

# **POLICY MANUAL FOR THE DIACONATE DIOCESE OF BEAUMONT**

(12-1-1997)  
(Rev. 3-25-2010)

## **INTRODUCTION TO DIOCESAN POLICIES REGARDING THE DIACONATE**

The Second Vatican Council restored the diaconate to the Latin Church "as a proper and permanent rank of the hierarchy" (cf. *Lumen Gentium*, #29) This vocation to the diaconate is a great gift of God to the Church and for this reason is "an important enrichment for the Church's mission" (cf. *Catechism of the Catholic Church* #1571).

"Catholic doctrine, expressed in liturgy, Magisterium and the constant practice of the Church, recognizes that there are two degrees of ministerial participation in the priesthood of Christ: the episcopacy and the presbyterate. The diaconate is intended to help and serve them.... Catholic doctrine also teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by a sacramental act called 'ordination', that is, by the Sacrament of Holy Orders" (cf. *Catechism of the Catholic Church* #1554).

By the imposition of the Bishop's hands and the specific prayer of consecration, the Deacon receives a particular configuration to Christ, the Head and shepherd of the Church, who, for love of the Father, made himself the least and the servant of all (cf. Mk 10: 43-45; Mt 20:28; 1 Pt 5:3). Sacramental grace gives Deacons the necessary strength to serve the People of God in the "diakonia" of liturgy, of the Word and of charity, in communion with the Bishop and his presbyterate (cf. *Catechism of the Catholic Church*, # 1588). By virtue of the sacrament received, an indelible spiritual character is impressed upon him, which marks the Deacon permanently and precisely as a minister of Christ. Consequently he is no longer a layman nor can he return to the lay state in the strict sense (cf. *Catechism of the Catholic Church* #1583). These essential characteristics of his ecclesial vocation must pervade his readiness to give himself to the Church and must be reflected in his outward behavior. The Church expects of the Deacon a faithful witness to his ministerial state.

In particular, he must show a strong sense of unity with the Successor of Peter, with the Bishop and with the presbyterate of the Church for whose service he was ordained and incardinated. It is of great importance for the formation of the faithful that the Deacon, in exercising the duties assigned to him, should promote an authentic and effective ecclesial communion. His relations with his own Bishop, with the priests, with other Deacons and with all the faithful should be marked by a diligent respect for the various charisms and duties.

Deacons are ordained to exercise a permanent and distinct ministry, which is not that of a priest, because they "receive the imposition of hands not unto the priesthood but unto the ministry" (cf. *Lumen Gentium* #29). Therefore they have specific tasks: "To assist the Bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriage --- if they are delegate by the Ordinary or the parish priest (cf. CIC can. 1108) --- In the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity" (cf. *Catechism of the Catholic Church* #1570); *Lumen Gentium* #29; *Sacrosanctum Concilium* #35; *Ad Gentes* #16).

The exercise of the diaconal ministry --- like that of other ministries in the Church --requires per se of all Deacons, celibate or married, a spiritual attitude of total dedication. Although in certain cases it is necessary to make the ministry of the diaconate compatible with other obligations, to think of oneself

and to act as a "part-time Deacon" would have no sense (cf. *Directory for the Ministry and Life of Priests* #44). The Deacon is not a part-time employee or ecclesiastical official, but a minister of the Church.

The Deacon is called to be a person open to all, ready to serve people, generous in promoting just social causes, avoiding attitudes or positions which could make him appear to show favoritism. As a minister of Jesus Christ, Deacons must always promote unity and avoid, as far as possible, being a source of disunity or conflict.

The spirituality of the diaconate "has its source in what the Second Vatican Council calls the sacramental grace of the diaconate"(cf. *Ad Gentes* #16; Catechesis at the General Audience, 20 October 1993). By virtue of ordination, this is defined by the spirit of service. This service should first of all take the form of helping the Bishop and the priests, both in liturgical worship and the apostolate.... However, the Deacon's service is also directed to his own Christian community and to the whole Church, to which he must foster a deep attachment, because of her mission and divine institution" (ibid. #2).

To fulfill his mission, the Deacon therefore needs a deep interior life, sustained by the exercises of piety recommended by the Church (cf. *Sacrum diaconatus ordinem* # 26-27; AAS 59 [1967], 702-703). Carrying out ministerial and apostolic activities, fulfilling possible family and social responsibilities and lastly practicing an intense personal life of prayer require of the Deacon - whether celibate or married - that unity of life which can only be attained, as the Second Vatican Council taught, through deep union with Christ (cf. *Presbyterorum Ordinis* #14).

*FROM THE 1995 ADDRESS OF POPE JOHN PAUL II TO  
THE PLENARY ASSEMBLY OF THE CONGREGATION OF THE CLERGY REGARDING THE DIACONATE*

## **ARTICLE I** **DEFINITIONS**

For purposes of this Policy Manual, the following definitions shall apply:

1.1 **Active Ministry** The regular and recurring exercise of rights and obligations pertaining to and deriving from a Deacon's ordination (1) pursuant to appointment by the Bishop (2) while maintaining a ministerial agreement with the place of ministry to which he is assigned, and (3) while fulfilling the terms of that agreement.

1.2 **Ministerial Agreement** A binding ministerial agreement between and among the Deacon, his wife, if any, the Deacon's ministerial supervisor and the Diocesan Director of Deacons which describes the goals and expectations of the parties for the specified years.

1.3 **Assignment** An official appointment made by the Bishop designating the community, parish, agency or other specialized ministry in which the Deacon shall be in active ministry under the supervision of a designated ministerial supervisor.

1.4 **Deacon** A Person who has been validly ordained to the Diaconate as a permanent and distinct ordained minister. By ordination a Deacon is sacramentally joined to the Bishop and his presbyters to serve the People of God in the "diakonia" of liturgy, Word, and charity.

1.5 **Diocese** The term Diocese shall mean the Diocese of Beaumont.

1.6 **Vicar** The Vicar for Deacons is appointed by the Bishop to act as his representative in dealing with the Deacons of the diocese for the Diocese.

1.7 **Director** The person who has been appointed by the Bishop as the Director of the Diaconate for the Diocese who attends to the day-to-day operation of the Diocesan Office of the Diaconate.

1.8 **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 (C. 132). Upon ordination or incardination into the Diocese, faculties are granted by the local Ordinary for an assignment or during retirement. Faculties can be granted by the local Ordinary to those who are from another local church who have been granted hospitality by the Bishop in the Diocese and who have received an active ministry appointment or who are retired.

1.9 **Local Ordinary.** For the purpose of this document the term local Ordinary shall mean the Bishop of the Diocese of Beaumont and the Vicar General.

1.10 **Retired Deacon** A Deacon who has attained seventy (70) years, unless other factors necessitate an earlier retirement, and whose retirement from active ministry has been accepted by the Bishop.

1.11 **Sabbatical** A temporary leave of absence from ministry granted by the Bishop for the purpose of a Deacon seeking more advanced or intensive academic, spiritual or pastoral development.

1.12 **Supervisor** The person who has been designated by the local Ordinary to oversee the ministry of the Deacon described in the ministerial agreement.

1.13 **Deacon Communicator** A Deacon elected by the Deacons of his vicariate to serve as liaison between them and the director/vicar. See Appendix II for function of a communicator.

