

HANDBOOK OF POLICIES

AND PROCEDURES

FOR THE DIACONATE

DIOCESE OF ALBANY

Approved by The Most Reverend Howard J. Hubbard
Bishop of the Roman Catholic Diocese of Albany
June 2008



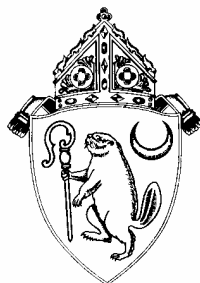
This Handbook is Dedicated to

Rev. William I. Ryan

1936 – 1989

The First Director
Diaconate Program
of the Diocese of Albany

And to the Memory of
The Deceased Deacons and Wives of Deacons of the Diocese of
Albany



These guidelines address some of the procedures for deacons functioning in the Albany Diocese. They are a compilation of some of the expectations, guidelines and procedures for deacons of the Church of Albany.

These policies are essentially based on the *Code of Canon Law*, (CIC) and the national guidelines promulgated by the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. (The Directory)

Deacons are clerics of the Roman Catholic Church and are subject to the requirements of Canon Law as it applies to deacons.

As necessary, any further additions or revisions of this document will be made as addenda.

Questions related to these guidelines and procedures should be addressed to the Administrative Advocate for Deacons (AA).

Deacon Mark Leonard
Administrative Advocate for
Deacons Diocese of Albany

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THE MINISTRY & LIFE OF DEACONS

(The number[s] found in parentheses after each norm refer[s] to the appropriate paragraph[s] in the *Directory*.)

1. It is incumbent on the bishop to provide for the pastoral care of deacons of the diocese. This is discharged personally and through the director of deacon personnel¹, who must always be a cleric. (41)
2. The principal criteria for the assignment of a deacon are the pastoral needs of the diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. (42)
3. A catechetical introduction for priests, religious, and laity to the diaconate at the time of its restoration and throughout its development in the diocese should be planned and well implemented. (43, 53)
4. Deacon assignments ought to provide ample opportunities for an integrated exercise of the threefold diaconal ministry: word, liturgy, and charity. (44)
5. A program for newly ordained deacons during the first three years of their ministry is to be coordinated and supervised by the director of deacon personnel. (46) Under the bishop's authority, periodic meetings should be arranged between priests, deacons, religious, and laity involved in pastoral work "to avoid compartmentalization or the development of isolated groups and to guarantee coordinated unity for different pastoral activities in the diocese."(61)
6. The deacon must give priority to the spiritual life. As minister of liturgy, the deacon confirms his identity as servant of the Body of Christ. (63, 82)
7. The vocation to the permanent diaconate presupposes the stability and permanency of the order. Hence, the ordination of a permanent deacon to the priesthood is always a rare exception, and must be done in consultation with the Congregation for Catholic Education and the Congregation for the Clergy.(77)
8. Deacons have the faculty to preach everywhere, in accordance with the conditions established by law.² (80)

¹ In the Diocese of Albany the Director of Deacon Personnel is called the Administrative Advocate of Deacons.

² See FACULTIES FOR DEACONS OF THE DIOCESE, page 9.

9. Deacons are obliged to obtain the permission of their bishop before submitting for publication written materials concerning faith and morals. They are to adhere to the norms established by the United States Conference of Catholic Bishops, or diocesan policies, in publicly representing the Church. (81)

10. The minimum age for ordination to the diaconate is thirty-five. The establishment of a maximum age of ordination is at the discretion of the diocesan bishop, keeping in mind both diocesan needs and expectations of diaconal life and ministry. (87)

11. In all forms of address for permanent deacons, "Deacon" is preferred³. (88)

12. The Code of Canon Law does not oblige permanent deacons to wear an ecclesiastical garb. Further, because they are more prominent and active in secular professions and society, the United States Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and matters of lifestyle. Each ordinary should, however, determine and promulgate any exceptions to this law, as well as specify the appropriate clerical attire⁴. (89)

13. Deacons are required to include as part of their daily prayer those parts of the liturgy of the hours known as Morning and Evening Prayer⁵. (90)

14. A deacon may not present his name for election to any public office or in any other general election, or accept a nomination or an appointment to public office, without the prior written permission of the diocesan bishop. A deacon may not actively and publicly participate in another's political campaign without the prior written permission of the diocesan bishop⁶. (91)

15. The deacon shall receive an official letter of appointment from his bishop⁷. (44,45,93)

16. Until the decree of appointment is publicly announced by the bishop's office, all parties are bound to confidentiality⁸. (44)

17. Every deacon is obliged to satisfy the legal requirements of Social Security benefits or a comparable program. (95)

³ See APPROPRIATE TITLE OF THE DEACON, page 18.

⁴ See CLERICAL ATTIRE, page 18.

⁵ See LITURGY OF THE HOURS, page 20.

⁶ See POLITICAL OFFICE, page 19.

⁷ See NOTIFICATION AND PUBLIC ANNOUNCEMENTS OF ASSIGNMENTS, page 14.

⁸ Ibid.

18. Deacons in full-time employment by the diocese or parish are to receive remuneration commensurate with the salaries and benefits provided to the lay men or women on staff for that particular occupation⁹.(96)
19. Deacons in full-time secular employment, as well as those in part-time ministries, are to be reimbursed for legitimate expenses incurred in their ministry. (96)
20. For those admitted into the candidate path in formation, some provision for financial assistance should be provided for educational needs and mandatory aspects of formation. (98)
21. The diocesan bishop should provide for insurance regarding the liability of the diocese for actions taken by a deacon in the course of his public official ministry. The same policies that govern liability for priests in the diocese should be applicable to deacons. (101)
22. Norms should be established in each diocese regarding the age, health, and other matters that need to be considered regarding a deacon's resignation from a ministerial office or his retirement from ministerial duties¹⁰. (103)
23. A program should be planned for the first three years of diaconal ministry. They should be supervised by a mentor appointed to this ministry by the diocesan bishop. The program should be coordinated by the director for deacon personnel. (251)
24. Each diocesan Church should establish a basic minimum of continuing education hours to be fulfilled on an annual basis by all diocesan deacons in active service. (254)
25. The diocesan bishop should appoint a director of deacon personnel, who should be either a priest or a deacon. At the discretion of the diocesan bishop, the director of deacon personnel serves as the bishop's representative in directing the post-ordination path of formation and assists the bishop in the supervision of diocesan deacons. This director also coordinates the program for the newly ordained deacons. (286-289)

⁹ See EMPLOYMENT AS A DEACON, page 19.

¹⁰ See RETIREMENT, page 19.

FACULTIES FOR DEACONS OF THE DIOCESE¹¹

1. To carry out, with the bishop and priests, all the roles in liturgical rites which the ritual books attribute to him.
2. To administer Baptism solemnly and to complete the ceremonies that had been omitted at baptism in the case of an infant or an adult, that is, the Rite of Bringing a Baptized Child to the Church.
3. To conduct the rite of the administration of Holy Communion outside Mass.
4. To conduct the rite of the administration of Viaticum and Holy Communion to the sick and to share in the pastoral obligation to care for the sick.
5. To impart Benediction of the Blessed Sacrament to the people.
6. To assist at marriage within the boundaries of the Diocese of Albany.
7. To administer the sacramentals of the Church in the prescribed form.
8. To assist dying persons and those with them by reciting the prayer of commendation and the prayers after death (Rite of Anointing #142).
9. To preside at Wake, Funeral, and Burial services according to the prescribed ritual.
10. To proclaim the Gospel of the Lord and to read the Scriptures to the faithful and to teach and preach to the people.
11. The faculty of the deacon to preach is restricted by the Bishop. The deacon may preach at the following liturgies and occasions only when specifically- granted this faculty-by the Bishop:
 - a. Any celebration of the Eucharist.
 - b. Any celebration of a sacrament in which he is not the celebrating minister of that sacrament.
 - c. A sermon or a public address meant to instruct hearers in the Christian faith and move them to practice it, such as a retreat, day of recollection, mission, novena, etc.
 - d. Talks or conferences to be given in a radio or television broadcast (consult the Chancery).
 - e. Sermons, talks, homilies to be given at an ecumenical gathering or service (consult the Diocesan Ecumenical Commission).
12. The deacon is permitted to give a brief catechesis on the following occasions when he is the celebrating minister of a sacrament or liturgical rite:
 - a. The baptism of infants, and in some of the rites of Christian Initiation of Adults.

¹¹ "Faculties for Deacons of the Diocese" is reproduced here from the diocesan Reference Manual, section 103.1 and 103.2.

- b. The Sacrament of Matrimony.
 - c. The liturgy of Benediction of the Blessed Sacrament.
 - d. At a wake service, or church service of Christian burial (apart from Mass), and in a cemetery service.
 - e. The celebration of Morning or Evening Prayer or other rites of the Liturgy of The Hours.
 - f. Visitation of the sick and the sacrament of Viaticum.
13. To preside over religious worship, prayer and Bible services where there is no priest present to the degree permitted by ritual books.
 14. To do charitable, administrative and welfare work in the name of the church.
 15. To foster and aid the lay apostolate.
 16. To impart those blessing expressly permitted him by law.

In those instances where a deacon may wish to be a minister at a liturgical celebration (in a parish or institution other than his own [e.g., marriage, baptism, funeral]), he should first obtain the permission of the pastor, parish life director (PLD) or priest in charge.

For deacons who move from one diocese to another, excardination and incardination follow procedures comparable to, those of priests.

