the work of the Church.

A deacon from outside the Archdiocese of Santa Fe who moves permanently into the Archdiocese and who desires incardination in order to function as a deacon in the Archdiocese must provide the following documentation:

1. A letter of notification to the Director of the Office of Deacons informing him of the deacon’s move into the Archdiocese, the reason(s) for the move, and the deacon’s desire to exercise his diaconal orders.

2. A resume that includes the following information:
   - A brief biography (curriculum vitae/resume).
   - A list of his ministerial (lay as well as diaconal) experiences.
   - A statement of his specific skills and talents.
   - A description of any special language skills.
   - The names and current addresses of former pastor/supervisors under whom he has served in the last five years.

3. The deacon will request the following letters be sent:
   - A letter of introduction and recommendation from his current vicar/director.
   - A letter of excardination from his current archbishop/bishop.
   - A letter of good standing.

Upon receiving the above documentation the Archbishop may at once issue a letter of incardination to the deacon. However, the Archbishop may also elect to delay or withhold his

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1 Canon 266§1
2 As long as he is not a professed member of a religious institute in perpetual vows or incorporated into a clerical society of apostolic life.
3 Canon 267§1
acceptance of the deacon’s service. If delayed, the letter of incardination may be issued at any
time within a five-year period beginning when the Archbishop is first made aware that a
particular deacon desired incardination into the Archdiocese of Santa Fe. Also, by cannon law:
“A cleric who has legitimately moved from his own particular church to another is incardinated
in the latter particular church by the law itself after five years if he has made such a desire known
in writing both to the diocesan bishop of the host church and to his own diocesan bishop and
neither of them has expressed opposition in writing to him within four months of receiving the
letter.”

Within thirty days of being informed of the Archbishop’s acceptance of the deacon’s service, he
must complete the office of safe environments abuse awareness training. This training must be
renewed every five years.

B. EXCARDINATION

Any permanent deacon who permanently moves away from the Archdiocese of Santa Fe, with no
intention of returning at some future time, and who desires to function as a deacon in his new
domicile, must obtain a letter of excardination signed by the Archbishop of Santa Fe and a letter
of incardination signed by the bishop who has governance over the particular Church in the
territory where the deacon intends to exercise ministry. A deacon of the Archdiocese of Santa
Fe who moves temporarily away from the territory of the Archdiocese may request that he be
furnished with a letter of attesting that he was canonically in good standing (see Appendix H)
and functioning as a deacon at the time he moved from the Archdiocese. Such temporary
transfer, however, has no effect on the deacon’s incardination status in the Archdiocese of Santa
Fe.

C. LEAVES OF ABSENCE

1. Obtaining a Leave of Absence

When A deacon finds it necessary to take a leave of absence from active ministry, he must, after
informing the appropriate authority at his parish/institution of assignment, submit a written
request to the Director of the Office of Deacons. The request is to include the period of time for
which the leave is requested, and a statement indicating the reason for requesting such leave.
The Director of the Office of Deacons will forward the request with his recommendation for
approval or disapproval to the Archbishop (via the Vicar for Clergy) for action.

2. During a Leave of Absence

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4 Canon 268
5 Canon 269
6 Canon 271
If the deacon is granted a leave of absence the following conditions apply, except as modified in writing by the Archbishop:

a) The deacon does not enjoy the faculties to baptize, to witness marriages, to preach, or to function as an ordinary minister of the Eucharist.

b) The deacon may not participate in any liturgical function or in any official diaconal ministry during his leave of absence.

c) The deacon may attend and participate in all scheduled gatherings of his deanery and the entire deacon community.

d) The *Archdiocesan Directory* will indicate that the deacon is on a leave of absence.

e) The deacon may request that he remain on the various Archdiocesan mailing lists to receive correspondence and communications pertaining to the entire diaconal community.