## **ARTICLE II**

### **POLICY CONCERNING DIACONAL ASSIGNMENT**

2.1 **Assignment** A Deacon who is ordained for the service of the Diocese of Beaumont, or who has been incardinated into the Diocese, or who has been given temporary hospitality in the Diocese by the Bishop following the approval of the Deacon's proper Bishop or Major Superior, stands in direct communion with the Bishop under whose authority he exercises his ministry. The Bishop shall assign a Deacon to a particular ministry. The principal criteria are the personal responsibilities, qualifications, and abilities of the Deacon, and the pastoral needs of the Diocese. The assignment must also take into account the Deacon's personal circumstances, family and occupational responsibilities.

2.2 **Procedure for Assignment** Assignments shall be recommended to the Bishop and Personnel Board by the Vicar after consultation with the Director, the Deacon, his wife, and his ministerial supervisor. The Deacon has the right to personally present his preferences in assignments to the Bishop and the Personnel Board. The Bishop will assign the Deacon to his place of ministry for a designated period of time following appropriate consultation. (The Deacon, his wife, his ministerial supervisor, the Personnel Board, the Vicar and the Director)

2.3 **Term of Assignment** Assignments shall ordinarily be made by the Bishop for a three-year term. This term may be renewable. The Bishop may deem that a different term shall apply in a specific case.

2.4 **Ministerial Agreement** Immediately upon the taking of a new assignment, and every three years thereafter in that same assignment, a ministerial agreement shall be completed and signed by the Deacon, the Deacon's wife, if applicable, his ministerial supervisor and the Director. It is strongly encouraged that the Deacon's wife, if he is married, be actively involved in the discussion of the specific terms of an assignment. The ministerial agreement will outline the goals of the Deacon's service for the three years after the effective date of such agreement with specific attention to service, charity, liturgy, and Word. The form of such agreement is the form provided by the Diocese which is intended to clarify the responsibilities of the Deacon, the place of ministry and the expectations of all the parties who sign the agreement.

2.5 **Initial Assignment** Prior to the Deacon's ordination, the Vicar and Director shall consult with each candidate and candidate's wife, if any, to identify the best use of the candidate's talents. The appropriate place of ministry that might have a particular need for the skills of the candidate shall be taken into consideration. The Vicar and Director recommend to the Bishop and Personnel board an appropriate placement for a candidate before he is ordained. The candidate has the right to personally present his preferences in assignments to the Bishop and the Personnel Board. The Bishop, following appropriate consultation, will assign the Deacon to his initial place of ministry for a designated period of time, which is normally one year.

2.6 **Transfer of Assignment** After the expiration of the term of an assignment, or earlier if circumstances make the completion of the term of an assignment impossible or inappropriate, the Deacon may apply to the Vicar for a transfer of assignment. The Bishop may re-appoint the Deacon at any time if he deems such reappointment for the good of the Deacon and/or his family and/or the Church.

2.7 **Procedure For Transfer of Assignment Within the Diocese** A Deacon is ordained for the Church and not for a particular place of ministry. The Bishop may re-appoint any Deacon at any time. Any Deacon who wishes a change of canonical appointment will be assisted by the Vicar and Director in identifying the reasons for such request, as well as identifying possible placements in which the Deacon's talents can be best utilized. The Director will meet with the Deacon's current ministerial supervisor to review the Deacon's request. The Vicar and Director will assist the Bishop and the Personnel Board in the consideration of a reassignment. All transfers of assignment and ministerial appointments in the Diocese are done by the Bishop. Once the Deacon has been reassigned by the Bishop, the Deacon will submit to the Director a new ministerial agreement executed by the Deacon, his wife, if any, and his new ministerial supervisor.

2.8 **Procedures For Transfer of Residence Outside the Diocese** If a Deacon contemplates moving his residence from the Diocese, he shall notify the Bishop, the Vicar and the Director in writing. With the approval of the Bishop, the Director will assist the Deacon in obtaining the necessary permission required by Canon Law (C. 283) to be absent from the Diocese. Absence from the Diocese because of vacations will not require such permission. The Vicar or Director may also assist the Deacon in making contact with the Vicar or Director of the Diaconate and Bishop of the new diocese where he will reside.

A Deacon who moves his residence to another diocese must notify in writing his Bishop and the Bishop of his new Diocese of his presence. The Deacon should understand that he is bound by the policies of the host diocese into which he will move and the policies of the Diocese of Beaumont and that he may not function in active ministry as a Deacon without the explicit written consent of his new Bishop. A Deacon who moves his residence outside his home Diocese is nonetheless deemed to be a cleric of that Diocese until he is formally excardinated by his Bishop and incardinated by the Bishop of the new diocese. Until such excardination by the Bishop, the Deacon shall keep the Director advised of his whereabouts and his activities.

The Deacon should understand that a granting of faculties in another diocese does not constitute incardination by the Bishop of that diocese. Such grant of faculties merely constitutes permission to exercise faculties in his new Diocese.

Since there is no uniform Diaconate program in the United States, some Bishops have adopted policies that deny Deacons to function in their Diocese. Deacons contemplating a move of their residence from the Diocese should make a careful study of the policies that may affect them in the Diocese in which they intend to reside.

**2.9 Procedure For Transferring into the Diocese** A Deacon moving his residence into our Diocese will observe the procedures described in Section 2.8. Such a Deacon shall advise in writing the Bishop, the Vicar and the Director of his move into this Diocese. The Director will advise the Deacon concerning application for faculties in the Diocese. Faculties cannot be granted to a Deacon of another Diocese until appropriate consultation is made with the Deacon's proper local Ordinary. A grant of faculties to serve as a Deacon in the new Diocese does not constitute incardination into the new Diocese by the Bishop, nor does transfer of residence from the Deacon's home diocese imply incardination into the new Diocese. A Deacon moving his residence into this Diocese and having been granted faculties by the local Ordinary will be expected to complete a ministerial agreement after receiving an assignment by the Bishop.

Any Deacon incardinated in another diocese but ministering in this Diocese will be bound by the policies of the Diaconate of the Diocese of Beaumont and those of his home Diocese. A Deacon incardinated in another diocese must keep his proper Bishop advised of his whereabouts and activities in this Diocese.

**2.10 Expectations of All Active Permanent Deacons** Chapter Seven of the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States highlights the importance of ordained deacons continuing their formation and spiritual growth and maintaining communion with the diocesan bishop under whose authority they exercise their ministry. In discharging his responsibility to provide for the pastoral care of the deacons of his diocese, the bishop has an expectation of mutual responsibility and accountability. Thus, all Permanent Deacons are obliged to fulfill their assigned duties at Diocesan Liturgies, participate in all Diaconal Community events (including the annual deacon and wives retreat), return their completed diocesan forms on time, and make every effort to participate in other Diocesan events. It is understood that these obligations are in addition to a Deacon's assigned parish duties.