DIACONATE LIFE AND MINISTRY COUNCIL

The Diaconate Life and Ministry Council (DLMC) is the consultative body for professional, institutional and ministerial policies, programs, procedures and practices concerning the life and ministry of Deacons in the Albany Diocese. The Council consults with the deacons of the Diocese on concerns and issues of diaconate life and ministry. It is a structure through which the Bishop may obtain and receive recommendations from the deacons of the Diocese on matters of policy and procedure that impact on the quality of diaconate life and ministry. [It is noted – any deacon who wishes to speak directly with the Bishop has that right.¹²]

The DLMC shall consist of thirteen (13) members, seven (7) voting members and six (6) non voting members.

Voting Members:

- Administrative Advocate – Serves as Executive Officer;
- Five (5) Councilors selected at large with one Councilor elected by the DLMC as Chair; and
- Retired Deacons' Liaison.

Non-Voting Members:

- Two (2) Ministers to Deacons – ex-officio members;

¹² See ACCESS TO THE BISHOP, page 12.

- Two (2) Representatives of Wives of Deacons;
- Director of On-Going Formation – ex-officio member; and
- Director of Initial Formation – ex-officio member.

ADMINISTRATIVE ADVOCATE FOR DEACONS

The Administrative Advocate for Deacons (AA) has the following duties and responsibilities:

1. The Advocate is responsible to the Bishop, the DLMC and the Deacons of the Diocese;
2. The Advocate is the Executive Officer of the DLMC;
3. The Advocate will communicate with the Bishop and the Diaconate Community on a regular basis regarding the DLMC meetings (agenda items and outcomes), deacon placement issues as well as social information on deacon's and wives (birthdays, anniversaries, prayer needs, etc.).
4. The Advocate will participate in the annual Budget process for Deacons.
5. The Advocate will serve as coordinator of the selection process for the five (5) Councilors, Ministers for Deacons, Retired Deacons' Liaison, and Representatives for the Wives of Deacons and all subcommittees of the DLMC.
6. The Advocate is the Director of Diaconate Personnel and serves as the Chair of the Diaconate Placement Committee.
7. The Advocate will arrange and facilitate mediation necessary between a Deacon and his pastor/supervisor.
8. The Advocate works in collaboration with others involved with the Diaconate Program to ensure that the Diaconate Program is in compliance with the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*.
9. The Advocate participates in activities of the Deacon Selection Board:
 - Interviews prospective candidates as assigned by the Board;
 - Is involved in the Board's selection of candidates;
 - Is involved in the Board's discussion of progress of aspirants and candidates;
 - Is involved in the Board's selection/recommendations to the Bishop of those to be ordained Deacon.
10. The Advocate will collaborate with the Director of Pastoral Planning, the Chancellor for Pastoral Services, and the Administrative Advocate for Priests ensuring that the needs of the Diocese are met by developing policies to facilitate implementation for strategic planning. Policies developed will be incorporated into the *Handbook for the Diaconate*.
11. The Advocate will collaborate with organizers of events for wives and widows of deacons.
12. The Advocate will attend national and regional meetings representing the Diocese in matters that pertain to deacons so as to keep informed of national and regional issues that impact the diaconate community.
13. The Advocate will collaborate with the Director of On-Going Formation in the planning of continuing education that addresses the needs of the Diaconate Community.
14. The Advocate will organize the annual Diocesan Directory information list of Deacons.

15. The Advocate will set-up and coordinate the ID process for Deacons.

DIRECTOR OF ON-GOING FORMATION/EDUCATION

The Director of On-Going Formation has the following duties and responsibilities:

1. The Director will regularly meet with the Administrative Advocate for Deacons.
2. The Director will meet with the Director of Initial Formation regarding prospective deacon candidates.
3. The Director will apprise the Bishop of activities and concerns for On-Going Formation and continuing education of deacons.
4. The Director will lead the formation activities for deacons in the first three years after their ordination.
5. The Director will participate in the pre-ordination orientation of prospective deacons.
6. The Director will help prepare and participate in the annual Convocation of Deacons.
7. The Director will check and authorize the annual diocesan paid list for the *Deacon Digest*.
8. The Director, in collaboration with the Administrative Advocate, will organize, facilitate, select presenters and advertise the three Deacon Study Days held the First Saturdays of December, March, and May.
9. The Director will serve as a member of the Diocesan Educational Coordination Committee.

ACCESS TO THE BISHOP

Every deacon, just as every priest, has a special relationship to the bishop. Therefore, any deacon has the right to go directly to the Bishop. In such a case, personal matters discussed with the bishop will remain confidential.

Administrative matters will be referred to the Administrative Advocate (AA) for discussion and implementation.

MINISTERIAL ASSIGNMENTS

Ordination to the diaconate is a public and permanent commitment to the bishop and the local church for service. *The commitment of a deacon is a dedication which accepts responsibility for communicating God's word and announcing His kingdom, with the special task of living and speaking and acting as one who shares the apostolic mission of Jesus. Thus the deacon becomes accountable in a new way for the task of building God's Kingdom on earth*¹³. This commitment becomes part of his life, and, for the married deacon, part of his family's lifestyle forever.

Since the life of every Christian and the circumstances surrounding that life are dynamic, a continual discernment of the Lord's call is vital. The process of discernment requires a constant openness to the Lord and an awareness of God's presence and working in our lives. The activity of the Lord is usually manifest in very human ways.

¹³ 7-Z.S. Bishop's Committee on the Permanent Diaconate

Therefore, it is important to collect as much data as possible, particularly in cases of changes or adjustments in assignments. This means that an individual must search beyond his or her own world, especially in the process of making important decisions. It is extremely important that deacons have a spiritual director who can assist them in an ongoing basis to perceive the movement of the Spirit in the everyday circumstances of life. The following process and procedures are established to aid in the ministerial discernment process and to assist the bishop in assigning deacons to ministry.

NATURE OF ASSIGNMENTS

The assignment of a deacon in the Albany diocese is two part; a "Liturgical Assignment" and a "Service Assignment". In keeping with the church's understanding of the role of the deacon it is assumed the highest priority is given to the Service Assignment in terms of time and energy. While a deacon is ordained for the general service of the Liturgy of the Word, justice and love, not every deacon need function in every possible area. What the deacon does varies depending on the needs of the local community he serves and on his own capabilities and time. Since the deacon is ordained for service in the diocese, his ministry may be divided between a liturgical ministry in a parish and a ministry of charity (service) in some diocesan or community apostolate. The specific nature of the deacon's ministry is determined at the time of his appointment after consideration of the needs of the diocese and/or a particular parish.

Deacon assignments are episcopal in nature. Only the bishop assigns a deacon to a ministry and only he relieves a deacon of his assignment. It is imperative that we maintain the integrity of the diocesan process for assignments and reassignments.

MINISTRY AGREEMENT CONTRACT

Having completed the period of training and formation, and having been ordained to the order of deacon, the deacon receives an appointment from the bishop authorizing him to exercise his diaconal service in a specific assignment. In the Diocese of Albany, the appointment may be to a parish, or, in some cases to an institution or special apostolate of the Diocese. The contract should specify the ministries in which the deacon is to function.

This assurance, i.e. "Ministry, Agreement " is to be in writing using the form provided by the Diaconate Office and is to be signed by the pastor, PLD or agency supervisor. The rationale for the requirement of having a signed contract in place should be regarded as evidence that the deacon, pastor, PLD or supervisor have dialogued and are mutually in agreement as to the responsibilities and expectations of all involved.

The contract is renewable every three years. The time of contract renewal provides an opportunity for the deacon, the pastor, PLD or director and the diaconate staff to evaluate the deacon's service in terms of present needs. It will also provide the opportunity to address any changes or problem situations which have risen during that period. A new contract is to be drawn up when there is a change of pastor or director.

Normally it is the responsibility of the deacon to initiate the renewal and/or updating of his "Ministry Agreement Contract".

NOTIFICATION AND PUBLIC ANNOUNCEMENTS OF ASSIGNMENTS

A deacon is not to begin functioning in a particular assignment until he personally receives a letter of assignment from the bishop. Also there should be no public announcement or discussion of a deacon's assignment until the assignment letter is received.

ADJUSTMENTS AND/OR CHANGES IN ASSIGNMENTS

When it becomes evident through discernment that a deacon should change or adjust his ministry, four considerations should be kept in mind:

- Questions of adjustments and/or change are questions dealing with a relationship.
- It seems essential that prayerful, mutual discernment precede any decisions.
- The quality of the process leading to the decision is more important than the decision itself.
- All parties involved should make efforts to be responsive to both the integrity of the individual and the integrity of the community.

THE PROCESS FOR CHANGES IN ASSIGNMENT

Deacons should avoid discussions with individuals concerning the possibility of a future assignment in a parish or agency. No dialogue should be entered into until step #4 (see reference below) of the process which requires such a discussion.

The following sequence of steps in the process for adjustments or changes in assignment are to be followed:

1. A request should be made to the AA. At this time a discussion with the AA will take place to consider:

- The impact of the deacon leaving his present assignment.
- Details of the desired future assignment or brainstorming with the director on a possible alternative assignment.
- The qualifications of the deacon for the proposed reassignment or change. The need for a deacon minister at the proposed assignment and a consideration of where the greater need is.

2. The AA will inform the bishop and discuss the request. The AA may also meet with the Administrative Advocate of Priests to assess the feasibility of the request.