3. **After a Leave of Absence**

Before the end of an approved leave of absence the deacon must submit a written request for reinstatement to active ministry. This request is to be sent to the Director of the Office of Deacons who will forward it with his recommendation for approval or disapproval to the Archbishop (via the Vicar for Clergy) for action. The request should indicate the parish or institution to which the deacon would like to be canonically assigned if his request for reinstatement is accepted. If the deacon seeks an assignment other than the one he held before his taking leave, his request must be accompanied by letters from both the pastor/supervisor of his previously assigned parish/institution and the pastor/supervisor of the parish/institution to which he seeks assignment. Each of these letters must recommend that the Archbishop approve the deacon’s request to return to active ministry.

**D. RETIREMENT**

The following NEW retirement policy was added on October 12, 2019:

- Retirement from diaconal ministry is based on age, health, and other matters that must be considered regarding a deacon’s request for retirement. The norm for retirement is age 70 years.

- Upon nearing age 70 permanent deacons must write a letter (see Appendix C) informing the Archbishop (via the Vicar for Clergy) that he has attained standard retirement age and specify whether he prefers to retire or to continue in active ministry. If the deacon prefers to remain in active ministry, a letter of assessment/recommendation must also be sent separately by the pastor to the Archbishop.
• If the deacon is in good health but desires to retire officially, the deacon may request to continue serving at his parish of assignment in retirement status; upon approval, he may do so, as much as, and as long as, he is able and so desires the with the consent of his pastor. In such cases he retains the faculties granted him by the Archbishop for baptism, preaching, and witnessing marriage with that specific permission/delegation from his pastor.

• A request to retire for reasons other than age must be discussed with the pastor, after which a formal letter is sent to the Archbishop with copies provided to both the Vicar for Clergy and the Director of the Office of Deacons. A letter from the deacon’s pastor with the pastor’s assessment/recommendation must be sent separately by that pastor.

• If the deacon is physically and mentally able to do so, the retired deacon is encouraged to continue involvement in diaconal activities -- specifically the deacon deanery meetings and gatherings, annual in-service training and the annual deacon retreat.

E. CANONICAL FACULTIES

Under canon law A faculty is a grant by a higher authority enabling a subordinate to act in a way in which the subordinate would not otherwise be empowered or authorized to act. A faculty may also be understood as enabling a beneficiary (in the context of this Manual, a deacon) to use validly a power that he already holds for the advantage of others (that is, the People of God).

Within the Archdiocese of Santa Fe, canonical faculties are granted to a permanent deacon only in conjunction with, and for the same period as, his canonical assignment. Thus, the termination of a canonical assignment automatically brings about the suspension of canonical facilities for that deacon. The following facilities with respect to the administration of the sacraments and other specific functions of diaconal ministry are granted either by the universal law (canon law) or by the Archbishop to those permanent deacons he authorizes to minister in the Archdiocese, whether or not a particular deacon is incardinated into the Archdiocese of Santa Fe. These faculties remain in effect until canonical reassignment, excardination or death, or until they are specifically revoked for just cause.

1. Preaching

All permanent deacons have the faculty in canon law to preach, unless this faculty has been restricted or removed. When the deacon is ordained, he is granted the faculty to preach. If the faculty to preach is not desired by the Archbishop, that restriction will be indicated in the deacon’s letter of assignment. However, once having the faculty to preach, the deacon must still obtain permission of the local pastor, chaplain, etc. in order to preach at the Mass.

2. Baptisms
All permanent deacons have the faculty in canon law to baptize. The lawful exercise of this faculty outside the deacon’s parish/institution of assignment requires the consent of the pastor of the parish in which the baptism is to take place. Baptism is not conferred in private homes.

The proper liturgical ritual book to be used is:


3. *Emergency Baptisms*

The information provided below is taken from the General Norms for Baptism dated December 12, 1991:

When an emergency baptism has been celebrated in a hospital or any other place, the following steps are to be followed in order to insure proper recording of the baptism:

a) The one who administers baptism is to see that, unless a sponsor is present, there be at least a witness by whom the conferral of baptism can be proved.

b) The one who administered baptism must inform the pastor of the territorial parish in which baptism was administered so that the proper record may be entered into the books. This is to be done within three days after the administration of the sacrament.