Deacons who are unable to fulfill assigned duties at Diocesan Liturgies, participate in their annual Diaconal retreat or any Diaconal Community event must send to the Diocesan Director of Permanent Deacons a written request to be excused that details the reason(s) for their request. The Bishop will be kept informed concerning any deacon who is experiencing difficulty in fulfilling these obligations. (Section 2.10 Added 3-25-2010)

### **ARTICLE III**

#### **THE POLICY CONCERNING THE MINISTERIAL AGREEMENT**

The Ministerial Agreement (for specific details see Attachment I) is to help eliminate unrealistic expectations, establish realistic goals, and preserve proper communication between and among the Deacon, the Deacon's wife, if any, his ministerial supervisor, the Director, the Vicar, and the Bishop. The Deacon and his wife, if any, shall meet with his ministerial supervisor to set ministerial goals every three years. The inclusion of the Deacon's wife in such meeting is expected so as to insure the integrity of the Deacon's family life.

After June 1 and before July 1 of each three year period, the Deacon shall submit to the Director a ministerial agreement that has been completed and signed by the Deacon, the Deacon's wife, if any, his ministerial supervisor and the Director. The ministerial agreement shall describe goals and expectations for the succeeding three year period or succeeding one-year in the case of an initial assignment following ordination. Such a ministerial agreement is not a contract, but rather a tool for discussion and coordination of ministry.

The Director will assist Deacon candidates to develop their initial ministerial agreement upon their first assignment.

**ARTICLE IV**  
**POLICY CONCERNING LEAVES OF ABSENCE**

4.1 **Temporary Leave.** A leave of absence from active ministry may be granted to a Deacon when formally requested of the Bishop, in writing, with a copy to the Vicar and Director. A leave may be granted for reasons of health, study, personal problems, family commitments, change of occupation, temporary relocation out of the Diocese, etc.

a. **Term of Leave** Such leave may be granted for a period of time agreed upon by the Bishop and the Deacon. The Deacon’s circumstances will be reviewed prior to the agreed termination date of the leave and may be extended, if the Bishop agrees that such an extension is necessary and suitable. A Deacon may request in writing to return to active ministry before the expiration date agreed upon. Such permission to return to the active ministry shall be made by the Bishop.

b. **Status During Leave.** A Deacon on an approved temporary leave remains in good standing in the Diocese and is encouraged to participate in all activities of the diaconal community unless circumstances deem otherwise.

4.2 **Leave Arising Out Of Marital Difficulties or Separation** In the event a married Deacon experiences marital difficulties or a separation, the Deacon may request a temporary leave of absence for reasons of the priority of his marriage and family life, the seeking of professional counseling, and marital reconciliation. The Deacon should be aware that his marriage is the greatest priority. If the Deacon fails to request, within a reasonable time, such a temporary leave of absence for marital difficulties or a separation, the Vicar or Director may approach him and encourage the Deacon to seek such leave of absence, particularly if the situation is interfering with his diaconal ministry.

a. **Marital Reconciliation** In the event of a reconciliation between the Deacon and his wife, with due time being allowed for healing among all parties concerned, including children, the Deacon shall be re-assigned to active ministry. Reassignment shall be made by the Bishop with due regard for unresolved difficulties.

b. **Marital Non-reconciliation** In the event of non-reconciliation or ensuing divorce, the return to active ministry will be decided in light of the established responsibility of the Deacon for the failed marriage and in light of other responsibilities (parental and financial responsibilities incurred by the Deacon as a result of the failed marriage.) If the judgment be in favor of reassignment to active ministry, reassignment shall be made by the Bishop with due regard for unresolved difficulties.

c. **Annulment** In the event that a Declaration of Nullity is petitioned and granted, in addition to the above consideration of antecedent causal responsibilities and consequent parental and financial responsibilities, the Bishop, as the primary judge of his Tribunal (C. 1419), may review the Tribunal case file before making a decision about the deacon’s return to active ministry.

d. **Return to Lay State** If the Deacon is the party causing the marital difficulties that are “severely grave” (e.g. abuse, infidelity, criminality, pathology), the deacon may be encouraged to seek a leave of absence or consider voluntary laicization.

e. **Return to Active Ministry** The Bishop can return the Deacon to active ministry after it has been determined that the Deacon is emotionally ready and that all issues concerning his marital difficulties have been resolved.

**ARTICLE V**  
**POLICY CONCERNING SABBATICALS**

A Deacon may request from the Bishop a leave from normal ministerial demands for purposes of advanced, more intensive personal, academic, pastoral or spiritual growth. Requests for sabbaticals shall be submitted to the Bishop, the Vicar and the Director in writing describing the specific sabbatical proposal being considered. It is the responsibility of the Deacon to meet all financial obligations involved in such sabbaticals.

**ARTICLE VI**  
**POLICY CONCERNING RETIREMENT**

6.1 **Early Retirement** When a Deacon has attained seventy (70) years of age, he may submit to the Bishop his written request to retire. Additionally, any Deacon who has not attained the age of seventy (70) years but whose ability to serve in active ministry has been permanently impaired because of ill health, other disability, or personal reasons, may retire with the consent of the Bishop. In either case, the Deacon shall submit his written request for retirement directly to the Bishop.

6.2 **Normal Retirement** When a Deacon attains the age of seventy-five (75) years, he may submit his written request for retirement to the Bishop.

6.3 **Effect of Retirement** Whether the deacon has taken early retirement or normal retirement, he shall retain his faculties granted to him. He may exercise faculties related to baptism, preaching, and funerals with the permission of the pastor. To witness a marriage, the deacon must be delegated for a specific marriage by the pastor, parochial Vicar, or Deacon of the parish where the marriage is to take place.

(Added 3-25-2010):

Once a deacon fully retires from active ministry, he is exempt from the following Diaconal responsibilities:

- Assignment as deacon to Diocesan Liturgies;
- Participation in Diaconal Community events, including the annual Diaconal Community retreat, but are not exempted from the obligation to fulfill the liturgy of the hours daily and to make an annual retreat;\*
- Participation in other Diocesan events;
- Completing Diocesan forms, except for the mandatory written updating of his funeral directives.

Although exempted from the above, fully retired deacons are encouraged to participate in diocesan liturgies and events as they are able.

\*Retired deacons should be aware that they are still bound to the rights and obligations enumerated in Canons 273 thru 289 of the Universal Law of the Church, as they apply to permanent deacons.

**ARTICLE VII**  
**POLICY CONCERNING THE REMARRIAGE OF WIDOWED DEACONS**

Canon law (C. 1087) prohibits the marriage of a cleric. This applies to a Deacon whose spouse who has passed away. Only the Holy Father can dispense from this impediment. In a circular letter from the Congregation for Divine Worship & Discipline of the Sacraments dated June 6, 1997, the current norm has been modified, and, thus, any one of the following conditions taken singly is sufficient for granting a

dispensation from the diriment impediment of entering into a second marriage and still remaining in the ministry.

- the great and proven usefulness of the ministry of the deacon to the diocese to which he belongs
- that he has children of such a tender age as to be in need of motherly care
- that he has parents or parent-in-laws who are elderly and in need of care

## **ARTICLE VIII**

### **POLICIES CONCERNING THE DEATH OF A DEACON**

8.1 **Burial Guidelines** To the extent that, prior to his death, the Deacon did not prescribe post-death directives, the desires of his surviving family must always take precedence over these diocesan guidelines.

The death of a Deacon is significant, not only in the life of his family but also in the Church. By ordination, his life, by its very nature, assumed a public dimension; thus both family and ecclesial considerations must be part of the planning of a Deacon's funeral. Mutual planning between the family and the person making arrangements (the priest or Deacon funeral coordinator referred to below) is important. These guidelines may serve to facilitate these arrangements.