3. If, after discussion with the bishop, it is determined that the proposal should advance, the AA will then initiate the following:

- A meeting and discussion between the deacon and his present supervisor. If the deacon feels that such a discussion with his present supervisor would be unwise, he must present convincing reasons.
- The deacon must notify the AA when the above has taken place and the result of the discussion.
- The AA will speak or meet with the deacon's present pastor, PLD or agency

- supervisor unless justifiable reasons exist for omitting such a meeting.
 - The AA will speak or meet with the pastor, PLD or supervisor of the agency involved with the proposed reassignment.
4. The AA will request a meeting between the deacon and the supervisor of the proposed assignment. The AA may or may not be present at this meeting. At this meeting, the following should take place:
- Discussion of the needs associated with the assignment.
 - How the deacon's particular skills and charisms can meet these needs.
 - Arrange a meeting to construct the "Ministry Agreement Contract" specified below. It is requested that as a sign of good faith in the discussion and process, both parties sign the agreement. The contract should be forwarded to the director.
5. The AA will submit the Ministry Agreement Contract to the bishop and/or arrange a meeting to review and consider his approval.
6. If approved: Letters of acknowledgment will be sent to the deacon, the agency supervisor of the new assignment. The AA will write or speak with the former supervisor advising him/her of the anticipated change of assignment and express gratitude for his/her past involvement.
7. IF NOT APPROVED: The AA will notify the deacon.
8. It is important to keep in mind:
- It may be discerned at any step of the process that the proposed reassignment is not in the best interest of the deacon or the Church of Albany.
 - Again, no public discussion or announcement of the deacon's reassignment should be made until the letter of assignment or reassignment is received by the deacon and pastor, PLD or supervisor.

ACCOUNTABILITY

A deacon is accountable to his assignment supervisor who may be the pastor, PLD (if the assignment is exclusively in a parish setting) or the director of a diocesan agency as the case may be.

ABSENCE FROM MINISTRY

If a deacon is absent from the diocese, or his official assignment for any significant amount of time, for instance more than three months, it is requested that he inform the AA who will in turn notify the bishop.

LEAVE OF ABSENCE

HEALTH OR CHANGE IN LIFE SITUATIONS LEAVE OF ABSENCE

If a deacon finds he needs relief of his ministerial responsibilities for a period of time, e.g., illness, family situations, work obligations, etc., he should inform his assignment supervisor. Following this the deacon should arrange for a discussion with the AA and/or the bishop. If this period requires a significant amount of time, e.g., several months, a consultation with the bishop will be arranged and a leave may be granted for a

specified period of time. During this leave the deacon will continue to enjoy the faculties of the diocese but will be relieved of his contract obligations until circumstances permit his resuming active ministry. His return to active ministry would require the approval of the bishop.

TEMPORARY LEAVE OF ABSENCE

This pertains to a deacon who at his own request has been granted authorization by the bishop to withdraw from active ministry for a fixed period of time, generally 6 months to one year. His return to active ministry would then require approval of the bishop. While on a temporary leave of absence, a deacon is not to function liturgically or in any capacity as a deacon.

CONFLICT RESOLUTION

In the event of a conflict between the deacon and supervisor, it is requested that the AA be informed early in the situation to consider appropriate counsel and mediation.

INCARDINATION/EXCARDINATION

Should a deacon, after his ordination, move to another diocese, the procedure for excardination and incardination are the same as for priests.

PROCEDURE FOR INCARDINATION TO THE DIOCESE OF ALBANY

After a period of no fewer than three years of ministering within the diocese should a deacon seek incardination in the Diocese of Albany, he should make this known to the AA. The deacon should provide the AA with:

- a) a statement in writing of his desire to be incardinated and his reasons for this request.
- b) a letter of recommendation and evaluation of his present ministry supervisor which he presently serves.

If the deacon has fulfilled the Albany dioceses' expectations for diaconal ministry and a reasonable assurance of the deacon's continued presence in our diocese, the AA will prepare a letter requesting excardination. This petition, together with the personal petition of the deacon written in his own handwriting, will be forwarded to the bishop of the diocese from which excardination is being sought. Upon receipt of the appropriate document of excardination, the recommendations of the AA and the present supervisor will be forwarded to our bishop requesting incardination into the Diocese of Albany.

PROCEDURE FOR EXCARDINATION FROM THE DIOCESE OF ALBANY

Should a deacon incardinated in the Diocese of Albany move to another diocese, and should his residence become permanent, the deacon, after fulfilling the requirements established by the local diocese, should begin the incardination/excardination process.

A request, accompanied by a letter of support from that diocese's Diaconate Director and the local supervisor, should be sent to the bishop of the diocese in which the deacon seeks incardination.

Should that bishop be willing to incardinate the deacon, he should forward to the Bishop of Albany the necessary document requesting excardination.

Upon the bishop's approval, excardination from the Diocese of Albany may be granted.

Upon receipt of notice of excardination the diocese in which the deacon is now ministering can then incardinate him.

REQUESTING FACULTIES IN ANOTHER DIOCESE

Before departing from our diocese, the deacon should notify the AA and inform him of the deacon's future address, since he is still incardinated in our diocese.

PROCESS FOR A DEACON MOVING INTO THE DIOCESE OF ALBANY

When the Diaconate Office has received notice that a deacon has moved within the territory of the Church of Albany, he will be contacted by the AA and welcomed. Arrangements will be made to meet and interview the deacon.

It is the strict policy of our diocese that deacons who have relocated to the Diocese of Albany not make any overtures or engage in discussions regarding the possibility of a future assignment with any priest, PLD or agency supervisor. The process for assignment as outlined above will begin when the AA has indications that the deacon has had sufficient time to settle in our diocese.

When the process is initiated, the deacon is to provide the AA with the following:

- a letter of recommendation from his previous director
- an overview of his ministry to date
- a list of the faculties he has been granted in his former diocese
- an overview of his formation program
- background check
- VIRTUS training certificate

When this has been obtained and if the assignment process is to proceed, the deacon may be referred for an evaluation for ministry. (This evaluation is also required of priests moving into the diocese).

It should be noted that, while faculties may be granted at the conclusion of this process, application for incardination cannot be made until the deacon has been functioning for a period of no less than three years.

LITURGICAL FUNCTIONING

FREQUENCY

A deacon normally should function each weekend at least at one eucharistic celebration.¹⁴

¹⁴ Also see THE ROLE OF THE DEACON IN LITURGY page 26.

PREACHING

A deacon may preach a homily if the bishop has specifically granted him the faculty to preach.

MIXING OF ROLES

When functioning liturgically in his role, a deacon should not "mix roles." For example, when vested and functioning as Deacon, it is not appropriate to function as lector¹⁵, which is an extraordinary Lay function.

ONGOING FORMATION

After ordination, each deacon is to participate in continuing education. The Diocese of Albany requires a minimum of thirty hours annually. The Director of On-Going Formation/Education arranges opportunities for continuing education which are funded by the diaconate annual budget.

CLERICAL ATTIRE

In the Diocese of Albany, it is normative that deacons not wear clerical attire (i.e., roman collar). Exceptions to this normative policy are:

- If a deacon's Ministerial Assignment is in a prison or county jail (not for parish visitations);
- If a deacon's Ministerial Assignment is in a hospital or nursing facility (not for parish visitations);
- If a deacon is asked to function liturgically outside of his own parish, where he would not be known, in order to conduct wake or funeral services, wedding vow renewals, etc. In this latter instance, it is left to the judgment of the deacon as to whether wearing a roman collar would be of pastoral assistance (this exception should not become routine).

APPROPRIATE TITLE OF THE DEACON

The appropriate title for addressing deacons in the Diocese of Albany is: Deacon John Doe, or, John Doe, Deacon, or, Deacon and Mrs. John Doe. These are appropriate forms of address to be used when referring to a deacon from the pulpit, in church bulletins, official correspondence, etc.

RETREAT

Deacons are expected to make one annual retreat per year for which funding is available through the diaconate office.

SUPPORT GROUPS

Deacons are encouraged to participate in a support group of their choice.

¹⁵ Unless the lector is absent.

RETIREMENT POLICY FOR DEACONS

Sacred ordination establishes a man in a permanent relationship with the Church. “Deacons share in Christ’s mission and grace in a special way. The sacrament of Holy Orders marks them with an *imprint* (“character”) which cannot be removed.” (*The Catechism of the Catholic Church, 1570*) Thus in one respect a deacon does not “retire” from the diaconate. However, having reached years of a certain age it is reasonable to free a deacon from the responsibilities attached to his office.

By *retirement* it is meant that a man is no longer expected to assume the burdens of ministry in the Church. According to his physical health he continues to assist at the Liturgy in his proper role, proclaiming the Gospel, assisting during the celebration of the Eucharist and giving Holy Communion to the faithful. Although after retirement a deacon may continue to exercise sacramental ministry, baptizing, officiating at marriages and burying the dead; however, once retired, he is no longer **responsible** for preaching **regularly**, nor is he **expected to assume** any liturgical or service responsibilities in the parish. He is expected to attend the yearly retreat and is encouraged to participate in other functions of the Diaconate Community

1. RETIREMENT AGE AND POLICY DETAILS

- A. A deacon shall submit his request for retirement to the Bishop at age seventy-five. It is also possible for a deacon to retire at age seventy.
- B. Requests for retirement shall be in writing to the Bishop no less than three months before the anticipated date of retirement. A copy of the request must be forwarded to the Administrative Advocate for Deacons (AA), who after reviewing the request will make a recommendation for approval or denial of the request to the Bishop.
- C. A deacon wishing to perform in any active or limited ministry beyond his day of retirement must request permission to do so from the Bishop in writing at that time or any time thereafter. This request must be forwarded to the AA who will interview the deacon and his wife. The AA will also consult with the deacon’s pastor, PLD or supervisor; if it is considered appropriate the AA will also consult family members. The AA shall then make a recommendation to the Bishop. If the request is approved, the pastor, PLD or supervisor and the deacon shall mutually prepare an “Agreement of Service,” outlining the deacon’s responsibilities. The extension of ministry beyond the day of retirement shall be renewed on an annual basis.
- D. Even in retirement, the deacon, as a cleric of the church, retains a special bond with the Diocese and with his parish. A retired deacon retains the faculties of the Diocese and shall continue to be an active member of the permanent diaconate community. He is encouraged to attend any or all the events of the parish and the diaconate community, as appropriate. In order that he may continue to participate in programs for spiritual and personal growth, the Diocese, through the budget of the Diaconate,

will continue to assume assistance for continuing education activities and for an annual retreat.