The territorial parishes for the following hospitals are:

- Lovelace Medical Center, Albuquerque: Holy Ghost
- University of New Mexico Hospital, Albuquerque: St. Charles Borromeo
- Presbyterian Hospital, Albuquerque: St. Charles Borromeo
- Kaseman Presbyterian, Albuquerque: Assumption
- Northside Presbyterian, Albuquerque: Risen Savior
- Albuquerque Medical Center, Albuquerque: San Ignacio
- Lovelace West, Paradise Hills: St. Jude
- Presbyterian Rust Medical Center, Rio Rancho: St. Thomas Aquinas

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7 Canon 861 – the deacon is an ordinary minister of Baptism.
8 Canon 875
9 In accord with the norms of Canons 877 and 878.
Northeast Heights Medical Center, Albuquerque: Queen of Heaven

Clovis High Plan Hospital, Clovis: Sacred Heart, Clovis

Espanola Hospital, Espanola: Sacred Heart, Espanola

North Region Medical Hospital, Las Vegas: Immaculate Conception

Christus St. Vincent, Santa Fe: St. John the Baptist

Public Health Services Indian Hospital, Santa Fe: St. John the Baptist

Holy Cross Hospital, Taos: Our Lady of Guadalupe, Taos

The one who administers the baptism is to encourage the parents, or the person baptized, to go to their proper parish to have the ceremonies supplied. 10

4. Rite of Christian Initiation of Adults (RCIA)

a) The deacon should be ready to assist pastors in the proper formation of the RCIA.

b) During the pre-catechumenate period the deacon may be involved in meeting with inquirers. The deacon should come to know the candidates, help them to understand the nature of Christian faith and conversion, and help them in the ways of prayer.

c) During the catechumenate period, the deacon may preside at liturgical celebrations of the Word for catechumens, and also exercise liturgical functions in the catechumenal rites such as minor exorcisms and blessings of catechumens.

d) During the period of purification and enlightenment, the deacon may lead the intercessions and litanies for the elect. During the scrutinizes of the third, fourth and fifth Sundays of Lent, the deacon may lead the intercessions, and may actually celebrate the liturgical exorcism.

e) During the sacraments of initiation, the deacon may assist the presider in all of the rites of Christian Initiation at the Easter Vigil.

f) During the Mystagogia, deacons along with the priest, the RCIA team and the community lead the neophytes to a deeper understanding and experience the mysteries of Christianity in which they now have a share. This occurs throughout the fifty days of Easter through a catechesis of enlightenment and special celebrations of the Eucharist.

10 By proper parish it is understood to be the parish where the parents, or the one baptized, are registered. If they are not registered in any parish, it is understood to be the territorial parish of their home address.
The proper liturgical ritual book to be used is one of the following:¹¹

a.) *Rite of Christian Initiation of Adults, 1988*
b.) *Rito de Iniciación Cristiana de Adultos, 1991*

5. **Confirmation.**

Confirmation is not a faculty granted to deacons and they may not validly confirm at any time.¹²

6. **Eucharist**

Deacons are ordinary ministers of distribution of Holy Communion. Permanent deacons are also ordinary ministers of exposition of the Blessed Sacrament and of the Eucharistic blessing.¹³ Deacons may give Holy Communion (Viaticum) to the dying, however, they may not anoint the sick.¹⁴ The proper liturgical ritual book to be used is one of the following:

a.) *Sunday Celebrations in the Absence of a Priest/Concelebraciones Dominicales el La Ausencia de un Presbítero, (bi-lingual) 1997 edition.*
b.) *Pastoral Care of the Sick/Cuidado Pastoral de los Enfermos, (bi-lingual) 1986 edición.*
c.) *Pastoral Care of the Sick, 1982*

7. **Marriage**

Delegation is given to each deacon canonically assigned to a parish or institution within the Archdiocese to assist at marriages within that parish or institution. The faculty is given to the pastor to sub-delegate, in writing, a specific priest or deacon for a specific marriage only within the parish or institution of assignment (cf. Canon 1111§1). Delegation of the proper pastor or of another person sub-delegated must be obtained for a marriage outside the parish or institution of assignment. The discipline of Canon 1071 must be maintained: Delegation must be requested in writing by any deacon who wishes to witness the marriage of those persons identified in Canon 1071.