#### 8.2 **Notifications**

- a. At the time of death, a family member, the Deacon's doctor or other appropriate person should notify the Diocesan Director of the Diaconate.
- b. The Diocesan Director of the Diaconate notifies the local Ordinary, the Vicar for the Diaconate and the Chancery Office.
- c. The Deacon Communicators are notified by the Diocesan Director of the Diaconate.

8.3 **Preliminary steps** Each Deacon should provide The Diocesan Office of the Diaconate with information regarding his family and his personal requests/preferences relative to burial arrangements and is to maintain currency of such information. See Attachment II. This does not refer to the normal Last Will and Testament, but rather an informal document that should contain the following:

- the funeral director to be chosen
- the preferred presiding celebrant for the Liturgy of Christian Burial if the Bishop is unavailable
- the names of concelebrants
- the names of Deacons to assist at the Liturgy of Christian Burial
- the names of pall bearers
- the names of the people to place the pall on the coffin
- the readings to be proclaimed and the names of the reader(s)
- the name of the homilist
- the names of the gift bearers
- the name of the priest or Deacon funeral coordinator to be responsible for arrangements (i.e., the coordinator referred to below.)

#### 8.4 **Role Of The Diocesan Director**

- a. To confirm the information listed in the section on Preliminary Steps with the Deacon's family. If such information has not previously been provided, consult with the Deacon's family and designate a priest or Deacon funeral coordinator to supervise arrangements, including the funeral coordinator's duties outlined below.
- b. Through the Deacon communicators, advise all members of the diaconate community of the time and place of all The Rites of Christian Funerals for the deceased Deacon.

The Bishop's office should be requested to advise the presbyterate of the Deacon's death and details concerning the Rites of Christian Burial.

8.5 **The Role Of The Funeral Coordinator** In concert with the family and referring to the personal directives form, if available, as a guide, the coordinator will make the following arrangements:

- a. Assure that the funeral director is knowledgeable about vesting the body of a deceased Deacon. (Note: The appropriate vestments are: alb and white stole with optional dalmatic.)
- b. Help determine the location, format and participants for the Christian wake service. (This service should normally take place in the church from which the Deacon will be buried and in the evening of the day preceding the funeral Mass.)
- c. Help determine the location and make preparations in consultation with the Master of Episcopal Ceremonies and pastor for the Liturgy of Christian Burial.
- d. Arrange with the Episcopal Master of Ceremonies and pastor for appropriate music and musical accompaniment for the Liturgy of Christian Burial.
- e. Arrange with the Episcopal Master of Ceremonies and pastor the processional order and the presentation of gifts.
- f. Arrange with the Episcopal Master of Ceremonies and pastor for appropriate vestments for the principal celebrant and concelebrants. Arrange a location for all participants to vest.
- g. Assure with the Episcopal Master of Ceremonies and pastor the availability of a pall to cover the casket while in the church. If the Deacon was a veteran, an American flag (if specified by the Deacon prior to death or at the request of the family) may replace the pall after the casket is removed from the church.
- h. Arrange with the family and pastor for light refreshments following the Funeral Rites for the clergy, family and friends.

8.6 **General Guidelines For The Liturgy Of Christian Burial**

- a. A wake/vigil service should be celebrated. It is recommended that this be conducted by other Deacons from the parish or diocesan agency of the deceased Deacon or by the Diocesan Director of the Diaconate.
- b. The Diaconal Community sits as a vested body during the Liturgy of Christian Burial.
- c. The Bishop will usually be the principal celebrant of the Liturgy of Christian Burial. The Vicar of Deacons and the Diocesan Director of the Diaconate, if it is possible, will be present for all The Rites of Christian Funerals.
- d. Two Deacons should assist the principal celebrant and a third Deacon is designated to proclaim the gospel.
- e. Holy Communion is usually to be offered to the assembly under both species. The funeral coordinator assists the Episcopal Master of Ceremonies and pastor to insure that sufficient ministers are designated before The Liturgy of Christian Burial begins and that these ministers of Holy Communion know their Communion stations. Priests and Deacons serve as ordinary ministers of Holy Communion in the usual way.
- f. It is recommended that the pastor, Vicar or the Diocesan Director conduct the Internment Rites.

**ARTICLE IX**  
**POLICIES CONCERNING FACULTIES OF DEACONS**

9.1 **Introduction** Faculties for Deacons in the Diocese are granted in writing by the local Ordinary. Faculties are renewed at the pleasure of the local Ordinary. The following list outlines both the

Canons pertaining to such faculties and local regulations. Deacons moving into the Diocese are to apply in writing to the local Ordinary for faculties.

9.2 **Baptism** To solemnly baptize in accord with Canon 861, unless Confirmation is to follow in the same ceremony. The baptism of adults (C.852) is reserved to priests since the Sacrament of Confirmation must be conferred at the same time by the same minister. A Deacon may not baptize outside the parish, to which he is assigned without, at least, the presumed consent of the pastor of that place or in the case of an emergency. Baptisms are to be recorded in the parish where the baptism took place.

9.3 **Eucharist.**

- a. To distribute Holy Communion during and outside Mass. (C. 910.1)
- b. To distribute Viaticum to the dying and Holy Communion to the sick. Care must be taken that the infirm are informed and given the opportunity to receive the Sacrament of Penance and the Sacrament of the Sick if they so desire.
- c. To impart Eucharistic Benediction (C. 943) This includes wearing the cope, the humeral veil, exposing the Blessed Sacrament, and giving the blessing with the monstrance.
- d. To exercise the office of Deacon in liturgical celebrations
- e. To dispense an individual in a specific instance, for a just reason, from the Eucharistic fast (C. 919.1)

9.4 **Scripture**

- a. To proclaim the Gospel during Liturgical Rites (C. 757)
- b. To conduct Scripture and Eucharistic Services in the absence of a priest

9.5 **Preaching** To deliver the homily at Mass and to preach at other religious services in the place of his assignment (C. 764). A Deacon may preach outside the parish to which he is assigned, as long as there is at least the presumed consent of the pastor of the church, unless the faculty to preach has been restricted or taken away by the competent authority or unless express permission is required by particular law.

9.6 **Marriage** To witness marriages in the parish to which the Deacon is assigned. (C. 1111.1) To witness a marriage outside the parish to which the Deacon is assigned with the (written) delegation and permission from the pastor of that place. The marriage preparation requirements of the subject's diocese must be followed. Marriages are to be recorded in the parish of the ceremony and pre-nuptial documents are to be kept there except in cases of dispensation from canonical form. Such a marriage is to be recorded and the pre-nuptial documents are to be kept in the parish of pre-nuptial preparation.