- E. Retirement from the ordinary obligations of active ministry does not relieve the deacon of his personal obligations as an ordained minister of the Roman Catholic Diocese of Albany.
- F. The Retirement Policy is retroactive for those deacons who have already attained the age of seventy-five at the time of the adoption of this policy.

II. RETIREMENT FOR HEALTH REASONS

In the event of a deacon's poor health or disability, or other significant changes in his life, the option for him to withdraw from his formal and assigned ministry always exists. The deacon, his family or the pastor may make this request of the Bishop through the AA. The AA will be responsible for consulting with all the parties involved for the sake of the deacon and his ministry.

ILLNESS

If a deacon becomes seriously ill or hospitalized, it is requested that the AA, the chancellor, and/or the bishop be informed as soon as possible.

RETIREMENT

A deacon who because of age or reasons of health may request to be placed on retirement status by the bishop. In these cases the deacon is not obliged to fulfill any particular assignment. He will retain his faculties but must obtain permission from the appropriate pastoral supervisor and notify the AA to exercise them.

JURY DUTY

The bishop requests that deacons of the Albany Diocese not function on any jury. If a deacon is called for jury duty, he should notify the AA for the appropriate excusal letters.

DEATH OF A DEACON¹⁶

In the event of the death of a deacon, it is requested that as soon as possible, the bishop, and the AA be informed so they have the opportunity to be involved in the planning of arrangements and possible participation in the funeral.

POLITICAL OFFICE

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

Further, deacons are to avoid any activity that is not becoming to the church. The ordained state places a deacon in the position of being a public and official representative of the church and the diocese.

EMPLOYMENT AS A DEACON

If a deacon seeks or obtains employment for monetary compensation in which he will act in the capacity as a deacon (e.g., hospital chaplain) it is necessary for him to notify the AA. Following a discussion of the arrangement the deacon must obtain written permission from the bishop. In these instances, it is understood that this arrangement is exclusive of the deacon's canonical assignment and the diocese has no obligation to arbitrate or intervene for the deacon. It is further understood that if a deacon accepts such employment he remains accountable and responsible for his diocesan assignment.

¹⁶ See FUNERAL ARRANGEMENTS FOR A DEACON, page 32.

DELEGATION TO WITNESS MARRIAGES

Ordination to the diaconate includes the granting of the faculty (General Delegation) to witness marriages in the parish associated with your canonical assignment. If a deacon is to witness a marriage in another parish or diocese it is necessary to obtain specific delegation from the pastor or PLD of the parish the marriage is to take place in.

Deacons should keep in mind the diocesan policy which requires marriages take place in a church building.

SEXUAL MISCONDUCT

Each deacon should have in his possession a copy of the diocesan policy and procedure for sexual misconduct of a cleric¹⁷.

CELIBACY REQUIREMENT

The Code of Canon Law maintains the requirement, whereby a married deacon who has been widowed may not enter a new marriage. Dispensation from the law can be granted only by the Holy See. In these instances, a widowed deacon should request a meeting with the bishop to discuss initiating the petitioning process.

SITUATIONS REQUIRING PROFESSIONAL COUNSELING

Since life is dynamic and not static, situations may arise when professional counseling would offer assistance in a deacon's or deacon's spouse's growth process. In such situations the Consultation Center is available to the deacon and his family and he is encouraged to use this resource. In this situation the results will remain confidential.

In the event, the deacon is referred to the counseling center by the bishop resulting from an administrative issue or situation, the deacon may be required to release the results of the counseling to the bishop for review.

LITURGY OF THE HOURS

Although deacons are not held bound by universal church law to say the whole of this prayer every day, they should not hold themselves lightly excused from the obligation they have to recite morning and evening prayer.

¹⁷ See Appendix I for a copy of the diocesan GUIDELINES FOR PROFESSIONAL CONDUCT FOR ALL PROFESSIONAL AND VOLUNTEER PERSONNEL WHO WORK WITH MINORS IN THE ROMAN CATHOLIC DIOCESE OF ALBANY, page 21.

APPENDIX I

GUIDELINES FOR PROFESSIONAL CONDUCT FOR ALL PROFESSIONAL AND VOLUNTEER PERSONNEL WHO WORK WITH MINORS IN THE ROMAN CATHOLIC DIOCESE OF ALBANY

These guidelines for the professional conduct of all professional and volunteer personnel who work with and serve children and youth are written and published in compliance with Article 6 of the Charter for the Protection of Children and Young People approved by the Roman Catholic Bishops of the United States in November 2002. They establish norms of conduct and professional boundaries for everyone, clergy, religious and laity, who work with and have regular contact with minors. They are applicable to both the professional and the volunteer. They apply to those in diocesan offices and agencies, parishes, schools, and institutions.

Article 6 states *“While the priestly commitment to the virtue of chastity and the gift of celibacy is well known, there will be clear and well-publicized diocesan/eparchial standards of ministerial behavior and appropriate boundaries for clergy and any other church personnel in positions of trust who have regular contact with children and young people.”*

These are issued in response to the sexual abuse of minors scandal that has taken place in our Church. In many ways this document is not new to those who administer diocesan and parish programs and processes. They have been part of the training programs and on-going supervision of diocesan offices, schools, parishes, and institutions for many years. What is new about this document is that it has been written collaboratively and promulgated jointly by the diocesan offices which train and supervise personnel who have regular contact with children and youth and facilitate programs and processes in which adults have regular contact with minors.

This document is offered to insure that our children and young people are safe and secure in our care and that their families have confidence that this diocese will do everything possible to provide the environment where each child and young person can grow in age, grace, and wisdom. In addition, the rules of conduct and professional boundaries provide a structure for our own personnel to insure their own integrity and well being.

We are grateful to Catholic Charities, the Catholic School Office, The Office of Evangelization and Catechesis, Family Life Office, Counseling for the Laity, Human Resources, and Chancery for their commitment to this project. We are also grateful to the Dioceses of Austin, Rochester, Syracuse, Orange, and Ogdensburg for sharing resources and VIRTUS for their assistance and on-going commitment to the prevention of sexual abuse of children and young people.

The following directives flow from Article 6 of the *Charter for the Protection of Children and Young People*:

Definition of "clergy and other church personnel":

For the use of this policy, the following are included in the definition of "church personnel":

- Priests incardinated in the Diocese of Albany
- Priests who are members of religious institutes assigned to pastoral work in the Diocese of Albany.
- Priests of other jurisdictions who are assigned to pastoral work in this Diocese, priests seeking incardination in this Diocese; other priests including those who are retired, or who request canonical faculties to do part-time or supply ministry.
- Deacons incardinated in the Diocese of Albany.
- Seminarians and those enrolled in the Permanent Diaconate Formation Program.
- Women religious and religious brothers working in or for the Diocese, its parishes, schools, or agencies.
- Individuals in other forms of consecrated life who are associated with the Diocese.
- All personnel whether employed in areas of ministry or other kinds of services by the Diocese, its parishes, schools or other agencies; also those who contract their services to Church agencies.
- Any volunteer who has entered into a Church related service of his/her own free will and who works with minors

Other Definitions:

- A **minor** is defined as anyone under the age of 18.
- **Physical abuse** is non-accidental injury which is intentionally inflicted upon a minor.
- **Sexual abuse** is any contact of a sexual nature that occurs between a minor and an adult. This includes any activity which is meant to arouse or gratify the sexual desires of the adult.
- **Emotional abuse** is mental or emotional injury to a minor that results in an observable and material impairment in the minor's growth, development or psychological functioning.
- **Neglect** is the failure to provide for a minor's basic needs or the failure to protect a minor from harm.

Types of Misconduct

For the purposes of this policy, misconduct with a minor - a child or youth under the age of 18 - includes the four types of behavior listed below:

1. Conduct that is contrary to the discipline and teaching of the Church.
2. Conduct or language which creates an intimidating, hostile or offensive working environment.
3. Conduct which exploits or takes unfair advantage of another.
4. Physical, sexual or emotional abuse of children and young persons.

C. Prevention of Abuse: Guidelines for Working with Minors

Abuse of minors is contrary to the teachings of the Church and is prohibited by the Roman Catholic Diocese of Albany. Church personnel have a responsibility to actively protect minors from all forms of abuse. In response to the call by the United States

Conference of Catholic Bishops to break the "cycle of abuse", the Diocese of Albany has adopted the following child abuse education and prevention policies:

Standards for the Diocese of Albany

Those who act in the name of the Church have tremendous power in the lives of the people to whom they serve. The great power differential which is present causes them to be held to a higher level of behavior. In such relationships, the reality is that the inappropriateness of behavior is judged not to be the intent of the person, but its impact upon the recipient.

- All professional and volunteer personnel who work with minors are required to complete the Roman Catholic Diocese of Albany Application Form which includes accurate information, references, and acknowledgement of any prior convictions of a crime, other than a minor traffic offense. These forms are kept by the office, agency, school, or parish and updated as needed.
- No one may serve in the Diocese of Albany as a professional or volunteer in any capacity with children or youth who has admitted and/or been convicted of sexual misconduct or abuse involving a minor.
- Professionals and volunteers who work with minors will receive appropriate training and supervision. This training will involve participation in the VIRTUS program administered through Diocese of Albany and any other training appropriate for working with a minor determined by a particular office or agency of the Diocese.
- Professionals and volunteers who work with minors will be informed of the child abuse regulations and reporting requirements for the State of New York.
- Allegations of sexual misconduct of a minor will be taken seriously and reported according to the processes outlined in Appendix A of this document.
- Professionals and volunteers who work with minors need to be sensitive to children and youth who may be vulnerable or at risk for unhealthy relationships.
- All programs involving children and youth must have adequate supervision. An adequate ratio of adults to children/youth to maintain order and safety is necessary. A greater number of supervisors/chaperones are recommended when a program involves a fieldtrip or overnight event.
- Parents and guardians are encouraged to be part of any and all services and programs in which their children are involved, including observation of programs and activities.
- Personnel in supervisory roles must be aware of all programs for minors that are sponsored by the parish, school, or agency. A list of these programs needs to be maintained in the administrative office and include the purpose, activities, sponsors, participants, meeting times and locations. Those in a supervisory role need to insure that they are appropriate, safe, and have adequate supervision.
- Personnel under the age of 18 must work under the direction of an adult supervisor.