Although the former *Rite of Marriage* misleadingly implies that the deacon is to be the official witness at a marriage only “when a priest cannot be present” (cf. *Rite of Marriage #53*), a deacon may properly assist at a marriage celebrated during a nuptial Mass. The sacramental ministry is particularly appropriate when the deacon is related to the bride or groom. In parishes directed by a Parish Life Coordinator, the Parish Life Coordinator must be included in the planning of the marriage.

¹¹ The USCCB is working on a revised: *Oder of Christian Initiation of Adults* which will be forthcoming.
¹² Ref. Canon 882
¹³ Ref. Canon 943
¹⁴ See Chapter 9, Section C. 8
Permission must be sought from the Vicar General or the Judicial Vicar to witness a marriage in a church of another denomination or ecclesial body, or in another suitable place (cf. Canon 1118). A retired deacon man not validly assist at a marriage, even within his own parish or institution of assignment, without the express delegation of the pastor or of another person with delegation authority.

The proper liturgical ritual book to be used in one of the following:


8. **Anointing of the Sick/Pastoral Care of the Sick**

The sacrament of Anointing the Sick is not a faculty granted to Deacons and they unable to validly administer the sacrament of Anointing of the Sick. However, pastoral care of the sick and dying includes many rituals and prayers of the Church that may be validly celebrated by a deacon including:

- Ritual visits to the Sick
- Communion to the Sick
- Celebration of Viaticum
- Commendation of the dying
- Prayers for the Dead

These rituals are found in:

a.) *Pastoral Care of the Sick/Cuidado Pastoral de los Enfermos*, (bi-lingual edition) 1986.
b.) *Pastoral Care of the Sick*, 1982

9. **Order of Christian Funerals**

Permanent deacons are authorized to preside at all of the rites of Christian funerals except, of course, for the funeral Mass. Moreover, the Archbishop has granted his deacons permission to celebrate -- without recourse to himself -- Christian burial for children not yet baptized but whose parents had intended to have them baptized. With respect to any rite of Christian burial celebrated in a church, the **lawful exercise of this faculty requires the permission of the pastor in whose church it is to be celebrated.**

The proper liturgical ritual book to be used in one of the following:

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16 Reference: Canon 1183§2.
10. Blessings

A deacon may impart only those blessings that are expressly permitted him by law. A deacon may give all the blessings in the rites of which he is the minister: Baptism, Holy Communion and worship of the Eucharist outside Mass, Marriage outside of Mass and Christian burial. A deacon may also lawfully give any of the blessings, except those specifically reserved to bishops or priests, for which orders are provided in the 1989 edition of the Book of Blessings, approved for use in the dioceses of the United States by the National Council of Catholic Bishops and confirmed by the Holy See. The list of blessings thus permitted to deacons is extensive, by contrast with the few blessings that are reserved to priests or bishops only. A careful reading of the Book of Blessings may be necessary to assure all concerned that a particular blessing is the legitimate function of a deacon. The proper ritual book to be used is one of the following:

b.) Bendicional y Ritual de Benediciones, 1989 edición.

11. Quinceañera (quince años)

The Quinceañera ritual is a spiritual and significant event among Latinos to celebrate the passage from childhood to adolescence, that is, the fifteenth birthday of the young woman. In some dioceses young men are also included and given the title Quinceaños.

The celebration of Quinceañas and Quinceaños is a sacramental of the Church at which deacons may preside. The celebration may take place in the context of a Liturgy of the Word or in Rite of Blessing during the day or evening, or most commonly, in the context of a Communion Service. The proper ritual book to be used is:

a.) Quinceañas, Celebration of Life, Mexican American Cultural Center, 1999 edition.


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17 Ref. Canon 1169§3.