- a. When everything has been prepared for the marriage and when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the competent authority, and the competent authority cannot be contacted by telephone prior to the ceremony, the Deacon is authorized to dispense from the impediments to marriage which may be dispensed by the local Ordinary. (C. 1079.2 Therefore, in an *omnia parata* situation, Deacons may dispense from the following impediments:
  - Age (C. 1083.1)
  - Disparity of worship (C. 1086)
  - Abduction (C. 1089)
  - Consanguinity except in the direct line or in the second degree of the Collateral line (C. 1091)
  - Affinity in the direct line (C. 1092)

- Public propriety (C. 1093)
  - Legal relationship based on adoption in the direct line or in the second degree of the collateral line (C. 1094)
  - However, in an *omnia parata* situation, the deacon may grant permission for a mixed marriage, but only when the conditions mentioned in Canon 1125 are fulfilled.  
In the above cases, the Deacon is to make a notation on the marriage application and in the marriage register and notify the local Ordinary in writing within three days (C.1081).
- b. Dispensation from canonical form is reserved to the local Ordinary or his delegate (C1127.2)
  - c. The following are reserved impediments and may not be dispensed by priests or Deacons:
    - Those of divine law, e.g. impotence, ligamen (prior bond), consanguinity in the direct line or in the second degree of the collateral line (CC 1078.3 1084, 1085.1, 1091)
    - Sacred Orders and the public perpetual vow of chastity in an institute of pontifical right (CC. 1078 §2.1, 1087, 1088)
    - Conjugicide (C.1078 §2.2) ( The various degrees of crimen in the 1917 Code have been reduced to Conjugicide -- bringing about the death of one's spouse)
  - d. To administer the Nuptial Blessing outside of Mass; however, when the marriage is celebrated within Mass, the Nuptial Blessing is always given by the celebrant of the Mass, even if the Deacon witnesses the exchange of vows.
  - e. To administer the oath and complete the premarital investigation.
  - f. To initiate the process of convalidation of marriage.
  - g. To initiate the process for petitioning a Declaration of Nullity.

#### 9.7 **Funerals:**

- a. To conduct services
- b. To accompany the body from the funeral home to the church
- c. To preside at funerals outside of the Mass
- d. To conduct the rite of final commendation.
- e. To lead the prayers at the cemetery.
- f. To conduct funeral rites for an unbaptized child after the pastor or parochial vicar has determined that the parents had intended to have the child baptized (C. 1183.2).
- g. To conduct church funeral rites for a baptized person belonging to another Christian church or ecclesial community, after the pastor or parochial vicar has determined that this is not clearly contrary to the wishes of the deceased and provided that a minister of the faith of the deceased, for whatever reason, is not available. (C. 1183.3)

#### 9.8 **Sacramentals**

- a. To bless medals and other religious articles with the sign of the cross.
- b. To administer the invocative blessings found in the Ritual (C. 1169.3).

9.9 **Liturgy of the Hours** Deacons have an obligation, established by the Church, to celebrate the Liturgy of the Hours every day according to the approved liturgical books and in the manner determined by the Episcopal Conference. Deacons may dispense themselves from the obligation of praying the divine office, especially morning prayer and evening prayer, when family or work duties or other activities particular to their style of life, present a serious reason for omitting the Liturgy of the Hours. (1971 P.D. in US Guidelines no 163) Deacons are expected to know the nature and structure of the Liturgy of the Hours and be able to lead them publicly. (PD n. 97)

The 1971 Guidelines of the United States Bishops' Committee on the Permanent Diaconate state that Deacon can very appropriately pray the liturgical hours of Lauds and Vespers as expressing the praise of God from the entire church community (#163). The U.S. Bishops' Administrative Committee has advised that although Deacons are not bound by the universal church law to say the whole of the Liturgy of the Hours every day, Deacons should not hold themselves lightly excused from the obligation they have to celebrate morning prayer and evening prayer.

The Bishops' Committee on the Liturgy states that in view of the particular life and circumstances of most Deacons, it is appropriate that the Liturgy of the Hours be prayed with their families. (BCL, Newsletter, 18 [1977], 88).

## **ARTICLE X**

### **POLICY CONCERNING THE DEACON(S) PRESENCE IN THE SANCTUARY**

10.1 **Deacon of the Mass** Only the Deacon of the Mass (or in some cases two Deacons of the Mass) should be at the altar with the celebrant in the sanctuary during a Eucharist celebration. This is true whether there is a single celebrant or concelebrants. In the case of a Stational Mass three Deacons are to assist in the celebration. The Deacon (or Deacons) should be vested in alb with stole of the proper color. For more solemn occasions a dalmatic of the proper liturgical color may be worn over the alb and stole. The stole should be worn underneath the dalmatic.

a. See Appendix I for functions of Deacon at Mass.

10.2 **Deacons other than the Deacons assisting at the altar** If a Deacon is present at a liturgy but does not function diaconally or minister the Eucharist at communion, he should not vest except at diaconal ordinations or a Deacon's funeral, at which time they should be vested in alb and stole and seated in the body of the church. They should not be in the sanctuary, which could give the appearance that Deacons are concelebrating as presbyters. If a Deacon, other than the Deacons assisting at the altar, is preaching or proclaiming the Gospel, he should be vested in alb and stole and may be seated in the sanctuary, but he should not be at the altar during the Eucharistic Celebration.

10.3 **Assisting Deacons** Deacons who are to assist in the distribution of Communion, the distribution of ashes, the blessing of throats, etc., should be seated in the front of the church or at the sides of the sanctuary until the time for the distribution or blessing. Deacons should always be vested at least in alb and stole when performing any of these liturgical functions.

10.4 **Deacons at liturgical celebrations** The Deacon is required to wear appropriate vesture when assisting or presiding at liturgical celebrations. (PD 130,300,302; C. 929 GIRN)

## **ARTICLE XI**

### **POLICY CONCERNING DISTRIBUTION OF HOLY COMMUNION OUTSIDE OF MASS**

11.1 **Ritual to be Followed** The ritual outlined in the USCC publication No. 886-X, "Holy Communion Outside of Mass", is to be followed. Another pertinent publication is Study Text II, "Eucharist Worship-and Devotion Outside Mass" USCC Publication No. 1784.

11.2 **Outline For Holy Communion outside of Mass** The basic outline for the ritual is as follows:

- a. Introductory Rites
  - Greeting
  - Penitential Rite
  - Prayer

- b. Liturgy of the Word
  - Non- Gospel Scripture Reading
  - Response
  - (An additional Non-Gospel reading may be used)
  - Alleluia
  - Gospel Reading
  - Homily (Priest or Deacon)
  - General intercessions
- c. Holy Communion
  - The Lord's Prayer
  - Sign of Peace
  - Distribution of Communion
- d. Concluding rite
  - Concluding Prayer
  - Blessing
  - Dismissal

11.3 **Absence of Eucharistic Prayer** No portion of the Eucharistic Prayer is to be included in a service of Holy Communion outside of Mass. The Eucharistic Prayer is a priestly prayer and its recitation by persons other than presbyters is specifically forbidden by Canon 907 which states: "... it is not licit for Deacons or lay persons to say prayers, in particular the Eucharistic Prayer, or to perform actions which are proper to the celebrating priest." Careful attention to the ritual in this matter is essential and will avoid confusion on the part of the faithful.

## **ARTICLE XII** **POLICY CONCERNING DRESS FOR DEACONS**

12.1 **At Liturgical Functions** The proper dress for Deacons is the alb with stole of proper liturgical color worn diagonally from the left shoulder, and if appropriate, dalmatic of the proper liturgical color. If a Deacon is functioning as a master of ceremonies at the altar, the proper liturgical garb is cassock and surplice.