Professional Boundaries

It is the responsibility of all Church personnel to maintain appropriate professional boundaries with those they serve.

Sexual, Emotional and Physical Boundaries

- All personnel are prohibited from engaging in any sexual contact, including sexual intercourse, anal or oral sex and intrusive touching with a minor.
- Personnel must not give touches and embraces to a minor that are not acceptable or are uncomfortable to the individual. This includes physical games such as wrestling or tickling.
- Expressions of affection are only appropriate in public settings when such behavior is the norm and acceptable to all parties.
- Personnel are prohibited from engaging in any inappropriate sexually oriented conversations with minors. Christian human sexuality is part of the curriculum for children and youth within the Diocese of Albany to provide an understanding of God's gift of human sexuality and to convey the church's teaching on this subject. Parents must be notified when this part of the Catholic school or parish catechetical curriculum is introduced, be invited to review all teaching materials, and have the right to withdraw their child from this part of the curriculum as part of their parental rights. Teachers and catechists are not permitted to discuss their own sexual activities with minors.
- Personnel must not show or display sexually suggestive objects, media or pornography.
- Personnel must not use inappropriate language or behavior in working with children or youth
- Personnel must not give or receive inappropriate gifts.
- Personnel are prohibited from speaking to minors in a way that is harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating. All staff and volunteers are expected to refrain from swearing in the presence of minors.

Conduct

- Professional and volunteer personnel who work with children and youth need to be good role models in conduct, speech, and dress.
- Personnel who minister to children and youth must meet them in areas that are visible and accessible. One on one meetings must be held in a public area and in a room where the door is open. Someone from the staff should be notified about this meeting.
- Personnel must avoid developing exclusive relationships with individuals or a group of individuals.
- Adults who work with minors must never buy alcohol, drugs, cigarettes, videos, or reading material that is inappropriate and give it to a minor.
- Personnel must refrain from (a) the illegal possession and/or illegal use of drugs at all times and (b) the use of alcohol when working with minors.
- It is appropriate to work in pairs when working with youth and to have both male and female adults present if there is a co-ed event.
- Personnel should not provide shared or private overnight accommodations for individual children or youth including, but not limited to, accommodations in any Church-owned facility, private

residence, hotel room, or any other place where there is not other adult supervision present. In rare, emergency situations, when accommodation is necessary for the health and well-being of the minor, personnel should take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm.

- Personnel are prohibited from sleeping in the same beds or sleeping bags with minors.
 - Adults must never be alone with a young person if they are showering or changing clothes. They should never be nude in the presence of minors in their care. Changing and showering facilities or arrangements for adults must be separate from facilities or arrangements for minors.
 - Personnel must not invite young people into their personal living space or be alone with them in their own living space.
 - Houses used for the residence of clergy and religious are for the use of these ministers. Their personal living space should not be used for overnight accommodations for children or youth.
 - Church personnel should avoid driving alone with a minor, except in an emergency situation when this may be necessary for the health, safety and well-being of the minor. In such cases, minors should be transported directly to their destination. No unauthorized stops should be made.
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APPENDIX II

The Role of the Deacon in Liturgy

Eucharistic Liturgy, Sunday Celebration in the Absence of a Priest, Weddings, Funerals and Liturgy of the Hours, Exposition of the Blessed Sacrament, Baptism

Roman Catholic Diocese of Albany

Office of Prayer and Worship and Office of the Diaconate

PREFACE

Each deacon should be thoroughly familiar with the *General Instruction of the Roman Missal* [GIRM.] USCCB. 2002; *Sunday Celebrations in the Absence of a Priest* [SCAP.] USCCB. Liturgical Press. 1997; *Rite of Baptism for Children*, ICEL. Catholic Book publishing Co. 1970; *Rite of Christian Initiation of Adults*. ICEL. Liturgy Training Publications. 1988; *Rite of Marriage*. ICEL. Catholic Book Publishing Co. 1970; *Order of Christian Funerals*. ICEL. Catholic Book Publishing Co. 1971. *The Liturgy of the Hours*. ICEL. Catholic Book Publishing Co. 1975; *Order for the Solemn Exposition of the Holy Eucharist*. Liturgical Press. 1992. Other sources include *The Ceremonial of Bishops*. ICEL. Liturgical Press. 1989.

AT EUCHARISTIC LITURGY

The Deacon

- Assists the priest and remains at his side.
- Customarily vests in alb and stole, except for solemn Eucharistic liturgies when a dalmatic is added. It is desirable that the color and design match the vestments of the presiding priest.
- Guides the faithful by appropriate introductions and explanations.
- As needed, he fulfills the duties of any other ministers who may not be present.
- One or two vested deacons may serve [GIRM 71].

Introductory Rites

- In the procession, the deacon carries the Book of the Gospels slightly elevated, and immediately preceding all those in Holy Orders, omitting the bow to the altar upon entering the Sanctuary [GIRM 173]. *n.b.*—The Lectionary is not carried in procession.
- Depending on the circumstances, he stands the Gospel Book on the altar with the front cover facing out or lays it flat on the altar with the cover facing up.
- If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar with the priest in the customary way and, with him, venerates the altar with a kiss.
- If incense is used, he assists the priest and accompanies him while he incenses the cross and altar.
- In Penitential Rite, form C there is a preference for the deacon to announce the invocations. However, the presiding priest may do so, or if sung, the one who is best able, including the cantor, would do so.
- If the Blessing and Sprinkling Holy Water Rite is used, the deacon may also bless the people by sprinkling.

Liturgy of the Word

- If incense is used, and prior to requesting the blessing, the deacon assists the priest when he puts incense in the thurible during the singing of the *Alleluia* or other chant.
- The deacon makes a profound bow before the priest and asks for the blessing, saying in a low voice, “Father, give me your blessing.” The priest blesses him, saying, “The Lord be in your heart. . . .” The deacon signs himself with the Sign of the Cross and responds, “Amen.”
- He then bows to the altar and takes up the Book of the Gospels.
- He proceeds to the ambo, carrying the book slightly elevated.
- If there is incense, he is preceded by a thurifer and by servers with lighted candles.

- At the ambo, the deacon, with hands joined, greets the people saying, “The Lord be with you.”
- He announces the Gospel.
- He signs the book with his thumb and, afterwards, himself on his forehead, mouth, and breast.
- He (incenses the book with three swings of the thurible [*GIRM 277*]and) proclaims the Gospel reading.
- When the reading is concluded, he says the acclamation and awaits the response.
- He then venerates the book with a kiss, saying privately, “May the words of the gospel . . .” and returns to the priest’s side.
- Ordinarily, the homily is to be given by the presiding priest, although the deacon may give it if he has received the proper faculties [*GIRM 66*]. The homily is given at the ambo or other suitable place after the assembly is seated and ready to hear.
- After the homily and before the Creed, if circumstances require, the deacon or presiding priest, from the chair, dismisses the catechumens who are present.
- After the introduction by the priest, it is the deacon who normally announces the intentions of the Prayer of the Faithful, from the ambo. To avoid any visual interruption for the assembly, the one who announces the intentions should be in place before the presiding priest’s introduction and remain in place until after the concluding prayer.

Liturgy of the Eucharist

- At the Presentation of the Gifts, the deacon (assisted by other ministers) prepares the altar with the Sacramentary, corporal, purificator, and chalice (unless the chalice is prepared at a side table before the priest comes to the altar).
- Either the presiding priest assisted by deacon, the deacon alone or the presiding priest alone receives the people’s gifts at a convenient place [*GIRM 178*].
- After preparing the chalice with wine and water at the altar, the deacon hands the paten and then the chalice to the presiding priest, who then places them on the altar after the prayer, “Blessed are you . . .” If more than one vessel is used, the deacon pours a little water into the principal vessel only.
- If incense is used, the deacon assists the presiding priest with the incensing of the gifts and the altar. Afterward, the deacon or another minister incenses the presiding priest, the ministers, and the people [*GIRM 178*].
- During the Eucharistic Prayer, the deacon stands slightly behind the presiding priest to assist with the chalice or the Sacramentary [*GIRM 179*]. The deacon bows or genuflects as the presider does following the words of institution. Generally there should be uniformity in the chosen gesture of veneration.
- In the United States, it is frequently the custom for the deacon to offer the invitation to the Memorial Acclamation, since it seems consistent with this ministry and with parallel instances in the Mass. However, the Sacramentary states the presiding priest makes this invitation [Rubrics].
- At the final doxology of the eucharistic prayer, sung/said only by the priest, the deacon stands next to the presiding priest, holding up the chalice as the presiding priest raises the paten, until the deacon and the people have concluded singing the acclamation, “Amen” [*GIRM 180*].
- *GIRM* assigns the invitation to the Lord’s Prayer to the priest [*GIRM 152*]. It is not the function of the deacon.
- At the Sign of Peace, the presiding priest says the prayer for peace and greets the assembly. The deacon then may invite all to exchange the sign of peace, saying in these (or similar) words, “Let us offer each other the sign of peace.” The deacon exchanges the sign with the presiding priest and with other ministers who are near [*GIRM 181*].
- The deacon assists in the Fraction Rite. If the presider is detained sharing the Sign of Peace, the deacon waits until he returns to the altar to begin the Fraction Rite.

- After the priest's Communion, the deacon receives Communion under both kinds from the priest and then assists the priest in distributing Communion to the people. The deacon administers the chalice to the communicants.
- When distribution of Communion is completed, the deacon immediately and reverently consumes all the Blood of Christ that remains at the altar or credence table, assisted, if necessary by other deacons, the priest or Communion ministers.
- The deacon returns to the altar and collects any remaining fragments. If necessary, the deacon places the remaining eucharistic bread in the tabernacle. The deacon then takes the chalice and remaining vessels to the credence table, where they are purified and arranged in the usual way. Communion ministers may assist with purifying the vessels. Provided that all the Body and Blood has been reserved and / or consumed, it is permissible for the vessels to be purified after Mass. The paten (ciboria) is (are) usually wiped with the purificator used with the chalice.

Concluding Rite

- The priest, deacon, commentator or lector may make brief announcements after the Prayer After Communion. They are NOT made at the ambo.
- The presiding priest gives the Greeting, "The Lord be with you."
- If the Blessing is a solemn blessing or a prayer over the people, the deacon says, "Bow your heads and pray for God's blessing." [*GIRM* 185].
- The deacon with hands joined dismisses the people saying, "Go in the peace of Christ," or "Go in peace to love and serve the Lord," or "The Mass is ended, go in peace."
- Along with the presiding priest, the deacon kisses the altar, makes the proper reverence, and leaves in the manner followed for the entrance procession [*GIRM* 186].
- The deacon may greet the people after Mass as they leave.
- The deacon sees that the vessels are purified at the side table during Mass or in the sacristy following Mass, and that they are then properly secured.

AT EPISCOPAL EUCHARISTIC LITURGY [*Ceremonial of Bishops* 119-170]

- All of the above described actions take place with these additions

Introductory Rite

- When with the Bishop in procession the deacon walks in front of him **never at the bishop's side**.

Liturgy of the Word

- Following the Gospel proclamation, he carries the book to the Bishop to be revered with a kiss. The Gospel book is then carried to a place of honor.

Liturgy of the Eucharist

- With the Bishop, receives the gifts of bread and wine from the faithful.
- Prepares the chalice in the customary way [*CB* 147].
- Assists the Bishop with placing incense in the thurible, stays at the Bishop's side as he incenses the bread and wine and the altar.
- Incenses the Bishop, concelebrants, people.
- Receives the Bishop's zucchetto and places it on his chair.

Concluding Rite

- Precedes the Bishop in procession.

AT SUNDAY CELEBRATION IN THE ABSENCE OF A PRIEST

- The deacon is called in a special way to lead these Sunday assemblies.
- The deacon is always to be assisted by other ministers.

Preparation

- The deacon vests in alb, stole and possibly the dalmatic [*SCAP* 19].
- Sits in presider's chair.

Introductory Rite

- There is no entrance procession; however, a hymn may be sung.
- Leads the people in the Sign of the Cross.
- Greets the people [*SCAP* 123].
- Introduces the liturgy, briefly acknowledging the priest's absence [*SCAP* 124].
- Leads the "Litany of Praise of God's Mercy" [*SCAP* 125].
- Prays the Opening Prayer [*SCAP* 127].

Liturgy of the Word

- Proclaims the Gospel.
- Preaches the homily.
- Dismisses the catechumens.
- Leads the Profession of Faith.
- Introduces the General Intercessions.
- Invites the people to an Act of Thanksgiving [*SCAP* 140].

Communion Rite (if one will be celebrated) [*SCAP* 142-152].

- Removes the vessel containing the Blessed Sacrament from the tabernacle, places it on the altar and genuflects.
- Invites the people to pray the Lord's Prayer.
- Invites the people to offer the Sign of Peace.
- Invites the people to Communion with the prayer, "This is the Lamb of God. . . ."
- Prays quietly, "May the Body of Christ bring me to everlasting life," before reverently consuming the Body of Christ.
- Offers the Body to assisting ministers and participates in the distribution of Communion to the people.
- Genuflects at the altar and returns any remaining Communion bread to the tabernacle.

If there is no Communion Rite [*SCAP* 153]

- Invites the people to pray the Lord's Prayer.
- Invites the people to offer the Sign of Peace.

Concluding Rite [*SCAP* 154-157]

- Makes brief announcements.
- Ensures that the collection is taken up.
- Blesses and dismisses the people.
- A hymn may be sung.
- It is recommended that the deacon greet the people following the liturgy.

AT WEDDINGS

When the rite is celebrated during Mass the deacon

- Vests in alb, stole and possibly dalmatic and serves as is customary at a eucharistic liturgy.
- May witness the vows

When the rite is celebrated outside of Mass with a priest presider, the deacon

- Vests in alb, stole and serves as is customary for Liturgy of the Word.
- May witness the vows and bless the rings.

When it is celebrated outside of Mass with the deacon as presiding minister [*Rite of Marriage* 53]

- Vests in alb, stole and possibly cope.
- Presides over the Liturgy of the Word and Marriage Rite.

N.B. Holy Communion is not distributed when the marriage rite is celebrated outside of Mass.

AT FUNERALS

For the Vigil for the Deceased when the deacon is the presiding minister

- [*Order of Christian Funerals* 66 - 81].

Vigil for the Deceased with Reception at the Church [*Order of Christian Funerals* 82-97]

- Vests in alb and stole.

For the Funeral Mass the deacon

- Vests in alb, stole and possibly dalmatic.
- Serves as is customary at a eucharistic liturgy.

For the Funeral Liturgy outside of Mass, with a deacon presiding

- Vests in alb and stole.
- Presides over the Liturgy of the Word and Funeral Rite.

N.B. Holy Communion is not distributed when the Funeral Liturgy is celebrated outside of Mass.

AT LITURGY OF THE HOURS

As presiding minister the deacon [*Liturgy of the Hours* 255-256]

- May vest in alb, stole and possibly a cope on solemn occasions.
- Offers the invitatory, and concluding prayer.
- Introduces the intercessions.
- Places incense in the thurible during Psalm 141 and the Magnificat; may incense the Paschal candle and the people
- Blesses and dismisses the people.

AT EXPOSITION OF THE BLESSED SACRAMENT

As presiding minister the deacon [*Order for the Solemn Exposition of the Holy Eucharist*]

- Vests in alb and stole for exposition
- Vest in alb, stole and humeral veil to give the blessing at the end of adoration

AT BAPTISM

Rite of Infant Baptism [*Rite of Baptism for Children*]

When the rite is celebrated during Mass or outside of Mass with a priest as presiding minister the deacon

- Vests in alb, stole and possibly dalmatic if celebrated during Mass.

- May question the parents and godparents, lead the profession of faith, baptize by immersion or pouring on of water while speaking the Trinitarian formula and perform the explanatory rites, i.e. anoint with chrism, present lighted candle, refer to the white garment and pronounce the ephetha.

When the rite is celebrated outside of Mass with the deacon as presiding minister, the deacon

- Vests in alb, stole and possibly cope
- Greets the parents and godparents
- Reads the Gospel
- Introduces and may lead the intercessions
- Says the prayer of exorcism before anointing
- Instructs and questions the parents and godparents
- Leads the Profession of Faith
- Baptizes by immersion or pouring on of water using the Trinitarian formula
- Perform the explanatory rites

Christian Initiation of Adults [*Rite of Christian Initiation of Adults*]

An adult who intends to receive baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to sacramental initiation, according to the order of Initiation adapted by the conference of bishops. [851.1, *Code of Canon Law*]

When the minor rites (blessings, exorcisms, presentation of the Creed and Lord's Prayer) are celebrated outside of Mass the deacon

- May preside
- Vests in alb, stole and possibly cope

Celebration of the Rite of Baptism

It is required that the baptism of adults be celebrated at Mass, except in cases of extreme necessity.

The deacon

- Vests in alb, stole and possibly dalmatic
- May baptize by immersion or pouring on of water while pronouncing the Trinitarian formula

N.B. In all circumstances, the minister who pours the water must be the same minister who pronounces the Trinitarian formula or the sacrament is invalid.

Approved by Howard J. Hubbard, DD, Bishop of Albany, January 31, 2006.

APPENDIX III

FUNERAL ARRANGEMENTS FOR A DEACON

I. INTRODUCTION

The Order of Christian Funerals celebrates the Church's faith in the crucified and risen Jesus and the believer's share in that victory over death. It also marks the end of the believer's life on earth, and gives thanks for that life.

The life of a Deacon influences his family, the local parish and the diocesan church. The celebration of his passing from human life needs to be ritualized and celebrated. Those responsible for planning these ritual moments must take into consideration the rites of the Church as found in the *Order of Christian Funerals* as well as the appropriate needs and customs of the family and parish.

Part I of the *Order of Christian Funerals* is divided into three groups of rites that correspond to the three principal ritual moments in the funerals of Christians: Vigil and Related Rites and Prayers, Funeral Liturgy, and Rite of Committal. The minister, in consultation with those concerned, chooses from within these three groups of rites, the options that best correspond to the particular needs and customs of the mourners (OCF 50). These guidelines have been prepared to assist in that task. A similar, supplemental document has been prepared for pre-planning the funeral of a deacon's wife.

II. PROCEDURES TO FOLLOW AT THE TIME OF DEATH

1. Call the Bishop to inform him of the death of the deacon and to consult with the Bishop's calendar to determine the time of the Funeral Mass so that he may be present if possible.

Office 518.453.6611

Residence 518.462.3804

One of the following Directors of the Diaconate should also be called. They will initiate communication within the deacon community.