12.2 **At Public, Parish and Social Occasions** For all public non-liturgical parish functions and social occasions as well as general street wear, the deacon will wear lay attire appropriate to the occasion. The Deacon's proper attire at formal occasions is a coat and tie. (PDN 3/86)

12.3 **Clerical Dress** The Deacon is not bound by the canonical obligations of clerics to wear clerical dress (C. 288), unless particular law determines otherwise. Permanent Deacons in the Diocese of Beaumont are authorized to wear clerical dress\* when it is deemed by the deacon to be an aid in his ministry i.e. for prison/jail ministry, for conducting parish ministries such as wakes, rosaries, hospital visitations, and so forth. (This permission is for ministry in the Diocese of Beaumont only.)

If a deacon is mistaken for a priest, he should quietly clarify his office. It is always helpful if a deacon identifies himself as such at the beginning of the ministry function unless that fact is generally known. An official name badge (of permanent quality) is provided for each deacon to be used with both clerical and non-clerical attire when providing ministry.

Clerical attire is not to be worn for public or private occasions that are only social.

\*Clerical dress is a Roman collar with dress pants (and coat if used) and an official name badge.

**Effective January 28, 2006:**

With the ordination of a new class of permanent deacons scheduled for next month, I wish to advise you of my policy regarding attire for permanent deacons. This policy is normative and abrogates previous policies or guidelines.

The *National Directory for the Formation, Ministry, and Life of Permanent Deacons*, published by the U.S.C.C.B. in February 2005, provides that "permanent deacons should resemble the lay faithful in dress and matters of lifestyle," adding that diocesan bishops are to determine any exceptions. Thus, the permanent deacon does not ordinarily wear clerical attire, i.e., Roman collar in a Rabat or with a clergy shirt.

I have determined the following exceptions:

1. The collar must be worn when ministering in Criminal Justice settings;
2. The collar is to be worn whenever celebrating Sunday Liturgy in the Absence of a Priest, or offering a Communion Service on Sundays and Holy Days (in addition to the alb and stole).
3. The collar may be worn for a Wake Service - Rosary, Graveside Service, Baptismal celebration and preaching when (a) the alb and stole are not used, and (b) the pastoral situation suggests that the permanent deacon be clearly identified as Catholic clergy. (Consultation with the pastor or a priest could be helpful in making such a determination for (b).)

When the collar is worn, the remainder of clothing (coat, pants, belt, shoes) should be conservative in style and color. A clergy shirt should be Black, Gray, or White when used by a permanent deacon.

Also, whenever offering ministry in layman's attire or with a Roman collar, the deacon's identification badge should be worn. The badge is not worn with the alb.

Finally, recall that the most powerful witness we offer to others is our living the life of Christ the Servant.

Most Reverend Curtis J. Guillory, S.V.D., D.D.  
Bishop of Beaumont

### **ARTICLE XIII** **POLICY CONCERNING FORM OF ADDRESS FOR DEACONS**

Deacons should be addressed in writing as Deacon John J. Jones or Mr. John J. Jones, Deacon, and verbally as Deacon Jones or Mr. Jones.

### **ARTICLE XIV** **POLICY CONCERNING REMUNERATION OF DEACONS**

14.1 **Remuneration for Activities Related to Assignments** The Deacon is a minister who is expected to serve in the active ministry freely to the parish, agency or institution to which he is assigned. The parish, agency or institution is not expected to pay any type of regular stipend to Deacons. However, in the discretion of the Deacon's ministerial supervisor, Deacons may be allowed to retain stole fees or share in stole fees. Deacons should be reimbursed for any supplies needed to carry out their ministry and

for car expenses, especially if their car is used regularly in their ministry or their residence is a great distance from their place of ministry.

14.2 **Fees Related to Annual Deacon Enrichment Provided by Diocese** The place of ministry is required to pay the Diocese Office of the Diaconate an annual assessment to cover the cost of all diocesan enrichment programs for the Deacon and his wife.

14.3 **Continuing Education Programs other than Diocesan Enrichment Programs** The place of ministry is required to provide the Deacon with an annual stipend for non-diocesan level continuing education as described in the Ministerial Agreement.

14.4 **Remuneration for Deacons Employed on Parish Staffs or in Diocesan Agencies.** A parish or diocesan agency may employ a Deacon as a full-time or part-time member of its staff in accord with the employment standards for lay employees.

#### **ARTICLE XV**

### **POLICY CONCERNING INVOLVEMENT IN PUBLIC OFFICE, ADMINISTRATION, PROFESSIONAL AND TRADE UNIONS**

The Deacon is not bound by canons restraining clerics from engaging in business, acting as union officials, holding public office or administering property belonging to the laity. (C. 288) However, a Deacon should consult the Bishop before seeking or accepting such an office. In particular cases, the Bishop may forbid such an undertaking. (PD n.131; SDO n.V.24) Care should be taken that Deacons do not carry on a profession or trade that the Bishop considers unsuitable or which will interfere with the fruitful exercise of their sacred office. (C. 285.1; SDO)

#### **ARTICLE XVI**

### **POLICY CONCERNING SERVICE ON PARISH PASTORIAL COUNCILS OR BOARDS**

As ordained ministers of the Gospel, it is not appropriate for Deacons to serve in any elected capacity on parish pastoral or finance councils or boards. He may, of course, serve as a resource person at the pleasure of his ministerial supervisor.

#### **ARTICLE XVII**

### **POLICY CONCERNING CONSIDERATION FOR DEACON'S WIVES AND FAMILIES**

Wives and children of Deacons are called upon to sacrifice quality time with their husband and father for the good of Christ and the Church. The Deacon's family shall always be taken into consideration before he is assigned to any ministerial task. Children of Deacons should not be treated any differently than other children, and the wives of Deacons should not be expected to become any more involved in church activities than they wish.

#### **ARTICLE XVIII**

### **POLICY CONCERNING CONTINUING SPIRITUAL ENRICHMENT**

18.1 **Spiritual Life** Deacons are to nourish their spiritual life from the Scriptures and the Eucharist and are encouraged to participate in daily Mass. They are to be conscientious in devoting time regularly to mental prayer, to approach the Sacrament of Penance frequently, and to foster their devotion

to the Virgin Mother of God. (C. 276.2, S) In addition to private prayer, the Deacon should pray frequently with his spouse and family, with his ministerial supervisor and spiritual director. (DH p.5)

18.2 **Spiritual Director** A Deacon is to have a spiritual director and should confer with his director on a regular basis. In order to assist Deacons in finding a spiritual director, the Diocesan Office of the Diaconate will maintain a referral list and provide any assistance to a Deacon seeking contact with a spiritual director. The Diocesan Office of the Diaconate shall also assist any Deacon's wife who wishes assistance in seeking a spiritual director.

18.3 **Annual Retreat** In order to foster ongoing spiritual enrichment and to comply with the Code of Canon Law, every Deacon is required to make an annual retreat. This retreat should be a minimum of a weekend experience that will be provided annually by the Diocese. For a good reason an individual Deacon can request the Director to approve a private retreat, directed retreat, retreat organized by a Deacon class or a group of Deacons, preached retreat at a retreat house, etc.

## **ARTICLE XIX**

### **POLICY CONCERNING CONTINUING EDUCATION ENRICHMENT**

19.1 **Purpose** An increasingly educated society demands that Deacons be knowledgeable and reliable witnesses of Gospel faith who proclaim the Church's teachings. The purpose of annual continuing education enrichment is to ensure that every Deacon of the Diocese pursues an approved plan of continuing education throughout his life in order to remain current on the Church's teaching, law, theological, moral and pastoral development, along with other aspects of the Church's life.

#### 19.2 **Accreditation**

- a. **Criteria** The Office of The Diaconate shall develop criteria for the accreditation of continuing education enrichment activities and shall designate the number of hours to be earned by participation in such activities. In order for an activity to be accredited, the subject matter must directly relate to the charitable, liturgical, sacramental, pastoral, moral and theological aspects of a Deacon's ministry.

#### 19.3 **Sources for Educational Enrichment Activities**

- a. **Formal Programs.** Educational enrichment activities shall include those activities that are offered by the Diocese, or any diocese, universities, seminaries, agencies of the Church, hospitals, and social service institutions, provided each program is accredited in advance by The Office of the Diaconate.
- b. **Self Study.** Self study credit may be given for viewing videotapes, listening to audio tapes, reading written materials, including, but not limited to, books, religious publications, reviews, magazines, periodicals, newsletters, and newspapers, attending organized parish educational programs, or such other activities as may be approved by The Office of the Diaconate.

19.4 **Minimum Education Enrichment Requirements** Every Deacon shall annually complete fifteen (15) approved hours. No more than five (5) hours of credit may be given for self-study activities during any year. At least four (4) hours shall be devoted to homiletics each year.

#### 19.5 **Credit Computation**

- a. **Formal Activities** Credit for attending accredited continuing education enrichment activities shall be based on net actual instruction time, which may include lecture, panel discussion, questions-answer periods, participatory activities, and video or film

instruction in an approved organized presentation. The Office of the Diaconate shall determine the number of hours of credit that will be given for any activity.

- b. **Tapes** Credit hours for viewing videotapes or listening to audio tapes shall be determined by the Office of the Diaconate.
- c. **Reading Material** Credit hours for reading material shall be determined by the Office of the Diaconate.
- d. **Course Work** Credit hours for approved course work at institutions shall be based on the number of credit hours awarded by the institution offering the course with final determination of exact credit hours awarded by the Office of the Diaconate.

**APPENDIX I**  
**THE FUNCTION OF THE DEACON AT MASS**

Among liturgical ministers assisting the presiding priest, the Deacon, whose order has been held in high honor since the early Church, has first place. When present to exercise his ministry, the Deacon enters and recesses at the right side of the principal celebrant.

Functions may be distributed among several Deacons who are present and vested. The Deacon of the Word should carry THE BOOK OF THE GOSPELS and proclaim the Gospel; the Deacons of the Eucharist should make all the appropriate invitations and directions. Other Deacons in attendance should remain in their places provided in the assembly and not approach the altar until the reception of the Eucharist. They may assist in distribution of communion.

Three Deacons are used during a Stational Mass.

**A. VESTURE**

1. Vestments for the Deacon are:
  - a. Alb.
  - b. Stole, which is worn over the left shoulder, drawn across the chest, and fastened at the right side.
  - c. Dalmatic, worn over the alb and stole, but may be omitted either out of necessity or for less solemnity.
2. Vestment colors should be according to the Ordo and particular celebration. It is desirable that the color and design match the vestments of the presiding celebrant.

**B. INTRODUCTORY RITES:**

1. If there is a Procession, the Deacon carries the BOOK OF THE GOSPELS and precedes the presiding celebrant; otherwise he walks at the right side of the presiding celebrant.
2. The Deacon and the principal celebrant make the reverence and go to the altar. After placing the Gospel Book on the altar, the Deacon and the Celebrant reverence the altar together. If incense is used, the Deacon assists the principal celebrant.
3. In the PENITENTIAL RITE form C, there is a preference for the Deacon to announce the invocations. However, the principal celebrant or other suitable minister may do so.
4. If the RITE OF SPRINKLING HOLY WATER is used, the Deacon may assist the principal celebrant.

**C. LITURGY OF THE WORD:**

1. The Proclamation of the GOSPEL is not a presidential function, but a ministerial one that belongs to the Deacon.
2. If incense is used, the Deacon assists the principal celebrant when he puts incense in the censer during the singing of the **alleluia** or other chant. Then the Deacon bows before the principal celebrant and asks for the blessing, saying in a low voice: Father, **give me your blessing**. The principal celebrant blesses the Deacon: **The Lord be in your heart...** The Deacon answers: **Amen**. If the Gospel Book is on the altar, the Deacon takes it and goes to the ambo, preceded by the ministers, if present, who may carry the candles and censer. There the Deacon greets the people, incenses the Gospel Book, and proclaims the Gospel. After the Gospel, the Deacon kisses the Gospel Book, saying quietly: **May the words of the Gospel wipe away our sins**, and returns to his seat. If the principal celebrant is a Bishop, the Deacon does not kiss the Gospel Book but rather brings it to the Bishop so that the Bishop may reverence the Gospel.
3. The HOMILY should ordinarily be given by the principal celebrant, although the Deacon may offer the homily if the proper faculties have been received.

4. The GENERAL INTERCESSIONS are introduced by a brief invitation to pray from the principal celebrant.
  5. The Deacon announces the General Intercession intentions from the ambo, chair, or other suitable place. A cantor or another suitable person may also announce the general intercession intentions. The principal celebrant prays the concluding prayer.
- D. LITURGY OF THE EUCHARIST:**
1. At the PRESENTATION OF THE GIFTS, while the principal celebrant remains at the chair, the Deacon prepares the altar, assisted by other ministers, with sacramentary, corporal, purificator, and chalice.
  2. The Deacon assists the principal celebrant in receiving the gifts.
  3. At the altar, the Deacon hands the paten to the principal celebrant. The Deacon prepares the chalice at the right side of the altar, saying inaudibly: "Through the mystery of this water and wine..." The Deacon then hands the chalice to the principal celebrant.
  4. If more than one vessel is used, for example a chalice and a flagon, the Deacon pours a drop of water into the wine before pouring the wine into the other vessels. If incense is used, the Deacon assists the principal celebrant as he incenses the offerings and the altar. Afterwards, the Deacon incenses the principal celebrant, concelebrants and assembly.
  5. During the EUCHARISTIC PRAYER, the Deacon stands near, but slightly behind the right side of the principal celebrant. This is true even when there are concelebrants. The proper positioning of the Deacon is always beside and to the immediate right of the principal celebrant. When the principal celebrant genuflects following the words of institution, the Deacon genuflects. If there are two Deacons of the Eucharist in a Stational Mass, they stand slightly behind and immediately to the right and left of the principal celebrant who is a Bishop.
  6. The Deacon does not make the invitation to Proclaim the Mystery of Faith.
  7. The FINAL DOXOLOGY is said or sung only by principal celebrant and concelebrants, the Deacon holds up the chalice as the principal celebrant raises the paten until the assembly has responded Amen.
  8. At the SIGN OF PEACE, the principal celebrant says the prayer for peace and greets the assembly. The Deacon invites all to exchange the sign of peace. The Deacon receives the sign of peace from the principal celebrant and may give it to the other ministers.
  9. If the principal celebrant needs help in breaking and dividing the hosts, the Deacon assists. When more than one Deacon is assisting at the altar, they may assist in the fraction rite.
  10. The Deacon distributes the fractured hosts to concelebrants. After the principal celebrant's communion, the Deacon receives under both species from the principal celebrant and then assists the principal celebrant in giving communion to the assembly.
  11. If communion is given under both species to the assembly, the Deacon pours the Precious Blood into the appropriate vessels and ministers the chalice. At concelebrated Masses, it is preferred that the Deacons minister only the Precious Blood. Deacons may distribute the host as well.
  12. After communion the principal celebrant returns to the chair. The Deacon takes care of the proper disposition of the remaining hosts and Precious Blood, and does the ablutions.
- E. CONCLUDING RITE:**
1. ANNOUNCEMENTS may be made by the principal celebrant, the Deacon, or other suitable person following the prayer after communion.
  2. If the SOLEMN BLESSING is given, or the PRAYER OVER THE PEOPLE said, the Deacon invites the assembly in these or similar words: "Bow your heads and pray for God's blessing."