Deacon Mark Leonard 518-813-4849 mark.leonard@rcda.org

Ed Solomon 518-229-7178

2. Obtain the pre-arrangement form from the appropriate source (Family/Executor, Deacon Office, Personnel file) prior to any planning.¹⁸

3. Family members, parish priests/deacons, parish life director, liturgy team, musicians would be consulted in planning the funeral rites. It would be helpful to involve the homilist(s) designated for the various rites as well.

The Office of Prayer and Worship (518.453.6645), Elizabeth Simcoe, Chancellor for Pastoral Services (home 518.489.1508), will be at the service of the parish for any plans and consultation needed.

4. At the meeting with the funeral director the following should occur:

- ❖ Provide the funeral director with a copy of the deacon's *Funeral Instructions*, if not already available to them.
- ❖ Discuss availability of a casket with a removable cover, or simple wooden box, the option of cremation after the Funeral Mass, etc.

¹⁸ *Funeral Instructions* Forms may be obtained from the AA or downloaded from the Deacon Web Site: www.rcda.org/offices/deacons.

- ❖ Identify who might direct the vesting of the deceased, if necessary. The deacon is vested in alb and stole; ordinarily, the vestments are white.
- ❖ Provide information for the obituary from the *Funeral Instructions*.
- ❖ Arrange for memorial cards to be available for the various gatherings and services. The Office of the Diaconate will assist with coordinating this.

III. THE FUNERAL RITES

A. VIGIL AND RELATED RITES AND PRAYERS

For All Services

- ❖ The pastor, or another priest/deacon who is designated ordinarily presides.
- ❖ Lay ministers/family members may assist with music, readings and reflections on the life of the deceased.
- ❖ It will be helpful to include the times of services in the death notice so that those who are interested in attending may do so.

Vigil for the Deceased

- ❖ The body of the deacon may be waked in a funeral home (*Order of Christian Funerals, §69-81*) or a church (*Order of Christian Funerals, §82-97.*)
- ❖ The rite consists of hymns/psalms, readings, homily, prayers, intercessions (*Order of Christian Funerals, §51-68*).
- ❖ If the deacon will be waked in the church, the rites begin with the Vigil for the Deceased and Reception of the Body at the Church.

The Celebration of Evening Prayer from the Office of the Dead

- ❖ The celebration typically occurs at the conclusion of viewing hours and concludes the wake.

Celebration of the Eucharist

In extraordinary situations, to accommodate the needs of the parish, a community might desire to celebrate a Eucharistic liturgy, in addition to the Funeral Mass. In preparing for this celebration, consideration should be given to the time best suited for the parish to come together.

At this Mass, as well as the Funeral Mass, the appropriate roles of liturgical ministry should be respected. (*GIRM §58-73*). The coffin should be closed for this celebration and covered with the pall, without ceremony.

B. THE FUNERAL MASS

Prior to the Funeral Mass, Morning Prayer may take place. The casket is closed. The pall is placed and the Christian symbols (Book of the Gospels, crucifix) may be placed on the pall at this time or as part of the Funeral Mass.

- ❖ The Funeral Mass is celebrated with the diocesan bishop, concelebrated with members of the presbyterate and assisted by deacons. Up to eight principal concelebrants may be chosen to be at the altar if the size of the sanctuary permits. Either one or two deacons (Word/Eucharist) may assist. Care should be taken to include the family members and friends in the liturgy, inviting them to participate in the ministries, wherever appropriate and to the degree that they are able (*OCF §144*).
- ❖ The members of the presbyterate are seated in the body of the church in such a way that does not obscure the vision of the assembly. If the design of the church does not provide clear vision to the assembly, the Deacon of the Eucharist will invite the assembly to remain standing following the “Holy, Holy” for the Eucharistic Prayer.
- ❖ The deacons who are present may vest. When vested, deacons sit together as the Order of Deacons. (*BCL Newsletter, July-Aug. 1982*) and their wives may be seated in a nearby section. Vested deacons are not to serve as pall bearers.

- ❖ In choosing the prayers, those preparing the celebration should note the special prayers for deceased deacons (*OCF* §20-21 “Prayers and Texts in Particular Circumstances”) or those in the *Sacramentary* pp. 973.
- ❖ While taking into consideration the personal history of the deacon, the homilist is to dwell on God’s compassionate love and on the Paschal Mystery of the Lord, as proclaimed in the scriptures. The homily is not to be a eulogy (*OCF* §27). It is best when the homilist is involved in the initial planning of the funeral rites.
- ❖ The Liturgy of the Eucharist takes place in the usual manner at the funeral Mass. At the conclusion of the funeral liturgy, the rite of final commendation and farewell is celebrated, usually led by the Bishop. The body is incensed during the Song of Farewell.
- ❖ If the cemetery is nearby, as many as possible go there in the funeral procession and take part in the Rite of Committal. The pastor or another designated priest/deacon presides at the rite.
- ❖ In a spirit of hospitality, those who have participated in the funeral Mass and Committal may be invited to participate in a simple meal following the celebration.

IV. ADDENDUM

1. The circumstances of an individual will dictate the location of the funeral rites:
 - ❖ A retired deacon may be buried from the church he last served, where he last resided or another as pre-arranged.
 - ❖ An active deacon is normally buried from the church where he is serving.
2. The Order of Christian Funerals allows three opportunities for individuals to offer reflections on the life of the deceased:
 - ❖ the Vigil for the Deceased (wake service) or Vigil for the Deceased with Reception of the Body at the Church,
 - ❖ following the Prayer After Communion during the Funeral Mass and
 - ❖ at the Rite of Committal.

It is most appropriate to invite this reflection at the Vigil for the Deceased because of its more intimate setting and the greater amount of time available for telling the story of the deacon’s life and ministry. If the family desires to have a reflection on the life of the deacon, following the Prayer after Communion during Mass, out of consideration for the mourners, only one person should speak and for no more than three minutes.
3. A grave space or mausoleum crypt will be provided to deacons of the diocese free of charge at any cemetery managed by the Diocese. Interment charges are waived. If a deacon wishes to purchase a plot with his family, one grave space within that plot will be provided at no charge. Additional grave spaces within that plot for the Deacon’s immediate family members are discounted 25%. (Albany Diocesan Cemetery Office, 518.432.4953)
4. Parishes and communities are encouraged to pray for their deceased members always, but especially on the anniversary of a deacon’s death, as published in the diocesan ordo.
5. At the time of a celebration of funeral rites, the main entrance of the church may be decorated with floral arrangements (except during Lent) or bunting to show to the wider community that the congregation is mourning.

APPENDIX IV

FUNERAL ARRANGEMENTS FOR DEACON'S WIFE

INTRODUCTION

The Order of Christian Funerals celebrates the Church's faith in the crucified and risen Jesus and the believer's share in that victory over death. It also marks the end of the believer's life on earth, and gives thanks for that life.

The death of a deacon's wife or widow is of great concern to the community of the Diocese of Albany. The diocese will provide any assistance that the family may desire in planning the liturgy for the deceased wife of a deacon and in communicating her death to the diocesan community.

The celebration of a passing from human life needs to be ritualized and celebrated. Those responsible for planning these ritual moments must take into consideration the rites of the Church as found in the *Order of Christian Funerals* as well as the appropriate needs and customs of the family and parish.

Part I of the *Order of Christian Funerals* is divided into three groups of rites that correspond to the three principal ritual moments in the funerals of Christians: Vigil and Related Rites and Prayers; Funeral Liturgy; and Rite of Committal. The minister, in consultation with those concerned, chooses, from within these three groups of rites, the options that best correspond to the particular needs and customs of the mourners (*Order of Christian Funerals* §50).

II. PROCEDURES TO FOLLOW AT THE TIME OF DEATH

1. Please contact one of the following Directors of the Diaconate and the Bishop's Office. They will initiate communication within the deacon community.

Deacon Mark Leonard	518-813-4849	mark.leonard@rcda.org
Ed Solomon	518-229-7178	

2. Obtain the pre-arrangement form from the appropriate source (Family/Executor, Deacon Office) prior to any planning.¹⁹

3. Family members, parish priests/deacons, parish life director, liturgy team, musicians would be consulted in planning the funeral rites. It would be helpful to involve the homilist(s) designated for the various rites as well.

The Office of Prayer and Worship (518.453.6645), Elizabeth Simcoe, director (home 518.489.1508), will be at the service of the parish family for any plans and consultation needed.

¹⁹ *Funeral Instructions* Forms may be obtained from the AA or downloaded from the Deacon Web Site: www.rcda.org/offices/deacons.

APPENDIX V

DIACONATE - ROMAN CATHOLIC DIOCESE OF ALBANY MINISTRY AGREEMENT

A Deacon's ministry consists of two areas: A LITURGICAL ASSIGNMENT and A SERVICE ASSIGNMENT. This document serves as a memorandum of understanding between the deacon and Pastor, Parish Life Director or Agency Supervisor which details specific areas of responsibility. When completed this agreement is subject to the approval of the Bishop. *This agreement is renewable every three years. A new agreement MUST be drawn up at the time of a change of parish, Pastor, Parish Life Director or Agency Director.*

It is important to provide the Church of Albany with descriptive details of the deacon's activities and accomplishments. This is the primary source of information regarding the involvement of the deacon and is necessary for a variety of purposes, e.g. recruitment of new candidates, studies of the utilization of deacons, the churches needs for additional ministers, etc. Please be concrete, complete and descriptive.