3. Immediately after the blessing, the DISMISSAL is given. The Deacon with hands joined dismisses the assembly with the appropriate words.

## **APPENDIX II**

### **THE FUNCTION OF THE DEACON COMMUNICATOR**

Deacon communicators must regard their responsibilities as a ministry of service to Deacons and their families. It should have the same importance as any other ministry in which they are involved. The purpose of Deacon Communicators is to provide Deacons in their vicariate with a brother Deacon to act as listener, exemplar, or whatever else is needed to support Deacons in their ministry. Each Deacon communicator will accept responsibility to insure communication with the Deacons of his Vicariate for a minimum of three years. At the completion of any three year term, a new communicator will be elected from a given Vicariate at the Annual Diocesan Diaconal Assembly. There will be four Deacon Communicator meetings each year. A secretary will be elected at the February meeting by the Deacon Communicators to serve for one year, then become Vice Chairman, and finally Chairman during his third year as communicator.

The role of a Deacon Communicator is:

- a) To be accessible to any Deacon and his family in his vicariate, who wants to discuss their wishes, concerns, to initiate an intercessory prayer chain, etc.
- b) To attend, with his wife, every communicators meeting.
- c) To bring any wishes, concerns and suggestions to the attention of the director/vicar
- d) To communicate with the Deacons in his vicariate in a prompt manner the request for prayers, notifications, request for function reservations or any other necessary communication from the Director/Vicar/Bishop.



**ENRICHMENT PROGRAMS**

To be renewed spiritually, intellectually, and pastorally and thus give optimum service to the faith community, the deacon and his wife are expected to participate in the enrichment programs that the Diocesan Office of the Diaconate sponsors. In addition to these diocesan programs the permanent deacon and his wife are also highly encouraged to participate in other continuing education programs.

**MINISTERIAL REVIEWS**

Usually every three years the deacon, his wife, and pastor / supervisor will enter into a ministerial review to insure open communication and effective collaboration. This ministerial review also assists the Bishop, the Diocesan Office of the Diaconate, and the Personnel Board in their ministry. This review process will precede preparation of a ministerial agreement and/or the reassignment of a permanent deacon.

**ROLE OF PARISH / PLACE OF MINISTRY**

Since a permanent deacon's ministry is usually of a part-time nature with no compensation expected, in accordance with guideline #119 of the U.S. Bishops' Committee on the Permanent Diaconate and the policy established by the Bishop of the Diocese of Beaumont, the following will be provided by the place of ministry to which a permanent deacon is assigned:

Provision for release from ministerial obligations to participate in required Diocesan enrichment programs.  
Provision for release from ministry obligations during his time of vacation from secular occupation and on occasional weekends to provide time with his family.

A designated area in which the permanent deacon can minister and use as his office.

All supplies needed to carry out the ministry of the permanent deacon.

An annual \$250 continuing educational stipend given directly to the permanent deacon.

The annual \$350 Diocesan assessment fee to the Diocesan Director of the Permanent Diaconate for the various enrichment programs for the permanent deacon and his wife.

**CONCLUSION**

The terms of this agreement are effective once this agreement is approved by the Diocesan Director of the Permanent Diaconate and remains for three years, unless otherwise indicated.

A notice of a desire to adjust or terminate this agreement must be given in writing to the parties of the agreement and to the Diocesan Director of the Permanent Diaconate.

This agreement may be reviewed at any time at the request of any of the parties or the Diocesan Director of the Permanent Diaconate.

This agreement can be reviewed if changes in family or job circumstances significantly affect the ability of the permanent deacon to perform the ministry described above or when there is a change of pastor/supervisor.

Asking God's blessing, we the undersigned freely join together in this formal ministerial agreement, we pray that the Holy Spirit will guide us in this ministry for the greater glory of God and for the salvation of souls.

Pastor/Director \_\_\_\_\_ Date \_\_\_\_\_

Perm. Deacon \_\_\_\_\_ Date \_\_\_\_\_

Wife \_\_\_\_\_ Date \_\_\_\_\_

*Approved by:*

\_\_\_\_\_ Date \_\_\_\_\_

Diocesan Director of the Permanent Diaconate

**Original:** Parish                      **Copy:** Deacon, Office of the Diaconate

**RETURN SIGNED ORIGINAL TO OFFICE OF PERMANENT DIACONATE NO LATER THAN \_\_\_\_\_ FOR REVIEW AND SIGNATURE OF DIRECTOR OF DEACONS. Original will be returned to the parish, with a copy to the Deacon.**



Rev. \_\_\_\_\_ to be the principal celebrant for my Liturgy of Christian Burial.

1st Alternate: Rev. \_\_\_\_\_

2nd Alternate: Rev. \_\_\_\_\_

8. I would like the following priests to concelebrate my Liturgy of Christian Burial as well as all other priests attending and who wish to do so:

Rev. \_\_\_\_\_ Rev. \_\_\_\_\_

Rev. \_\_\_\_\_ Rev. \_\_\_\_\_

9. I would like the following Deacons to assist at the Mass:

1st Deacon \_\_\_\_\_ 1st Alternate: \_\_\_\_\_

2nd Deacon \_\_\_\_\_ 2nd Alternate: \_\_\_\_\_

3rd Deacon \_\_\_\_\_ 3rd Alternate \_\_\_\_\_

10. I would like Rev. or Deacon \_\_\_\_\_ to be the homilist.

11. Liturgy Requests: (for Wake, Liturgy of Christian Burial and Internment and/or Graveside rites.)

Placement of the Pall:

Readings; O.T. \_\_\_\_\_ N.T. \_\_\_\_\_ Gospel \_\_\_\_\_

Lectors; O.T.: \_\_\_\_\_ N.T.: \_\_\_\_\_

Presentation of Gifts:

Special Hymns:

Special Prayers:

Other Requests:

Recommendation: In order that all those you have designated as your primary choices will be aware of the other participants and their duties, as well as serving as a reminder to them, it is recommended that you send them a copy of your directives.

Deacon's Signature \_\_\_\_\_ Date \_\_\_\_\_

Spouse's Signature \_\_\_\_\_ Date \_\_\_\_\_

SPECIAL REMARK: (To be signed if you do not wish to submit the above information.)

Deacon's Signature \_\_\_\_\_ Date \_\_\_\_\_

Spouse's Signature \_\_\_\_\_ Date \_\_\_\_\_