LITURGICAL MINISTRY

For: Deacon

Date:

Assigned to:

Pastor's or Parish Life Director's Signature:

Deacon's Signature:

(Describe below specific activities and responsibilities agreed upon for the deacon's liturgical ministry)

SERVICE MINISTRY

FOR: Deacon

Assigned to:

Pastor, Parish Life Director or Agency Supervisor's Signature:

Deacon's Signature:

(Describe below the various activities agreed upon for the deacons service ministry)

Signature of Administrative Advocate for Deacons

Date of Approval of Bishop of Albany

APPENDIX VI

DIACONATE LIFE AND MINISTRY COUNCIL CONSTITUTION

ARTICLE I - NAME OF ORGANIZATION

The name of this organization is the **Diaconate Life and Ministry Council (DLMC)**

ARTICLE II - MISSION STATEMENT

The Diaconate Life and Ministry Council (DLMC) is the consultative body for professional, institutional and ministerial policies, programs, procedures and practices concerning the life and ministry of Deacons in the Albany Diocese. The Council consults with the deacons of the Diocese on concerns and issues of diaconate life and ministry. It is a structure through which the Bishop may obtain and receive recommendations from the deacons of the Diocese on matters of policy and procedure that impact on the quality of diaconate life and ministry. [It is noted – any deacon who wishes to speak directly with the Bishop has that right.]

ARTICLE III - DUTIES AND RESPONSIBILITIES OF DLMC

1. Be a mechanism by which the needs and concerns of the deacons of the Diocese are discussed and presented to proper authorities or persons.
2. Provide the atmosphere, structure and process for the accountability of deacons of the Diocese to themselves, to each other and to the Bishop.
3. Be a means of communication among the deacons themselves and with the Bishop.
4. Develop an integrated approach to the life and ministry of deacons of the Diocese. This includes development of committees and boards that directly impact the life and ministry of deacons of the Diocese.
5. Develop, review, and revise policies concerning the life and ministry of deacons of the Diocese for recommendations to the Bishop.
6. Develop and periodically review the mission statement for the DLMC and annually evaluate how it is fulfilling its mission.

ARTICLE IV - MEMBERSHIP ON THE COUNCIL

The DLMC shall consist of thirteen (13) members, seven (7) voting members and six (6) non voting members.

Voting Members:

- Administrative Advocate – Serves as Executive Officer;
- Five (5) Councilors selected at large with one Councilor elected by the DLMC as Chair; and
- Retired Deacons' Liaison.

Non-Voting Members:

- Two (2) Ministers to Deacons – ex-officio members;
- Two (2) Representatives of Wives of Deacons;
- Director of On-Going Formation – ex-officio member; and
- Director of Initial Formation – ex-officio member.

ARTICLE V - SELECTION PROCESS FOR MEMBERS OF THE COUNCIL

The Administrative Advocate is responsible for conducting and overseeing the selection process in accordance with the by-laws.

FIVE COUNCILORS

- The diaconate, through the ballot system, will nominate, or self-nominate, from all the active deacons (Administrative Advocate and Ministers to Deacons not eligible), deacons to serve as one of the five (5) Councilors of the DLMC. No less than seven (7) nominees will constitute the selectors for these positions. The selectors will enter into a discernment process and from their number select those deacons who will serve as Councilors. Eligibility to serve on the DLMC requires that the nominee be present and participate in the discernment process.
- The selection/discernment process for membership on the DLMC will take place within three (3) months of the acceptance of this Constitution.
- Those Councilors eligible for a second term on the DLMC will be numbered among those assembled selectors in the discernment process.

RETIRED DEACONS' LIAISON

The Diaconate, through the ballot system, will nominate, or self-nominate, from all deacons, a deacon to serve as the Retired Deacons' Liaison to the DLMC. No more than three (3) nominees receiving the highest number of votes will constitute the selectors for this position. The Selectors will enter into a discernment process and from their number select one to serve as the Retired Deacons' Liaison.

MINISTERS TO DEACONS

The Diaconate, through the ballot system, will nominate, or self-nominate, from all active and retired deacons (the Advocate is not eligible to serve) deacons to serve in the capacity of Ministers to Deacons. No more than seven (7) nominees receiving the highest number of votes will constitute the selectors for these positions. The Selectors will enter into a discernment process and from their number select two to serve as Ministers to Deacons.

REPRESENTATIVES OF WIVES OF DEACONS

The Wives and Widows of Deacons, through the ballot system, will nominate, or self-nominate, from all wives and widows of deacons, wives to serve in the capacity of Representatives. No more than five (5) nominees receiving the highest number of votes will constitute the selectors for these positions. The Selectors will enter into a discernment process and from their number select two to serve as Representatives of Wives.

ARTICLE VI - TERM

The Members of the Council, Ministers to Deacons, Retired Deacons Liaison and Representatives of Wives of Deacons will serve a three (3) year term renewable once for an additional three (3) years.

ARTICLE VII - ADMINISTRATIVE ADVOCATE FOR DEACONS

The Administrative Advocate for Deacons has the following duties and responsibilities:

16. The Advocate is responsible to the Bishop, the DLMC and the Deacons of the Diocese;
17. The Advocate is the Executive Officer of the DLMC;
18. The Advocate will communicate with the Bishop and the Diaconate Community on a regular basis regarding the DLMC meetings (agenda items and outcomes), deacon placement issues as well as social information on deacon's and wives (birthdays, anniversaries, prayer needs, etc.).
19. The Advocate will participate in the annual Budget process for Deacons.
20. The Advocate will serve as coordinator of the selection process for the five (5) Councilors, Ministers for Deacons, Retired Deacons' Liaison, and Representatives for the Wives of Deacons and all subcommittees of the DLMC.
21. The Advocate is the Director of Diaconate Personnel and serves as the Chair of the Diaconate Placement Committee.
22. The Advocate will arrange and facilitate mediation necessary between a Deacon and his pastor/supervisor.
23. The Advocate works in collaboration with others involved with the Diaconate Program to ensure that the Diaconate Program is in compliance with the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*.
24. The Advocate participates in activities of the Deacon Selection Board:
 - Interviews prospective candidates as assigned by the Board;
 - Is involved in the Board's selection of candidates;
 - Is involved in the Board's discussion of progress of aspirants and candidates;
 - Is involved in the Board's selection/recommendations to the Bishop of those to be ordained Deacon.
25. The Advocate will collaborate with the Director of Pastoral Planning, the Chancellor for Pastoral Services, and the Administrative Advocate for Priests ensuring that the needs of the Diocese are met by developing policies to facilitate implementation for strategic planning. Policies developed will be incorporated into the *Handbook for the Diaconate*.
26. The Advocate will collaborate with organizers of events for wives and widows of deacons.
27. The Advocate will attend national and regional meetings representing the Diocese in matters that pertain to deacons so as to keep informed of national and regional issues that impact the diaconate community.
28. The Advocate will collaborate with the Director of On-Going Formation in the planning of continuing education that addresses the needs of the Diaconate Community.
29. The Advocate will organize the annual Diocesan Directory information list of Deacons.
30. The Advocate will set-up and coordinate the ID process for Deacons.

ARTICLE VIII - SELECTION PROCESS FOR THE ADMINISTRATIVE ADVOCATE

Candidates for the position of Administrative Advocate for Deacons will be selected from the active deacons nominated by the diaconate community. The names of nominated candidates will be submitted to the Bishop for his approval. Those approved will enter into a discernment process and select the Advocate from among themselves. The deacon selected will be appointed to the position by the Bishop.

The position of Administrative Advocate for Deacons will initially be part of the deacon's service ministry subject to review by the Bishop. The position will be supported by secretarial staff with an office at the Pastoral Center.

Term: The Advocate will serve a three (3) year term renewable once for an additional three (3) years.

ARTICLE IX - DIRECTOR OF ON-GOING FORMATION

The Director of On-Going Formation has the following duties and responsibilities:

1. The Director will regularly meet with the Administrative Advocate for Deacons.
2. The Director will meet with the Director of Initial Formation regarding prospective deacon candidates.
3. The Director will apprise the Bishop of activities and concerns for On-Going Formation and continuing education of deacons.
4. The Director will lead the formation activities for deacons in the first three years after their ordination.
5. The Director will participate in the pre-ordination orientation of prospective deacons.
6. The Director will help prepare and participate in the annual Convocation of Deacons held in Newport, RI.
7. The Director will check and authorize the annual diocesan paid list for the *Deacon Digest*.
8. The Director, in collaboration with the Administrative Advocate, will organize, facilitate, select presenters and advertise the three Deacon Study Days held the First Saturdays of December, March, and May.
9. The Director will serve as a member of the Diocesan Educational Coordination Committee.

ARTICLE X - SELECTION PROCESS FOR THE DIRECTOR OF ON-GOING FORMATION

Candidates for the position of Director of On-Going Formation will be selected from the active deacons nominated by the diaconate community. The names of nominated candidates will be submitted to the Bishop for his approval. Those approved will enter into a Discernment Process and select the Director from among themselves. The deacon selected will be appointed to the position by the Bishop.

The position of Director of On-Going Formation will initially be part of the deacon's service ministry subject to review by the Bishop. The position will be supported by secretarial staff with an office at the Pastoral Center.

Term: The Director of On-Going Formation will serve a three (3) year term renewable once for an additional three (3) years.

ARTICLE XI - DIRECTOR OF INITIAL FORMATION

TO BE INCORPORATED AT A LATER DATE BY THE DLMC

ARTICLE XII - SELECTION PROCESS FOR THE DIRECTOR OF INITIAL FORMATION

TO BE INCORPORATED AT A LATER DATE BY THE DLMC [note: this position is one that is appointed by the Bishop and does not report to the Administrative Advocate page 126 of Chapter 6 in the **National Directory** under "III. The Role of the Diocesan Bishop in Diaconate Formation".]

ARTICLE XIII - COUNCIL ORGANIZATION

TO BE DEVELOPED BY THE DLMC

ARTICLE XIV - MEETINGS OF THE COUNCIL

TO BE ESTABLISHED BY THE DLMC

NOTES